



The Recusant

An unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition!



“We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law ... Therefore, no one whosoever is permitted to alter this notice of Our permission.”

- *Pope St Pius V, Quo Primum (see p.29)*

“Certainly the Pope, St. Pius V, was not anticipating legislating to all his successors ... he certainly wasn’t wanting to set limits on the power of future Popes to either change that missal or bring in a different Mass. ... St. Pius V was not wanting to bind all his successors that you can’t change the missal.”

- *Fr. Paul Robinson, SSPX (see p.30)*

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Happy Easter. Ideas have consequences. A priestly society which maintains that *Quo Primum* is still in force, that the New Mass is illegitimate and the Tridentine Mass the only authentic Roman Missal which every priest still has the right to use, will be a priestly society which is in a strong position to champion the Traditional Mass. It will be a priestly society which knows full well that it doesn’t need any bogus “permission” to use the Traditional Mass and sacramental rites. It will also be a priestly society which totally and consistently refuses the Novus Ordo Paul VI rites and tells others not to use them either.

If that same priestly society were to change its position and begin claiming that *Quo Primum* is not still in force, of

accepting the right of Popes to overthrow the Traditional rites and replace them with newfangled, man-made ones, in theory if not in practice, well then... where will that lead? Will it not lead, sooner or later, to the adoption and tolerance of those very same new rites? That, at any rate, seems to be the lesson of the Fraternity of St Peter. Remember that they started out boasting that they were able to use the Traditional rites *exclusively*. That exclusivity lasted little more than a decade until, in the late 1990s, Rome overthrew its then – superior general, Fr. Josef Bisig, and replaced him with one more to their own liking, in order to allow Fraternity of St Peter priests to ditch their erstwhile exclusivity and occasionally concelebrate the New Mass (particularly the chrismal Mass with the conciliar bishop of whatever diocese).

The SSPX has not yet adopted such a pluralist position. Many of us believe, however, that they are sliding in that direction. If we are right, does it really matter whether it takes six months or twenty years for the New Mass to start to appear in their chapels? One starts by accepting the New Mass in principle: eventually one tolerates it in practice; in the end, one might even finish by adopting it oneself. In this issue we have gone to some trouble to present serious evidence for the SSPX's slide into accepting the so-called "liturgical reform" in principle, if not yet in practice. How long it will take for the principle to turn into practice, God alone knows. In the meantime, ask yourself this: if you are not fighting for even the principle of *Quo Primum* and the Traditional Mass, what in fact are you fighting for?

Chief among this evidence is an overlooked but hair-raising 'SSPX Podcast' interview between our old friends Fr Paul Robinson and Andrew, during which the two agree with each other that Pope St. Pius V's Bull *Quo Primum* was perfectly good *for its time*, but basically has no relevance or legal force today. Yes, I promise, I am not making that up. Andrew even claims that Quo Primum, "says: this is the Mass ... [but] Popes down the line can change it." I am still in shock at how wrong those words are! Read Quo Primum for yourself and see if it says any such thing! Who knows where he got that idea from, unless it was purely from his delinquent clerical friend. If this is the sort of rubbish which the SSPX is feeding the faithful, heaven help us all.

Does this mean the SSPX is about to start offering the New Mass? I would imagine not. Although there is a clear link between recognising someone else's supposed "right" to do something wrong, and doing that same wrong oneself, it can take a while to go from the one to the other and I don't think we're quite there yet. What is perhaps a little closer on the horizon is the terrifying prospect of the so-called "hybrid Mass", long beloved brainchild of Cardinal Ratzinger and others of his like. And no, please don't ask me to give details. Bishop Fellay at one time talked about how he was made "glad" by the thought of inserting the traditional offertory prayers into the New Mass; at other times others have suggested that the Traditional Mass but with vernacular epistle and Gospel, vernacular hymns and so forth might be the way forward. Either way, we have provided, we think, more than mere hearsay on that point. Again, take a look for yourself.

Possibly related to this is the unusual "fashion" which seems to have the SSPX hierarchy in its grip for altars and sanctuaries which have a freestanding altar, no gradines, no reredos and steps going all the way around, which would allow Mass to be said facing the people. Why this should be is anyone's guess, but I think the faithful at least have the right to be suspicious and to ask themselves the all-important question: Why?

Taken all together, then, the signs are not encouraging. As I write, we are preparing for an all-night exposition and adoration of the Blessed Sacrament here in London. We are extremely grateful to Fr Hugo Ruiz for coming to London to make this possible. Of course, we will all be praying for the Resistance; one of the main objects of our prayers must surely be priests. If

this latest nonsense shows us anything, it surely shows us (yet again) that one good priest is worth more than ten thousand no-good, wishy-washy, vax-and-evolutionism-tolerant, compromising and at-one-with-the-world priests, even if they do (for the time being at least!) offer the Traditional Mass.

Please take this seriously and redouble your prayers and penances too. The situation surely demands it. Not many people, one suspects, realise just how bad things are in the world and the Church. The phrase “crisis in the Church,” used by the SSPX all through the 1980s, 90s, 2000s and on, is today almost redundant. It doesn’t adequately describe where things are at. We ought really to talk about the zombie apocalypse in the Church, the nuclear holocaust in the Church, the Day of the Triffids in the Church. Like a dystopian sci-fi novel, one or two ragged, shell-shocked survivors are to be found stumbling around and picking their way over miles of desolate lunar landscape which was once a thriving city of millions of inhabitants, now reduced to rubble. That, one suspects, is how things really look, if we could only see it. But Our Lord wanted us to experience this: so it must be how we are going to save our souls.

Finally, allow me to encourage as many of you as possible who are able to take advantage of the upcoming Ignatian Retreat. English-speakers from abroad are welcome too: the retreat house is located on the edge of London, within easy reach of Gatwick and Heathrow airports and a greater-than-usual number of spaces is available, all with individual rooms, en-suite showers and professional catering provided. Although this all comes at far greater cost than we have ever had to bear before, this was a conscious decision made in view of the fact that it is the first retreat the Resistance has had in this country for more than five years, and will almost certainly be the last one for the foreseeable future. Hence the entire retreat is being funded thanks to the good-will of some very generous souls. Take advantage of it: there may not be another opportunity like this again.

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Five-day Men’s Ignatian Retreat



When: 27th May - 1st June 2023

Where: Woking, Surrey (England)

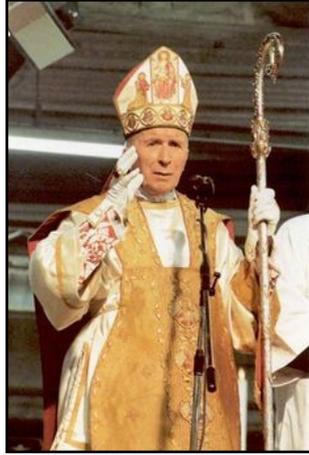
Who: Fr. David Hewko

Cost: Whatever you can afford - help is available for those of limited means...

Please save the date in your diary and let us know if you wish to attend, by writing to: recusantssp@hotmail.co.uk

A similar retreat for ladies will follow later in the year.

The English translation of this sermon originally appeared in 'The Angelus,' January 1985.
Source: <https://thecatacombs.org/showthread.php?tid=3281>



Archbishop Marcel Lefebvre

Sermon at Martigny, Switzerland

9 December 1984

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

My dear brethren,

Before giving you a few words of edification on this day which is still under the halo of the Immaculate Conception and of St. Pius X, may I make an allusion to the few lines which were published these last days by the local bishop, Mgr. Schwery. You were asked not to come to this Holy Mass; you were told that by coming here, you were disobeying the local bishop and that you were disobeying the Supreme Pontiff. These are very grievous utterances and absolutely without foundation. It is true that we have been undergoing a persecution, but this persecution has no foundation; it is inspired by a spirit which is not Catholic, a spirit of novelties, a spirit which is more like Luther's than like the spirit of the Catholic Faith. It is because we faithfully and integrally hold on to the Tradition of the Church that we are persecuted.

So I ask you: is it right that you be persecuted in such a way? Is it right that we be chased by such hostility? As proof of the error of those who continue to persecute us, I have but one example to give you: You have just seen, just a while ago, all these seminarians and priests in procession; if this is not of the Church, then there has never been a Catholic Church! What else are we doing than praying as we have been asked to pray for all our life? I am celebrating nothing else than the Mass of my ordination, and yourselves, you are assisting at the Mass at which you have been assisting all your life! This Mass is the same at which your parents, your grandparents, your ancestors, assisted, and now they have been sanctified and are in heaven. All the saints have been sanctified by this holy Mass, by these sacraments, by the preaching which we are preaching.

We are obliged to conclude that those who are persecuting in such a way have no longer a Catholic spirit; they have given up the Catholic spirit because they persecute not so much ourselves but all that we represent. Now, we represent the holy Tradition of the Church of twenty centuries—twenty centuries of Christianity, twenty centuries of the sanctification of souls. Those who criticize twenty centuries of Catholicism no longer have a Catholic spirit! I wanted to say that because the utterances of the local bishop are so injurious, so unjust, that I could not

Let it be judged whether we are like those Catholics who have gone before us, especially like St. Pius X, for instance, the last Pope canonized whom we celebrate today, or not! If St. Pius X were living today, he would heartily approve us, he would bless us, he would encourage us, he would hold us up as an example to be followed!

be silent in the face of such an injustice - an injustice which reaches not only my own person - that would not be much - but reaches also all our priests, all our seminarians, and yourselves. Therefore we protest, and we say: "Let us be judged! Let it be judged whether we are like those Catholics who have gone before us, especially like St. Pius X, for instance, the last Pope canonized whom we celebrate today, or not!" If St. Pius X were living today, he would heartily approve us, he would bless us, he would encourage us, he would hold us up as an example to be followed! But since some innovators, who are more protestant than Catholic, have invaded the Church, they have, of course, been condemning those who maintain Tradition. But let us be faithful, my dear brethren. Let us have no fear at all. Let us pray for those who persecute us. Let us ask God to open their eyes that they may become aware of the subversion

which reigns in the Church today, so that they also may find again the way of Tradition and the way of the reconstruction of the Church as we wish to do, under the protection of the Virgin Mary and of St. Pius X.

Yesterday, during Vespers, we sang the antiphon of the Magnificat: "*hodie, sine ulla peccati labe concepta est Maria, hodie contritum est ab ea caput serpentis antique* : today, without any sin, without any stain of sin, the Virgin Mary was conceived; today the serpent's, the devil's, head was crushed by Mary!" My dear brethren, these are truths which we must always have before our eyes, which are as the foundation of our faith. They are the expression of two essential dogmas of our Christian life.

That the Most Blessed Virgin Mary was immaculate in Her conception, that She had not the stain of Original Sin, and that we celebrate the Immaculate Conception as a great hope, an immense hope, a light coming from heaven and which will lead us who were in darkness to heaven, is because all of us have the stain of Original Sin and all its consequences. Thanks to the Blood of Our Lord Jesus Christ, thanks to the merits of the Blessed Virgin Mary, we received the Sacrament of Baptism and by Baptism, the guilt of Original Sin was cleansed from our souls; however, we remain sick. We remain with the influences of Original Sin. We are sick persons. We admit this just before receiving Holy Communion; you will repeat it three times in a few minutes: "Lord, I am not worthy that you should come under my roof, but just say the word and my soul shall be healed," and you will repeat three times: ". . . and my soul shall be healed." Why healed? It is because it is sick. Yes, we are sick persons, the consequences of Original Sin are our sickness, they do remain. We are sick in our soul because we have all the bad tendencies which push us to sin. St. Thomas calls that "fomes peccati" - there are these tendencies to sin which are still in us, though we received the grace of baptism, though we struggle, though we receive the Sacrament of Penance and the Sacrament of Holy Communion, we remain with this tendency to sin. Therefore we need the Doctor of our soul! The

consequences of Original Sin are present. They are also manifested by sickness . . . if we would not have Original Sin, if we would not be one with our first parents by the flesh which we received from our parents, then we would not be sick, there would be no illness. Our Lord was never ill during His life; the Most Blessed Virgin Mary did not suffer from any sickness during her life, but He chose to die, to die for our Redemption, and the Virgin Mary chose to die to imitate her Divine Son, but She was not subject to death because She did not have the stain of Original Sin; this is why She was assumed into heaven with Her body. She rose from the dead because She did not have the consequences of Original Sin.

Yes, we are sick, and we must convince ourselves of this, in order to have an immense desire in our soul to be healed, to come back into the Divine Order, to do the Lord's will. The remedy is Our Lord Jesus Christ, it is His Cross, it is His Blood, it is His Passion, it is the Holy Sacrifice of the Mass, it is the Holy Victim immolated on the Cross which we receive in Holy Communion and which heals our soul. In the prayer just before Communion, we admit this: "*ad medelam percipiendam* – may we receive it as a remedy: O Lord, come in us so that we may receive the remedy which we need for our souls." Such is the teaching of the Church. Thus, knowing this, we must accept sufferings, penance, to make reparation for our sins, for our faults, in order to put our soul back in the order willed by God. And we are reminded of this by the Feast of the Immaculate Conception. O how blessed the Virgin Mary is! Without any stain! Without any stain! "*Sine macula!*"

The second dogma to which the Antiphon of the Magnificat makes allusion is that the Virgin Mary has crushed the serpent's head, has crushed Satan's head! This truth is recalled in an admirable way by St. John in the Apocalypse. In the twelfth chapter of the Apocalypse, St. John described the signs of heaven: "And behold a sign, a woman shining as the sun, with the moon under her feet, and with a crown of twelve stars, appeared in heaven." It was the Virgin Mary described in the Apocalypse. And immediately after another sign appeared to St. John: the dragon! The red dragon, horrible to see with his horns, his many heads, and it strove to devour the child who was to be born of the woman and it ran after her trying to devour this child. Then, at this moment, St. John described the battle which occurred in heaven, between St. Michael and his Angels, those who followed him, and the Dragon with those who followed the Dragon; and he said that the Dragon drew with him, by his tail, the third part of the stars, probably signifying that a third of the angels unfortunately followed the revolt of the Dragon who, said St. John, is called the Devil, Satan.

Then a frightful war was waged in heaven and St. Michael triumphed "by the Blood of the Lamb." By the Blood of the Lamb; it was the Blood of the Lamb which gave victory to St. Michael and his Angels over the Dragon, who was thrown down to earth. Then a canticle arose: "Blessed be the heavens, blessed are the elect of heaven who henceforth are delivered from Satan and from all his followers! But woe to the earth and to the sea which received Satan, because Satan is in an enormous fury, because he has been thrown from the heights of heaven down to earth" and he knows, said the Apocalypse, that he has but a short time, "*modicum tempus*," a very short time is left to him. Therefore, he will work and strive to destroy the child of the woman. He ran after Mary and from his mouth a filthy river came and

The devil...succeeds in penetrating into the very heart of the flock of Our Lord; he succeeds in penetrating into the interior of the Church, as St. Pius X said. And thus...the clergy, let themselves be corrupted by the false ideas which Satan spreads in the world. This is what we witness today, my dear brethren!

inundated the earth so that the woman and child disappear in these filthy waters. But the earth came to Mary's aid, and an abyss was opened and this filthy river was absorbed by the earth. Then Mary and Jesus were saved. But now Satan's rage is turned against the children of the Virgin and against those who observe the Commandments of God and the Commandments of Jesus. This is what the Apocalypse says.

