

# LETTERS FROM THE RECTOR

OF ST. THOMAS AQUINAS SEMINARY

## VOLUME 1 THE RIDGEFIELD LETTERS

FROM "THE NINE" TO THE EPISCOPAL CONSECRATIONS  
(1983 - 1988)



FR. RICHARD WILLIAMSON

INTRODUCTION BY DR. PETER CHOJNOWSKI



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## Preface

I am grateful to have the opportunity to publish these letters of Bishop Williamson in four volumes, of which this is the first.

The letters have been available online for many years, but what many don't know is that due to problems in the scanning software, many parts of the letters appear garbled, and hence every single letter in all four volumes had to be word-for-word compared with the original letters, which were painstakingly collected from various sources.

The letters have been edited for any grammatical errors (very rare) or for any British spelling (not so rare) and purged of references to specific dates and locations of confirmations, retreats, etc., as well as addresses and telephone numbers that we cannot ensure will be current after two decades.

Also, since most of these letters were composed by an invention known as a "typewriter," to try to preserve the original style and historicity, we have preserved almost all of the original formatting.<sup>\*</sup> We have also added titles to the letters that make their contents more clear and in some places there are brief footnotes that speak to certain projections that the letters made. You will also often notice references to "enclosures" as was often the practice in sending letters from the seminary. We have judged it not necessary to include them in this volume, save the famous Assisi cartoons, though the notable and excellent schemas (not currently available online) will be seen in future volumes. As for the letters represented in this volume, they produce, in their reading, a consistent set of themes that led to June 1988.

<sup>\*</sup> Some of this formatting has been altered in this second printing to conform with American standards of publishing.—*Editor*.

It is because of this set of themes that we presume to present the letters in chronological order as opposed to a thematic one. We have provided an index whereby one might search thematically, a resource currently unavailable online.

Indeed, in a world in which the Internet is king, sometimes the importance of “hard media” like books or periodicals seems to be more and more attenuated, yet we know *verba volant, scripta manent*. We hope that this reappearance of letters long since perhaps filed by various faithful in a box in an attic somewhere will spur reflection and discourse.

They represent at once both a historical record of and a continuing commentary on the self-imposed auto-demolition of the Roman Catholic Church, initiated by Paul VI, since the Second Vatican Council. They also represent the perspective of one who has observed this period in history through the lenses of a convert.

Several particular themes are, even after the dust of over twenty years, most timely, including correspondence with the Archbishop by Joseph Ratzinger, now Benedict XVI, the implications of the then sensational *Ratzinger Report*, the discussion of the so-called “Indult” of 1984, and the “Petition to Rome” of 1985, initiated by Fr. Schmidberger, the then Superior General, which is similar in spirit to the “Spiritual Bouquet” of 2006: a million Rosaries asked for by the Third General Chapter of the Society. Beyond that, we also observe the Archbishop consistently expressing the desire for something like a “military ordinariat” as a “way for Tradition” which is not much different from the novel so-called “Apostolic Administration” which has been discussed since 2000. Has nothing changed in twenty years? Time will tell.

My intention in publishing this work is not necessarily to endorse and heartily agree with absolutely everything be-

tween the covers. Rather, it is to spur conversation and clear up misunderstandings through telling the SSPX's "side of the story" through the words of its highest-ranking native English-speaking official.

This is not only because this first volume deals with things that occurred prior to the episcopal consecrations of 1988, but also because the very start of these letters is concurrent with the split of "the Nine" in 1983. My more personal perspective is that I was four years old in 1983, and hence I come to these matters with relatively fresh eyes and an open mind.

I would also be grossly negligent if I did not thank the excellent and tireless staff of TrueRestoration.com and True Restoration Press (this volume being one of its first publications) who helped put this first volume together, our benefactors who made it financially possible for us to print this first volume, and Bishop Williamson himself, who kindly agreed to allow these letters to be published.

I ask for the assistance of the Blessed Virgin Mary in this endeavor and in all our future publications. She is, always, our Seat of Wisdom.

Stephen L.M. Heiner  
Founder  
True Restoration Press  
December 8, 2006  
The Feast of the Immaculate Conception  
Overland Park, Kansas



# Introduction

**Dr. Peter Chojnowski**

It is somewhat ironic that I have been asked to write the preface to this first volume of the collection of Bishop Richard Williamson's newsletters from the seminary from the years 1983 to 1988. It is ironic on account of the fact that my original response to these newsletters, when receiving them as a student at a "conservative Catholic" college, was *unalloyed hatred*. I can now recall, with perfect clarity of image, the moment when I self-righteously shredded the copy of the newsletter that I was sent and shoved it into the trash can. Of course the problem with my action, which I now honestly regret, was that I had not actually *read the letter*. I had been so conditioned to view the Society of St. Pius X as "in rebellion against the pope," that I could not even entertain the ideas that were presented in those letters. It would take lived experience, appreciating the true inner nature of what we have become used to calling "conservative Catholicism," and seeing Tradition—and the Society's U.S. seminary—firsthand before I could overcome the prejudices that had encumbered my vision.

Perhaps, on account of the above history, I am therefore entitled to speak to those from the "outside" who have not yet appreciated the message of Bishop Richard Williamson, Archbishop Marcel Lefebvre, and the Society of St. Pius X. It has always been my view that Catholic Tradition, as it is practiced and upheld by hundreds of thousands of priests, religious, laymen, women, and children in this country and throughout the world, can only be truly appreciated from "within." Such is what they used to say about the Catholic Church in the past. A church with lumines-

cent and majestic stained glass windows seems like a rather dismal, cramped, and uninviting structure—*from the outside*. Likewise, Catholic Tradition. For the American mind, brought up to have an aversion to fixed and unchanging structures, detailed moral norms, and encumbering lifestyles, Tradition appears quaint, eccentric, and behind the times. The flip side of that coin, however, is the fact that, often, those within the walls have become so used to seeing the light as brightly colored that we become merely angry at and dismissive of those who only see us from the “outside.” We lose sight of the other’s perspective and even lose interest in the world as it exists outside the boundaries of the traditional movement.

It is, precisely, for the above reasons, that the letters of Bishop Richard Williamson are so important. They were in themselves a great challenge. Along with being full of the expected information concerning incoming seminarians, ordinations, and the privations caused by lack of funds, the then Fr. Williamson, from the very beginning, attempts to recreate in the mind of his readers an entire world, which had been blotted out of the Catholic consciousness in the twenty years since Vatican II. In this regard, I do not only mean the devotional world of Mass, processions, novenas, and the celebration of the liturgical year, the very substance of the traditional Catholic life. From the very beginning, and more particularly in the 1990’s and the first few years of the 21st century, Bishop Williamson has been sounding an alarm that few want to hear. They do not want to hear because it would require a complete re-evaluation of their habitual thinking processes. How? In these newsletters he challenges *the very idea of progress*. This is what makes him intolerable to so many. He simply will not let us take comfort in the notion, held inchoately by most every man and woman and youngster in our age, that *no matter what the situation*, things are at least better than they have ever

been and are following an upward trajectory. We do not want to hear that—in light of what the faith tells us—things are bad and are only going to get worse. Moreover, the intellectual floor upon which modern man stands—his accepted ideas about religion, the life of man, economics, social life, history, and mores are lies and will cause social, familial, political, and ecclesiastical collapse. We know they are lies because the Faith tells us that they are lies. Yet, they constitute the ersatz theology and philosophy of modern man including many who call themselves traditional Catholics.

Why does a Catholic bishop, one who has the fullness of the priesthood in an age in which the dignity of the priesthood is such a rare commodity, choose to focus his attention on topics that seem to be “distractions” from the spiritual life? Why would a prelate, spiritual son and heir of Archbishop Marcel Lefebvre, write about rock-music, women’s clothing, the back to the land idea, historical revisionism, the media and the machinations of the American oligarchies in a “letter from the seminary”?

In this regard, even though the discussions are so varied, the common theme is simple: *Liberalism has corrupted and distorted both Church and State because it has first corrupted and distorted modern man’s most basic understanding of what is normal and good.* Here is the most unique Williamsonian teaching and one which has been long in coming. For this basic teaching, we owe a great debt of gratitude.

Why do I say that for this teaching we owe a debt of gratitude? Because the greatest teachings of any age are always the presentation of that which is practically self-evident to all and, yet, unarticulated; they are the basis for all practical human action and, yet, their articulation takes an extraordinary reach of the mind. Socrates’ teaching that the good

of the soul was the greatest of human goods, Plato's insight that the material world does not explain itself, Aristotle's position that nature was understandable because each thing in nature was of a specific kind that could be known, and, finally, St. Thomas Aquinas' teaching that the fact that a thing exists is the *deepest* reality present within the heart of a being, are all *facts* around which human life has always pivoted. Everyone, in some way, *knows it*.

So too, everyone from staunch traditionalists to radical existentialists have known, for centuries now, that something is *radically wrong* with the modern world. It is because there is something radically wrong with the modern world and the modern men and women who populate this world that the Faith, so well-cultivated and secure in so many minds and hearts for millennia, could so quickly disappear from the intellectual, moral, and spiritual purview of our contemporary world. His Excellency has always recognized Liberalism to be the corrosive agent that it inevitably is. The apotheosis of Liberty means the death knell of those institutions which were constructed to prop up Fallen Man and to *restrict his ability to do what is objectively evil*.

To put it into terms recently popular in the philosophy of science, what Bishop Williamson has *de facto* advocated is a "paradigm switch." He has been one of the few who has recognized that if we continue to uphold in our minds the picture frame provided to us by the Liberal Enlightenment, we will never have a sustainable faith or a deeply rooted traditional movement. Ultimately, the Faith does not "make sense" if it is situated within the Liberal paradigm. The proper "frame" must be dictated by the quality, aesthetics, and the meaning of the "picture itself" (*i.e.*, the Catholic Faith). This is an extremely important fact to consider when we think about real apologetic action or educational endeavors for the young.

This understanding of Bishop Richard Williamson with regard to the unsustainability of a Liberal-Catholicism or a Liberal-Traditional-Catholicism has shown itself, in his newsletters, by his attack on “Bing Crosby Catholicism” and in his rejection of the New Religion created as a by-product of the New Theology. Both of these 20th-century phenomena have involved the attempt to flavor the stew of the Enlightened Liberal Life with the spice of traditional Catholicism. What sustains the man, and is the *ultimate* object of his hunger, is the stew and not the salt that flavors the stew. Finally, when the hunger is very intense, the stew will be desired even if it does not have the spice.

In the United States it has always been the case—from John Carroll to John Courtney Murray—that there has been a desire to produce a form of Catholicism that was non-threatening; non-threatening to the religious indifferentism of the Establishment and non-threatening for the individual American Catholic who wanted a religion that would allow him to conform to those around him without any qualms of conscience or feeling that he was compromising. This could be done by placing “in the closet” or as they say in phenomenology “bracketing,” those doctrines which make an obvious demand on the Liberal and Protestant to change their actions or their attitudes. The Social Kingship of Christ, the Social Teaching of the Church—especially as regards justice in the economic and social order, the necessity of the Catholic Church for salvation, and the understanding that it is the theological virtue of Faith which is the foundation of the good moral life of man, were all embarrassingly excised from the Body of the Faith. Such a faith might enjoy an incredible popularity for a time, but in the long run it would lack the sharp outer edge that would keep it from being assimilated into the New World Organism. Mere conformism can never be the substance of the Catholic life. The True Faith will always be a bone in the gullet of all

antichrist systems. It can never be completely swallowed nor coughed up.

His Excellency's criticism and rejection of the New Religion emerging from the neo-Modernism of Vatican II stems from his recognition that the New Religion is really a non-religion. If we take the most likely translation of the Latin *religio*, as a kind of "binding" of man to God, we can honestly doubt whether a theology which denies the distinction between grace and nature, along with asserting the salvation of all men because of their sharing in human nature, could ever engender in the minds of the faithful an incumbent requirement that we cultivate our supernatural relationship with Our Lord Jesus Christ, the Blessed Virgin Mary, and all of God's saints and angels. If the purpose of the Church and the Christian life is to simply be the leaven in the loaf of newly liberated humanity, the ashen bread of the mundane and passing, then such a cultivation and binding seems superfluous and childish. One either cares about such things or one does not. One either spends his life devoted to such things or one does not. Old Religion vs. New Consciousness.

From the years 1983 to mid-1988, the years covered by the present volume, the then Fr. Williamson's newsletters focused their attention on the sedevacantist movement that threatened to overwhelm Catholic Tradition in the United States following the break of the eleven priests from the Society of St. Pius X in 1983, the situation of the Church in the first decade of the reign of Pope John Paul II, and the negotiations that occurred between Archbishop Lefebvre and Cardinal Ratzinger relating to the Society of St. Pius X's status within the institutional organization of the Catholic Church. What is truly amazing about this account is that so little has really changed in the past twenty-five years. The cardinal who dealt with the Society for Pope John Paul II is now the pope himself, there are still ongo-

ing unresolved questions as to Tradition's status within the institutional organization of the Church, there are Indults or talk of Indults, and there are numerous hopeful voices raised saying that we have witnessed a "turning of the tide" with regard to Rome's stance towards Catholic Tradition. If we merely look at the record of what has happened over the last twenty-five years, we can say that what we most likely have to look forward to is more Assisis, World Youth Days, suspensions, excommunications, and further labeling as "Lefebvrists."

### **The Nine: the Sedevacantists Bolt**

On April 27, 1983, the Society's Superior General, Archbishop Marcel Lefebvre, officially dismissed a group of four priests, who were joined by a group of five other Society priests. These priests, one having been the district superior of the U.S. District, one having been the district bursar, and one having been the seminary rector, departed officially because of their position that the Archbishop had "*compromised*" with Rome by continuing negotiations over the Society's status, having accepted the 1962 missal and Pius XII's revision of the liturgical texts for Holy Week, and the general claim that the Society was accepting the legitimacy of the post-Vatican II revolution by accepting the legitimacy of Pope John Paul II's claim to the papacy. According to Fr. Williamson's account, one third of the Society's seminarians at the American seminary at Ridgefield, Connecticut, left along with three out of five of the seminary professors.