Now, my dear brethren, we are constantly witnessing this struggle, this action continues. Yes, the Devil is working here below and Mary continues crushing his head. Unfortunately, the powers of Hell being loosed have a considerable influence here below. If the Devil would lead astray only enemies of the Church! But, alas, he succeeds in penetrating into the very heart of the flock of Our Lord; he succeeds in penetrating into the interior of the Church, as St. Pius X said. And thus members of the Church, and often members of the clergy, let themselves be corrupted by the false ideas which Satan spreads in the world. This is what we witness today, my dear brethren! The false ideas of the world destroying the Church from within, corrupting the realization of Catholicism; these false ideas being spread in the Church. And one of these false modern ideas is ecumenism, it is religious freedom, it is the Rights of Man, it is the revolt of man against God: freedom of thought, freedom to choose one's religion, freedom of speech, freedom of conscience - "liberties" which have been condemned many, many times by all the Popes - by Pius IX, by Leo XIII, by St. Pius X, by Pius XI and by Pius XII. They warned the faithful, and all the bishops, against these ideas: "Beware!" Leo XIII called this "the New Right," a New Right which rose against the Right of the Church, a right of secularism, a right of atheism, a right to forget God, to persecute God, Our Lord Jesus Christ. All this has been condemned by the Popes and now we are witnessing these ideas rising again since Vatican II.

Now, instead of doing as the Virgin Mary, crushing Satan's head - not dialoguing with him! - what was it that lost Eve? It was dialogue with Satan! She held a dialogue with Satan, and she was lost! When one dialogues with Satan, when one dialogues with evil, when one dialogues with error, one is lost! And this is what we are witnessing today.

The facts are before our eyes: these dialogues with error. They would like to have the same place given to error as to Truth, the same honor given to error as to Truth, the same honour given to vice as to virtue. We see it in the laws; all the laws of the states, especially the atheistic and socialist states, put vice and virtue on the same level. We could say they only praise vice and legalize it: abortions, divorces, who knows what else? We can quote many laws which are contrary to the law of the Good Lord. This revolt of the world against God is a terrible thing, supported by Satan - supported by the Dragon and by all his disciples.

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dialogues with Satan, when one dialogues with evil, when one dialogues with error, one is lost! And this is what we are witnessing today. One must fight against error; one must proclaim the Truth; one must fight against vice and practice virtue; one must crush Satan's head at the example of the Blessed Virgin Mary!

But, today, dialogue is in vogue in the world. I will give you an example. I just came back from South America. Well, the president of Colombia who is supposedly a Catholic president, and who was elected by the Conservatives, by what could be called the "right," well, this conservative president, for the two years that he has been president of his country has himself established a dialogue with the enemies of his country, with those whom they call guerrillas. And what good results have come from two years of dialogue? The ten to fifteen thousand

armed men who were in the guerrilla movement two years ago now number seventy thousand! The guerrilla movement now possesses 70,000 armed men who are linked to Moscow, China and Cuba. Here is a country which can pass to the domination of Communism because of the dialogue of a man of the right! Here is the result of this dialogue: he [the president] has permitted the young guerrillas to attend the universities, even granting them scholarships to attend. As a result the universities are communist. I don't know if you realize the danger the modern world is running of communist implantation. Colombia is a base from which the communists would be able to have a command upon the Pacific, on the Gulf of Mexico and on the Sea of Antilles, and on all of South America. They know very well that if they take this country, they have all of South America before them, as they have done in Ethiopia - it is a similar situation.

So, these are the consequences of dialogue! One cannot dialogue with communism; one must fight them. This is what Pius XI said: "Communism is intrinsically evil." One does not discuss anything with something intrinsically evil.

The Blessed Virgin Mary gives us the example; St. Pius X gives us the example. St. Pius X fought against modern errors, fought against Modernism, fought against the "Sillon," fought against all the errors which cause decay in the Church.

We have two examples, my dear brethren: the Most Blessed Virgin Mary and St. Pius X. I think both had the same desire: could the Blessed Virgin Mary desire anything other than the Kingdom of her Divine Son? "Instaurare omnia in Christo" - to restore all things in Christ - this was the desire of St. Pius X, to put everything in the hands of Our Lord Jesus Christ. This, my dear brethren, must be our desire. You were singing it a few minutes ago when we came into this wonderful assembly hall where so many have come; where you have prayed so much during this holy night of vigil. Yes, you were singing: "Let the Kingdom of Jesus Christ Our Lord come! Let Him reign over us!"

While the world proclaims its errors, let us pray that Jesus Christ Our Lord reign. Let this be our ideal; let us continue our fight; let us be firm in the restoration of the Kingdom of Our Lord Jesus Christ, first within ourselves, in our families, in our cities. Let us be courageous and undertake a crusade! At a time when we see the situation of the world truly under a light which could lead to pessimism if we do not look at it supernaturally, at the same time we are witnessing that everywhere some wonderful resistance is arising. Souls are understanding the danger, gathering themselves, uniting themselves to pray and to pray especially to the Blessed Virgin Mary. This is what will save us! So, today, let us make the resolution, with St. Pius X, to go to the Virgin Mary and beg her to come down to us and crush the Serpent's head so that her Divine Son may reign.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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May God Bless Your Generosity!

Sorrowful Heart of Mary SSPX-MC



Advent 2022

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Dear Confreres in the Church Militant,

It is normal for bullets to fly, bombs to drop and chaos to erupt at any time, in any given war. We are soldiers in the Great War between Christ the King and Satan; between His Holy Catholic Church of Tradition and Satan's counterfeit Conciliar Church; between the Woman of Genesis with Her army and the serpent with his.

It is also a strategy of Satan to deceive by cunningly making evil seem good, ugliness seem like beauty, and darkness seem as illuminating as light. As Liberalism avalanches and morphs with each decade, it has to appear as close as possible to an "angel of light" to deceive. The enemy must make the decoy look as real as possible to the genuine article. Hence, Pope St. Pius X warned in his Encyclical, *Pascendi*, the enemies will keep the same name of all the sacraments (e.g. "Baptism"), but cleverly gut out their true meaning and replace them with new ones (e.g. from "washing away original sin and infusing sanctifying grace into the soul" to the Modernist version of "initiation into the Christian community"). They will dare to change the most sacred of all sacraments, the Holy Eucharist, from the traditional "Body and Blood of Christ under the appearance of bread and wine" to the Modernist version of "the symbol of unity and 'luv' in the Christian community."

It stands to reason that Satan would invent a new Church which looks a lot like the real Catholic Church, and even has the same visible head, "one Pope over two Churches", but one of these churches is counterfeit. That is the Conciliar Church, which Abp. Lefebvre was asked to obey and be faithful to, by Msgr. Benelli and Modernist Rome, on June 25, 1976, to which the Archbishop replied:

“What could be clearer? We must [according to Rome] henceforth obey and be faithful to the Conciliar Church, no longer to the Catholic Church. Right there is our whole problem: we are suspended by the Conciliar Church, **the Conciliar Church, to which we have no wish to belong!** That Conciliar Church is a schismatic Church because it breaks with the Catholic Church that has always been. **It has its new dogmas, its new priesthood, its new institutions, its new worship... the Church that affirms such errors is at once schismatic and heretical. The Conciliar Church, is therefore, not Catholic.**”

(Abp. Lefebvre, Reflections on his suspension *a divinis*, July 29, 1976).

Never did Abp. Lefebvre want to break from the Catholic Church, nor be at odds with the Pope, but the dilemma he, and every Catholic faced, was that this new Conciliar Church was now like a monstrous cancer growing off the healthy body of the Catholic Church, that aggressively spreads, imposes itself and takes over! Modernist Rome is like a large parasite that lives on the body of Catholic Rome, which is similar in appearances but is rife with heresy and error.

Bishop Tissier, in an excellent article that appeared in 2013 (*Le Sel de la Terre*, no. 85) drew up this summary:

“...It is clear that the Conciliar Church is not only a sickness, nor a theory, but it is an association of high ranking Catholic churchmen inspired by liberal and modernist thinkers, **who want, according to the goals of the one-worlders, to bring to fruition a new type of Church, with many Catholic priests and faithful won over by this ideal.** It is not a pure association of victims. Formally considered, **the Conciliar Church is a sect that occupies the Catholic Church.** It has its organized instigators and actors, as had the Modernism condemned by St. Pius X.”

Pope St. Pius X exposed these parasites penetrating inside the Church, who were often clergymen of the Masonic Lodges or at least imbued with their ideas. He writes in Pascendi:

“...Hence, **the danger is present almost in the very veins and heart of the Church,** whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, **they lay the axe** not to the branches and shoots, but to the very root, that is, **to the Faith and its deepest fibres.** And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree. [...] What efforts do they not make to win new recruits! They seize upon professorships in the seminaries and universities, and gradually make of them thrones of pestilence”

(St. Pius X, September 8, 1907).

These “seized seminaries” don’t exclude the new Conciliar-SSPX! The dilemma of all Catholics today is still the same, and the answer laid out by Abp. Lefebvre is still the same: **absolutely no compromise with the New Mass or Vatican II!** This means no acceptance of the revolutionary Doctrinal Declaration of 2012 and all accompanying adjustments and jurisdictions made for the Conciliar-SSPX ever since, and no acceptance of trying to justify the New Mass by proclaiming that, somehow, it “nourishes your faith” or promoting its so-called miracles!

Once again, listen to the profound foresight and wisdom of Abp. Lefebvre:

“I hold that we are in the Church and that we are the true sons of the Church, and the others are not. They are not, because Liberalism is not a son of the Church. Liberalism is against the Church, Liberalism operates to destroy the Church, in that sense they cannot claim to be sons of the Church... Some are prepared to sacrifice the fight for the Faith by saying: ‘Let us first re-enter the Church! Let us first do everything to integrate into the official, public structures of the Church! Let us be silent about the dogmatic issues. Let us be silent about the malice of the [New] Mass. Let us keep quiet over the issues of Religious Liberty, Human Rights, Ecumenism. And, once we are inside the Church, we will be able to do this, we will be able to achieve that!’”

“That’s absolutely false! You don’t enter into a structure, under superiors, by claiming you will overthrow everything as soon as you are inside, whereas they have all the means to suppress us! They have all the authority.”

“What matters to us first and foremost is to maintain the Catholic Faith. That’s what we are fighting for! So the canonical issue, this purely public and exterior issue in the Church, is secondary. What matters is to stay within the Church,... inside the Church. In other words, in the Catholic Faith of all time, in the true priesthood, in the true Mass, in the true sacraments, and the same catechism, with the same Bible. That’s what matters to us! That’s what the Church is. Public recognition is a secondary issue. Thus, we should not seek what is secondary by losing what is primary, by losing what is the primary goal of our fight!”

(Abp. Lefebvre, Spiritual Conference at Écône, December 21, 1984).

So, fight on for the Holy Catholic Faith! ...Battle on for the reign of Christ the King! Under Our Lady’s mantle we must not fear the enemy but fight courageously and prudently, avoiding the Liberal “prudence” of compromise at any cost in order to be recognized or receive favors from those compromising with or promoting Vatican II or the New Mass!

In Christ the King,

Fr. David Hewko

“Let the storm rage and the sky darken — not for that shall we be dismayed. If we trust as we should in Mary, we shall recognize in her, the Virgin Most Powerful who with virginal foot did crush the head of the serpent.”

- Pope St. Pius X



Source: thecatacombs.org - excerpted from 'Annibale Bugnini: Reformer of the Liturgy', Angelico Press, 2020 - pictures and captions are our own.

How the Novus Ordo Mass was Made

The incremental Vatican II reforms brought about by the September 1964 and May 1967 Instructions opened the way to a general reform of the Mass. They lay the groundwork for it in two transitional phases, as it were. A completely new rite of the Mass was slated for preparation from the very beginning of the Consilium [Council for the Implementation of the Constitution on the Sacred Liturgy]. During the fifth plenary session in April 1965 (20 members and 41 experts were in attendance), the possibility of modifying the Canon of the Mass was brought up. As Archbishop Bugnini himself was later to admit, however, a very broad majority of members and consultors was of the opinion that this “venerable document” was not to be touched.

The first complete draft of a new Ordo Missae was ready for the sixth plenary session (October 18–26, 1965). Msgr. Wagner, the relator for the tenth group, presented it. It was the occasion for two “experimentations” that took place in the chapel of the “Maria Bambina” Institute: the first in Italian on October 20, the second in French on October 22. The two celebrations of this “normative” Mass, as it was called, took place behind closed doors in the presence of Consilium members, who were then able to share their impressions in one of the Institute’s meeting rooms. Paul VI had some concerns regarding this reform of the Ordo Missae. On three different occasions (October 25, 1965, December 10, 1965, and March 7, 1966), he had his Secretary of State, Cardinal Cicognani, address official letters to Cardinal Lercaro to recommend prudence and reserving to the Holy See any decision involving “any possible changes proposed for the rite of celebration of the divine sacrifice.”

On June 20, 1966, the revised first draft of the new Mass was presented to Paul VI by Cardinal Lercaro. The pope wanted two important changes:

- the present anaphora [the Roman Canon] is to be left untouched; two or three other anaphoras should be composed, or sought in existing texts, that could be used during certain defined seasons.
- the Kyrie should be retained when the Gloria is not said; when the liturgy prescribes the Gloria, however, the Kyrie should be replaced with another penitential prayer.

Consequently, a Consilium subcommission prepared three new anaphoras (or Eucharistic Prayers). Two were new compositions while the third (which became the second Eucharistic Prayer in the new Ordo Missae) was inspired by the anaphora of Saint Hippolytus.

Archbishop Bugnini was later to acknowledge that one of these new Eucharistic Prayers (which became the fourth Eucharistic Prayer) was put together in haste, “a kind of forced labor.” A consultor on that subcommission, Fr. Bouyer, gave the same description (not without humor and irony) for the composition of the second Eucharistic Prayer that he prepared with Dom Botte, the famous Hippolytus specialist. He had to compose it posthaste, within a twenty-four-hour period:

“Between the indiscriminately archeologizing fanatics who wanted to banish the Sanctus and the intercessions from the Eucharistic Prayer by taking Hippolytus’s Eucharist as is, and those others who could not have cared less about his alleged Apostolic Tradition and wanted a slapdash Mass, Dom Botte and I were commissioned to patch up its text with a view to inserting these elements, which are certainly quite ancient – by the next morning! Luckily, I discovered, if not in a text by Hippolytus himself certainly in

one in his style, a felicitous formula on the Holy Ghost that could provide a transition of the Vere Sanctus type to the short epiclesis. For his part Botte produced an intercession worthier of Paul Reboux's "In the manner of..." than of his actual scholarship. Still, I cannot reread that improbable composition without recalling the Trastevere café terrace where we had to put the finishing touches to our assignment in order to show up with it at the Bronze Gate by the time our masters had set!"

Nine new Prefaces were composed at this time, of which eight were retained. Fr Bouyer sees them in a more positive light: "The only element undeserving of criticism in this new missal was the enrichment it received, thanks particularly to the restoration of a good number of splendid prefaces taken over from ancient sacramentaries."

An Experimental Mass at the Synod of 1967

The new Mass in its completed structure was presented to some 180 cardinals and bishops in a Synod at the Vatican in 1967. This first postconciliar Synod was to deal with several topics: the revision of the code of canon law, doctrinal questions, and the liturgical reform. On October 21, Cardinal Lercaro presented the assembled cardinals and bishops with a report describing the new structure of the Mass and the changes introduced into it, as well as the reform of the Divine Office. On October 24, Fr Bugnini celebrated a "normative" Mass before the Synod Fathers in the Sistine chapel. Paul VI did not attend this celebration because of an "indisposition," however.

Besides the changes that were already in force since the 1964 and 1967 Instructions (Mass celebrated facing the people in Italian including the Canon, fewer genuflections and signs of the cross, etc.), the "normative" Mass that Fr Bugnini celebrated with a large choir added other new elements: a longer Liturgy of the Word (three readings total), a transformed Offertory, a new Eucharistic Prayer (the third), and a great number of hymns.

During the four general congregations devoted to the liturgy (October 21–25), cardinals and bishops made many comments on this "normative" Mass and on the liturgical reform in general. All told, sixty-three cardinals, bishops, and religious superiors general commented on the subject and a further nineteen submitted written comments. There was a diversity of opinion. "Of sixty-three orators," Fr Caprile reported, "thirty-six explicitly expressed, in the warmest, most enthusiastic, and unreserved terms," their agreement with the reform underway and its results. Some bishops even wanted further changes, such as the possibility of receiving communion in the hand, that of using ordinary bread for communion, and the preparation of a specific Mass for youth, etc.

Yet the general tone was more prudent, if not reserved or even critical. The English-speaking bishops met at the English College to define a common position on the "normative" Mass. On October 25, at the Synod, Cardinal Heenan, Archbishop of Westminster, took the floor to accuse the Consilium of technicism and intellectualism and to blame it for lacking pastoral sense. More significant yet, in the sense that they came from the highest authority in the Church after the pope, were the words of Cardinal Cicognani, Secretary of State, who on the very same day asked for an end to liturgical changes "lest the faithful be confused."

Twice during the debates on the liturgy, the participants were invited to express their opinion through a vote. On October 25, they answered four questions that Paul VI had specifically posed: on the three new Eucharistic Prayers, on two changes in the formula of consecration, and on the possibility of replacing the Niceno-Constantinopolitan creed with the Apostles' Creed. Eight more questions were posed on October 27, particularly on the normative Mass and on the Divine Office draft.

Leaving aside a detailed analysis of these twelve votes, it is noteworthy that for half of them (two out of the pope's four questions and four out of eight of the remainder), the required two-thirds majority was not reached. There were 187 voters; the two-thirds majority was therefore 124. For some of the votes, the tally was far from it, with the *non placet* (nays) and *placet juxta modum* (approval on condition of modifications) having a broad margin. For example, regarding the suppression of the phrase "Mysterium fidei" in the consecration formula, there were only 93 *placet*. More spectacular yet was the refusal to give unreserved approval to the general structure of the normative Mass: 71 *placet* ; 43 *non placet* ; 62 *placet juxta modum* ; 4 abstentions.

A few months later Fr Bugnini acknowledged to Consilium consultors and members that "the response of the bishops was not unanimous. The votes in the Synod went to some extent contrary to what the Consilium wanted [contro il 'Consilium']."



Paul VI at the Second Vatican Council

Lercaro's "Destitution"

This public disavowal of the Consilium's work was one of the causes that led to Cardinal Lercaro's destitution. In August 1966, Cardinal Lercaro, who was reaching the age limit of 75 imposed on bishops and curial officials, had presented his resignation to the pope. Paul VI had asked him to continue in his functions as both archbishop of Bologna and president of the Consilium. Nevertheless, Paul VI named one of his close collaborators, Msgr. Poma, as coadjutor in the archdiocese of Bologna in June 1967.

Then, unexpectedly for the cardinal, Paul VI wrote to Lercaro on January 9, 1968 to tell him that he accepted his resignation from the Consilium. The pope sent him a representative on the following 27th, whose mission was to secure the cardinal archbishop's resignation [from the See of Bologna], which the latter, with a heavy heart, submitted on February 12.

One of Lercaro's close collaborators, Don Lorenzo Bedeschi, presented this double resignation as a "destitution." History, in the main, has accepted this view. Diverse reasons led to this double destitution: Cardinal Lercaro's controversial pastoral policies in Bologna, his links to the Communist municipality (he agreed to being made an "honorary citizen"), his appeal against American bombing in Vietnam. Yet his management of the liturgical reform was also questioned. In 1967 the backlash linked to Casini's pamphlet and the criticism levelled at the "normative" Mass had brought to light the opposition to the work of the Consilium, whose president he had been since 1964.

One may therefore say that Paul VI attempted to regain control of the liturgical reform in early 1968. Just as he officially accepted the resignation of the Consilium president, he simultaneously asked Cardinal Larraona to resign from the Congregation of Rites. On the same day Cardinal Gut, a Benedictine monk who was already a Consilium member, became its president as well the new prefect of the Congregation of Rites. This double nomination anticipated the fusion of the two organisms, which would occur the following year. Paul VI still had full confidence in Bugnini, however. During the audience that followed Lercaro's resignation, Paul VI told Bugnini: "Now you alone are left. I urge you to be very patient and very prudent. I assure

you once again of my complete confidence.” Fr Bugnini answered: “Holy Father, the reform will continue as long as Your Holiness retains this confidence. As soon as it lessens, the reform will come to a halt.”

Towards the “New Mass”

The Consilium put the “new Mass” project, which had been roundly criticized at the October 1967 Synod, back on the drawing board. We have seen that Paul VI had been unable to attend the first experiment of the “normative” Mass. A report prepared under Fr Bugnini’s direction had been presented to him on December 11, 1967. During an audience on January 4, 1968, he asked Fr Bugnini to organize three new “experimental” celebrations, to take place in his presence in the Matilda chapel on the second floor of the Apostolic Palace.

These three “normative” Masses were all celebrated in the late afternoon by one of Bugnini’s two closest collaborators, each with a different Eucharistic prayer, but in different modes of celebration: on January 11, a read Mass with hymns celebrated by Fr Carlo Braga; on January 12, an “entirely read Mass with participation of the faithful” celebrated by Fr Gottardo Pasqualetti; and on January 13, a sung Mass, once again celebrated by Fr Braga.

Each of the celebrations was attended by about thirty people besides the pope: the cardinal Secretary of State, different members of the Curia, several members of the Consilium, two religious women, and four laymen (two men and two women). These three experimental celebrations in the presence of the pope presented a few differences with the “normative” Mass that had been celebrated before the Synod a few months earlier, in particular by the introduction of a “Sign of Peace” that all in attendance exchanged after the instruction “Give each other the Peace.”



Fr. Annibale Bugnini celebrates Mass, 1967

After each of the Masses, the pope welcomed some of the participants along with Fr Bugnini in his private library to share impressions and comments on what had been done in the celebration. On the following January 22, Paul VI provided his own written comments during an audience he granted to Fr Bugnini. The pope made seven suggestions, asking in particular that the Offertory should be given more prominence since it “should be the part of the Mass in which . . . [the faithful’s] activity is more direct and obvious.”

He also asked that the expression *Mysterium fidei* should be maintained at the end of the formula of consecration, “as a concluding acclamation of the celebrant, to be repeated by the faithful” and that the triple *Agnus Dei* invocation should be retained. Paul VI once again echoed some “authoritative persons” who asked that the last Gospel at the end of Mass (the prologue of the Gospel according to St. John) should be restored. Lastly, he asked that “the words of consecration . . . not be recited simply as a narrative but with the special, conscious emphasis given them by a celebrant who knows he is speaking and acting ‘in the person of Christ’.”

Also on January 22, Paul VI asked that the schema of the new Mass be sent, after revision, to all the Curia dicastery heads, a number of whom had expressed reservations or criticisms of

the Synod “normative” Mass. “We must win them over and make allies of them,” the pope explicitly said, even if this entailed the argument from authority: “You saw, didn’t you, what happened when St. Joseph’s name was introduced into the Canon? First, everyone was against it. Then one fine morning Pope John decided to insert it and made this known; then everyone applauded, even those who had said they were opposed to it.”

The following May 23, Cardinal Gut, prefect of the Congregation of Rites and president of the Consilium, published a decree authorizing the use of the three new Eucharistic Prayers and of eight new Prefaces. They could be used starting on August 15, 1968. Once again, the traditional rite of the Mass was emended on important points before the new rite was completed and promulgated.

On June 2, 1968, the revised draft of the new Ordo Missae was sent, as Paul VI had intended, to fourteen curial cardinals (Congregation prefects and Secretariat presidents). Fr. Bugnini was to report that, “of the fourteen cardinals involved, two did not reply, seven sent observations, and five said simply that they had no remarks to make or were ‘very pleased’ with the schema.”

It is noteworthy that the *Institutio Generalis Missalis Romani* (the “General Instruction of the Roman Missal”), which was to preface the new Ordo Missae, was not sent to these cardinals, not even to the Congregation for the Doctrine of the Faith. This *Institutio*, which was made up of eight chapters and put together by a study group directed by Fr Carlo Braga, presented itself as “at once [a] doctrinal, pastoral, and rubrical” treatment of the new Mass. Certain articles of this *Institutio* would come under criticism, as we shall see.

Paul VI had the revised draft and the cardinals’ responses examined by two of his close collaborators, Msgr. Carlo Colombo, his private theologian, and Bishop Manziana of Crema. Then he read and reread the draft himself, inserting marginal notes and underscoring the text in red and blue pencil, though without seeking to impose his views. On September 22, 1968, he gave the annotated draft back to Fr. Bugnini with the following written remark: “I ask you to take account of these observations, exercising a free and carefully weighed judgment.”

From October 8 to 17, the Consilium’s eleventh plenary session met to work on the Mass, but also on other rites (notably the Blessing of an Abbot and Religious Profession). Paul VI hosted the participants on October 14 and gave a long allocution. Its tone was graver than on any previous occasion. The pope issued several warnings: “Reform of the liturgy must not be taken to be a repudiation of the sacred patrimony of past ages and a reckless welcoming of every conceivable novelty.” He insisted on the “ecclesial and hierarchic character of the liturgy”:

“The rites and prayer formularies must not be regarded as a private matter, left up to individuals, a parish, a diocese, or a nation, but as the property of the whole Church, because they express the living voice of its prayer. No one, then, is permitted to change these formularies, to introduce new ones, or to substitute others in their place.”

More than this, Paul VI for the first time publicly deplored abuses committed by certain conferences of bishops:

“This results at times even in conferences of bishops going too far on their own initiative in liturgical matters. Another result is arbitrary experimentation in the introduction of rites that are flagrantly in conflict with the norms established by the Church. Anyone can see that this way of acting not only scandalizes the conscience of the faithful but does harm to the orderly accomplishment of liturgical reform, which demands of all concerned prudence, vigilance, and above all discipline.”

The Novus Ordo Missae (N.O.M.)

On November 6, 1968, Paul VI, after rereading the new Ordo Missae one more time, gave it his written “approbation.” The Apostolic Constitution *Missale Romanum* of April 3, 1969 was announced in Consistory on the following April 28 and presented to the press on May 2, the publication day of the new Ordo Missae, which was soon called the “new Mass” or the N.O.M. (Novus Ordo Missae). A new missal, soon commonly termed the “Paul VI Missal,” was about to succeed the Roman Missal codified by Saint Pius V.

The rite of the Mass was now “simplified.” In fact, we have seen that between the traditional Missal used on the eve of the Council in 1962 and the 1969 Missal, there had been a succession of transformations: the N.O.M. was not a pure innovation. In some of its formulations, the *Institutio Generalis* was far more innovative. It is worth noting that this lengthy “General Presentation” was not submitted to the Congregation for the Doctrine of the Faith before publication. A number of infelicitous expressions provoked fierce criticism.

The “new Mass” was actually not as new as was claimed. Indeed, considering prior Instructions, it synthesized and made official the changes that had already been taking place: a more communal penitential part of the Mass; more numerous and diverse Sunday readings spread out over a three-year cycle; a restored “universal prayer”; new Prefaces; a changed Offertory; three new Eucharistic Prayers added to the ancient Roman Canon to be used at the celebrant’s choice; modified words of consecration, identical in all four Eucharistic Prayers; the Pater noster said by the whole congregation, no longer by the priest alone; suppression of many genuflections, signs of the cross, and bows.

The Path to Communion in the Hand

As we have seen, in 1965 Cardinal Lercaro, president of the Consilium, considered “placing the host in the open hands of the faithful” to be a deplorable and fanciful initiative. Neither the 1969 Missal nor the *Institutio Generalis* provided for the possibility of receiving communion in the hand. Yet the practice had already spread in several countries. The Congregation for Divine Worship therefore published a lengthy Instruction on the topic dated May 29, 1969.

As Jean Madiran was later to point out, this Instruction looks like a composite document. On the one hand, the Instruction uses different arguments (theological, spiritual, and practical) to defend the traditional manner of receiving communion and states that it must remain the norm: “In view of the overall contemporary situation of the Church, this manner of distributing communion must be retained. Not only is it based on a practice handed down over many centuries, but above all it signifies the faithful’s reverence for the Eucharist.”

In support of maintaining this tradition, the same document published the results of a survey conducted among all Latin-rite bishops. Without getting into the detail of the answers given to the three questions, we give here only those given to the first question: “Do you think that a positive response should be given to the request to allow the rite of receiving communion in the hand?”

In favour: 567

Opposed: 1,253

In favour with reservations: 315

Invalid votes: 20

On the basis of the survey’s results, the Instruction prescribed the following: “[Pope Paul VI’s] judgment is not to change the long-accepted manner of administering communion to

the faithful. The Apostolic See earnestly urges bishops, priests, and faithful, therefore, to obey conscientiously the prevailing law, now reconfirmed.”

Yet in the second part, which is shorter and looks like an add-on, the same text granted to episcopal conferences the possibility of authorizing communion in the hand:

“Wherever the contrary practice, that is, of communion in the hand, has already come into use, the Apostolic See entrusts to the same conferences of bishops the duty and task of evaluating any possible special circumstances. This, however, is with the proviso both that they prevent any possible lack of reverence or false ideas about the Eucharist from being engendered in the attitudes of the people and that they carefully eliminate anything else unacceptable.”

Cardinal Oddi reports that, from a concern not to restrict the freedom of episcopal conferences and to respect the diversity of opinions, Paul VI refused to impose a single law in the matter, although he was personally opposed to communion in the hand. In any event, what had been a limited concession in 1969 has become the norm in a great many countries and parishes. Pierre Lemaire, director of the review *Défense du Foyer* and of the *Éditions Saint-Michel* and an activist in defense of the family and of the catechism, voiced a complaint on the subject in Rome. In 1969, during one of his many visits to the Vatican, he was received by Cardinal Seper, prefect of the Congregation for the Doctrine of the Faith, and by Cardinal Wright, new prefect of the Congregation for Clergy. He gave each of them a *Pro memoria* exposing “the dramatic and catastrophic confusion in which France finds herself” and the “fundamental points” that were introducing a “rupture” between Catholics faithful to the Holy See and the clergy. Pierre Lemaire underscored the “crisis” that the liturgical question had precipitated:

“The aberrant liturgies invading our churches - now as bare as Protestant houses of worship - are having a disastrous effect. Communion in the hand, often distributed in baskets to all takers, represents the nadir of the innumerable profanations spreading in progressive parishes because of the multiplying sacrilegious communions of the “faithful” who never go to confession. In this climate, the new “Ordo Missae” is received not as a step forward but as the herald of further degradations, since the clergy, which is badly formed and badly taught in wayward seminaries, is open to any and all experiments.”

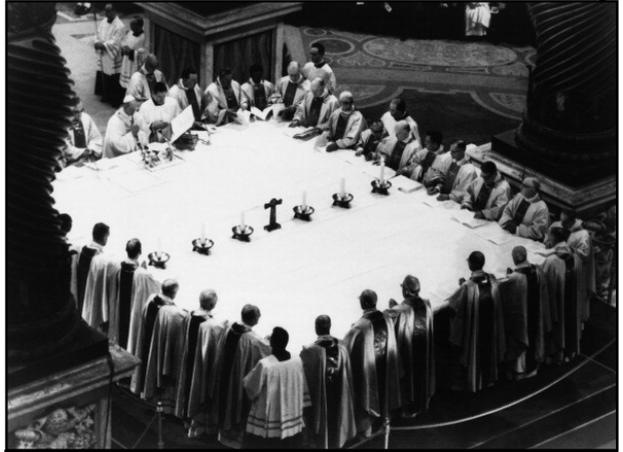
The Congregation for Divine Worship

The promulgation of the new Missal did not mean that the implementation of the liturgical reform was at an end; it indicated that the reform was at its height. Paul VI, in a consistory held on April 28, 1969, announced that the venerable Congregation of Rites was to be divided into two Congregations: the Congregation for Divine Worship focusing on the liturgy in particular and the Congregation for the Causes of Saints that was to handle beatification and canonization causes.