It was during this controversy with the nine and then two others who went the way of sedevacantism, that Fr. Williamson made a critical distinction that will allow those who adhere to Catholic Tradition to maintain a critical balance in these trying times. Here, he says that the failure of those priests, who would, within their own minds and hearts, depose the Sovereign Pontiff universally acknowl-

edged as Vicar of Christ by the Catholic World, is a failure to “distinguish between the official Church, vine of Our Lord, and the Conciliar Church, gangrened with heresy.” Such a critical distinction, between the Catholic Church as it exists throughout time and in all places where there are those who are part of Christ’s Mystical Body and the institutional organization of clerics, prelates, and laymen who may or may not be faithful to their offices and to what is demanded of them by the Universal Church as regards doctrine. In this regard Fr. Williamson offers an analogy, “If my mother catches leprosy, I am going to avoid getting too close, for fear of catching it myself, but I am not going to abandon her, for she is still my mother.” To this we might add that the “leprosy” of the mother does not obviate or nullify the woman’s maternity nor does it free the child from the obligation to give filial devotion and love to the mother, according to the traditional virtue of *pietas*. For the past twenty-five years, the Society has been striking precisely this balance. To quote Fr. Williamson’s newsletter of September 3, 1983, Feast of St. Pius X:

As the April storm [the dismissal of the sedevacantist priests] within the Society of St. Pius X drops back into the past, it becomes clear to all that Archbishop Lefebvre and the Society’s Superior General, Fr. Schmidberger, have in no way changed their position nor compromised with the enemies of the Church, so the wisdom of the Society’s position also becomes more and more clear.

Speaking, also, of the only plausible way out of the crisis in the Church, Fr. Williamson states:

If the world is today ever more confused, it is because the light of the world, Christ’s one True Church, is herself in darkness. Now Christ Himself gave His Catholic Church one Head, His own Vicar upon earth, the pope, who alone holds from God the office and authority to redress, whenever necessary, the Church. Hence to bring to an end this appalling confusion, far from refusing to rec-

ognize Pope John Paul II as pope, Catholics must pray for him with might and main, for only the pope can rescue the world, and God alone can at this time rescue him from his internal and external enemies.

### **Rome and the Archbishop**

In the mid-1980s, there was a certain relief and euphoria with the 1984 Indult and the publication of the interview with Cardinal Ratzinger which came to be known as *The Ratzinger Report*. The Indult of 1984, which urged bishops to grant a wider use of the traditional Roman Mass, gave the initial impression that Rome had changed its mind with regard to the legitimacy of Catholic Tradition. This impression was sharpened by the explicit statements made by Cardinal Ratzinger which questioned many aspects of the Vatican II revolution. For example, in *The Ratzinger Report*, the Prefect for the Congregation of the Doctrine of the Faith questioned Vatican II's emphasis on the positive value of non-Catholic religions. The cardinal said, "The Second Vatican Council gave too much emphasis to the value of non-Catholic religions. Instead of unity and enthusiasm, the result had been division, discouragement, and boredom." He similarly rejected the idea that the Church was simply the leaven in the loaf of the secular world system:

Whoever thinks that Church and world can meet without conflict or can even mix with one another, has no knowledge of either. More than ever before the Christian must be conscious that he belongs to a minority, and must stand in contradiction to what *seems* good or logical. The Christian must regain the ability to withstand all kinds of cultural trends and to renounce an exaggerated post-conciliar closeness to the world.

In hindsight we can recognize that little changed in Rome in the mid-1980s; then, just as now, the pope and many of the cardinals regretted the excesses of the ecclesial revolution, but refused to give up on the Liberal and Modernist

principles that had sparked the revolution. This was precisely the warning which Archbishop Lefebvre gave on December 11, 1984, at a meeting of priests and laymen held in France to discuss the Indult decree. Here the Archbishop reiterated his distrust of prelates clinging to liberal principles and seeking merely to moderate the most disastrous of their logical consequences, and he warned urgently against any regular cooperation with such prelates for as long as they were in the grip of such principles.

The actual battle lines in the fight between neo-Modernism and Catholic Tradition became clear in the series of meetings and exchange of letters that took place in 1985 between the Archbishop and Cardinal Ratzinger. In the meetings, Cardinal Ratzinger was very willing to be accommodating, seeming to indicate that the Archbishop only need ask and his desires for his Society would be granted. The Archbishop, of course, was not only interested in the particular well-being of this priestly society; he was, also, interested in the larger problem of the Council's effect on the Church Universal. According to the Archbishop, what would need to be done by Rome if the Church were ever to recover from the post-Vatican II devastation was: 1) a major revision of several Council documents, most particularly a whole scale revision of the document on Religious Liberty; 2) a rejection of several key points in the new Code of Canon Law; 3) an entire revision of the Liturgical Reform; 4) a public condemnation of Communism.

To these very particular and far-reaching requests, the cardinal was not at all receptive. In fact he indicated, in his response, where Rome would not go in its attempt to accommodate the Archbishop and those who would dissent from the New Theology and Ecclesiology of Vatican II. Responding to the Archbishop's claim that the Declaration on Religious Liberty was "contrary to the Magisterium of the Church" and in need of wholesale revision, Cardinal

Ratzinger responded, “You may express the desire for a Declaration or an explanatory development of this or that point. But you may not state that the texts of the Council, which are texts of the Magisterium, are incompatible with the Church’s Magisterium and Tradition.” When dealing with the question of the Archbishop’s objections to the Liturgical Revolution, the cardinal states, “to express the desire of a new revision is possible....However, this is on condition that the criticism should not hinder or destroy obedience and that *it should not call in question the legitimacy of the Church’s liturgy.*”

Not only were the pastoral documents of Vatican II given the same status as the decrees of the Council of Trent, but any fundamental criticism of the New Religion was not going to be tolerated.

### **Assisi and the Buildup to the Episcopal Consecrations**

Deign at least not to offend gravely and in public against God’s First Commandment: the salvation of your soul is at stake! Preach Jesus Christ, as did the Apostles, even at the cost of their lives. That is the fervent and filial wish of those who still remain Catholic.

Such were the words of Archbishop Lefebvre prior to the International Prayer Meeting at Assisi. Simultaneous with this 1986 letter addressed to Pope John Paul II, there was issued, by the Archbishop, an urgent appeal to eight cardinals known to be sympathetic to Catholic Tradition. In this letter, the Archbishop begs these cardinals singly or jointly to intervene to save the honor of the Church, “being humiliated as she has never before in all her history been humiliated.” None of the cardinals responded to the Archbishop’s appeal.

There were two things that were shocking about the prayer meeting at Assisi. One was the desecration of the sanctuaries specifically consecrated to the worship of the One True

God, revealed by the Incarnate Word. The second was the lack of a response to these acts of sacrilege. What kind of Catholic had been raised in the “great days” of the Church, in the 1920s, 30s, 40s, and 50s, who did not react to the encouragement of pagan worship around the tabernacles of the Eucharistic Lord? Where had the Faith gone? Where was even a modicum of Catholic Chivalry? Were Catholics unmoved when bonzes adored the Dalai Lama, who had his back turned to the tabernacle where a sanctuary lamp signaled the Real Presence in St. Peter’s Church in Rome? What did it mean when Roman officials gave over *Santa Maria Maggiore* to Hindus to worship their gods sitting around the holy altar upon which the most august sacrifice is offered? How are we to understand the words of Pope John Paul II who said that Assisi revealed “the divinely established but hidden unity of mankind”?

The answer to these questions, and the answer given at the time by Archbishop Lefebvre, was that these actions are truly unintelligible to the believing Catholic. Something had radically changed in Rome. The unthinkable had happened. It was this event, opening up a new era of anti-Christian syncretism, which provided the evidence and sign that the Archbishop was looking for to finally decide on the episcopal consecrations, even though they, ultimately, had to be done without papal mandate.

I would urge all those with honest minds and with a true love of the Church to *actually read* the letters of the then Father, now Bishop, Richard Williamson. Vehemence, forthrightness, and tenacity are not characteristics which disqualify one from the episcopacy.

Peter Chojnowski, Ph.D.

## Foreword

Letter regarding “the Nine”  
Archbishop Marcel Lefebvre  
April 28, 1983

Dear Friends and Benefactors,

What was latent for many years in the relations between most of the priests of the Northeast District and the Society of St. Pius X and was the object of continual difficulties has just come out into the open by the support given by these priests to the refusal of the Society’s liturgy by one of the three young priests I ordained at Oyster Bay Cove on November 3, 1982.

Thus, their long-standing disagreement with myself and the Society has now become public rebellion. It is the result of an extremist way of thinking and a tendency to schism in the domain of the liturgy, the papacy, and the sacraments of the Reform.

They reject the liturgy which has always been used in the Society and consider it evil, the liturgy of Pope Pius XII, signed by Pope John XXIII, and so, the liturgy preceding the Council. They think and behave as if there is no pope, suppressing all prayers for the pope. In practice, they tend to hold almost all the sacraments of the new rites to be invalid.

This radicalism is not the attitude of the Society.

The basic principle of the Society’s thinking and action in the painful crisis the Church is going through is the principle taught by St. Thomas Aquinas in the *Summa Theologiae* (*Ila Ilae*, q. 33, a. 4) that one may not oppose the authority of the Church except in the case of imminent danger to the

Faith. Now, there is no danger for the Faith in the liturgy of Pope Pius XII and Pope John XXIII, whereas there is a great danger for the Faith in the liturgy of Pope Paul VI, which is unacceptable.

The Society acts on the assumption that Pope John Paul II is pope and so prays for him and strives to bring him back to Tradition by praying for him, by meeting with those around him, and by writing to him.

The Society does not say that all the sacraments according to the new post-conciliar rites are invalid, but that due to the bad translations, the lack of proper intention, and the changes introduced in the matter and the form, the number of invalid and doubtful sacraments is increasing. In order, then, to reach a decision in the practical order concerning the doubtfulness or invalidity of sacraments given by priests imbued with the ideas of the Council, a serious study of the various circumstances is necessary.

Many of you know the difficulties to which the attitude of these priests has given rise. Many of you have suffered from it and so will not be surprised by this clarification of the situation.

We regret not being able to come immediately to the assistance of those who wish to stay with the Society, but we will heed the requests of the faithful, and, with the grace of God, we will come to your aid, and we will keep you united to Rome and to the Church of all time.

So, henceforth, Fr. Kelly is no longer District Superior; Fr. Cekada is no longer District Bursar; Fr. Sanborn is no longer rector of the seminary. These priests, and the priests who follow them, and any seminarians who might follow them are no longer members of the Society of St. Pius X as of April 27, 1983. They no longer have any power, nor hold any office in the Society's name.

Henceforth, if you have any inquiries concerning the Society in the Northeast District, contact at St. Thomas Aquinas Seminary in Ridgefield Fr. Richard Williamson, who has been provisionally nominated District Superior, or Fr. Roger Petit, who has been nominated District Bursar.

Most of the seminarians are remaining with us, and we shall, God willing, proceed with ordinations in the first days of November.

We count on your prayers so that we can carry on the work of the Society in the Northeast District and especially at the seminary, henceforth entrusted to Fr. Richard Williamson. We ask you to continue to help us so that we can continue building up the traditional Catholic Church in America. Please pray for the twenty-four new priests I am going to ordain on June 29th.

May God bless you through the intercession of the Blessed Virgin Mary.

Archbishop Marcel Lefebvre  
Superior General, Society of St. Pius X



*1983*





#1

*May, 24, 1983*

**Picking Up the Pieces**

Dear Friends and Benefactors,

Many of you will have received Archbishop Lefebvre's letter of April 28, addressed and sent out to all friends and benefactors on this seminary's mailing list as then available, and certainly all of you by now will have learned of the painful and scandalous division amongst the priests of the Northeast District and the seminary of the Society of St. Pius X in the USA. However, perhaps not all of you, as coordinators of the Society's churches, chapels, and missions in the Northeast District, have yet received official notification of the results of that division.

As Provisional District Superior, I wish then to inform you that on April 27 the Society's Superior General, Archbishop Lefebvre, in accordance with the Society's Statutes, officially dismissed Fr. Clarence Kelly as District Superior, Fr. Anthony Cekada as District Bursar, and Fr. Donald Sanborn as Seminary Rector. Furthermore, on the same day, in accordance with Canons 681 & 653 of Church Law, the Superior General dismissed from the Society altogether, for the grave scandal of rebellion against his authority, four priests: Fr. Clarence Kelly, Fr. Anthony Cekada, Fr. Daniel Dolan, and Fr. Eugene Berry. By joining with these four in their rebellion, five more priests dismissed themselves: Fr. Donald Sanborn, Fr. William Jenkins, Fr. Joseph Collins, Fr. Martin Skierka, and Fr. Thomas Zapp.

Hence, not one of these nine priests is any longer a member of the Society of St. Pius X. They are henceforth independent priests without a bishop, no longer under Archbishop Lefebvre's responsibility or authority. They can hold neither office nor title within the Society; they cannot represent it, nor solicit funds in its name. Nor have they any further connection with the Northeast District Incorporation, and anything that they were to attempt to do in its name, or in the name of the Society they have rebelled against, would be misrepresentation and deceit. Thus, even if they have inserted their personal names as Directors of Corporations owning certain chapels or churches of the Society, then inasmuch as these properties were acquired by their acting in the general estimation as agents of the Archbishop on behalf of the Society, they have only a fraudulent title to these properties.

Coordinators, please take note. For legal problems arising, consult and please inform Mr. Alfred Skidmore, J.D., the Society's attorney on Long Island.

For pastoral problems, let all those wishing to stay with the Society under Archbishop Lefebvre contact at the Society's seminary in Ridgefield any of the three priests still in the Society in the Northeast District; either Fr. Roger Petit, the District's new Bursar, or Fr. Dominique Bourmaud, or myself. We will do what we can to come to your aid, because Archbishop Lefebvre wishes to abandon no person desirous of committing himself to his care.

May the Holy Ghost inspire us in this Octave of Pentecost with His gifts of Wisdom and Fortitude to find out and to pursue God's will for each one of us, and may Our Divine Lord keep all our hearts and minds in that peace which He alone can give.

Most sincerely yours in His Service,

Fr. Richard Williamson

#2

June 9, 1983

**Support from *The Angelus***

Instead of another issue of *Verbum*, the seminary is sending you this month the latest issue of *The Angelus*, from Dickinson, Texas.