The Apostolic Constitution *Sacra Rituum Congregatio* of May 8, 1969 established two new Congregations. The Consilium no longer existed as an autonomous body: it was integrated into the new Congregation for Divine Worship under the title “Special Commission for the Implementation of the Liturgical Reform.” Cardinal Gut was named prefect and Fr Bugnini secretary of this new Congregation. Although his title remained unchanged (“secretary”) and he was not yet given the prelate granting him the title “Monsignor,” Fr. Bugnini was completely integrated into the Curia. He left the old Palazzo Santa Marta buildings to set up with his collaborators on the fourth floor of the nice modern Palazzo dei Congressioni, at 10 Piazza Pio XII.

He now belonged to a Curia dicastery, which strengthened his authority but at the same time reduced his autonomy. The new Congregation “was to be organized according to the structures and regulations of the other curial departments.” Only seven of the forty Consilium bishops stayed on as members of the new Congregation and the number of consultors was considerably reduced: only nineteen remained.

Cardinal Gut, prefect of this new Congregation, tried to channel the liturgical ferment that had been disrupting the lives of the faithful in many parishes. In an interview sometime after the creation of the



**Paul VI concelebrates Mass with newly-created Cardinals, 1969.
Note - the Novus Ordo Mass had still not yet been introduced.**

Congregation for Divine Worship, he announced that “stricter measures” would be taken. He said: “At present the limits of the conciliar Constitution on the Liturgy have been vastly over-run in many areas. Many elements have been introduced, with or without authorization, which go beyond the liturgy schema.” He hoped that this “fever of experimentation [would] soon come to an end” and, surprisingly, he (respectfully) lay part of the blame at the feet of the pope: “These unauthorized initiatives often could no longer be stopped because they had spread too far abroad. In his great goodness and wisdom the Holy Father then gave in, often against his own will.”

The Ottaviani Intervention

The new Ordo Missae was to come into effect on November 30, 1969, the first Sunday of Advent. Even before this date, however, the severest doctrinal critiques proliferated, some with the support of eminent authorities. They aimed both at the Ordo Missae and at the *Institutio Generalis* prefacing it. Even a review so attached to romanità as *La Pensée Catholique* published, under collective authorships (“a group of theologians” and “a group of canonists”), two lengthy critiques of the new Ordo Missae. The group of theologians lamented that the new Mass “completely disregards the doctrine of the Council of Trent on the Mass: incruens sacrificium” and deemed that it “is not in conformity with the tradition of the Roman Church.”

The most glaring opposition came from a Short Critical Study of the New Order of Mass. This Short Critical Study, which is dated to the feast of Corpus Christi (June 5, 1969) but was only published a few months later, was unsigned at the time. The letter that Cardinals Ottaviani and Bacci wrote to Paul VI to introduce the Study indicates that it was composed by “a select group of bishops, theologians, liturgists and pastors of souls.” It later transpired that a laywoman, the Italian writer Cristina Campo (1923–1977), and the Dominican theologian Michel Guérard des Lauriers, professor at the Dominican-run Pontifical University Angelicum, had an essential role in writing this document.

The Short Critical Study began by questioning the definition of the Mass that the *Institutio Generalis* presented at chapter 3, §7: “The Lord’s supper or Mass is the sacred assembly or

congregation of the people of God gathering together, with a priest presiding, in order to celebrate the memorial of the Lord.” The term “supper” was taken up again at §§8, 48, 55, and 56. The Short Critical Study deplored this in the following terms:

“None of this in the very least implies:

- The Real Presence.
- The reality of the Sacrifice.
- The sacramental function of the priest who consecrates.
- The intrinsic value of the Eucharistic Sacrifice independent of the presence of the ‘assembly.’”

The Short Critical Study spoke in scholastic categories when it also regretted that the “ends or purposes” of the Mass (ultimate, ordinary, immanent) did not appear clearly. It also questioned the formulas of consecration and the place of the priest in the new rite: a “minimized, changed, and falsified” role.

This relentless critique ended in a total rejection of the “new Mass” which “due to the countless liberties it implicitly authorizes, cannot but be a sign of division - a liturgy which teems with insinuations or manifest errors against the integrity of the Catholic Faith.” Two cardinals, Bacci and Ottaviani, who no longer had any official functions in the Curia, agreed to present this Short Critical Study to the pope. They did so in a letter accompanying the document. In this letter, dated September 25, 1969, the two cardinals judged that “the Novus Ordo Missae - considering the new elements susceptible to widely different interpretations which are implied or taken for granted - represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass.” In consequence, they were asking for the new rite of the Mass to be “abrogated.”

Although other cardinals and bishops had been approached to sign this plea, none made up their mind to take that step. Cardinal Siri, Archbishop of Genoa, thought that this Study was “more Bacci’s doing than Ottaviani’s” and that Cardinal Ottaviani gave his signature when the text had already been printed. Cardinal Siri added that he himself “would not have added his signature if he’d been asked.” Generally speaking, Cardinal Siri’s views on the liturgical reform were simple:

“The Council did not ask for any such revolution. The liturgical reform was done, the pope approved it, and that’s enough: I take the position of obedience, which is always owed to the pope. If he had asked me, I think I might have made some observations - several. But once a law has been approved, there is only one thing left to do: obey.”

The Short Critical Study came to Paul VI’s knowledge in September 1969; the press began to trumpet the story in the following month. The pope sent the Study to the Congregation for the Doctrine of the Faith for review. Cardinal Seper, the Congregation prefect, gave his answer by November 12: “The pamphlet *Breve Esame* [Short Study] ... contains many superficial, exaggerated, inaccurate, biased, and false statements.”

Jean Madiran had been the first in France to publish the letter of Cardinals Bacci and Ottaviani. He was also the first to publish the French version of the Short Critical Study of the New Order of Mass. On the other hand, in 1970 Pierre Lemaire published as a supplement to *Défense du Foyer* 111 a small brochure under the sober title *Note doctrinale sur le Nouvel Ordo*

Missae (“Doctrinal Note on the New Ordo Missae”). This forty-four-page brochure was commissioned, as the text says, “by the Knights of Our Lady,” an organization to which Pierre Lemaire belonged. In fact, the main writer of this “Note” was Dom Gérard md, the Order’s chaplain and a monk at the abbey of Saint Wandrille where he taught Sacred Scripture.

The Doctrinal Note, while it did express some criticisms regarding the translation of the new Ordo Missae then circulating in France, came to the defence of the new Mass’s orthodoxy. The Doctrinal Note also expressed the opinion that “Cardinal Ottaviani cannot have given his approval to the Short Critical Study; they probably refrained from reading it to him.”

Dom Lafond’s study had been sent to different authorities for review before being published by Pierre Lemaire along with excerpts of the responses they had sent in. Cardinal Journet had praised these “solid, luminous, balanced pages.” Fr Louis Bouyer, a renowned theologian and liturgical specialist, found the work “quite good.” Msgr Agostoni, Cardinal Ottaviani’s secretary, praised what he called “a serious, deep, serene work accomplished in the eye of the storm.”

Then, the following month, Pierre Lemaire published a letter from Cardinal Ottaviani that caused a sensation. This letter, which was addressed to Dom Lafond to thank him for the Note doctrinale, was in near complete counterpoint to the Short Critical Study published a few months before. In this letter Cardinal Ottaviani characterized Dom Lafond’s Note doctrinale as “remarkable for its objectivity and its dignity of expression.” He also deplored the publicity that had been given to his letter to Paul VI: “I regret that my name has been abused in a direction I did not want through the publication of a letter addressed to the Holy Father, without my having authorized anyone to publish it.”

Above all, Cardinal Ottaviani expressed his satisfaction with the allocutions Paul VI had given in general audience on November 19 and 26, 1969, and judged that henceforth “no one can be scandalized anymore,” even though “there is need for prudent and intelligent catechesis to remove a few legitimate perplexities that the text may arouse.”

Paul VI’s Corrections and Rectifications

To Jean Madiran, the letter from Cardinal Ottaviani to Dom Lafond seemed to be a provocation against the truth. A lively polemic ensued. Jean Madiran published a brochure in response to the *Note doctrinale*, its author, and Pierre Lemaire who had published it. He also questioned the authenticity of the letter from Cardinal Ottaviani to Pierre Lafond. This he did in highly polemical terms, judging that, in this whole business, Dom Lafond and Pierre Lemaire had been “duped and manipulated.”

In reality and according to diverse well-known attestations, one may consider that Cardinal Ottaviani had most certainly first approved the Short Critical Study, of which he was not the author. Then, a few months later, he gave his approval to Dom Lafond’s *Note doctrinale*. His position regarding the “new Mass” (which he went on to celebrate) had changed because in the meantime Paul VI had provided corrections and rectifications of no small import. Indeed, at the time neither the enthusiastic partisans of the new Mass and of the liturgical reform nor its most determined adversaries paid sufficient attention to what the pope did and said to rectify and correct the texts he had first approved and promulgated.

On the one hand, there were the allocutions given during the general audiences on November 19 and 26, 1969, two Wednesdays in a row. They were entirely devoted to the new Mass. Paul VI had explained the reasons for the changes in the rite and reaffirmed that it substantially “is and will remain the Mass it always has been”: a sacrifice offered by the priest “in a different mode, that is, unbloodily and sacramentally, as his perpetual memorial until his final coming.”

He acknowledged that abandoning Latin was a “great sacrifice,” necessary for a better “understanding of prayer.” He also asserted: “Finally, close examination will reveal that the fundamental plan of the Mass in its theological and spiritual import remains what it always has been.” The phrase “close examination” is worth noting: it acknowledged that continuity between the “old” Mass and the “new” was not obvious or immediately apparent. There were also the important corrections to the *Institutio Generalis*. Under the pressure of the moment, so to speak, Cardinal Gut and Fr Bugnini published a “Declaration” to specify that the Institutio “is not to be considered as a doctrinal or dogmatic document but as a pastoral and ritual instruction describing the celebration and each of its parts.”

Then there were the additions and corrections made to many articles of the *Instructio* itself. These are easy to pick out in a synoptic comparison of the 1969 editio typica and the 1970 editio typica. In the first place a lengthy, fifteen-paragraph *Proemium* (“Preamble”) had been added; it repeated the traditional Catholic doctrine of the Mass as a propitiatory sacrifice and notably cited the definitions of the Council of Trent several times. The chapters of the *Instructio* themselves had been corrected in several points by addition or by a different formulation. The famous §7 which, in the 1969 edition, gave a more than incomplete definition of the Mass, was corrected to yield a more complete and more theologically accurate definition. While it defined it again as a gathering and memorial - “At Mass or the Lord’s Supper, the people of God are called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord” - the new text defined it as a sacrifice also, and insisted on transubstantiation and the Real Presence: “For at the celebration of the Mass, which perpetuates the sacrifice of the Cross, Christ is really present to the assembly gathered in his name; he is present in the person of the minister, in his own word, and indeed substantially and permanently under the Eucharistic elements.”

The typical edition of the *Missale Romanum* published in Rome in 1970 also included substantial corrections, even though its structure remained unchanged. In fact, within a few months, the text of the new *Ordo Missae* as well as that of the *Institutio Generalis* had undergone revisions that were not merely marginal changes. These did not satisfy those who had for several months been multiplying criticisms on both form and substance. On the other hand, some were convinced and changed their views; for instance, Fr Luc Lefèvre retracted his initial critical stance and, in an editorial in *La Pensée Catholique*, affirmed: “All the ambiguities have definitively and officially been set aside, then. Bene. Recte. Optime.”



“Our Dear Sons and Daughters, we ask you to turn your minds once more to the liturgical innovation of the new rite of the Mass ... A new rite of the Mass: a change in a venerable tradition that has gone on for centuries ... This novelty is no small thing.”

- Paul VI, *general audience address*, 26th Nov. 1969

Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:

An Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

...and in the meantime, don't forget to pray for priests!

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.



https://youtu.be/dZX-RY0f_Uo



DURHAM...

December 2022:
VISIT OF
Fr. Hugo Ruiz

<https://youtu.be/yT4BCUceWyM>





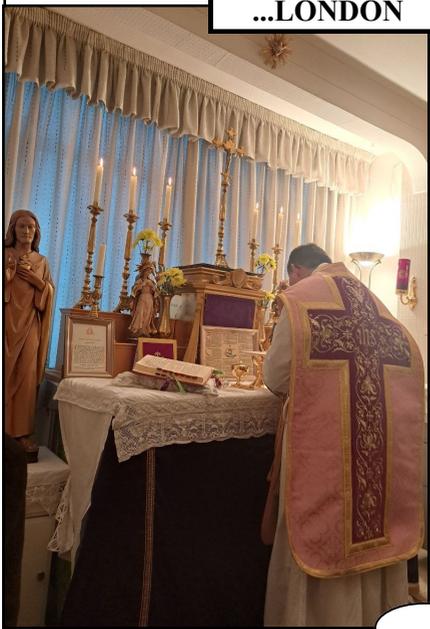
PETERBOROUGH...



...LONDON



<https://youtu.be/k1YJfUPjfy4>

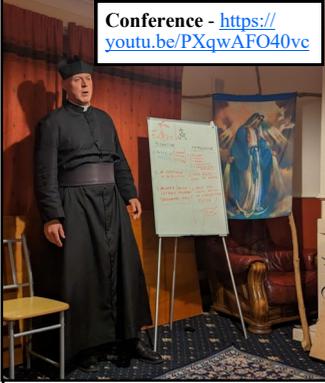


January 2023:
VISIT OF
Fr. David Hewko

DURHAM



Conference - <https://youtu.be/PXqwaFO40vc>



A visit to Holy Island...



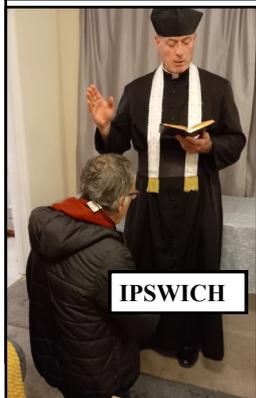
Wedding in Kent...

<https://youtu.be/a03dhE46BVY>





LONDON



IPSWICH



Sunday Mass in Kent



“Quo Primum Tempore...”

July 14, 1570
 Pius: Bishop
 Servant of the Servants of God
 For an Everlasting Memorial



Upon our elevation to the Apostolic throne We gladly turned Our mind and energies, and directed all Our thoughts, to the matter of preserving incorrupt the public worship of the Church; and We have striven, with God’s help, by every means in Our power to achieve that purpose.

Whereas amongst other decrees of the Holy Council of Trent We were charged with revision and re-issue of the sacred books, to wit the Catechism, the Missal and the Breviary; and whereas We have with God’s consent published a Catechism for the instruction of the faithful, and thoroughly revised the Breviary for the due performance of the Divine Office, We next, in order that Missal and Breviary might be in perfect harmony, as is right and proper (considering that it is altogether fitting that there should be in the Church only one appropriate manner of Psalmody and one sole rite of celebrating Mass), deemed it necessary to give Our immediate attention to what still remained to be done, namely the re-editing of the Missal with the least possible delay.

We resolved accordingly to delegate this task to a select committee of scholars; and they, having at every stage of their work and with the utmost care collated the ancient codices in Our Vatican Library and reliable (original or amended) codices from elsewhere, and having also consulted the writing of ancient and approved authors who have bequeathed to us records relating to the said sacred rites, thus restored the Missal itself to the pristine form and rite of the holy Fathers. When this production had been subjected to close scrutiny and further amended We, after mature consideration, ordered that the final result be forthwith printed and published in Rome, so that all may enjoy the fruits of this labour: that priests may know what prayers to use, and what rites and ceremonies they are to use henceforward in the celebration of Masses.

Now therefore, in order that all everywhere may adopt and observe what has been delivered to them by the Holy Roman Church, Mother and Mistress of the other churches, it shall be unlawful henceforth and forever throughout the Christian world to sing or to read Masses according to any formula other than that of this Missal published by Us; this ordinance to apply to all churches and chapels, with or without care of souls, patriarchal, collegiate and parochial, be they secular or belonging to any religious Order whether of men (including the military Orders) or of women, in which conventual Masses are or ought to be sung aloud in choir or read privately according to the rites and customs of the Roman Church; to apply moreover even if the said churches have been in any way exempted, whether by indult of the Apostolic See, by custom, by privilege, or even by oath or Apostolic confirmation, or have their rights and faculties guaranteed to them in any other way whatsoever; saving only those in which the practice of saying Mass differently was granted over two hundred years ago simultaneously with the Apostolic See’s institution and confirmation of the church, and those in which there has prevailed a similar custom followed continuously for a period of not less than two hundred years; in which cases We in no wise rescind their prerogatives or customs aforesaid. Nevertheless, if this Missal which We have seen fit to publish be more agreeable to these last, We hereby permit them to celebrate Mass according to this rite, subject to the consent of their bishop or prelate, and of their whole Chapter, all else to the contrary notwithstanding. All other churches aforesaid are hereby denied the use of other missals, which are to be wholly and entirely rejected; and by this present Constitution, which shall have the force of law in perpetuity, We order and enjoin under pain of Our displeasure that nothing be added to Our newly published Missal, nothing omitted there from, and nothing whatsoever altered therein.

We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity, be they even Cardinals of the Holy Roman Church, or, possessed of any other rank or pre-eminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.

Furthermore, by these presents and by virtue of Our Apostolic authority, We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. Nor shall bishops, administrators, canons, chaplains and other secular priests, or religious of whatsoever Order or by whatsoever title designated, be obliged to celebrate Mass otherwise than enjoined by Us. We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law, notwithstanding previous constitutions or edicts of provincial or synodal councils, and notwithstanding the usage of the churches aforesaid established by very long and even immemorial prescription, saving only usage of more than two hundred years.

Consequently it is Our will, and by the same authority We decree, that one month after publication of this Our Constitution and Missal, priests of the Roman Curia shall be obliged to sing or to read the Mass in accordance therewith; others south of the Alps, after three months; those who live beyond the Alps, after six months or as soon as the Missal becomes available for purchase.

Furthermore, in order that the said Missal may be preserved incorrupt and kept free from defects and errors, the penalty for non-observance in the case of all printers resident in territory directly or indirectly subject to Ourselves and the Holy Roman Church shall be forfeiture of their books and a fine of 100 gold ducats payable ipso facto to the Apostolic Treasury. In the case of those resident in other parts of the world it shall be excommunication *laetæ sententiæ* and all other penalties at Our discretion; and by Our Apostolic authority and the tenor of these presents. We also decree that they must not dare or presume either to print or to publish or to sell, or in any way to take delivery of such books without Our approval and consent, or without express permission of the Apostolic Commissary in the said parts appointed by us for that purpose. Each of the said printers must receive from the aforementioned Commissary a standard Missal to serve as an exemplar for subsequent copies, which, when made, must be compared with the exemplar and agree faithfully therewith, varying in no wise from the first impression printed in Rome.

But, since it would be difficult for this present Constitution to be transmitted to all parts of the world and to come to the notice of all concerned simultaneously, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of the Apostles, at those of the Apostolic Chancery, and at the end of the Campo de Fiori; moreover We direct that printed copies of the same, signed by a notary public and authenticated with the seal of an ecclesiastical dignitary, shall possess the same unqualified and indubitable validity everywhere and in every country that would attend the display there of Our present text. Accordingly, no one whosoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, direction, grant, indult, declaration, will, decree and prohibition. Should any person venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, in the year of Our Lord's Incarnation one thousand five hundred and seventy, on the fourteenth day of July in the fifth year of Our Pontificate.

Some people won't believe it until the day arrives where they go to their SSPX chapel and find the hybrid Mass being celebrated there. For those of us who are paying attention, however, the warning signs are already starting to manifest...

The SSPX Moves Closer to Accepting the New Mass

Exaggeration? Sensational, click-bait headline? Sadly not. Take a look for yourself. And if you having read what follows and given it due consideration, you still have any doubt at all, then write to your local SSPX priest and ask him to justify even part of what follows.

PART 1 - Denying *Quo Primum's* authority; defending Paul VI's right to make a New Mass

Here is what Fr. Paul Robinson, acting as an official mouthpiece for the SSPX, has to say about the authority of *Quo Primum*. It is so shocking that we will quote him at some length:

Fr. Paul Robinson: "Pius V [sic] wanted to canonise the Mass, to set it in stone and say: this is what it is. And he uses very strong language in *Quo Primum*, saying that, you know, this shall be in force for perpetuity, the wrath of Ss. Peter and Paul will fall on those who dare change this missal, and so on. And what happens with the Traditionalist movement is sometimes Traditionalists interpret that document as meaning that the Mass can never be changed, that somehow St. Pius V was wanting to bind all of his successors in the papacy. And so they use *Quo Primum* to say that the Traditional Mass effectively is the only Mass that ever could be or will be till the end, and that any other legislative acts of the Popes to try to introduce a new Mass or try to modify the old Mass are illegitimate for that reason.

Andrew: Let me jump in real quick Father, and ask if you could clarify two points for me. One is: when you say that this is a "disciplinary" bull, it's not that he's trying to discipline someone, it's that it's more about legislation, it's not about dogma. Is that correct?

Fr. Paul Robinson: That's correct, it more concerns the practices of the Church rather than the doctrine of the Church.

Andrew: OK, and so then when you said: "It's not [that] no one can ever change it" - successors of Pius V [sic], of Pope Pius V [sic], could, when he was saying that no one could change it, when he was using that very strong language, who was he talking about, if not the next Popes coming down the line?

Fr. Paul Robinson: Well he was referring to those who were not in a position to do such things. For one thing, he was referring to the printers. He specifically mentions the printers, you know, they were to print exactly what he put, they weren't to, you know, do their own editing on the missal. But he was also referring to people lower in the hierarchy: he wasn't wanting people like a bishop of a diocese, or a certain cardinal, or priests in their parish taking the missal and modifying the missal. Certainly the Pope, St. Pius V, was not anticipating legislating to all his successors, as though he had a power that all the other Popes had, like he could take power away from the other Popes, he certainly wasn't wanting to set limits on the power of future Popes to either change that missal or bring in a different Mass. And that's precisely what the questioner is sort of highlighting, because

people are going to the questioner and saying, well, if you believe that *Quo Primum* binds the future Popes, how can it be that other Popes have changed the missal? Such as St. Pius X, or, um, other Popes who have added Saints to the missal, or the missal that we use, the 1962 missal was changed by John XXIII, he added the name of St. Joseph to the canon, for instance. So how is it that these Popes have changed what St Pius V established, if your argument is correct, that no Popes can lawfully change the missal after St. Pius V? And what I'm saying is that this is just a wrong interpretation of *Quo Primum*, St. Pius V was not wanting to bind all his successors that you can't change the missal.

Andrew: I see. So, in a sense, *Quo Primum* was effective and perfect for its time, and what it does is it says: this is the Mass, there's nothing wrong with this Mass, use this one, Popes down the line can change it. So I guess we're left with two conclusions. One, that is, to use an argument of: *Quo Primum* is there so that's why we have to use this Mass, - it's kind of an ineffective argument because that's not really what *Quo Primum* does, like you said, it doesn't lock the Mass down.

Fr. Paul Robinson: It's not an ineffective argument, it's the wrong argument to make with *Quo Primum*.

Andrew: Oh, I see."

(See: <https://youtu.be/y1bdLPsWEI0?t=953> [15:53 - 20:25])

Oh my, oh my, oh my... where does one even begin?

The first point to note is that this "SSPX podcast" is not recent, and has been out there for a good four years or so (April 2019, since you ask). We just never noticed it; neither did any of you, it seems, or if you did you kept awfully quiet about it. I know, I know, listening to him speak is almost a form of Chinese torture, you are forgiven on that score at least. Still, be glad that somebody did, or the hideous implications of what was said might have passed us all by.

The second point is simply to point out that Fr. Robinson is absolutely wrong on this question; as wrong as he is about the earth being billions of years old; as wrong as he was about covid lockdowns being a good thing for which we should all be thankful and concerning which we mustn't spread "conspiracy theories" (yes, remember that one?!)

To show how wrong he is, all that we really should have to do is to take a look at the text of *Quo Primum* itself:

"Furthermore, by these presents and by virtue of Our Apostolic authority, We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. ... We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law. [...] Therefore, no one whosoever is permitted to alter this notice of Our permission ... Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul."

Those words surely speak for themselves. They are the first and most important piece of evidence in defence of *Quo Primum*. The second is common sense. As regular readers may recall, the question of whether or not *Quo Primum* is still in force was dealt with in these very

pages as recently as late 2021 ([Recusant 56](#), p.45). A number of points were made, which can be summarised as follows:

- St Pius V clearly thought that he could bind his successors, his own words at the end of *Quo Primum* itself leave no doubt and no room for interpretation. Why would he say something so misleading in such clear language, and why did no one even attempt to correct him?
- When it came time to beatify and canonise him, why did nobody point out that this Saintly Pope had got things so wrong and misled everyone about so serious a matter?
- Every one of his successors, up to and including John XXIII, clearly considered themselves bound by *Quo Primum* and behaved accordingly. *Quo Primum*, including those very words just quoted, appeared in the front of every altar missal up to including the 1962 edition.
- It is misleading and untrue to say that *Quo Primum* is purely “disciplinary,” since its object, the thing with which it is concerned, is not a mere matter of discipline. The object of *Quo Primum*, is in fact the Mass, something which is intimately connected with the Faith itself as the Council of Trent and every Protestant reformer understood very well. Likewise, the past fifty-plus years since 1970 have amply demonstrated that whether a priest says the Novus Ordo Mass or the Traditional Mass is not a mere matter of discipline: the Faith itself is at stake. Finally, we must remember that the Traditional Roman Rite is the work of the Holy Ghost and goes right back to the very earliest times of the Church: is it really to be treated as being of no greater importance than the question of, say, whether or not a priest can grow a beard?
- *Quo Primum* is the work of the Council of Trent, as the text of the document itself makes clear. It is therefore not merely of one particular Pope, even if we are talking about the only Pope to have been canonised for about six-hundred years. Every altar missal up to and including the 1962 edition carried the title “Missale Romanum: Ex Decreto Sacrosancti Concilii Tridentini” [by decree of the Sacred Council of Trent] followed by the name of St. Pius V, making it clear that whilst it was a work carried out by that Pope, it was done at the command of the Council of Trent. Again, the very text of *Quo Primum* itself also makes this clear.
- Further evidence that what is at issue is the authority of the Council of Trent, not the mere authority of any one given Pope, is the very fact that for the past several hundred years, the Traditional Roman Rite of Mass has been widely known as the “Tridentine” Mass, i.e. the Mass “of the Council of Trent.”

The right question to ask, therefore, would be not just whether a Pope can bind his successors, but rather whether a Council can bind future Popes. Can a Council bind future Popes concerning a matter of Tradition which goes right back to the very earliest days of the Church? And it is not even merely a Council, the right question to ask is: are future Popes bound by the Tradition of the Church? The question almost answers itself.

A Pope Writing to the Printers!

To whom did St. Pius V address his words in *Quo Primum*? Fr Robinson informs us that,

“Well he was referring to those who were not in a position to do such things.”

So he was telling people who didn’t have the authority to change things that they didn’t have

the authority to change things? Apart from being circular reasoning, this would make St Pius V's words fatuous, trivial and a waste of effort: utterly pointless, in other words. According to Fr Paul Robinson, Pope St Pius V told people "who weren't in a position" to do such things not to do those things that they weren't in a position to do anyway. Got it? St Pius V wants you to know that people who obviously don't get to change the Mass, don't get to change the Mass. Why would the Saintly Pope make himself and the Church look so ridiculous? And why did nobody else ever comment on it in the four centuries following?

"For one thing, he was referring to the printers. He specifically mentions the printers, you know, they were to print exactly what he put, they weren't to, you know, do their own editing on the missal."

Anything - anything! - which is sent to the printers, has to be printed accurately. That goes without saying. If this very newsletter were sent to the printers and came back with a lot of rainbow flag logos over it and the text of the editorial substituted for a plea for tolerance, diversity and "human rights," the editor might very well ask for his money back. Are we really to believe that St. Pius V went to the effort of promulgating a papal bull in order to make sure that the printers did their job properly, the job that they're being paid for and which they already know they have to do properly? Is that what we're being asked to believe? Does that sound at all plausible?

"But he was also referring to people lower in the hierarchy: he wasn't wanting people like a bishop of a diocese, or a certain cardinal, or priests in their parish taking the missal and modifying the missal. Certainly the Pope, St. Pius V, was not anticipating legislating to all his successors ..."

Likewise, are we being asked seriously to believe that St Pius V considered the threat of a lowly parish priest changing the Roman Rite of Mass as being so serious that he addressed it in a papal bull? A papal bull which itself claims the authority of the Council of Trent?

Rather unsurprisingly, Fr Robinson offers no evidence whatever for these ridiculous claims. Nor does he quote from the text of *Quo Primum*. Whilst parish priests and printers are mentioned earlier on in the text, it is clear that St. Pius V is no longer talking about them later on in the text when talks about permission to use his missal and says that it can be used without scruple of conscience and without "fear of incurring any penalty, judgement or censure." Were 16th Century printers in the habit of excommunicating priests for using the wrong missal? Is it likely that a parish priest might attempt to excommunicate one of his juniors for using the Roman missal? What rubbish. Here is what *Quo Primum* actually says about using the Traditional Roman ("Tridentine") Missal:

"Furthermore, by these presents and by virtue of Our Apostolic authority, We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. ... We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; ..."

Clearly these words are aimed at someone in authority. Who is likely to be the one doing the excommunicating? Who would be the one doing the coercing? To a lesser extent this might conceivably mean the bishop of a diocese, but surely the primary person to whom this would apply above all others would be a Pope? *Quo Primum* also says:

"[...] And this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law."

Again, who would do the “revoking” - or who would most likely try to revoke it? Is that not the sort of thing a future Pope would most likely be the one to do?

The Mass has always been changing!

Worse still is Fr Robinson’s argument, essentially a reheated version of an old and fallacious argument long used by Novus Ordo liberals (“The Mass has always been changing!”), that:

“...[people are] saying, well, if you believe that *Quo Primum* binds the future Popes, how can it be that other Popes have changed the missal? Such as St. Pius X, or, um, other Popes who have added Saints to the missal, or the missal that we use, the 1962 missal was changed by John XXIII, he added the name of St. Joseph to the canon, for instance. So how is it that these Popes have changed what St Pius V established, if your argument is correct, that no Popes can lawfully change the missal after St. Pius V?”

What is the problem with this argument? Well, first of all, his attempt to use St Pius X to prove his point is unfortunate. St Pius X changed the ranking of certain feasts in order to restore the status of Sundays to what they had been in the time of St Pius V. This was not a change to the actual rite itself, more of a smaller change to the calendar and even then, it was more in the way of putting things back to how they had been when there weren’t as many Saints in the calendar. The fact that St Pius X himself was careful to show that he wasn’t really altering the Roman Rite of Mass and falling foul of *Quo Primum* surely shows, if anything, that he felt that *Quo Primum* was binding on him.

Secondly - it sounds obvious but let’s point it out anyway - there are changes and there are changes. The changes made to the Mass after Vatican II, replacing the “Tridentine” Mass with the New Mass, are radical and essential: this is a change from one thing to something totally different. By comparison, the so-called “changes” cited by Fr Robinson are almost of no account. Yes, adding St Joseph’s name into the canon is in its own way controversial. Equally controversial was St Gregory the Great adding six words (“*diesque nostras in tua pace disponas*”) into the canon of the Mass. But, once accomplished, even those changes did not leave the Traditional Roman Rite looking unrecognisable as though it had been replaced by something else. You might add a bumper sticker to your car or hang a rosary from the rear-view mirror, but if I steal your car from your driveway and leave a roller-skate in its place, I can’t then tell you: “Why are you so upset? There’s always been changes happening to your car!”; likewise, if I were to burn your house to the ground and present you with a cardboard box to live in instead, I cannot justify my actions by pointing out that you recently repainted your garden fence and one time even replaced the tiles on the roof, so you’ve no right to object to one further change! Is that such an absurd comparison? Remember, Fr Robinson talks about “other Popes who have added Saints to the missal” as an example of “changing the missal.” Is adding a Saint to the missal the same as replacing the Traditional Mass with Paul VI’s New Mass? Are we to make no distinction between *essential* changes and non-essential changes? Surely neither Fr Robinson nor Andrew can really be quite so obtuse?