Besides maybe enabling you to get to know this monthly magazine of the Southwest District of the Society of St. Pius X in the USA, this issue in particular offers to its readers several articles which will be of special interest to you.

In addition to the picture story on "Our American Seminarians" and "Ridgefield Diary," which concerns your American seminary directly, "An Interview with Fr. Schmidberger" and "News from St. Mary's" give you the opportunity to make the acquaintance of the future Superior General of the Society, upon whom so much depends.

Above all, "Clarification of Misinformation" on page two makes the public dispute between the Society and the nine priests who are no longer members, take a great step forwards, by making material available to refute many of the untruths and misjudgments currently circulating. Our thanks and congratulations go to our colleagues in the South for all that is so useful in this article, and in this issue of *The Angelus*.

Also enclosed is a subscription form for the Spiritual Exercises being given by the Society in the Northeast this summer. Let us not be surprised if, following Our Lord, we run into all kinds of troubles, for "All that will live godly in Christ Jesus, shall suffer persecution" (II Tim. 3:12), but let us take up spiritual arms, for instance the Spiritual Exercises, against this sea of troubles: "Watch ye, stand fast in the faith, do manfully, and be strengthened" (I Cor. 16:13).

Thank you for all loyalty and support, past and future—may our Divine Lord bless you and His Mother reward you.

**#3**

*July 8, 1983*

**SSPX Consolidates**

After the dramatic events of the spring within the Northeastern District and seminary of the Society of St. Pius X in the United States, the latest news is that both are consolidating, like the international Society as a whole.

The Society throughout the world is consolidating by the succession of Rev. Fr. Franz Schmidberger to Archbishop Marcel Lefebvre as Superior General of the Society. This does not mean that the Archbishop is quitting the Society, or ceasing to administer worldwide the sacraments of confirmation and holy orders to followers and seminarians of the Society, it merely means that he is handing over to Fr. Schmidberger the arduous day-to-day task of administering and governing the ever-growing Society. Thus he is resigning as superior general but not as bishop, and he will still be readily available to give advice to Fr. Schmidberger whenever needed.

The Society's Northeastern District is consolidating by the restarting of missions on Long Island, in Philadelphia, Detroit and Minneapolis, which in addition to the major centers in Armada and Chicago, and several other smaller centers, are enough to fully stretch the Society's three priests in the North! Fr. Schmidberger will be visiting in person Philadelphia, Detroit, Chicago and Minneapolis, so that Catholics will have a chance to meet in person the new Superior of the Society to whom they may be entrusting their spiritual welfare.

The Society's seminary in Connecticut is consolidating by the tranquility restored amongst the twenty-one seminarians and the priests remaining after the departure of one third of the seminarians and three out of five Professors, including the former Rector, Fr. Sanborn, to whose five and a half years in office the seminary and seminarians owe so much. The seminary's academic year closed out, on schedule, at the end of June, and the seminarians are taking a well-earned rest until the seminary reopens in September, with the prospect of around a dozen vocations, several fine young men, entering. Thus the long-term future of the Society and its American seminary are not in doubt, but in the short term we must live, and we need your help. Our special thanks go to those who have faithfully continued contributing to the "St. Aloysius Gonzaga Fund" despite all the contradictions. Please continue—the seminary must not go bankrupt for the beginning of the new school year!

May God bless you, and Our Lady protect you, and St. Joseph reward you!

#4

*August 6, 1983*

### **Growth and Litigation**

In the present state of difficulties between the Society of St. Pius X in America and nine of its former priests, with litigation, alas, imminent, you must be wondering what is happening, or likely to happen, to the seminary...

Even before questions of property and buildings, come questions of people: where a seminary is concerned, of priests and vocations. As for priests, the seminary should have in the autumn a full teaching staff as soon as Fr. Pierre Delaplace from France and Fr. Wolfgang Goettler from Germany can join us. Fr. Delaplace was ordained only

this June, Fr. Goettler has been working as a priest for two years already in Austria and Germany. Both will be great assets, and welcome in America's more and more international seminary.

As for vocations, besides a dozen and more serious applications to enter the seminary already received, the mail has brought me in the last week alone another half dozen applications to the seminary or the brotherhood! Of course, not all these may prove to be serious, or well suited, but with only thirteen rooms left at our disposal, we have a serious problem of accommodation, and it is most likely that by September 24 when the new seminarians enter, we may have to be turning some applicants away for lack of space.

Hence the problem of buildings and property is indeed a problem. As for the property, the Society enters into litigation with a preliminary hearing on August 8 in New York State, on a suit involving not only the seminary property but also many other properties throughout the Northeast District. As for the construction work on the seminary, the imminence of dispute over title had brought this to a close, but the Society's new Superior General, Fr. Franz Schmidberger, could not stand the thought of several hundred thousand dollars' worth of materials being left exposed to rot by wind and rain, so he decided to enter upon a direct contract with the construction company to ensure that the building already there is fully protected by the time winter comes. Hence, construction work will start again, also on Monday. Please then resume your contributions to the Building Fund if you had interrupted them, and be assured that we have as yet no evidence of a single penny contributed for that purpose being diverted from it. The winterizing contract is for \$150,000.00 worth of work.

Please also, SCSF [Seminary Continuous Support Fund] contributors who may have interrupted your contributions,

resume! We have considerably cut the seminary's running expenses, but when the term restarts in September, they climb back up to well over \$20,000 a month. Here are your future priests, please God, so please look after them. And may Jesus Christ the High Priest in return look after you, and bless you. "You look after my interests," He said to St. Theresa of Avila, "and I will look after yours."

#5

*September 3, 1983*

**SSPX Stays on Track**

As the April storm within the Society of St. Pius X drops back into the past, it becomes clear to all that Archbishop Lefebvre and the Society's Superior General, Fr. Schmidberger, have in no way changed their position nor compromised with the enemies of the Church, so the wisdom of the Society's position also becomes more and more clear.

If the world is today ever more confused, it is because the light of the world, Christ's one True Church, is herself in darkness. Now Christ Himself gave His Catholic Church one Head, His own Vicar upon earth, the pope, who alone holds from God the office and authority to redress, whenever necessary, the Church. Hence to bring to an end this appalling confusion, far from refusing to recognize Pope John Paul II as pope, Catholics must pray for him with might and main, for only the pope can rescue the world, and God alone can at this time rescue him from his internal and external enemies: thus "Peter was kept in prison. But prayer was made without ceasing by the Church unto God for him" (Acts 12:5), and Peter was accordingly rescued by a miracle. Hence without wishing to be under any fond illusions, the Society prays in earnest for the Supreme

Pastor (John 21:15-17), for it knows that as long as he is struck, the Catholic sheep are bound to be scattered (Zach. 13: 7; Matt. 26:31), and until he is rescued, the patience prescribed by Our Lord for us to possess our souls (Luke 21:19) will be much exercised.

Exercising patience then concerning its properties currently occupied by former members, and praying that those may see the error of their ways, the Society in the Northeast USA continues on its way: this month fifteen young men (at the latest count) prepare to enter or reenter the seminary to become priests, leaving the pleasure-laden world behind them, and one more young American takes off for the seminary at Ecône; two more from Connecticut and Texas enter the seminary to try their vocation as brothers, and two more after a year's postulancy will soon be taking the habit as novices. The brother's vocation is not an easy one, but the vocations are coming forward.

Now all these brave young men setting out to serve Our Lord with their whole lives must be given our support, best of all our steady support. Hence the SCSF. Our particular thanks go to the few already enrolled who have faithfully supported us over these last few months—God has not abandoned us—but we are at present living from hand to mouth with the immediate prospect of costs rising again during the school year to well over \$20,000 a month. If only a large number of the seminary's friends on our mailing list would pledge themselves to give even a little each month, the seminary's operating finances would soon be on a sound basis. Please pledge what you can, however little it may be. By enrolling in the SCSF with the enclosed card and envelope, you will receive each month a letter from the seminary and an envelope facilitating a monthly contribution.

The Catholic Church cannot survive without priests faithful to her divine Tradition—where else for the moment can we see these priests being formed within the USA? You too have a part to play in their formation, for which may our Lord Himself reward you!

#6

*October 3, 1983*

### **Misleading Arguments**

In this hour of the devil “and the power of darkness” (Luke 21:9), as we see all around us the seemingly unchecked advance of “all seduction of iniquity” (II Thess. 2:10), seducing the best of men and even of priests into doing wrong while apparently convinced they are doing right, we must, on Our Lord’s own instructions, not judge if we would not be judged (Matt. 7), we must overcome evil with good (Matt. 5:44) and we must be patient (Luke 21:9).

God has willed to allow this Passion of His Mystical Body, the Catholic Church, just as He willed to allow the Passion of the physical body of His only-begotten Son; out of the latter came our Redemption, out of the former, according to many signs, will come in God’s good time an unparalleled triumph of His Catholic Church. This we must believe, and we must wait, patiently praying for the Holy Father, the Head of the Catholic Hierarchy, who alone can redress Our Lord’s Church which He Himself made. May God deign to liberate the pope from all his enemies, internal and external!

Nevertheless, Our Lord in that same hour of darkness told us not only to pray but also to watch (Matt. 26:41). In the anguish made universal inside the Catholic Church by these troubles at its very summit, countless Catholics are being deceived into quitting the Church. Many are falling into

Protestant sects, becoming Baptists, Mormons, Jehovah's Witnesses; others repudiate Protestantism and wish to remain Catholic. But by repudiating also virtually all of the present Catholic hierarchy, they too run a grave risk of cutting themselves off from the vine and of quitting the Catholic Church, notably the "sedevacantists" for whom the See of Rome is vacant, *i.e.*, we have no pope.

Here is the true heart of the dispute between Archbishop Lefebvre and the nine priests from the North who quit the Society of St. Pius X. This dispute is continuing to cause confusion and bitter dissension amongst many faithful Catholics, and here is where we must watch. On separate sheets, readers may follow the arguments in court in August of this year of Fr. Kelly and his attorney. They can watch him arguing his way out of the Society, which is part of the Catholic Church, and into civil corporations dependent merely upon himself and his colleagues. In contrast to this version of the Society fabricated by Fr. Kelly, is the footnote on those sheets which sets out what has always been the Archbishop's position, according to which all priests belonging to the Society and all who follow them are securely inside the Church and under its jurisdiction, outside of which there is no salvation. But how can the same be said for civil corporations which Fr. Kelly is now saying he deliberately placed outside the jurisdiction of the Church? Do followers of these corporations realize where they are being led?

These courtroom arguments and the similar flow of equally misleading propaganda from Oyster Bay, show that Fr. Kelly and his colleagues and followers through failing to distinguish between the official Church, vine of Our Lord, and the Conciliar Church, gangrened with heresy, are at the very least in grave danger of schism. Now the danger of heresy inherent in the *Novus Ordo Missae* excuses Catholics from the obligation of attending it, and once they

are aware of the danger, obliges them not to attend it. It follows that Catholics aware of this ever more real danger of schism in the Masses celebrated by Fr. Kelly and his colleagues are obliged not to attend them.

On a more positive note, there are also enclosed details of the early visit of Archbishop Lefebvre to his flock in the northern United States. These details have been so long in suspense because only in the last few days have a brave group of Long Islanders decided to go ahead with the purchase in Farmingville of a large building for a church, highly suitable for ordinations and confirmations. Let traditional Catholics come in large numbers to this grand occasion where the Archbishop will also consecrate the world to the Immaculate Heart of Our Lady. By showing their loyalty and affection to the Archbishop, they will warm again his heart chilled on his last visit!

In conclusion, many thanks from all of us at the seminary to all of you who have pledged your regular support. We need still more help, but you will have a report next month when most of the pledge cards have come in.

Meanwhile may Almighty God bless you and may Our Lady protect you!

#7

*November 1, 1983*

### **The Archbishop's Balance**

In a few days' time Archbishop Lefebvre, making his first appearance in the eastern United States since last spring, will have been able to give, in a much awaited conference, his own account of the state of the Church, and the state of the Society of St. Pius X.

Hopefully, this time he will be understood, but it is astonishing how he is still misunderstood. If my mother catches leprosy, I am going to avoid getting too close, for fear of catching it myself, but I am not going to abandon her, for she is still my mother. Because I stay by her, some will say I love leprosy—not true, I keep at a distance. Yet just because I am careful how I approach her, others will say I do not love my mother—not true either, I refuse to abandon her.

The Catholic Church is Mother Church; leprosy in the Old Testament is a figure of heresy. By no fault of the Archbishop's, his Mother and ours has caught through the Second Vatican Council the terrible leprosy of modernism and liberalism, all over the Mystical Body. Because the Archbishop refuses to get anywhere near the *Novus Ordo*, Conciliar Catholics accuse him of breaking with the pope and the Church—not true, he refuses to cut himself off from the Holy See. But then, precisely because he insists on maintaining contact with the authorities in Rome, others accuse him of being ready to compromise with the *Novus Ordo* or with modernism—totally false, as should be clear from a steady reading of all he has written and all he has said over the years, and as should be clear, once more, to all men of good will, from the enclosed transcript of an interview given by him in spring of this year, in France.

Yet here is an intelligent priest, not in the Society, currently proclaiming in monographs that the Archbishop has changed his position since 1976, and is compromising! “Oh for the spirit of '76,” is the cry of these disappointed “hardliners” and not only in the USA! Dear Father, read the enclosed! Now, just as a well-balanced man, if pushed hard from the left side, puts his weight on his right foot, but hard pushed from the right, shifts his weight to his left foot, so the Archbishop, harassed from '74 to '76 by the Conciliar Church on his left, gave magnificent expression to the hor-

ror of its modernism, but then, when the anti-modernists a few years later risked breaking away right into schism, he emphasized firmly his attachment to the papacy and the Rome of all time. You might then say, Father, he changes emphasis, according to the needs of the moment, but to say he has changed position is a falsehood. The weight may shift from one foot to the other, but neither foot, love of the Mass or love of the pope, has moved an inch. Read the Archbishop's texts.

Also enclosed is the latest issue of the seminary's own newspaper, *Verbum*, and also available from the seminary is the full official transcript from the Eastern District court reporter of the second hearing on the suit between the Society and Oyster Bay Cove, because some people have wanted to check the unofficial summary they received last month. Please just send us your name and address and ten dollars to cover costs.