And if the listener had any doubt at all that what Fr Robinson is offering is nothing more than a well-worn conciliar argument, one employed for decades by Novus Ordo Catholics to try to defend the legitimacy of the New Mass, the fact that Andrew picks up on and amplifies his sentiment should leave no one in any doubt at all. How does this sound in the mouth of a supposed Traditionalist:

“I see. So, in a sense, *Quo Primum* was effective and perfect for its time, and what it does is it says: this is the Mass, there’s nothing wrong with this Mass, use this one, Popes down the line can change it.”

Notice how *Quo Primum* was good in its time. Rather like Pius IX's *Syllabus of Errors* was supposedly good for the 1800s but Vatican II's *Dignitatis Humanae* with its teaching on Religious Liberty was good for our own era, as the late Cardinal Ratzinger (in)famously taught. Is this not classic modernism, using a spurious method of historical context to empty the truth of any objective meaning?

Andrew even claims that *Quo Primum*, “says: this is the Mass, there’s nothing wrong with this Mass, use this one, Popes down the line can change it” - no, no, *NO* Andrew, you great ninny, it pointedly doesn't say that! And I challenge anyone to find any words which even hint at such a thing. Ah! I want to put my head in my hands and weep! This fellow Andrew presumably knows how to read, so he really has no excuse: just read what it says, it isn't hard! How does anyone manage to take crystal clear statements such as:

- “This present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law,” and,
- “Therefore, no one whosoever is permitted to alter this,” and,
- “Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

- and read them as saying: “Popes down the line can change it”..?! It defies common sense. The only possible answer, incredible though it may sound, is that he didn't bother to read the text of *Quo Primum* prior to the podcast. And yet if you or I were about to do a podcast discussing *Quo Primum*, surely that is the first thing you would do in order to prepare? It isn't a particularly wordy or difficult to read text, and it is quite short too. There really is no excuse. Fr Robinson does not correct him either, meaning he shares Andrew's, er, *creative* interpretation of what *Quo Primum* says; being a priest he has even less of an excuse.

Fr Hesse on *Quo Primum*

We have quoted the late, great Fr Hesse here before. Out of gratitude, do please say a quick prayer for the repose of his soul. Here, once again, is what he had to say on the question.

“The Fathers of Trent therefore said that the Pope could not change the rites. Is that my interpretation or is it papal teaching? It is implicit papal teaching because - have you ever held a Roman [altar] Missal in your hands? Well if you get a chance, look up the first decrees at the beginning of the book. At the beginning of the Roman Missal, you will find the decree *Quo Primum* by Pius V. And as the only exception in Church history, you will not only find Pius V's decree, but you will find three other decrees. All through Church history, no Pope published a book without cancelling his predecessor's document if there was one. The typical way, for example, of publishing the Code of Canon law, or the *Corpus Iuris Canonici* which was its predecessor before 1917, would be to authorise a new edition and put in one's own document. Like Pope Urban IX, who put in his name and threw out his predecessor's decree.

The Roman Missal since 1570 is the only exception in Church history. Why? Because Pius V did nothing else but respect the Council of Trent when he codified what was there. When Pius V, Saint Pius V, in 1570 published the Roman Missal, he did not change anything. He changed a few little rubrics that were not clear, they were kind of confusing, so he changed them. But the book as such was the missal that had been used for centuries by the Roman Curia. And he canonised it with the decree *Quo Primum*, in which he says: not only the book must not ever be changed in the future, this Mass must be said by all priests in the future, but the decree as such is irreformable.

Some people now argue that a Pope cannot bind a Pope. They argue in what you call legalistic nonsense. They quote Roman law, and they misquote Roman law, because they quote Roman law well but they quote Roman law on a wrong level, by quoting the old line: *par in parem potestatem non habet* - "An equal has no power over an equal."

The Pope, at first sight, may seem another Pope's equal. But then, how about the dogma of the Immaculate Conception? Can a future Pope take that back? No, you know very well he can't. So that means that the Pope's have to respect their predecessors.

[...]

So Tradition binds the Pope. Especially in liturgy. Why? The oldest liturgical principle, written down the first time in the year 250, exactly 750 years ago, is: *Lex orandi statuat legem credendi*. The law of what has to be prayed will determine the law of what has to be believed. Do not confused the law of what has to be believed with the Deposit of Faith. The Deposit of Faith is at the very beginning of everything. But the law of what has to be prayed will determine what has to be believed. What is the law of what has to be believed? The Creed, for example. Every time you recite the creed at Sunday Mass, you recite what you have to believe in order to remain a Catholic. Now in the liturgy, you always found the feast of the Immaculate Conception. You talk about *lex ordandi*, the law of what has to be prayed: in an ancient missal of the 14th century or in a handwritten missal of the eighth century, you will find the feast of the Immaculate Conception on December 8th. That's the law of what has to be prayed, because the priests had to celebrate that feast. However it only became the law of what has to be believed in 1854 when Pope Pius IX proclaimed the dogma of the Immaculate Conception. So you can easily see in history that the law of what has to be prayed will determine the law of what has to be believed. *Lex orandi statuat legem credendi*. [...]

You can see from this principle that the Roman Missal cannot be considered a mere disciplinary law. It is much more than that, it is way above any discipline. The Roman Missal is the number one law of what has to be prayed because Holy Mass is the number one prayer! Therefore, when Pius V said: this missal cannot be changed, and this decree confirming that is irreformable - he did in fact bind his successors. I ask you, is this my interpretation or is it that of the Popes? Well I showed you, that is the papal interpretation. Because even John XXIII did not dare to take out *Quo Primum* or the decree following it by Clement VIII, or the decree by Urban VIII. He did not dare to replace these documents. That means even John XXIII visibly thought that he was bound by his predecessors decrees. That makes four hundred years of Popes being who 'felt' that they were bound. Of course, the Popes didn't just have a 'feeling' about it. Leave the feelings in California!"

(See: <https://youtu.be/FABY6aIJw6A>)

Well said, Fr Hesse. It chills one to the bone to reflect that this man was a priest-friend of the SSPX and that when he spoke these words, some twenty years ago or less, virtually every single one of his SSPX priestly friends would have agreed with him. And yet look at the SSPX today, with the likes of Fr Paul Robinson as its mouthpiece: a 180 degree change. "*Quo Primum* is still in force, it binds all of St Pius V's successors." "*Quo Primum* isn't in force and it had no power to bind any of St Pius V's successors." Which is correct, the SSPX of yesterday, or the SSPX of today?

So dramatic is the change that some SSPX priests appear not to have got the proverbial memo and are still repeating the old understanding of *Quo Primum*. Even our own district superior, Fr Robert Brucciani (no hide-bound conservative reactionary he!) wrote as recently as 2021 in the [British District Newsletter 'Ite Missa Est'](#) that:

“Pope St. Pius V, following a decree of the Council of Trent, promulgated the bull *Quo Primum* to fix the Rite of Mass for all time for the Latin Church. Henceforth the Rite was known as the Tridentine Rite of Mass.”

Well said, Fr Brucciani. *Quo Primum* fixed the Traditional Roman Rite for all time, not just during the lifetime of St. Pius V or until one of his successors felt like changing it!

Was the New Mass ‘Legitimately Promulgated’..?.

Let us return briefly to this question. Remember that in its April 2012 Doctrinal Declaration, the SSPX famously described the New Mass as, “legitimately promulgated by Pope Paul VI...” Remember too that Fr Daniel Themann and others tried to spin this phrase as signifying not that the New Mass was *legitimately promulgated* (why on earth would anyone think that?!), but that the Pope had the legitimate authority to promulgate it. This interpretation was repeated by our unfortunate correspondent in the last issue (‘Is the Resistance Justified?’ - [Recusant 59](#), p.42 ff), who claimed that words such as “legitimately promulgated” when used to describe the New Mass,

“...merely mean that the Society recognizes that Paul VI and John Paul II had the right to promulgate liturgical rites. Hence, it is not a judgment on the Novus Ordo itself.”

This is as laughable, but we have pointed out plenty of times already that the words mean what they say. In previous *Recusant* issues we have reproduced an article by Fr Paul Kramer showing that the New Mass was never in fact promulgated, and one by Fr Gregory Hesse proving that no Pope had the right to promulgate such a rite in any case.

Fr Robinson goes on later in this interview to say that, whilst Paul VI was able to change the Mass and promulgate a New Rite had he so wished, in fact he didn’t because the Novus Ordo was never actually promulgated. He is quite right on that last point. The question of whether Paul VI *could have* promulgated the New Mass legitimately is where he falls down.

In short: whereas we deny the legitimacy of the New Mass and uphold the legitimacy of *Quo Primum*, Fr Robinson & co. deny the legitimacy of *Quo Primum* – what is the corollary? Sliding towards defending the legitimacy of the New Mass, isn’t that where this leads?

QUO PRIMUM vs. THE NEW MASS: WHERE DO THEY STAND?



Novus Ordo Priest etc.

Indult, FSSP, etc

Fr Paul Robinson

Apr 2012 Doctr Decl.

Fr. Hewko et al.

Sedevacantists

Is *Quo Primum* still in force, binding Popes, etc.?

NO NO NO NO YES ?

Does every priest still have the right to use the Tridentine Missal?

NO NO ? NO YES YES

Does a Pope in theory have the right to promulgate a new rite of Mass?

YES YES YES YES NO ?

Did Paul VI *in fact* promulgate the New Mass?

YES YES NO YES NO NO

Was Paul VI’s New Mass ‘legitimately promulgated’..?.

YES YES ? YES NO NO

PART 2 - Rehabilitating Arch-Modernist Fr. Pius Parsch

In a more recent (January 2023) [episode of the SSPX podcast](#), the very same Fr. Robinson can be found tacitly approving and even recommending a book by the late Fr. Pius Parsch, and thereby arguably giving a nod and a wink to the liturgical arch-modernist himself. This is despite the fact that the SSPX once published a book in which Parsch was roundly criticised as being one of the modernist “Rhine group” responsible for Vatican II and the New Mass in particular. The late Fr. Didier Bonnetterre’s 2002 book *The Liturgical Movement* might still be available in some SSPX repositories, but in case it isn’t, an extract is available here: <https://fsspnews.com/en/news-events/news/50-years-new-mass-pius-parsch-15-56577>).

“On Ascension Day 1922, he [Fr. Parsch] decided to organize the first community Mass in the church of Saint Gertrude. Parsch relates:

‘During this time I heard talk of a Missa Recitata being celebrated among student groups. I resolved to celebrate...the first community Mass...This sung Mass was still quite primitive: the Kyrie, Sanctus, and Angelus Dei were sung in German...the responses, the Gloria, and the Credo were recited in choir by all present. The readings and prayers were said by the president. We made an offering, and even the kiss of peace was indicated by shaking hands. It was no doubt the first celebration of Mass in the spirit of popular liturgy in the German-speaking countries.’

These community Masses are considered to be the birthing of the liturgical movement in Austria.

Pius Parsch was more of a pastor than a theologian, more a practitioner than an intellectual. His great preoccupation had always been bringing the treasures of the Mass to the people. This is why he also spoke of a “popular liturgical renewal” and his books all have a catechetical dimension. This perhaps explains why his thinking lacks coherence: on the one hand, Parsch drew inspiration from Catholic tradition (Dom Guéranger), and on the other hand he was strongly influenced by the new ideas of the liturgical scholars famous during his time. Thus, at one time he would defend the traditional doctrine of the Holy Sacrifice of the Mass and presented it in a luminous way, but at another time he would take up without discussion the doctrine of the mysteries of Odon Casel or the theory of the Mass-as-a-meal of Guardini.

‘So what is Mass? Above all, it is a meal, and a truly significant meal, since it is linked to eternal life, union with Christ and the resurrection. It is then a memorial, just like its foreshadowing, the Passover, was a memorial: ‘Do this in memory of Me!’ Mass is finally a sacrifice, because one eats the flesh and the blood of the Lord, and it is truly this flesh which must be immolated in death, this blood which must be shed. Mass is therefore a meal, a memorial, a sacrifice. This is what Christ himself says about the Mass.’

In accordance with this misconception, Pius Parsch calls the altar a “table,” and on the occasion of the renovation of the Church of Saint Gertrude in 1936, he built the altar in the shape of a table. This practice was condemned by Pius XII in 1947 in the encyclical *Mediator Dei*: ‘one would be straying from the straight path were he to wish the altar restored to its primitive table form.’ ”

There is absolutely no doubt that Pius Parsch was one of the founding father of the so-called “liturgical movement” whose fruit was the New Mass. This author remembers having seen

modernist Novus Ordo publications putting him on a pedestal as one of the men they look up to, a great hero of the Vatican II renewal, a pioneer in breaking free of the shackles of the bad old days when the congregation weren't "involved" in Mass, and so forth. The Novus Ordo modernists will tell anyone who will listen that without Pius Parsch, we wouldn't be fortunate enough to enjoy the New Mass today!

Given that Fr. Bonneterre's book is fairly well known and was, for many years, fairly widely circulated in several languages, there is surely very little chance of a priest of the SSPX such as Fr. Robinson being unaware of this, one would have thought. Hence we must ask: if he is aware of it, what does he think he's doing? It is only a throwaway remark, but where the laity are concerned, many of them will not have read Fr. Bonneterre's book. Many, not least the many post-covid newcomers, will in all likelihood be totally unaware and unsuspecting. And if such a layman hears an apparent recommendation, might he not take it as a green light?

Not only is there a danger to the faithful, there is the far more interesting and speculative question regarding exactly how Fr. Robinson and his superiors regard men like Parsch. Does the SSPX now secretly view the "liturgical movement" as basically good guys whose work went perhaps a little too far, or got hijacked later, or whatever, but who were otherwise sound? And if they do now think this way, are they prepared to admit it publicly?

The website of Fr. Pius Parsch's own Abbey is very proud of his legacy, and revealing boasts that the New Mass could never have been possible without its illustrious founder:

"The starting point of reform was the little chapel of St. Gertrud, originally built as the abbey hospital chapel. Here Pius Parsch developed new, practical forms of liturgy in the German language. His numerous booklets were widely distributed, and his books were translated into various major languages: "The Church's Year of Grace", "Know and Live the Mass", "The Liturgy of the Mass" and "Sermons on the Liturgy for Sundays and Feast Days" are the English titles of his most well-known works.

[...]

Liturgical reform in the Catholic church following the Second Vatican Council is inconceivable without the lay liturgical community of St. Gertrud, as it was Pius Parsch who not only changed the position of the altar so as to face the people, but also started to use German as the local language instead of Latin for the liturgy."

(www.stift-klosterneuburg.at/en/monastery-and-order/vocations/science/pius-parsch-institute/)

Pay particular attention to that last bit: how did the road towards the New Mass begin? He changed the altar to face the people, and started using the vernacular language (in this case German) instead of Latin. In their opinion that was the root and starting point of so-called 'liturgical reform. Bear that in mind for later on, when we will meet it again.



That's right. I forced myself to listen to 45minutes of this Chinese torture before happening on that one little moment... I hope you're all grateful!

PART 3 - The SSPX and Freestanding Altars

From the internet (see: thecatacombs.org) comes news of the ongoing construction of the Immaculata, the new parish church which the SSPX is building in St. Mary's Kansas. At the start of November 2022, the following video (<https://youtu.be/GvdG8Nebj70?t=173> - c.3min onwards) appeared on the SSPX youtube channel, containing an explanation of the altar which they are installing in the new church at great expense.