The financial report I promised on the seminary must wait, for lack of space. Suffice it to say, many have responded and some of you heroically, but we are still living from hand to mouth. We are not starving, but we are delaying as long as possible turning on the heating! St. Joseph, help!

May God bless you all, and look after you, and watch over all your families!

#8

*December 12, 1983*

### **The Archbishop Rebuilds**

The visit of Archbishop Lefebvre to St. Thomas Aquinas seminary and to Farmingville, Long Island, at the beginning of November was a great success. Ceremonies of confirmation and ordination crowned the admirable work of

the Long Islanders and their friends who so swiftly transformed a factory-floor into a prayerful church.

In *The Angelus* appears this month the text of the conference given by His Grace on the Saturday evening, and next month a picture-story on the ceremonies. One hopes the pictures will give an idea of what has been achieved. When so many church properties are being converted to the world, here is a worldly property converted into a Catholic church by what the Archbishop himself called “a minor miracle.” The Faith is not dead. God’s grace is still at work. It only remains for us to show our gratitude to God by the right use of His tremendous gifts.

On the Saturday night the Archbishop spoke partly on the problems of the Society, mainly on the problems (much more important) of the Catholic Church. He began by explaining why he keeps going to Rome; not in any way to compromise with the enemies of the Faith (that is obvious to anyone who has a grain of intelligence), but simply to ask for the return to Tradition. Nor, as the Archbishop made clear, does he underestimate the difficulties at Rome for he is well aware of the entrenched opposition. Last month, those on the seminary’s mailing list received the Archbishop’s comments on his exchange of correspondence with Rome; this month they find enclosed the continuation of that correspondence.

Firstly, Cardinal Ratzinger’s letter of July 20th of this year to the Archbishop, which is doubly interesting. On the one hand the sections numbered 1 and 2 demonstrate that even if some of the Archbishop’s friends (present and past!) mis-read his prolonged negotiations over the Council and the Liturgy, his adversaries in Rome are perfectly clear as to the uncompromisingness of the Archbishop’s stand; on the other hand the section numbered 3 shows Rome treating the Archbishop as neither separated from Rome nor schis-

matic. As a whole the letter seems sympathetic, but in reality Catholic Tradition is as boxed in, before as after.

Hence secondly, you are receiving by way of the Archbishop's reply a historic document, marking a new stage in the saga of Catholic resistance to the modernist occupation of the Church by her liberal enemies. This is the *Episcopal Manifesto*, or *Open Letter to the Pope*, signed by two bishops, the second being His Excellency Antonio de Castro Mayer, who long battled to retain the Tridentine Mass throughout his diocese of Campos in Brazil, until his resignation two or so years ago. Since then he has had to watch Rome doing everything possible to destroy the firm diocese he left behind him.

The contents of this letter are mostly familiar to anyone who has followed Archbishop Lefebvre's speeches and writings in his battle against the liberals. What is new is that for the first time another eminent Catholic bishop has associated himself in public with Archbishop Lefebvre in his cry of alarm, such as St. Paul addressed to St. Peter, in defense of the Faith. Archbishop Lefebvre is no longer alone. *Deo gratias!* May a third and a fourth and a fifth Catholic bishop now join them to protect the sheep of Our Lord!

Also enclosed is the latest letter to Friends and Benefactors written by the Superior General of the Society of St. Pius X, and giving brief news of its progress throughout the world. This news is quietly encouraging. So too is the fact that contributions to the seminary have picked up in the last two months. Leaving aside the building costs and the Building Fund, operating costs for the seminary from July through October totaled about \$84,000.00, whereas operating income for the same period was only \$69,000.00. Dear friends, if Archbishop Lefebvre is defending God's cause, please continue—or begin—to support his American semi-

nary. And may the Sacred Heart reward you with a clear and untroubled Faith in Him through dark and troubled times!

*1984*





#9

January 10, 1984

## Rome in Confusion

A literally flying visit to Europe last week enables me to give you a little news of Mother Church, locked in her deadly struggle with the enemies of Our Lord, and a little news of the Society.

The division and disorder within the Catholic Church continue to worsen, such that unless God intervenes, the situation may in a few years' time make today's look like a holiday! The disorder and division seem to start within the Holy Father himself. It is true he went to the Lutheran Church in Rome on December 11th of last year, but a front-row witness (an Italian layman whom I know personally) says that he looked distinctly troubled and ill at ease. Maybe the letter of the two bishops (enclosed last month) helped to prevent the pope from committing a still more terrible blunder in the name of ecumenism. As it was, the Italian people, until now slow to react, did not appreciate the pope's appearing and speaking in a Protestant Church. Nor it seems did French Catholics appreciate the Holy Father's heavily televised and mediatized meeting in prison with his would-be killer of May 1981.

Amongst the cardinals and prelates in Rome, many are commonly known to be Freemasons! "*E della parrocchia,*" says one about another—"He belongs to the parish," meaning the Masonic Lodge. Here again, deep division. Shortly before the new Code of Canon Law appeared on the First Sunday of Advent, not even explicitly mentioning, let alone condemning, Freemasonry. Cardinal Ratzinger

showed the Holy Father a book recently written in German by a Freemason proving the deep implication of the late Cardinal Koenig of Vienna in the undoing of the Church's ban on Freemasonry. The result was that on the very eve of the new Code's appearing, on the Saturday, Cardinal Ratzinger's office issued another explicit exclusion of Freemasons from Catholic Communion. Does Rome itself believe in its new Code? Incredible confusion! (Archbishop Lefebvre calls the promulgation of this Code "a monstrous scandal").

Amongst bishops in Rome the same confusion. At the Bishops' Synod of last year, one speaker praises the traditional Pope Pius XII, the very next praises in exactly the opposite sense Pope John XXIII for updating the Church!

And Rome and the Archbishop, and the two bishops' letter? No official reaction yet, but instead such a general silence that the word must have gone out to keep silent until Rome could either recover from the Christmas season, or sort out its own confusion enough to take a position. The Archbishop (whom I saw briefly at Rickenbach and who seems in good health, *Deo gratias*) says he does not think Rome will excommunicate him or Bishop de Castro Mayer. Meanwhile he is contacting individual bishops directly in the hope of finding a few more to take their stand, but so far in vain...

Against this virtually desperate backdrop, the Society makes plans with the grace of God to continue its worldwide advance. Externally, it is difficult to conceive of the two bishops' cry of alarm going indefinitely unheeded, and internally Fr. Schmidberger has for instance projects for starting our first house in South Africa, and for reconstructing in the United States after the misfortunes of last April. One guiding principle will be that a priest should not be left

alone if possible; which may mean the laity being disappointed in some parts, doubly delighted in others.

God willing, four new priests will be ordained by Archbishop Lefebvre Sunday morning, May 13, at the seminary in Ridgefield, Connecticut. Start planning to come in large numbers, because the Archbishop wants many people to be around their future priests at the great moment for everyone of their receiving the immense grace of the priesthood. The four of them are now deacons, able to preach, and one of them, Rev. Tom Mroczka, helped Fr. Petit to give the Spiritual Exercises of St. Ignatius in the week following Christmas. He much enjoyed preaching the Exercises, and these were a great success, as usual, so there is, please God, one more apostle of His in the making!

Better to light a candle than curse the darkness, says the proverb. The Society of St. Pius X is lighting its candle, however little, and however menacing the all-round darkness of this New Year, 1984. Many thanks to all of you that sent us Christmas cards with your good wishes, and many thanks for your support, and for your prayers above all.

The seminary is financially surviving, and spiritually thriving. May God reward you for your goodness, and keep you in His grace throughout the coming year!

### #10

*February 2, 1984*

### **Scandal of the New Code**

The promulgation of the new Code of Canon Law at the end of November last was a grave event in the history of the Catholic Church, another milestone along the path of her present-day disintegration and destruction.

As we move into these times of which Our Lady said at La Salette that Rome would lose the Faith and become the seat of the Antichrist, so Catholics must be on their guard with regard to what comes from Rome. Sure enough, the revolutionary spirit presently overturning the Church has penetrated into the new Code, is even its guiding inspiration. Here is the Church's supreme legislator speaking in the Introduction to the Code: "Hence the fundamental novelty which...is to be met with in the Second Vatican Council, and especially in its teaching on the Church, also makes the novelty of the new Code,"

So grave is this "fundamental novelty" that in his Long Island speech of November 5 (already circulated), Archbishop Lefebvre went so far as to say that after the Second Vatican Council and the Liturgical Reform, this new Code constitutes a third major obstacle between Rome and Catholic Tradition. Lest some nonetheless insist on misunderstanding the Archbishop's position, we enclose this month the text of an interim judgment of his upon the new Code, from a personal letter written last October.

Notice, the Archbishop in no way says the pope is not pope, or has no authority to make a new Code, nor does he say that nothing in the Code is to be heeded. Disciplinary regulations can positively need updating, for instance on the consulting of superiors, transformed since the last Code in 1917 by the spread of the telephone. His Grace concludes however, that overall, this Code's promulgation is "a monstrous and scandalous thing."

It is another sign of our times in which people have ever more to confuse them. Just recently I was sent a copy of a book on our apocalyptic age referring much to Scripture, but written by a Protestant, and so it is a dangerous mixture of interesting information and sheer nonsense, for instance on the Rapture in I Corinthians and I Thessalonians.

Catholics should be very wary of this kind of book. Let them keep to sound doctrine and proven authors, for instance the excellent Fr. Denis Fahey. More recently appeared, Fr. Vincent Miceli's *The Antichrist* is also highly to be recommended, published by the Christopher Publishing House, and reading in-depth from a thoroughly Catholic standpoint our apocalyptic ills. This book has helped to get Fr. Miceli into much of the right kind of trouble!

Good news of the Society from Europe is that in January Archbishop Lefebvre blessed an old 17th-century church in Marseilles, France, disused for many years but reopened by the Society, while Fr. Schmidberger blessed the Society's first church in Holland, bought from Protestants. Today, on the Feast of the Presentation, the Carmelite Sisters under the Society's wing opened their third Carmel near Essen in Germany. They will undoubtedly draw many vocations to pray and make sacrifices for us all.

Closer to home, also today, seven Americans, one Canadian and one Rhodesian received the cassock here at the seminary, making nine young men proclaiming merely by their dress death to the world and victory to Jesus Christ. Remember that on Sunday morning, May 13, also here at the seminary in Ridgefield, Connecticut, the Archbishop will, God willing, give major orders to ten seminarians, including the priesthood to Daniel Ahern, John Hogan, Denis McMahon, and Tom Mroczka. Pray for these brave young men. Note also the dates of the next Spiritual Exercises for men from 17 upwards, at the seminary: Monday thru Saturday, April 23 to 28. A week lost, an eternity gained!

Other news?—The lawsuit against Oyster Bay Cove is at the stage of depositions, and looking hopeful. The seminary's building program is perforce in hibernation. The seminary's finances are slowly but steadily more secure, thanks,

and those are grand thanks, to your generosity! May God Himself reward you!

He is doing His work—let us do ours!

**#11**

*March 1, 1984*

**The Archbishop Unswerving**

Take courage therefore, and be very valiant: that thou mayst observe and do all the Law which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost (Josh. 1:7).

Another two documents of Archbishop Lefebvre, one never previously made public, are enclosed, and they illustrate the Archbishop fulfilling the Lord God's instructions to his great servant Joshua, to swerve neither to the right nor to the left. Both texts require thoughtful attention.

The first of them in time, the conversation with Fr. Kelly, goes already four years ago to the very heart of the difference between the Society of St. Pius X and Oyster Bay Cove. Fr. Kelly would argue today exactly as he argued then: any kind of transaction between ourselves and the official Catholic Church would put us in communion with excommunicated heretics, so we must break off all contacts and rebuild the Church on our own. No, replies the Archbishop, many modern churchmen may be weak, but they are not yet therefore heretics of such a kind as automatically to exclude themselves from the Church, so the Faith they still have, to the extent they still have it, is what we (by the grace of God) Catholics are in communion with. Hence we cannot break off. How could any church of our own be the Church of Our Lord? To break off is the road to Jonestown.

The Archbishop does not swerve right, but was he then swerving left in 1980 from the heroic stand of 1976, as Fr. Kelly and many others, not only in America, feared? For an answer, read the second text from the end of 1983, the press conference in which a journalist says he hears the Archbishop saying “exactly what he was saying ten years ago.” Here the Catholic balance and depth of doctrine typical of so many texts of the Archbishop come out clearly, for instance in his answer to the burning question of the consecration of a bishop. On the one hand, such an act by appearing to break with Rome would further embroil the already embattled Society, so while the Archbishop still has a little health, he prefers to hold back. On the other hand, if in still more tragic circumstances than today’s, the Church’s very survival seemed to require such a consecration, then the break with Rome would be merely apparent, not real, so the Archbishop, while hoping it need not be, refuses to exclude such an eventuality.

Thus the Archbishop swerves neither to right nor to left, and the correctness of his course is proved by the fruits of his Society—amid the general ruin of the Church, the rebuilding of Catholic seminaries, parishes, monasteries, convents, schools and colleges. Take for instance, St. Mary’s in Kansas, a parish, school and college all in one, launched within the Society by Fr. Bolduc, continued by Fr. de la Tour, but presently being menaced by a foreclosure on its mortgage. If the fruits of St. Mary’s amply prove it to be the work of God, then such an attack is a handsome compliment, coming from the devil. He likewise shows up in the Louisville Faith Baptist School Crisis, mobilizing all the powers of Nebraska State to obtain sinister control of children’s education for the evil purposes of the threatening One-World Government. Now if brave non-Catholic ministers and parents will go to bat and go to jail for the rights of a non-Catholic school, surely we Catholics will do all

we can to help a proven Catholic school! Nourishing over 200 young Americans in the true Faith, St. Mary's College is financially healthier than it was, but even if the mortgage did not have to be repaid, it still has a monthly shortfall in income of some \$5,000. Kindly direct help to "St. Mary's College," Kansas 66536, and be sure of the blessing of God upon any effort you can make for His little ones!

Archbishop Lefebvre himself will be at St. Mary's College between Thursday, May 17, and Monday, May 21. There he will administer confirmation, as he will have done also at Ridgefield, Connecticut, seminary on Saturday afternoon. Hopefully all parents wishing to have children confirmed can reach one of these spread-out centers.

On May 13, the Archbishop is of course holding ordinations at Ridgefield seminary, from which should emerge four new priests, four new deacons and two or three sub-deacons. And if each of these was divided into several parts, we could still not satisfy the demand! Patience. God's time is the very best time.

Meanwhile warm thanks from all of us at the seminary to all of you readers that have over the last few months lifted the seminary out of financial trouble. Please grant us also your prayers to keep us out of spiritual trouble, and be assured that the seminary prays for you amongst all our benefactors.

**#12**

*April 1, 1984*

**A Century of the Devil**

One day Satan presented himself before the throne of God and asked for permission to put the Catholic Church to the trial for a certain length of time. God granted him

100 years to do so. These 100 years are under the power of the devil, but when the secrets entrusted to you have come about, his power will be destroyed. He is already beginning now to lose his power, and he has become aggressive—he is destroying marriages, sowing division amongst priests, causing diabolic possessions and murders. You must protect yourselves from him by fasting and prayer, above all by praying together. Carry sacramentals with you. Place them in your homes, and start using holy water again.

Now this quotation from a letter written on December 2, 1983, by a Franciscan priest to Pope John Paul II may or may not be the Blessed Virgin herself speaking at Medjugorje in Yugoslavia, but it certainly fits our present situation. For instance, many people know that on October 13, 1884, Pope Leo XIII, just after celebrating Mass, had a frightening vision of the future in which he heard Jesus granting to the devil on his request 100 years in which to attempt to destroy the Church, and in which the pope then saw the unspeakable horror of countless devils tearing the Mystical Body of Christ to pieces, corrupting vocations, silencing bishops and priests, emptying out convents and monasteries—today’s scene. That is when Pope Leo composed the Prayer to St. Michael, the devil’s great adversary, to have it said by priests at the end of every low Mass.

Certainly God may choose to give power in this way to the devil, as we see in the Book of Job. Certainly the devil has power today he has never had before, as we see from the evil fruits. What is not certain is that these 100 years came to an end in 1984, because for all we know the devil may have applied for and obtained an “extension”! And so the division of priests and the destruction of marriages may continue for a while yet...

Concerning priests, Catholics today often ask why all the good traditional priests cannot get together and work together. A large part of the answer is, besides their human weak-

nesses, the lack of authority in the Church. It is Our Divine Lord and nobody else who designed the Catholic Church, and within it He gave authority to Peter alone (John 21:17) to feed the sheep, *i.e.*, the bishops. Hence when Peter is seen to be leading them in pastures of false ecumenism (*e.g.*, the visits to Canterbury and to the Lutheran Church in Rome), there is nobody else who has the authority to unite and lead the bishops and priests staying with Tradition. If anyone else could unite them, then the Catholic Church would be operating differently from how Our Lord Himself designed it to operate. Impossible.

Now such considerations may be only small consolation to the faithful for all the damage flowing from discord amongst their priests, but let Catholics wisely resign themselves to what cannot be cured having to be endured, and let them pray with might and main for the restoration of Peter—two priest-friends of mine were more than a little depressed on a recent visit to Rome: “The order has gone out not to reply to Archbishop Lefebvre, and not to tackle the fundamental problems....We must pray a great deal for the Church.”

Concerning the destruction of marriages, let husbands and wives today be especially on their guard against the devil striving, as in his last available moments (Apoc. 12:12), to tear apart their marriage. Were this situation before long to clear up, how a marriage partner might regret having just beforehand abandoned the struggle to keep their marriage together! How the devil exaggerated the difficulties, and hid from view all the gifts and graces of marriage! How much harder he worked on our marriage than we did ourselves! And we gave up. And now I see it all, and it may be too late!

Patience! Let one penance for the rest of Lent be the exercise of this great virtue by which we know how to suffer

and to endure whatever hardships it pleases God to send us.

News of the seminary is contained in the *Verbum* enclosed. We continue quietly to thrive, but do not think we do not need your help! Brother Joseph has to push snow off the flat roof; otherwise it leaks into the chapel four floors below!

Presently seminarians and friends of the seminary are embarking on preparations for the major ordinations on May 13, when Archbishop Lefebvre will ordain here in Ridgefield four new priests, four deacons and two subdeacons. If you have never attended an ordination of priests, it is an extraordinary experience—into the ceremony went a young man, who is merely a deacon, out comes a priest, another Christ! We commend to your prayers the ten seminarians due to receive major orders, and we look forward to seeing you on this grand occasion!

**#13**

*June 5, 1984*

**Advance—and Betrayal**

Archbishop Lefebvre's May visit to the United States unleashed another tremendous battle between Jesus Christ and Satan, his undying adversary! From this battle flowed good news and bad news. Let us start with the good news!

Firstly, the Society has a new American priest, Fr. John Hogan from Michigan. His Grace, Archbishop Lefebvre, 78 years old, arrived from Europe on May 10 and gave tonsure or minor orders to twelve seminarians on Saturday morning, May 12, confirmation to nearly fifty children and adults in the afternoon, and major orders to the senior seminarians on Sunday morning, May 13.

It was a beautiful ceremony in front of the very impressive high altar put together (just in time!) inside the new church by a number of hardworking seminarians and lay-workers. Outside, the sun shone brilliantly to welcome some five hundred visitors coming from all over the United States and Canada. From various comments made in person and also frequently by mail, many were deeply impressed and moved by the majesty and beauty of Catholic traditionalism at its finest. In one of its noblest ceremonies, that of an ordination to the priesthood, what a feast for the eyes! What an uplift for the soul! What a hope for the future!

The Society's Superior General, Fr. Franz Schmidberger, and the Society's newest District Superior, Fr. François Laisney (pronounced *Lay-nay*), were also present as deacon and subdeacon of the ordination Mass, flanking the Archbishop. Immediately after the ceremony, both of them left for Michigan where I wish many of our people could have visited our church, St. Joseph's Shrine in Armada. They would have been marvelously edified by the sight of over a dozen priests, mostly, but not all, from the Society, making a silent retreat for several days under Fr. Schmidberger. They came from all over the United States and Canada, united humbly in prayer to seek God and to pursue in common the arduous work of saving souls. What a hope for the future! Those priests are not fighting by themselves. Moreover, they have a father in the priesthood, a faithful and courageous bishop of the Roman Catholic Church! Archbishop Lefebvre visited them in the middle of their retreat after giving confirmation at a non-Society chapel in Pittsburgh, and he was able to talk at length to each of them who wished to see him. It makes an attractive and uniquely Catholic picture: the bishop amidst his priests, the priests around their bishop.

From there, the Archbishop went on to Minnesota where he administered confirmation to nearly 80 souls. Here, al-

though he gave a sobering picture of the dark situation in Rome, the people were obviously uplifted and tremendously encouraged by his visit. His Grace then went on to St. Mary's, Kansas, where he spent three happy days administering confirmation, talking to various laymen who are helping Fr. de la Tour to run this major educational establishment, and holding a Pontifical High Mass on Saturday morning. A full picture-story is in this month's issue of *The Angelus*. He returned to New York for two more days before going back to Europe. Before leaving, the Archbishop said that he was very happy with the spirit of the Society such as he now found it flourishing at the seminary, at St. Mary's, and in the various centers of the Society which he visited.

Fr. Schmidberger, who arrived in the United States on May 10, is spending over a month here until June 11, making a long and exhausting tour all around the United States, so as to make himself directly familiar with many of the Society's endeavors, the better to build upon firm foundations the future work of the Society in this country. For half of his tour, he is being accompanied by the new superior in America, Fr. Laisney, whose youth, energy and intelligence promise to make him a great acquisition for taking the Society's work in the United States a major step forward. From the middle of June onwards, he is likely to settle (at least provisionally) in Dickinson, Texas, which becomes temporary headquarters for the whole Society in the United States.

Last—and perhaps most important—Fr. Schmidberger is anxiously making plans to establish a cloister for praying and sacrificing nuns in the United States, with the help of Mother Marie-Christiane, presently head of three Carmels which are flourishing in Europe, attached to the Society of St. Pius X. He has been eager for her to come to the United States to inspect two possible locations for a fourth Carmel!

Mother Marie-Christiane, a natural sister of Archbishop Lefebvre and Carmelite nun herself for 56 years, has for the last year and a half been wishing for a foundation in the United States. Fr. Schmidberger's direct experience of the urgent need for holy prayer to draw down God's grace in the United States has prompted him to expedite her long-standing aspiration. Let us pray it come to fruition!

All this work of building and rebuilding by the Society constitutes a resistance to the devil which he could not leave in peace. His reaction was not slow in coming!

On Sunday night, May 20, when the Archbishop arrived back at the seminary at a late hour from Kansas, somewhat tired and travel-weary, no sooner had he stepped out of the car than he was served with a civil court summons in a suit to evict the Society from the seminary property here in Connecticut, a suit filed by Fathers Cekada, Dolan, Jenkins, Kelly and Sanborn. Those standing by noticed and will not easily forget the look of pain on the face of the Archbishop, who it must be remembered was their Father in the priesthood. Now according to the old Code of Canon Law, anyone citing a Catholic bishop before a civil judge incurs automatic excommunication (canon 2341). Hence, according to the only Code of Canon Law which they themselves recognize, these five priests are excommunicated!

Then a few days later, an event which should have taken by surprise no Catholic familiar with the Gospel story of the betrayal of Our Lord, but which has nevertheless caused deep shock and heartache and scandal to countless Catholics: of the four newly ordained priests who had freely requested and received ordination within the Society of St. Pius X at the hands of its founder, Archbishop Lefebvre, after freely taking on the evening before with their hand on the Gospels a solemn oath of fidelity to their superiors, two of the four, on the stormy afternoon of May 23, amidst

flashes of lightning and torrents of rain, walked out of the seminary and went to join the nine priests who defected last year, and two days later a third, already absent, announced that he was doing the same. And it was night.

A few facts will highlight the nature of this deed. Firstly, we now know that very soon after the defection of the Nine one year ago, these three actually told someone that they intended to lie low in order to get the priesthood. Certainly over the course of one whole year their words and actions in the seminary were of a nature to persuade everyone, priests, seminarians and even visitors from outside, that they would be loyal to the Society. Did they for one whole year live a lie?

Secondly, on the very eve of their ordination, in accordance with the traditional requirements of Mother Church, all three took a solemn Oath of Fidelity at the altar of God, with their hand touching the Gospels before the Blessed Sacrament in the opened tabernacle, swearing amongst other things that they would respectfully obey their superiors in the Society of St. Pius X. The complete text of this oath and the signatures of all three are enclosed with this letter.

The alterations made to the text by one of them suggest he was not at ease, and indeed to swear such an oath at all each of them must have found, or been given, a way of justifying or rationalizing to himself and to others what he did. However, if before God they here committed perjury, then their receiving of holy orders in such a state will have been, thirdly, a grave sacrilege.

Fourthly, towards the end of the traditional ordination ceremony, each of the three placed his hands between the hands of the Archbishop, for the Archbishop to ask him in Latin, "Do you promise to me and my successors rever-

ence and obedience?” Each of the three answered distinctly, “*Promitto*,” meaning “I promise.”

Fifthly, the at least apparent breaking, within ten days, of these solemn oaths and promises, taken together with all the other circumstances of this latest defection, has caused and will continue to cause a terrible scandal to Catholics; not only to those attached to Tradition who supported and assisted these three because they trusted them to follow Archbishop Lefebvre in defense of the Faith, but also to countless others not yet attached to Tradition who will wrongly but understandably say that if Tradition fosters such disloyalty, then they want none of it.

By way of comment upon these facts, let three quotations for the moment suffice. On May 27 of this year, Fr. Sanborn said from the pulpit in Traverse City, Michigan, “I am very pleased to announce three of the four priests who were ordained by Archbishop Lefebvre on May 13th have decided to come with us. This makes me very happy because I trained them, and so not all the fruits of my labor as rector of the seminary were lost.” (Does Fr. Sanborn realize what fruits he is laying claim to?)

On April 28 of last year, just after the split between the Society and the Nine, Archbishop Lefebvre said at the seminary to all the seminarians, including the three who have just defected:

I hope you will make the good choice. But you must choose. If you agree with the position and attitude and orientation of Fr. Kelly, then follow Fr. Kelly. If you think Mgr. Lefebvre is right, then follow the attitude of *Monseigneur* and the Fraternity. But you must be clear... honest. Do not say: I will be silent until after my ordination. That is wrong! God knows that! That is a lie before God... not before me. I am nothing. But before God! You cannot do that! That is precisely what Fr. Dolan said, *i.e.*,

*“I knew how to keep quiet until my ordination.”* I cannot understand him doing that! A future priest doing that??

And on May 30 of this year, one of the three latest defectors, when reproached by a lady that such a blow as these actions of theirs might have killed the Archbishop, replied, “Oh, he’s 78 years old anyway. Mark you, I’m grateful to him, because without him I wouldn’t be a priest.”

People might ask how such a thing could happen inside a seminary, and whether the same will not happen again. The answer is that Jesus saw to the very depths of the human heart (John 6:65, 71), but still chose to allow an Apostle to be unfaithful. As for Jesus’ priests, we can only see into human hearts, in the words of the ordination rite itself, “as far as human frailty allows us to know.” Also there comes a point of mistrust at which the service of God seizes up and a Catholic seminary can no longer operate, because charity “believes all things and hopes all things” (I Cor. 13:7). However we are keeping our eyes open, and one seminarian has already been asked to leave since the defection, who under questioning clearly shared the defectors’ way of thinking.

To fortify your Faith, the seminary and St. Joseph’s Shrine are again this summer offering several courses of St. Ignatius’ great Spiritual Exercises. Make use of this unique opportunity to strengthen your spiritual life, which is more important than anything else. For our part, with the help of God, neither the Society nor the seminary will be shaken off course, but despite these trials or even because of them, both Society and seminary will thrive as God wills. Our next project is the opening of another mission on Long Island, where many Catholics are in distress.

May God’s most Holy and Unsearchable Will be always adored, and may His Blessed Mother, Virgin most Faithful,

ever obtain for us in these faithless times the graces of fidelity and loyalty!

**#14**

*June 30, 1984*

**Gratitude**

On the feast of Corpus Christi, we celebrated at the seminary the end also of the school year. It was a perfectly beautiful midsummer's day. After Solemn High Mass we held a procession of the Blessed Sacrament through the grounds of the seminary, with an altar of repose in the front of the seminary, and then we lunched outside under the trees, with the sun pouring down the green slope towards the lake at the foot of the hill.