“The Immaculata’s main altar is a freestanding altar, which means that it’s detached from the back wall of the sanctuary. Since the Immaculata was a design taking a lot of inspiration from Roman basilicas where freestanding altars are the tradition and fit the architecture, our sanctuary too was designed with such an altar.



We love this Roman feature of the Immaculata because it links us with architectural tradition and it allows for the performance of the liturgy in its perfection in even less essential details. The freestanding altar was the norm for Catholic churches until about the eighth century when other elements of altar design came in and we saw at that time some more vertical elements being attached to the back of the altar, which we call nowadays gradines and reredos.”

In the same video, we are proudly informed that the altar will have lapis lazuli set into it, a stone which is both rare and expensive, so this is certainly a question of taste, not of cost.

A freestanding altar? Hm. Not only does that mean that there are no gradines or reredos, it also appears that the altar steps go right the way around, meaning that the altar can be approached from all sides. Including from behind. Is this a sign of latent modernism? Not necessarily. As Fr. Patrick Rutledge says in the video, freestanding altars were normal until the eighth century, and the freestanding altar fits the style of this new church’s architecture. Must Romanesque architecture, including the freestanding altar, be condemned *per se* by every right thinking Traditional Catholic? Of course not.

Does that mean, then, that there are no grounds for suspicion? I don’t think one can go that far, either. Why this craze for bringing back early church architecture into the SSPX, and at such great expense, too? Does this not smack of the “archaeologism” condemned by Pius XII in his encyclical *Mediator Dei* and by the very *sensus fidei* and common sense itself?

The new Immaculata church currently under construction in St. Mary’s Kansas is not the only such example, nor even the first. In Écône, a new chapel was built the best part of a decade ago. There were those who, at the time, regarded it as a sign of latent modernism. We said nothing about it at the time because at that point, it was just one isolated example. And besides, it is the French speaking part of Switzerland, the place where all the French seminarians go to become priests: and everyone knows that the French have a gigantic blind spot when it comes to the liturgy and church architecture (bare stone walls, bare stone - everything, few statues and the ones you will see are often colourless and ugly... but we digress.) The (then)

new Écône altar was at least a little bit odd in its taste. There was no actual crucifix to be found anywhere on the altar itself, a large crucifix being instead suspended in mid-air above the altar. The SSPX were particularly proud of the fact that each of the columns was different, though to the unbiased observer this gives the altar an annoyingly asymmetrical look, besides the fact that one can see right through it from front to back. And then there is the fact

that the steps go all the way around, which means that it could (in theory) one day be used from behind.

Very well, but that's only two examples, isn't it? Is that enough to condemn the SSPX? Here, then, are a few more examples.

In Richfield, Ohio (USA) the SSPX has recently built a new church (see [here](#)) to replace its old chapel. The altar can clearly be seen as freestanding, and once again the steps go all the way around, allowing it to be approached from all sides.

What's more, the baldacchino, the steps... all of it

looks frightfully brutal and modern-artsy. Either they haven't got around to adding a bit of colour and installing images of the saints yet, or the church was designed by a French priest. One unpainted, carved wooden statue at the extremity of the sanctuary is all the statuary to be seen in the whole church. There is no crucifix on the altar, but hanging at a lopsided angle by some very ugly looking chains above the altar is a cross on which the corpus is fully clothed and with the eyes wide open. Given which fact, is it even strictly-speaking a crucifix? Doesn't the corpus have to be represented as dead? Either way, it is ugly and disedifying and one is left wondering: "Why?"



Hanging by ugly chains...



What are those columns made of..? Brown metal?!



The eyes are open!

Tragically, the old chapel which the new St. Peregrine's church has now replaced, seems to have had a sanctuary which, though fairly basic, was noticeably more traditional. A comparison of the two tells its own tale: the old SSPX and the new. The new church doesn't even appear to have any kind of statue or image of Our Lady. Again, perhaps it wasn't yet installed when the pictures were taken. Perhaps. But then again, perhaps not.



The old SSPX chapel: cosy but still fairly traditional...



...and the new one: spacious but sterile.

The point here is not just that the architecture is ugly (although in the above case of Richfield, Ohio, it unquestionably is!) but something far more important. As every Traditionalist used to understand, there is an important link between the liturgy (how we pray) and the Faith (what we believe). Tamper with one and the other will suffer too. That is why liturgical experimentation is inherently anti-Traditional and un-Catholic. That is perhaps also why as recently as 1947, Pope Pius XII, said the following in his encyclical *Mediator Dei*:



Note the space at the top of the steps behind the altar...

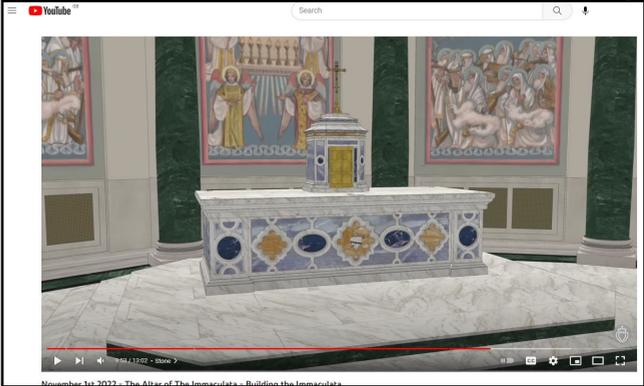
“But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form; were he to want black excluded as a colour for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the divine Redeemer's body shows no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See.”

Pius XII has a lot to answer for when it comes to the ruination of the liturgy, but that is another topic for another day; what he says here is totally sound, Catholic common sense. An altar returned to its primitive table form? A crucifix which shows no trace of Our Lord's sufferings? Hmm. That all sounds oddly familiar. With the 20th century progressives of the so-called Liturgical Movement, the justification for such changes was invariably the same: “that's how it used to be in the early Church,” a line of reasoning which sounds not a million miles from the SSPX telling us all that freestanding altars were “the norm for Catholic

churches until about the eighth century...” as though we are still living in the year 650.

Once again, let us add that it is not a simple question of condemning one style of architecture or condemning the very idea of a freestanding altar *per se*. But we have just seen three examples of large, prominent churches which the SSPX has custom built from the ground up. They paid a very large amount of money to have each of those churches built, but with the advantage that they could have the sanctuary just the way they wanted it. They didn't inherit a primitive form of altar or sanctuary, they *chose* it that way. And at the same time, the record still shows a willingness to consider the so-called hybrid Mass. Even if no SSPX priest ever offers Mass facing the people (and really, is it such a stretch?), there is always the possibility of that one diplomatically embarrassing occasion where the local Novus Ordo bishop pays a visit and insists on offering Mass facing the people - could that never happen one day, too? Remember that Bishop Fellay was once asked in a DICI interview about the future possibility Novus Ordo bishops offering Mass at SSPX chapels and even ordaining and confirming, and he um-ed and ah-ed but refused to say “no,” in much the same way as Fr. Arnaud Rostand um-ed and ah-ed and refused to say “no” when he was asked whether the SSPX would consider the so-called “hybrid” Mass. So that too remains a future possibility. We will return to that shortly.

It is not necessarily the lack of gradines or reredos which does it. That already looks a little unusual, and why would you want to go without when you could have them? But on its own, that's not so bad. The SSPX's newly-built seminary in Virginia, USA has a temporary chapel (the only part of the seminary which hasn't been built yet is the church!) where the altar is just such an example. No gradines or reredos, but at least the altar is against the wall. It can only be approached from one side, and therefore, to the eyes of the average layman, it looks all the more reassuringly traditional for it. It will, however, be interesting to see what happens when the new seminary's church is finally built, and they move out of that temporary chapel. Going by the outside appearances, it is meant to look similar to the new church in Kansas. My money is on another freestanding altar in the architectural style of a basilica of the early Church. But perhaps that guess will be proven wrong.



The proposed new altar for the St Marys Ks Immaculata - the freestanding altar also has steps which go all the way around...



St. Thomas Aquinas Seminary, Virginia - no gradines, just a rather bare “table” (*mensa*). Still, at least it's against the wall.

PART 4 - The SSPX and the “Hybrid Mass”

Ugly architecture aside, let us return to the question “*Why?*” Why does it have to be a freestanding altar which could be approached from the other side and one day used to say Mass facing the people? Doubtless the SSPX is not about to start offering the New Mass or even the Traditional Mass facing the people any time soon. But could they do so one day? Might there not be those within the hierarchy of the SSPX who have one eye on preparing for that day? Is that really so paranoid and far-fetched? Do we perhaps need a little more than some “coincidences” of architecture as evidence for such a suspicion?

Exhibit A is an excerpt from an interview given ten years ago by the then- District Superior of the USA, Fr. Arnaud Rostand:

“Angelus Press: Father, you also mentioned the maintenance of the 1962 Missal as one of the essential conditions of the Society's future. There are some reports that in the near future Rome may come out with an updated or hybrid version of the 1962 Missal. Would the Society ever consider adopting this?

Fr. Rostand: First of all, the reports of the hybrid Mass are uncertain and conflicting. It is difficult to base any position on theoretical or hypothetical things that may happen. Now, the General Chapter has made a clear statement of having the right to use the 1962 Missal and has always been in the mind of the Archbishop a prudential way of dealing with the disaster we find ourselves in today.”

(http://archives.sspx.org/District_Superiors_Ltrs/2013_ds_ltrs/fr_rostand_12-19-2012_ap_interview/fr_rostand_12-19-2012_ap_interview-part_2.htm)

Supposedly “conflicting” reports aside, Benedict XVI had long been a big supporter and promoter of the idea of mixing and mashing the New Mass together with the Traditional Mass to create a “hybrid” missal (the French call it the “PiPaul Mass” - Pius V, Paul VI - as though there could ever be any comparison between those two Popes!) The question was clear and simple: “Would the SSPX ever consider adopting” the hybrid Novus-Traditional Missal? Notice what Fr. Rostand pointedly *didn't* say: he didn't say “No!” He said that it's still at the hypothetical stage and what's important is that we have the right to use the 1962 missal. That means, in effect, yes. We would consider the hybrid Mass.

Might such a Mass conceivably be celebrated facing the people on a freestanding altar, the way the New Mass usual is usually celebrated? Take a look at the horrors which took place in the years 1965-70, after the Council but before the New Mass came out, and one will see that such a thing is far from impossible. The traditional Mass, but translated into the vernacular, facing the people, in “dialogue Mass” form and shorn of the Prayers at the Foot of the Altar and the Last Gospel. And yet, if such a thing were one day to make a come-back, there would be no shortage of people out there willing and ready to defend it as being perfectly “Traditional,” the SSPX amongst them, one suspects.

Is this too great a stretch, are we exaggerating when we say that the SSPX would be more willing to accept a hybrid Novus/Traditional Mass? We have just quoted the response of one SSPX grandee to that very question. Here is another piece of evidence.

Exhibit B is the book *Benoit XVI et les Traditionalistes* (“Benedict XVI and the Traditionalists”) by SSPX priest Fr Gregoire Celier, which appeared some sixteen or more years ago and has since been promoted by the SSPX within the French district and further afield.

A fair and thorough critique can be found in French here: <http://benj.barrer.free.fr/Biblioth%E9que/Crise/CritiquedePaulChauss%E9e-BENOITXVIetlesTRADIS.pdf>

Suffice it to say that Fr. Celier favours the idea of a hybrid Novus-Traditional Mass, to the point of promoting it as the answer to all the Church's woes. He names this concept the "PiPaul Mass" ("Pius-Paul", after Pius V and Paul VI):

"He [i.e. Fr Celier] imagines that a hybrid rite could be born, which he calls the 'PiPaul Mass,' a mixture of the rite of 'Pius' and the rite of 'Paul,' of the Mass of St. Pius V and the Mass of Paul VI, which could be used by young priests to 'take the new liturgy which they are celebrating in public and re-root it in Tradition' (p.196), but also that it could be used 'to improve through interbreeding' the rite which they prefer, according to what Benedict XVI disturbingly calls 'mutual enrichment.'

[Il imagine que pourrait naître un rite hybride qu'il appelle « messe pipaule », mélange du rite « Pie » et du rite « Paul », de la messe saint Pie V et de la messe Paul VI, qui pourrait être utilisé par les jeunes prêtres pour « réenraciner dans la tradition la liturgie nouvelle qu'ils célèbrent en public » (p. 196). Mais aussi pour "améliorer par métissage" le rite qu'ils préfèrent selon l'inquiétante option que Benoît XVI appelle « enrichissement réciproque ».]

We could quote more - there is more where that came from. The point is that the idea of a mish-mash hybrid Novus-Traditional Mass is not quite so anathema to the SSPX as some might think. Bear in mind also that this was back in 2007 or so, before the SSPX had ever put into writing its belief that the New Mass had been "legitimately promulgated by Pope Paul VI..." - in the infamous Doctrinal Declaration of April 2012.

Exhibit C - in 2014 a conciliar bishop claimed that Bishop Fellay had expressed to him his support for the idea of mixing together the New Mass and the Traditional Mass. In his article for the website newliturgicalmovement.org, after talking about the need for a "liturgical reform" to make the Traditional Mass more like the New Mass (so that modern people don't feel too alienated at it), Bishop Peter J Elliott, who was at that point auxiliary bishop of the archdiocese of Melbourne, Australia, wrote:

"We know what that reform would look like. We already have it at our fingertips. It would be a Latin dialogue Mass, said or sung *ad orientem*, with the readings in the vernacular. Then questions arise about some other changes set out in *Sacrosanctum Concilium*. In the context of the wider Church another issue inevitably emerges: could the Extraordinary Form be said or sung in the vernacular?

Several years ago I was surprised to hear this proposed during dialogue over lunch with Bishop Fellay and Australian priests of the Society of St Pius X."

(<https://www.newliturgicalmovement.org/2014/02/reform-of-reform-not-impossible.html>)

Bishop Fellay and/or "his priests" proposed the Tridentine Mass but all in English (the vernacular), is that so? I can already hear the SSPX apologist trying to spin his way out of this one: Elliott never said that it was Bishop Fellay *himself* who proposed it! Very well, but if this wasn't Bishop Fellay himself, merely one of "his priests", then at the very least Bishop Fellay must not have intervened, meaning that he tacitly approved, or at any rate, allowed Bishop Elliott to think that he approved. Or perhaps Bishop Elliott is one of those diabolically inspired calumniators and rumour-mongers about whom the SSPX back in 2014 was continually warning us? Perhaps Bishop Elliott made the whole thing up and there isn't an ounce of truth to any of it? That doesn't seem at all probable, why would he tell straight up lies like that, and why would the 'New Liturgical Movement' open themselves up to a lawsuit by

publishing something which was totally untrue? And in any case, that is not the only example of this sort of thing leaking out into the conciliar media. Here is another example.

Exhibit D - In January 2013, Cardinal Canizares told *Catholic News Agency* how Bishop Fellay had made remarks to him of a similar tenor:

“According to a Spanish cardinal, the superior general of the Society of St. Pius X once said that if the group's leader had seen the [New] Mass celebrated properly, he may not have broken off from the Church.

Cardinal Antonio Canizares, prefect of the Congregation for Divine Worship, made this statement on Jan. 15 in response to questions from reporters after he delivered an address on Vatican II at the Spanish Embassy to the Holy See.

‘On one occasion,’ Cardinal Canizares recalled, ‘Bishop Bernard Fellay, who is the leader of the Society of St. Pius X, came to see me and said, “We just came from an abbey that is near Florence. If Archbishop (Marcel) Lefebvre had seen how they celebrated there, he would not have taken the step that he did.” The missal used at that celebration was the Paul VI Missal in its strictest form,’ the cardinal added.”