The High Mass was celebrated for the intention of thanksgiving to God for the many graces He has given to us all at the seminary over the year. One faithful seminarian He has brought to the priesthood, twenty more He has safely brought one year closer to the priesthood, and to the five of us priests, He has granted a happy year's work, divided between instructing the seminarians and ministering to our missions. May He be praised and thanked for many, many gifts!

And our thoughts at the same time turned gratefully to all of you, our benefactors, without whose regular support we could never have kept the seminary working for the greater glory of God. In April of last year the confidence of many of you had reason to be shaken, and the aggravation of those troubles in May of this year made many of you wonder what on earth is happening to the Society. It is of course being firmly planted in the Cross by permission of Almighty God. In the long run this is a source of great blessings, but here and now the treatment handed out to Our Lord and His

followers can scandalize us out of our minds. In such moments let us recall Our Lord's own words:

They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you of them....In the world you shall have distress, but have confidence, I have overcome the world. (John 16:2-4, 33)

To all of you then that have stayed with us, or rallied behind us, many thanks. With the help of God, we shall not disappoint you. He may already be bringing you another priest, a refugee from a *Novus Ordo* diocese, who twice visited us at the seminary in the last two months. Ordained a few years ago out of a fly-leaf Pontifical, he was at his own request conditionally reordained in May by Archbishop Lefebvre. While staying with us he has been learning to say the Tridentine Mass from our Master of Liturgy, Fr. Goettler. What disturbs this priest more than anything in the *Novus Ordo* Church is the mistreatment of the Holy Eucharist. On the other hand, saying the Tridentine Mass is, he says, "like a breath of fresh air."

Pray for this priest that he may always serve God and that he may soon be serving you. He depends upon your prayers, as do we all even more than upon your material support. Pray, and have no fear, you will have the priests of your prayers.

Enclosed is the most interesting reply from Rome to a Long Islander's question whether attendance at the Tridentine Mass fulfills the Sunday obligation. We always knew it did, but here is Rome confirming the fact. Reprint and circulate by all means.

May Almighty God grant us all the patience to bear the tribulations He designs to take us to Heaven, and may He and His Mother bless you and keep you through the summer!

**#15**

*August 1, 1984*

**Assassination and Evangelization**

“The time is at hand. He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.” This quotation from the Apocalypse (22:10-11), meaning the good are to get better and the bad to get worse, sums up my impressions from several days spent in June at the seminary of the Society of St. Pius X in Ecône, Switzerland, and a few days spent in July at the Society’s house in Albano, near Rome.

On the one hand, the situation steadily worsens in Rome. Just one hour before boarding the plane for Europe, I picked up a book to read called *In God’s Name: An Investigation into the Murder of John Paul I* by a certain David Yallop. It is a fascinating book. It must contain many truths, because in arguing that Pope Luciani was certainly murdered, it presents a picture of him behind the scenes corresponding perfectly to the puzzling mixture of good and evil in the persona which he presented in public at the time. For instance, we knew that as Patriarch of Venice he favored ecumenism and oppressed traditionalists; David Yallop goes further, quoting how he fully intended as pope to reverse Pope Paul VI’s stand against contraception! (Interestingly enough, David Yallop’s clear approval of this intention shows that it is not traditionalism making him criticize the Vatican.) On the other hand we also knew that Pope John Paul I was

reaching to the people as out of a prison in the Vatican, for on a holy card I have seen with my own eyes what he inscribed in Latin for a South African Catholic who had just written to him to congratulate him on his election. He chose the verse from Acts 12: "Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him." This interesting choice is more than explained by David Yallop's picture of the tremendous tussle shaping up between Pope Luciani and the officials around him, just when the Pope died.... It really looks as though Pope John Paul I was on the point of straightening out the Vatican's involvement in some very crooked finances (Archbishop Marcinkus, Roberto Calvi), and of removing from office some very high-ranking Freemasons (Cardinal Villot, Cardinal Baggio), but they got to him before he could get to them... May his soul rest in peace.

As for Rome six years after Pope John Paul I, the situation is dramatic. To a heroic Italian priest thoroughly versed in current events in Rome, I put the question whether Rome is aware of the ruination of the Church, and if so, how can Rome possibly be allowing it to continue? He replied: "There is nothing to be done: They are all sold men. They realize they are doing wrong, but they don't want to recognize that wrong is wrong... Nowadays it is very easy to play a double game...the situation is tremendous... These men are egotists. They do not understand what Our Lord is about." And this alarming diagnosis was confirmed to me by others. Thus an intimate knowledge of what is happening at the very center of the Church shows that what is bad, is getting worse.

However, we who follow Catholic Tradition should not lose sight of the fact that Rome is still in some respects hampering the Modernists—these do not love Pope John Paul II, and we must be careful, in our criticisms of what Rome is doing, not to lend strength to the liberals who would throw

over Roman control altogether. For our part, we look forward to the day when we can again in everything obey Rome, truly guiding us in the Faith. Meanwhile this “tremendous situation” is also a tremendous object lesson in the love and power of God, choosing to leave His Church in such frail and wicked hands and yet saving it despite the worst they can do. For even as the wicked get worse, so He is enabling the good who cooperate with His grace to become better.

For instance, in perfect early summer weather I saw twenty-five new priests being ordained at Ecône on June 29, including seventeen for the Society, and six more were ordained two days later at the Society’s seminary in Germany. Of these twenty-three new Society priests, an Australian is being sent to South Africa, a Belgian to Holland, a Canadian to England, an Italian to Portugal, a New Zealander to Australia, and a Spaniard to Mexico, but I do not know of any of these countries complaining about having “foreign” priests sent to them. The complaint is rather that they would all like more good priests, whatever their nationality, and such is the reaction of true Catholics. Did not our Lord say to his all Jewish Apostles, “Go and teach all nations” (Matt. 28:19)? And were not countless nations duly evangelized by them, foreigners in all but the Faith? How would these nations have received the Faith, had they refused foreigners? And so it has been right down the history of the Catholic Church.

Amidst literally thousands of examples, the “Apostle of Germany” was an Englishman, St. Boniface, and my own country, England, was evangelized and re-evangelized by two Italians, St. Augustine of Canterbury and St. Dominic Barberi. Now here in the USA some of us Society priests are called foreigners, although I wonder just how many Catholic priests in America can claim as I can a great-great-great-grandfather who fought as a patriot in the

Revolutionary War. James Nelson of McConnellsburg, Pennsylvania (1757-1828) entitles me to be an authentic son of the American Revolution! But all such boasts are foolishness (II Cor. 11:21), for we will glory in the cross of Our Lord Jesus Christ alone (Gal. 6:14). Nationality is as trivial, compared with the Faith, as earth is when compared with Heaven. England was built by Catholics who put God before all else; it was in the 16th century ruined by Protestants who pretended to be true patriots. Likewise, woe unto America from Catholics, even traditionalists, who would bend their Faith to suit their nationality! On the contrary America has been and always will be built up by Catholics who seek first and without interference the kingdom of God (Matt. 6:33)—was not a Spanish priest, Fr. Junipero Serra, a founding father of California? And was it not a Belgian priest, Fr. De Smedt, who opened up large parts of the Midwest and Northwest to this nation?

Be assured, the Society of St. Pius X forges ahead, the good with God's grace becoming better, and in the United States we are with your help steadily consolidating and advancing. Many thanks to all of you who faithfully send a monthly donation to support the seminary. At the moment we have a good dozen vocations due to enter in mid-September. Pray, and that will be a dozen more good priests in May of 1990!

Already your prayers may have brought you another priest. The one mentioned last month as having twice visited us from the *Novus Ordo* decided to write to his bishop to ask for a year's leave of absence. The answer—oral, not written—was that he must choose between submitting to psychiatric treatment or being officially suspended! He has chosen to take refuge for the time being with ourselves, and in return he looks like rendering us valuable service. *Deo gratias!*

Another little item of good news is that the lady whose name and address we printed last month as having received from Cardinal Oddi approval of her attending on Sundays the Tridentine Mass at a Society chapel, has received positive letters from all over the country. She means to reply to them all, but begs forgiveness if it takes her a little while. She has been heartened by the positive response. So should we be. All is not lost.

May God bless you and keep you, and may Our Lady grant you a special favor on the feast day of her Assumption.

**#16**

*September 1, 1984*

**May Politics Be Immoral?**

An interesting dispute is currently developing in New York State, as interesting as the age-old tussle between Church and State.

It began with a news conference given on June 24th of this year by Archbishop John J. O'Connor of New York. Speaking soon after Mrs. Zaccaro's nomination as candidate for vice-presidentess—she is better known as Geraldine Ferraro, a Congresswoman with a 100% pro abortion voting record in Congress—the Archbishop made the following key statement:

“I do not see how a Catholic could in conscience vote for an individual expressing himself or herself as favoring abortion.” This admirable declaration said firstly that abortion is a grave sin, and secondly that Catholics should vote in politics according to the candidates' positions on the great moral issues. To stigmatize abortion like this and to affirm God's supremacy over politics is the merest Catholic common sense, but we have grown so used to supposedly

Catholic bishops giving way to the world that it is admirable to see one again standing up in public for the rights of God. Archbishop O'Connor deserves in this respect all our support and prayers. Well said, Your Grace!

The hit bird fluttered! Rallying to Mrs. Zaccaro's defense maybe, Governor Mario Cuomo of New York State gave an interview in which he said he is a Catholic before being a governor or a Democrat, but he went on to marshal arguments against Archbishop O'Connor which, at any rate as reported in the *New York Times* of August 3, and the *National Catholic Register* of August 19, betray a woeful ignorance of the true Catholic Faith. On the abortion issue, the Governor argued that the *Roe v. Wade* decision of 1973 has made of abortion a right protected by the Constitution, and that once the law has decided in favor of abortion, the law too must be respected. Besides, the ban on abortion has no chance of passing, so to seek such a ban would merely be divisive. Also, Christ never mentioned abortion in the Gospels.

This last argument is sheer Protestantism! Any Catholic knows that Our Lord teaches through His Church many truths which He has entrusted to her through Tradition and not through Scripture. Now the true Church has always taught that abortion is what maternal instinct knows it to be, an abominable murder committed in the very sanctuary of life, the mother's womb. Hence, since God's law is the fountainhead of all law, alone giving it any authority, then no human law or court decision or Constitution can in any way make legal such a direct violation of God's laws, and no law purporting to do so is any law at all. As violating God's law it has no authority or binding force and it requires no respect. Likewise, were abortion now tied to the Constitution—which one need not grant—woe unto the Constitution!

“Unless the Lord build the house, they labor in vain that build it” (Ps. 126:1). Had any nation no more chance of banning abortion, it would have no more chance of surviving. The more Americans that can be divided from such a destruction of America, the better!

On the issue of religion and politics, the Governor makes even graver errors, undermining the very foundations of the Catholic Faith he professes. For instance he credits Archbishop O’Connor with seeking to impose on everyone his private belief, as though the Catholic Faith, and what a Catholic knows to be the law of God, were merely private belief, or personal opinion! Similarly the Governor says that for him as governor to fight abortion would entitle a Jewish governor to seek to impose on everyone observance of the Jewish Sabbath, as though fighting abortion was merely a practice particular to Catholics, and not the defense of the universal natural law! The Governor goes in still deeper by saying that for him “to preserve his right to be a Catholic means preserving a Jewish right to be a Jew,” a formula dangerously suggesting that Catholic truth has no more rights than Jewish untruths (*e.g.*, the Messiah has not come)!

Governor, to rest your right to be a Catholic not upon Our Lord’s direct command to believe His Truth (Mark 16:15-16), but upon anyone’s right to believe as he likes, is to undermine the one true Faith, Catholicism, with the religion of liberty, or liberalism. And to this false religion you would harness and attach American patriotism!—“The design of this country, its greatest strength, is that people are free to believe their own thing.” As though any country were great not by its obeying God, but by its liberty to obey or disobey Him! Since when did belief in a lie make a man strong? Or even free?

Our Lord said, "The truth shall make you free" (John 8:32), whereas the Father of Liars, the devil, enslaves men to sin (John 8:34, 44). Freedom of worship is only good if it is rightly used, and then the good lies in the right use and not in the freedom of misuse. Truth founds true liberty, mere liberty founds many lies. The strength of America has always been in its godliness, not in its freedom to be ungodly.

In brief, Governor Cuomo may say he is a Catholic first, but he is talking, walking and acting like a politician first. Fortunately Archbishop O'Connor, while being polite and diplomatic, shows no signs of backing down on essentials. If only a few more Catholic bishops would stand up clearly for the rights of God! "All power in heaven and on earth" (Matt. 28:18) would be theirs.

News of the seminary is good. Over the summer vacation we have been delighted to share the beautiful seminary grounds and house with dozens of the laity coming in on four different retreats to make the Spiritual Exercises. They all went away spiritually much refreshed. Less welcome visitors have been a family of deer, a buck, doe and four fawns, who have found their way right around the seminary grounds to our vegetable garden, where they have coolly eaten up a good part of our economy drive! Nevertheless, thanks to your grand support of the seminary, we have since February been able to pay back to Archbishop Lefebvre \$67,000 of the \$237,000 which the seminary owed him. Maintain this generosity, and we will before long pay back the remaining \$170,000! It is in all honor the least we can do for all he has done for us. Then we can attack our heavy mortgage.

Also good news is that so many new seminarians and brothers are wishing to enter the seminary this September that we are turning applicants away for lack of rooms. Pray for

the perseverance of at least fifteen new seminarians, from the USA, Canada and one from New Zealand. If they all persevere, someone will have to sleep under the stairs, because the dispute over title to the property is holding up the building program. However, let us not worry unduly about lawsuits. We are not fearful of losing this property, but even if we do, God will provide. Let us avoid much confusion and dissension by praying that His justice be done, not ours, and then, while doing our duty as we see it, let us leave all in His hands.

#17

*October 1, 1984*

### **Consecration to the Immaculate Heart**

On December 8 of this year, in about two months' time, is due to take place an important event in the history of the International Society of St. Pius X: the official Consecration of the Society to the Immaculate Heart of Mary.

What does such a consecration mean, and why is it of importance?

The official consecration of a society of any kind to Our Lady or to Our Lord means the whole society's pledging itself to their particular service, and putting itself in a special way under their protection. Such consecrations have taken place all down the history of the Church. As well as being a solemn act of homage in the present, they are also a solemn declaration of intent for the future—those who make them are in public committing and binding themselves to fulfill the purposes set forth, with the help of God, and this help they all the more confidently expect for having made such an engagement to serve Him.

Seriously made, these engagements are certainly pleasing to God. In 1873, Garcia Moreno, faithful Catholic president of the little South American Republic of Ecuador, consecrated his country to the Sacred Heart; only two years later he obtained on the first Friday of the month the martyr's crown in a public square of the capital, Quito. "That is one small country which has such a great president," said Pope Pius IX. His successor as pope, Leo XIII, proceeded in 1899 to consecrate the whole world to the Sacred Heart, a consecration Mother Church has us commemorate or repeat on First Fridays or on the Feast of the Sacred Heart.

The importance today of such consecrations is underlined a few years later by Our Lady's attaching at Fatima the conversion of Russia and the salvation of the world to the consecrating of the world to her Immaculate Heart by the pope in union with all the bishops of the world. As is well known, on March 25 of this year Pope John Paul II carried out his third consecration along these lines indicated by Our Lady, but since Russia was not explicitly mentioned and since the bishops of the world were still not all united with the Pope's act, then Our Lady, according to Sister Lucy of Fatima, is still waiting for the Consecration she asked for, and so the world is still waiting to be rescued! This consecration to His Mother's Heart will finally take place, Our Lord Himself is meant to have said, "but very late."

Meanwhile the Society of St. Pius X can carry out its own consecration to the Immaculate Heart of Mary, and this is what it plans to do.

On the Feast of the Immaculate Conception, in Switzerland, near to the Society's Mother-house in Ecône, either the Society's founder, Archbishop Lefebvre, or its superior general, Fr. Franz Schmidberger, will carry out the Consecration, together with as many of the Society's dis-

strict superiors, seminary rectors, and heads of autonomous houses as can be present from all over the world, and in union with all of the Society's priests, brothers, sisters, oblates and lay Third Order members everywhere.

At the seminary here in Ridgefield also we will be preparing for the Consecration with a solemn novena of prayer to the Immaculate Conception, leading up to December 8, starting on Thursday, November 29, and we will be inviting all members of our missions to partake. We hope to get into your hands the text of the Consecration.

In the words of the Society's new Secretary General, Fr. Tissier de Mallerais:

What we are doing is to make a Covenant with Heaven, as they often did in olden times. This covenant will be made through the Blessed Virgin Mary, in such a way that the Society becomes her domain and that from now on it is her apostolic work alone that we are doing! This will best guarantee our staying on the right path: in pursuit of sanctity, each of us remaining firmly attached to the Society, while the Society in turn remains a living branch of the Catholic Church, unlike so many congregations which have disappeared or been wrecked.

At the seminary the new school year has opened with the Spiritual Exercises for the twenty old seminarians returning from last year, and they have been joined by twelve new seminarians still in the field and running after an opening retreat given by Fr. Petit and by one of the Society's new Canadian priests, Fr. Jean-Louis Violette, at the Society's house in Shawinigan, Quebec. The six tough years of seminary training will undoubtedly sift these twelve young men further, but we think there are some fine vocations among them, and we count on your prayers to obtain from God the forging of some true Catholic priests. Count on us at the seminary to serve this purpose as best we can, and to remember in our own prayers all our spiritual and mate-

rial benefactors, for whose steady support we are steadily grateful!

#18

November 1, 1984

### **The 1984 Indult, Sign of Hope**

The Vatican's decree of October 3, released on October 15, beginning to liberate the Tridentine Rite of Mass, is surely one of the very best pieces of news we have had for a long time. The full text of the decree is enclosed, with Fr. Schmidberger's comments on the reverse side.

As Fr. Schmidberger says, the conditions attached to this permission for the Tridentine rite are unacceptable to priests of the Society of St. Pius X, notably condition "A," for while acknowledging that a pope may legitimately introduce a new rite of Mass, (and Pope Paul VI was pope), we can never admit that a rite departing so far from Tradition as the *Novus Ordo Missae*, is, as such, legitimate, or doctrinally sound. Hence common people would even see in the decree a trap to divide traditionalists or isolate the Society of St. Pius X.

However, we must beware of getting our minds into a closed circuit whereby Christ's Vicar is damned if he helps us and damned if he doesn't. Let us suppose He sincerely wishes to liberate Tradition—what other first step would we realistically expect him to take, to set about reversing the whole direction of a massive organization like the Catholic Church? And let us suppose that this decree is not sincere, but a false start to the rescue of the Church—will it make the Society change course? Not by one degree! And if the rescue of the Church be not now, yet it must come.

There are, however, various indications that this decree really does represent the turning of the tide, the breaking of the first logs from the long locked anti-Tridentine log jam. For

instance, newspapers are reporting liberals running worried, and that is a good sign: “I see this decree as a terrible move...it will undermine the changes in the Liturgy,” said Rev. Gerard Austin, Chairman of the Catholic University theology department, in *The Washington Post* of October 18, 1984; and in the same article “This decree could bring out old divisions where divisions have already been healed,” said Rev. John Gurriri, director of the Liturgy Secretariat of the U.S. Conference of Catholic Bishops, adding, most significantly, “By reforming the Liturgy we reformed the whole Church.”

Still more encouraging than these liberals fearing the overthrow of their whole church revolution is the manner of the decree’s signing, as told to Fr. Schmidberger last week by cardinals at the very top of the Church: the Pope summoned the Secretary of the Congregation concerned, Archbishop Virgilio Noe, a reputed Freemason who is said to have refused previously to sign such a decree, and the Pope said: “Excellency, I want you to sign.” “Yes, your Holiness,” replied Archbishop Noe, “we shall be contacting the Bishops’ Conferences and we will get back to you.” “Monsignor,” said the Pope, “you have not understood me. I WANT YOU TO SIGN, HERE AND NOW,” and Archbishop Noe signed!

If this is indeed how the decree was signed, it is of momentous importance, because it shows the rescue of Tradition coming from the very Head of the Church downwards. Charity believes and hopes all, and it believes and hopes the Holy Father is here governing as we have for so long been longing for him to govern. If he risks continuing so to govern, no wonder the liberals are running worried! As he is indeed beginning to stand firm for Tradition, that is an immense personal grace obtained for him through the Mother of God, by the persevering prayers and those true Catholics that have never given up praying for the Pope.\*

Let our prayers now redouble, for by threatening to reverse the corruption of the Church, the Pope becomes a marked man. One or two more such decrees and he gravely risks going the way of Pope John Paul I... St. John Bosco had a famous vision of the pope fleeing Rome over the bodies of his dead priests, with two cardinals...such a vision daily comes closer to realization.

For in no way will the devil quietly let the Tridentine Mass be officially reinstated! His master-stroke against Mother Church, climaxing centuries of effort, was, with the promulgation of the *Novus Ordo* in 1970, so to split Catholic pope from Catholic Mass that seemingly no Catholic could cleave to both, and so every Catholic was split in two, and Mother Church was rent from top to bottom. With this decree, the split begins to heal, and if pope and Mass fully reunite, then Mother Church is out of her worst troubles, and if Mother Church recovers, then the whole world begins to lift out of the filth and confusion so eloquently portrayed by our Fr. Schmidberger in his latest Letter to Friends and Benefactors, also enclosed.

Hence we may fully expect the devil to fight this decree tooth and nail, with silence, ridicule, inactivity. We must hope and pray that the pope by standing firm will force the liberals to throw off the mask so that he sees who are his true friends, and so that the schism now latent comes out into the open, not that we wish the non-Catholics ill, but that we wish they would appear for what they are. Hence if the devil would stir up schism to head off the Pope's restoring the real Mass, so be it! And if he would stir up the Kremlin to head off the Church's restoring the West, again, so be it. "Fear not little flock, for it hath pleased your Father to give you a kingdom" (Luke 12:32). With this decree, or at any rate with the next or the next that it foreshadows, Almighty God is visibly, even through poor men, steering His Church out of the difficulties into which they

had brought it, and the manner and timing of the Church's rescue we shall watch Him perfectly synchronizing, for the salvation of souls, with the onset of the Third World War. "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable His ways!" (Rom. 11:33)

For our part, let us first and foremost convert our whole lives to God, and worship and love Him with all our heart, with all our soul, with all our strength, with all our minds, for without this conversion, all is built on sand. Let us secondly pray and pray for the pope to have courage, because with God's grace, we shall not abandon Tradition, whatever the Church's enemies in Rome may say, but between our defending it as a small minority without the pope and as a small minority with the pope, there is an immeasurable difference—the one great strength of the *Novus Ordo* Church has been the pope's belonging to it.

Thirdly let us make the decree known around us, let us write to our diocesan bishop and let us write to Rome letters full of gratitude for this decree and of respect for their sublime office. Addresses in Rome and good advice for such letters are enclosed beneath Fr. Schmidberger's comments. Also let us urge priests and laity, who have till now used the *Novus Ordo Missae*, to ask for use of the decree, without referring too closely to the conditions attached. Let us also remember from now on in, that it is hard to admit one was wrong. We must make it as easy as possible for the misleaders and the misled to rejoin Tradition. Without a trace of bitterness or arrogance, we must convey that it was for us a gift of God to have found Tradition, and it is natural for Catholics to return to it.

Alas, we do not yet have the text of the Society's Consecration to the Blessed Mother of God, due to be made by Fr. Schmidberger at Ecône in Switzerland on

December 8, but you will certainly have it with the seminary's December letter, at the latest. You will also receive the text of the Consecration of the World to the Immaculate Heart of Mary, which Archbishop Lefebvre will carry out in Martigny, near Ecône, on the day after, Sunday, December 9. It is hoped there will be a crowd of several thousand to take part in this Consecration, as last time, in March of 1982.

The latest issue of *Verbum* gives news of the seminary. We continue to be harassed. We continue to survive. Please think of our heating-bills as winter closes in, and may God bless you and protect all your families!

*\* 2006—With the wisdom of hindsight, it seems truer to say that John Paul II was aiming rather at bringing traditionalists “back” into the Conciliar Church than at standing firm for Tradition.*

## #19

December 1, 1984

### **Consecration and Christmas**

This month's letter is being sent to all of you by first-class mail in the hope of getting into your hands by this Saturday the text of the Society's Consecration to Mary, in particular to her Immaculate Heart.

“Modern times are dominated by Satan and will be more so in the future. The conflict with Hell cannot be engaged in by man, even the most clever. The Immaculate alone has from God the promise of victory over Satan,” said St. Maximilian Kolbe, who died in 1941. Hence the decisive importance of consecrating the Society to the Immaculate Heart, whose statue St. Maximilian saw, in a vision, on top of the Kremlin...

On the Feast of the Immaculate Conception, Society priests from all over the world are gathering in the Society's Mother-house, the seminary at Ecône in Switzerland, in order solemnly to make together with the Superior General this Consecration. The document of the Consecration will then be signed by all present, and solemnly placed within the main altar of the seminary, as a permanent pledge of the Society's Consecration. We hope and trust then that as many of you as possible will join the Society at least in spirit on that day, to help us to get beneath the only sure bomb shelter—Our Lady's mantle. I am going over to Switzerland for the ceremony, so I should be able in next month's letter to say how it went.

I could also bring back news of Rome's evolving conflict with Hell. Since the famous decree of October on the Tridentine Rite of Mass, which of course liberals everywhere are doing their best to nullify, Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, has given an interview spread over three days, extracts from which have been published in a Catholic periodical, for instance:

The Second Vatican Council gave too much emphasis to the value of non-Catholic religions. Instead of unity and enthusiasm, the result has been division, discouragement, and boredom.

Similarly:

Whoever thinks that Church and world can meet without conflict or can even mix with one another, has no knowledge of either. More than ever before the Christian must be conscious that he belongs to a minority, and must stand in contradiction to what seems good or logical. The Christian must regain the ability to withstand all kinds of cultural trends and to renounce an exaggerated post-conciliar closeness to the world.

Again:

Power must be given back to the bishops in their dioceses, by their being freed from the all-too-bureaucratic structures of the Bishops' Conferences. These conferences have no theological basis, but merely a practical one. We shall do well not to forget this. In many Bishops' Conferences a feeling of togetherness and maybe just keeping in line, impels passive majorities to accept the positions of freely-innovating minorities. (Tages-Anzeiger, Nov. 19, 1984)

For such a highly-placed cardinal to be taking today such positions in public, he must be receiving light and courage from God, and for him to be taking on the mighty Bishops' Conferences, Archbishop Lefebvre thinks the cardinal must also have the backing of the pope. Now Rome was not built in a day, so, let us be under no illusions, it will not be rebuilt in a day either. Nevertheless, a flow of letters from Catholics all over the world will help to encourage the Church's high officials to move in the right direction, for they remain human beings who will find it easier to govern the Church correctly if they sense they are being supported. Letters should be addressed to Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, Piazza del S. Uffizio, 11, 00193, Rome, Italy; or to Archbishop Augustin Mayer, Prefect of the Congregation of Divine Worship, Palazzo delle Congregazioni, Piazza Pio XII, 10, 00193, Rome, Italy; or even to the Holy Father Pope John Paul II, Vatican City, Italy.

As tender green plants can lift up and break through slabs of black asphalt laid down to stifle them, so can the humble Faith of many Catholics lift up and break through the stifling modernism laid down to crush them! O we of little faith, how could we doubt in Our Lord and in His Church?

Behold the Lord will appear, and He will not fail; if He delays, await Him, because He will come and He will not be long, alleluia!

Behold, our Lord will come with power, and He will enlighten the eyes of His servants, alleluia!

Sing with a trumpet in Sion, because the day of the Lord is near: behold, he will come to save us, alleluia, alleluia!

The mountains and hills will sing praise before God, and all the trees of the forests will clap their hands; for the Lord and Master will come into his eternal kingdom, alleluia, alleluia!

As we enter the season of Advent, let its beautiful Antiphons revive within us our hope and certainty of Our Lord's coming to our rescue—let the very trees teach us how to clap our hands for joy!