(<https://www.catholicnewsagency.com/news/26398/cardinal-if-lefebvre-had-seen-proper-mass-he-may-not-have-split>)

Ah. Well, maybe Cardinal Canizares is also lying, calumniating and inventing things which never really happened, just like Bishop Elliot? Maybe they're both lying or twisting things? Does that sound the least bit probable? To be sure, Bishop Fellay tried to backpedal from this one, and issued a “clarification” ([here](#)) which leaves things looking as clear as mud. But taken together as a whole, isn't the evidence pointing in one direction?

How about an interview with Bishop Fellay, published by the SSPX itself, where one can read Bishop Fellay's own words touching on the question of “liturgical reform” and the so-called “hybrid Mass”?

Exhibit E is an interview with Bishop Fellay which appeared in late June 2015. Right at the end of the interview, the question of mixing together the Traditional and Novus Ordo liturgies comes up. See for yourself:

“Interviewer: What do you think of Cardinal Sarah's suggestion of introducing the traditional offertory into the New Mass?

“Bishop Fellay: It is not a new idea; it has been around in Rome for ten years. I am glad it has been taken up again. Some criticize the idea, saying it is a way of mixing the profane with the sacred. On the contrary, in the perspective of bringing health back to the Church, I think it would be a great step forward. ...”

SSPX Society of Saint Pius X

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Bishop Fellay's interview: a work of the Church!
June 28, 2015 District of the USA



It did used to exist... why has it since been removed?

Curiously enough, the link to this interview has since been removed, although it was there and its full text can still be found reproduced on various other websites. Who knows what's going on there. Anyway, Cardinal Sarah must be one of those good guys in Rome about whom Bishop Fellay was always talking so enthusiastically, so optimistically. And notice, he's "glad" at the idea of mixing the Traditional and Novus Ordo rites. It's "a great step forward" and a means of "bringing health back to the Church." Doubtless there will be some who will defend these words by claiming that Bishop Fellay was talking about what *they* do, not what *we* do. And doubtless that is the case. But it is also true that from approving something in principle is only a short step from doing it oneself.

Summary

Let us review the evidence so far. Fr. Paul Robinson is not only a priest of the SSPX, he has just been appointed in charge of the SSPX's biggest printing house, *Angelus Press*, by his superiors. His words can therefore be taken to be representative of the SSPX as a whole. *Quo Primum*, we are told, does not bind any of the Popes who came after St. Pius V and was written for the benefit of the printers, parish priests and the like. Despite the text itself, *Quo Primum* does not "forever have the force of law," and Paul VI was thus free to do whatever he wanted to the Mass. Traditionalist of an earlier generation, men such as the late Fr. Gregory Hesse, are to be buried and forgotten, whilst men such as Pius Parsch are to be gently rehabilitated with a wink and a nudge. The SSPX has shown a worrying tendency in recent years towards favouring the so-called hybrid Mass where Mass would be celebrated with a mixture of Traditional and Novus Ordo liturgy, and at the same time the same SSPX seems now to be exhibiting a predilection for freestanding altars with steps going all the way around on both sides whenever they have the opportunity to build a sanctuary from scratch.

Put all the evidence together and what do we have? We may not witness a priest of the SSPX celebrate the so-called "hybrid" Mass, vernacular Mass or Mass facing the people for another decade or more. Or it might happen sooner than many think. Either way, in the opinion of this author it is a question of 'when' and not 'if.' Watch out!



"Yn lle allol; trestyl trist" [In place of an altar, there is a miserable table!]

- *St. Richard Gwynn*

"We will have the Mass in Latin as it was before, and celebrated by the priest without any man or woman communicating with him. We will not receive this New Service which is like a Christmas game, but we will have our old service of Matins, Mass, Evensong and Procession in Latin as it was before. ... We utterly refuse this new English."

- *From a letter containing a list of demands sent to the English government by the Catholic 'rebels' of the Western Rising of 1549, aka the "Prayer Book Rebellion".*

"The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions - much more to sing in the vernacular the variable or common parts of the Mass and Office."

- *Pope Saint Pius X, 'Tra le Sollecitudini,' 22nd November, 1903*

The following originally appeared in [The Angelus](#) in 1981...

METHOD OF HEARING MASS SPIRITUALLY FOR THOSE WHO ARE ABSENT

Those who sorely miss attendance at daily Mass during Lent, and especially those who do not even have Holy Mass available to them on Sundays and Holydays, may derive great spiritual benefits from the following devotion, taken verbatim from a pre-Vatican II missal.

It often happens that Christians from being at a distance from a church, from illness, or from other unavoidable impediments, may be unable to hear Mass on Sundays and holydays of obligation. Causes may excuse bodily presence, but do not dispense us from uniting ourselves in spirit to those who actually enjoy the happiness of being in God's holy temple.

The Sundays and feasts are instituted by the Church, that we many render unto God, in a solemn form of divine institution, that worship which we owe Him every moment of our lives. This worship is the Mass; and it is offered for us even when we are not actually present. But to enjoy the benefits which it procures, we must, by a spiritual Communion, become partakers of the altar from which we are temporarily banished. Excite a desire of visiting the House of God and, choosing a proper time, let the whole family kneel before a crucifix, a statue of the Blessed Virgin, or a pious picture. Then, transporting themselves in spirit before the altar where Mass is being celebrated, let them endeavor to follow the service there performed.

FORM OF MAKING A GOOD INTENTION BEFORE HOLY MASS. (TO BE USED WHEN ONE IS HINDERED FROM GOING TO CHURCH.)

I believe, Lord Jesus, that in the Last Supper Thou didst offer up a true Sacrifice; I believe it because Thou hast made it known to us through the Catholic Church, which from Apostolic times has constantly taught the same to us. Since Thou didst command the Apostles, and the priests ordained by them, to do the same till the end of time, I therefore offer to Thee, with the priest, this Holy Sacrifice of the Mass (which I believe to be one with that offered on Mount Calvary) to Thy honor and glory, in acknowledgment of my most bounden service, in thanksgiving for the innumerable benefits which Thou has conferred upon me and upon the whole world, in satisfaction for my sins and the sins of all mankind, and for obtaining the grace of perfect contrition for my sins. I also offer to Thee this Holy Mass for my friends and benefactors, for those for whom I am bound, and for whom Thou wilt me to pray. I also offer it for my enemies, that they may be converted, for all the faithful departed, particularly for my parents and relatives, and for the welfare of all Christendom.

PRAYERS DURING THE TIME OF DIVINE SERVICE. (FOR THOSE WHO ARE HINDERED FROM ATTENDING HOLY MASS.)

I. Heartfelt desire to participate in the Holy Sacrifice.

Most Holy Trinity, God, Father, Son, and Holy Ghost and almighty Source of all things; my best Father, my merciful Redeemer, the Fountain of my sanctification and happiness, I, Thy most unworthy creature, venture to appear before Thee, to show to Thee, my true God and Creator, all honor, adoration, and trustful submission; to thank Thee for the innumerable benefits which I have received from Thee, to praise Thee for Thy glory (for I am created for Thy

praise); to implore Thy mercies, and to appease Thy justice, because I have so often and so grievously sinned against Thee. All this I cannot do in a worthier and more perfect manner than by hearing, with faith and devotion, Holy Mass. For in that Holy Sacrifice is offered to Thee the most sublime Sacrifice of praise and thanksgiving, the most efficacious Sacrifice of supplication and propitiation, the most worthy Sacrifice of salvation for the living and dead. But because I cannot this day be present bodily at Holy Mass, I will, at least in spirit, place myself before the altar where Jesus Christ, in an unbloody manner, offers Himself, O Heavenly Father, to Thee. With this glorious Sacrifice I unite my present prayer; I fervently desire, united with the Son of God, in the strongest manner to praise, love, supplicate Thee, O Heavenly Father, to repair all the wrong and shame that I have wrought, and completely to accomplish all that can be accomplished by the Holy Sacrifice of the Mass. To this end give me Thy divine grace, and grant that I may perform all this with sincere devotion. Amen.

II. Contrition for sins, with faith and confidence in Jesus Christ, and an offering up of His precious merits.

Holy Father, I confess with sorrow that I have seldom served Thee with an undivided heart, but rather have often offended Thee, and by my slothfulness and neglect have brought upon myself infinitely great guilt before Thee. I therefore take refuge in the merits of Thy Beloved Son, now present upon the altar, Who so freely commends and imparts to us His grace and favor. In the Holy Sacrifice of the Mass, Jesus offers to Thee, for me, the highest veneration and love, the most perfect praise, the most hearty thanksgiving, and the most kind expiation. For the perfect forgiveness of sins, O Heavenly Father, I offer up to Thee the whole suffering and death of Jesus Christ, which are now, in an unbloody manner, renewed upon the altar. O most benign Father, Thy Son hast suffered and died even for me, a poor sinner. With thankful love I bring before Thee, as a precious and pleasing offering, the infinite merits of His suffering and death. I firmly trust that, on account of this inestimable sacrifice of Thy Son, Thou wilt not regard my guilt, and that Thou wilt increase in me Thy graces. Amen.

O Father of mercies, and God of all consolation, to Thee I turn for help and grace. Graciously look upon my misery and wretchedness, and let my supplications come before Thee. That I may the more surely be heard by Thee, I appear before the throne of Thy grace, which for our salvation, is set up in the Holy Sacrifice of the Mass, where the innocent Lamb of God is mysteriously offered up to Thee, Holy Father, Almighty God, for the remission of our sins. Regard, I beseech Thee, the innocence of this holy Sacrifice, and for the sake thereof extend to my Thy mercy.

III. Adoration of the Most Holy Body and Blood of Jesus Christ, under appearances of Bread and Wine.

O most holy Jesus, before Thee the heavenly choirs kneel and adore; with them I lift my voice and cry: Holy, holy, holy, art Thou, O Lord of Hosts. Heaven and earth are of full of Thy glory. Thou art present, O Jesus, under the appearances of bread and wine. Hear, O hear my prayer! I strike my breast and confess my unworthiness; but with firm confidence I implore Thee, O Jesus, be merciful to me! O most benign Jesus, forgive me my sins! O holy Blood, wash me from my sins! O precious Blood of Jesus, rich in grace, cry out to heaven for mercy upon me! Most holy God, receive this precious Blood, together with the love through which it was shed; receive it as an offering of my love and thankfulness, for the greatest glory of Thy Name; for the forgiveness of my sins; in satisfaction of the punishments which I have deserved; for the washing away of the stains of my guilt, as reparation for all my neglects, and an amendment for all the sins which I have committed through ignorance or frailty; receive it

also as a sacrifice for the consolation of the afflicted; for the conversion of sinners; for the recovery of the sick and suffering; for the strengthening of those who draw near to death; for the refreshment, purification, and deliverance of souls of the departed in purgatory. Amen.

IV. Unshaken Confidence in Jesus Christ.

To Thee, O most benign Jesus, I lift up my eyes and my heart. Oh, turn upon me Thy gracious countenance, and Thy true love. Behold, O Lord, my manifest need, and the great danger of my soul. Receive me, O Thou Who art my only true mediator and helper! Be Thou, through the Holy Sacrifice of the Mass, my salvation, and obtain for me the entire remission of my sins. Oh, represent to Thy Father how cruelly Thou wast scourged, crowned, crucified and put to death for us, and thereby reconcile with the strict justice of God me, a miserable sinner.

Our Father . . . Hail Mary . . .

V. He who asks in the Name of Jesus shall receive.

O Lamb of God, Who didst suffer for us, miserable sinners, have mercy upon me, and offer up to the Father Thy Passion for the forgiveness of my sins! O Lamb of God, Who didst die for us, miserable sinners, have mercy upon me, and offer up to God Thy death in satisfaction for my sins! O Lamb of God, Who didst sacrifice Thyself for us, miserable sinners, have mercy upon me, and offer up Thy holy Blood to the Father for the cleansing of my soul!

Heavenly Father, I offer up to Thee this precious and most worthy oblation. My sins are more in number than the hairs of my head, but, O just and merciful God, lay this precious offering in the one scale and my sins in the other, and that will far outweigh my guilt. O merciful, O holy God, give me Thy blessing before I end my prayer, and through this blessing let me obtain grace at once to begin to amend my life, and to renounce whatever is sinful and displeasing to Thee. Support me in my weakness; strengthen me when temptations assail me; and let me never forget that Thou art near me.

O precious day! but perhaps the last of my life! O happy day! if it shall make me better! Holy Mother of God, Mary, holy Angels and friends of God, pray for me and lead me in the way of truth. O God, grant Thy love to the living, and Thy peace to the dead. Amen.

ACT OF UNION WITH THE SACRIFICE OF THE MASS, WHEN WE CANNOT ASSIST AT IT.

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God! I transport myself in spirit to the foot of Thine altar; I unite with the Church, which, by the hands of the priest, offers Thee Thine adorable Son; I offer myself with Him, by Him, and in His Name. I adore, I praise, and I thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Savior. Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my Divine Redeemer, hast died for me; my I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.



SSPX Watch!

SSPX Sick Calls?

The SSPX priory at Ridgefield, Connecticut recently included this notice in their bulletin. **“Sick calls are for those who are listed in our records as parishioners.”**

The first reaction is to be shocked at such a lack of apostolic zeal. Is this not the equivalent of saying: *People can go to hell, what business of ours is that?*

The second, is to ask oneself: *why?*

To answer, let us translate this scandalous notice into normal English. “We don’t have jurisdiction over anyone: our conciliar masters have only granted us jurisdiction over those people who are definitely our people, but not over their people. They would be very displeased if we trespassed on their territory!”

Bearing in mind Pope Francis’s approval for SSPX ordinations, jurisdiction for their confessions, the approval of their marriages, the SSPX’s recourse to conciliar courts using the modernist 1983 Code of Canon Law, and all the rest - isn’t this entirely consistent with a priestly Society which has been secretly absorbed into the conciliar church and now has to abide by their jurisdiction?

More Navel-Gazing

Listening to Fr Paul Robinson and Mr James Vogel talking about podcasts, the *Angelus Press*, etc. ([here](#)) has to be one of the most boring experiences of the year so far, a veritable cure for insomnia if ever there was one. What’s more, when one considers that this is in effect the *Angelus Press* talking about the *Angelus Press*, a podcast about podcasts, one is reminded of the time the SSPX issued a press release about press releases. One of the surest signs of an organisation becoming ineffectual and rotten on the inside is when it starts to look inward and wastes time talking about itself. The one noteworthy piece of news to be gathered, is that:

Fr Paul Robinson Takes Over at *Angelus Press*

Go on, tell me again all about how *The Realist Guide* was just one rogue priest. Tell me again that it doesn’t represent his superiors or the SSPX as a whole. Not only has *Angelus Press* been selling that scandalous book, the SSPX has now placed its author in charge of *Angelus*. The man who wrote a book promoting evolutionist ideas is now in charge of publishing the SSPX’s books for the whole English-speaking world.

Doubtful Novus Ordo Bishop Consecrates German SSPX’s Holy Oils

Bishop Vitus Huonder has featured in these pages before. Until now he has *only* been celebrating Mass on SSPX altars - that is, until Holy Week 2023. He has now been used to consecrate the holy oils at Zaitzkofen, Germany. Are the SSPX bigwigs intending to ease him into the bloodstream? First doubtful oils, then...? Doubtful confirmations? Doubtful ordinations? He was consecrated bishop in the new rite of episcopal consecration in 2007, by a bishop who was himself also so consecrated in 1987 - “second generation doubtful,” in other words.

Emergency Sick calls:

Before you call the priest of the SSPX for some friend or relative, ask yourself a few questions:

- Would this person himself have called a society priest?
- Has the local priest or hospital chaplain been contacted and refused to visit?
- Did you check if the priest will be allowed in to see the patient?
- Are you ready to pay for a driver to pick up and return the priest in case he is not fully disposed to the journey?

From our weekly Bulletin:

Emergency Sacramental number: 475 289 1358

Sick calls are for those who are listed in our records as parishioners.



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”

(“The Biography of Marcel Lefebvre” p. 568)

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