Just after Christmas, do not forget the Spiritual Exercises for men and young men available at the seminary. Here is one enchanted mother of an 18-year-old who did the Exercises this summer:

I've never seen such a change in a young man in all my life! Luckily, his own car broke down, so we had to drive him to the seminary and leave him there. "Otherwise," he told us, "I would have come away after the first night. I couldn't face the silence. You're alone with God. The second night was a bit better. I was beginning to think how often when I'm in a bad mood I take it out on you, mom. I realized how unfair that was. You're the one that's so good to me all the time. After the third day, I wanted to do the five-day Retreat." Since then, that boy and I have never had one single run-in! He treats me with such respect! Now his older brother is saying maybe he will go on the next retreat with him. But don't say I told you! My name will be Mudd!

Momma, need more be said? You get that darling boy of yours to do the Exercises of St. Ignatius! St. Ignatius will see to him!

Have a blessed Advent season and a happy Christmas, laden with grace, and may the Divine Child reward every one

of you that has so steadily and generously supported the seminary through the year! Fresh pledge cards to join the SCSF are enclosed, in case you would like to make it easier to contribute, by receiving each month a return envelope. You also then receive the seminary's letter sooner each month, by first-class mail.

May God bless you all.



*1985*





#20

*January 1, 1985*

**Weighing the 1984 Indult**

The Society of St. Pius X is now firmly consecrated since December 8 to the Immaculate Heart of Mary. Society priests are reacting with a wary optimism to Rome's October decree on the Tridentine Mass. Those are the headlines from my ten-day visit to Europe early in December.

It was a coincidence, or providential, that the decree should have come out just several weeks before the gathering in Switzerland of all the Society's seminary, district and autonomous house superiors for the Society's Consecration to Mary, and so at a prior meeting of the superiors the decree was thoroughly discussed. Archbishop Lefebvre was present, just returned from a long tour of South America, and Fr. Schmidberger invited him to speak first.

He said that in South America the people are right behind the Society. In Santiago in Chile he had in one confirmation ceremony spent four hours confirming 1,200 children! However, nearly all the bishops are more and more strongly opposed to the Society, which means that few priests dare yet associate with us, and so for a while the decree may have positive effects only amongst the people. (The Society's district superior in France would confirm that Tridentine Mass attendance in Paris has risen considerably, since the decree). The Archbishop added later that Church officials still holding to the principles of Vatican II, even if they deplore its excesses, are not yet truly returning to Tradition. Hence the Society should beware of asking bishops to apply the decree who, if they do not flatly refuse,

risk using it as a decoy to lure Catholics back to the *Novus Ordo* religion. Nevertheless, Cardinal Ratzinger's famous interview deploring the failure of Vatican II is something new in today's Rome. Even if the decree was ill-meant (and the Archbishop does not think it was), God could still use it to bring souls to the true Mass. The Society need not and must not change by one inch, and time will more and more prove it right.

Fr. Schmidberger then asked Fr. Du Chalard, a Society priest living near Rome, to speak. Fr. Du Chalard firstly confirmed that the decree was the personal will of the Pope, bitterly opposed by Bishop Virgilio Noe, but the Pope will not turn back. He still does not fully grasp how the new Liturgy undermines the Faith, but he has had enough of crazy liturgies. As for Cardinal Ratzinger, his interview is making the progressives furious, and he says the decree is just a first step; Archbishop Mayer has asked the Pope to remove the decree's obstructive conditions; Cardinals Oddi and Ratzinger and Mayer all favor the widest possible interpretation of the decree, to facilitate its use. The bishops on the contrary are hardening in their resistance, but when one of them sought to add to the decree further obstructions of his own, he was summoned to Rome and forced to back down. In brief, "something is changing in Rome."\*

Fr. Schmidberger added details of his own meeting in October with Cardinal Ratzinger, saying how the cardinal had definitely changed his position for the better since their meeting in Munich in 1978. Then the cardinal contested even the most solemn of 19th-century encyclicals if it opposed Vatican II; now he admitted Vatican II might be called in question. In Munich the modernists were already whistling and jeering at him; in Rome they are now positively crucifying him! In the ensuing discussion many priests were encouraged by this fury of the liberals, but many also were wary of turning for any kind of help to

bishops who are still basically modernists. Nevertheless, said Fr. Schmidberger, the decree presents the Society with an opportunity it must not miss. How? The question remained open.

The Consecration of the Society to the Immaculate Heart took place at a Solemn High Mass celebrated by Fr. Schmidberger in the seminary two days later. After his sermon explaining its threefold purpose—the greater glory of Mary, her help in defeating the devil who is today unleashed, and her help in renewing the Church and especially the priesthood—Fr. Schmidberger recited the Consecration in Latin, and then a long procession of Society priests from all over the world mounted the altar to sign after Archbishop Lefebvre the parchment of the Consecration. There followed Society brothers, sisters (who overflowed their allocation of parchment), oblates and finally members of the third order, including two of the five Swiss laymen who by buying the Ecône property over 15 years ago enabled Archbishop Lefebvre to make the name world-famous. Finally all signatures were affixed, and the parchment was laid into the main altar beneath the altar stone, next to a large box of first class relics of Pope St. Urban I solemnly laid in the altar the day before. Let Ecône and the Society thus be anchored to the Mother of God and to the Holy See!

That same evening began an all-night prayer vigil in the nearby town of Martigny, culminating in a Pontifical High Mass celebrated on Sunday morning, December 9, by Archbishop Lefebvre, and attended by an estimated 3,500 people from all over Europe. In his sermon the Archbishop painted a dramatic picture from the Apocalypse, of the Church battling Satan. Today's churchmen, alas, instead of, like Mary, crushing his head, are, like Eve, dialoguing with him, and so the Church is being filled with satanic errors, religious liberty, ecumenism, human rights, errors

condemned again and again by earlier popes. Such dialogue is a fatal mistake.

Thus the supposedly conservative president of Colombia in South America, by dialoguing with the terrorist guerrillas, has enabled the Communists to infiltrate the universities and arm 70,000 men in five bands throughout the country, ready now at any moment, unless the army acts soon, to split the country in two and hand over to Communism the strategic gateway to the South American continent! The Archbishop proposed on the contrary the Blessed Virgin and St. Pius X as models of how to resist and fight. Then in honor of the 130th anniversary of the definition in 1854 of the dogma of Mary's Immaculate Conception, he pronounced again Pope Pius XII's Consecration of the world to Her Immaculate Heart, but now mentioning explicitly Russia.

The Society priests from South America afterwards confirmed the Archbishop's dramatic analysis of events in South America: in Bogotá, capital of Colombia, the American ambassador in November gave Americans four months to get home, anticipating an American invasion of Nicaragua. At about the same time the French ambassador in Peru, Lima, was telling French nationals to get home within seven months, the months to come promising to be "very dangerous."

Two days later, on December 11, another meeting of priests and laymen was held, this time in France, to discuss the decree. Archbishop Lefebvre presided, but more than half the priests present were from outside the Society. The Archbishop reiterated his distrust of prelates clinging to liberal principles and seeking merely to moderate the most disastrous of their logical consequences, and he warned urgently against any regular cooperation with such prelates for as long as they are in the grip of such principles.

However, a layman present claimed to have heard from Rome that further good changes are on the way, that the decree's obstructive conditions will be done away with, because they highly displeased the Pope, who himself wanted the Tridentine Mass to be simply set free.

The conclusion of the meeting was that priests and faithful should beware of Tridentine Masses celebrated by *Novus Ordo* priests, and they should not seek to benefit regularly by the decree, because of the compromises that risk being involved. However, they should seize every occasion, *e.g.*, marriages, funerals, etc., to ask their bishops for the use of a church for a Tridentine Mass to be celebrated by a priest they know and can trust, and all exchanges of correspondence with bishops should be forwarded to the Holy See to inform and encourage friends of the true Mass in Rome.

Back in the United States, no doubt the American bishops are mostly mobilizing against the decree. Thus a bishop who on his own in November welcomed the decree as giving him "a chance to extend a shepherd's care to some sincere people who need special attention," in December, one assumes after "*consulting*" his colleagues, was writing that the *Novus Ordo* should be just as capable as the Tridentine Mass of catering for such people's needs, and so he was refusing all Tridentine requests (*The Remnant*, December 15)! Pray for such a bishop, and pray especially for the Pope, because he is the Church's Father, and all turns on him. The Society has received confirmation from three independent sources of the Holy Father's displeasure at the obstructions fastened onto the decree! There is hope. St. Urban I, St. Pius X, pray for him!

At the seminary, all is peaceful after the seminarians' departure on St. Stephen's Day after a long and successful school term. We are all of us immensely grateful for the generous support of the seminary by many of you.

Your Christmas gifts will neatly take out some lawyer's bills, with details of which I will not disedify you! Let me here just thank in particular every one of you that has faithfully contributed each month this year. May God bless you and keep you throughout the coming year, which promises to be interesting...may He above all reward you with an increase in sanctifying grace, faith, hope and charity!

*\* The last 20 years have shown that little was really changing in Rome. As today, those "at the top" deplored the excesses but were unshaken in their commitment to the principles leading to those excesses.*

**#21**

*February 1, 1985*

**Petition of the SSPX to Rome**

Once again this letter is coming to you all first-class to enable you to take part in time in a petition and a novena.

With the enclosed petition many of you, either through *The Angelus* or through the Society's chapels, will already be familiar (nobody should sign twice!). It is the Society's reaction to Rome's October decree on the Tridentine Mass. A Society priest in touch with events in Rome told me in the last few days that a slow evolution continues to take place inside the Vatican in favor of Catholic Tradition. At all cardinals' meetings the question of Tradition comes up. It is being appreciated that traditionalists have a sense of the Church and a true spirituality, and it is expected that the October decree will be broadened in favor of the Tridentine Mass at the end of its first year's application. Hence many in Rome are discontented with the bishops continuing to refuse the Tridentine Mass, and they like having details of such refusals. To strengthen their hand, the Society is seeking to provide concrete evidence of the widespread desire

for the return of Tradition by collecting as many names as possible for a threefold petition:

Firstly, that the unrestricted right of any Catholic priest to celebrate Mass in the Tridentine Rite be openly recognized (notice, recognized, not granted; we are not asking that this right which has never legally been taken away, be granted).

Secondly, that the injustices committed against Archbishop Lefebvre and his priests come to an end (notice again that there is no admission that the suspension inflicted in 1976 upon Archbishop Lefebvre and his priests was ever valid; the Archbishop has steadily maintained that the absence of any grave external offence carried out with contumacy invalidated the “suspension” from the very beginning—canon 2242 in the old Code then in force. Likewise with the dissolution inflicted in 1975 on the Society as such; at the time Bishop Mamie inflicted this “dissolution,” he had no power to do so—canon 493).

And thirdly, that the Society of St. Pius X be recognized as having a status of dependency within the Church not upon the local diocesan bishops but upon the Holy See, and furthermore—that it be granted a personal prelate, in other words a bishop who is bishop by his person and not by his territory or diocese. This is the status presently enjoyed by *Opus Dei*, and it would give the Society of St. Pius X still more freedom to act throughout the world, while keeping it within the hierarchical framework of Our Lord’s hierarchical Church.

Of these three requests, clearly the first is the most important. It is Mother Church which matters, and her Holy Sacrifice of the Mass, of which the Archbishop and his Society are really “unworthy servants” (Luke 17:10). In no way can the Society replace, or presume to replace, the Church. In dark days of the Church, the Society is merely

making a major contribution to preserving the sacred fire of Tradition, and holding it aloft amid the darkness for all to see, but she dreams of the day when the whole Church will again catch fire with the fire of Tradition, and when no such torchbearer will any longer be needed. Hence the Society supports all petitions for the True Mass, even independently of herself, as proposed by this letter in November—would that this battle could and would be won without us!

Notwithstanding, that “merely” is some merely, and the Society’s own view is that the vindication of her founder is an elementary demand of justice, due to a heroic servant of the Church, and that together with the open recognition of the Society, also due in justice, it will tell everyone in the most concrete and honorable way that Tradition is being restored. Hence precisely for the sake of Mother Church we are attaching the second and third requests to the first.

Note that the ideal is to collect many names on few sheets rather than few on many, but duplicate the petition sheet as much as you like to collect as many names as possible. Let each person write his own name and address. Children of seven and upwards may sign. Protestants and all but death-wish Liberals may be asked to sign, whoever has the grace to recognize that all Western civilization depends on the Catholic Church, and the Church on the rite of Mass not being falsified.

To accompany the petition, the Society’s Superior General, Fr. Franz Schmidberger, is also calling for a novena of prayer to St. Joseph, preferably the recitation of the Litany of St. Joseph, to run from February 2, Feast of the Presentation,—to February 10th inclusive, eve of the Feast of Our Lady of Lourdes (but any nine successive days around this time will suffice). The joint intentions of this Novena are to be the success of the petition to the Holy Father, and the re-

solving of the Society's remaining difficulties presently before the law courts in the United States.

This monthly letter has given few details of the slow and costly litigation running now for a year and a half in Virginia, Connecticut, Pennsylvania and New York, between the Society and nine of its former priests who in April 1983, broke away from the Society and attempted to take fourteen properties with them. Few would be edified by such details. The dispute is primarily between two very different conceptions of the Catholic Church. For example Long Island's *Newsday* of December 10, 1984, quoted one of the Nine as saying that the Pope and his bishops would be refused Communion at the chapel of the Nine on Long Island. This is not the Society's view of the Church, but it is certainly the Nine's!—"We're maintaining this is it and everybody else is wrong. We're trying to get our message out to as many people as possible," the same priest was quoted as saying, in the *Easton Express* of January 19, 1985.

From this conception flowed a major revolt against the Archbishop ("liberalizing trends taken by the European leadership of the Society"—*ibidem*), and the Nine's laying claim to all properties acquired by them, under the Archbishop and in the name of the Society, or so they gave everyone at that time to think. Hence secondarily there is a dispute over properties. Now soon after the split, at the outset of the dispute over properties, the Society, to avoid heavy legal fees, offered to submit the whole question to official arbitration, which would have been rapid, inexpensive and discreet. The Nine refused. The matter had to go to court. By October of last year the Nine had, on their own admission, spent over \$100,000 on lawyers, and since October they have certainly spent much more. Nor is the end anywhere near in sight. In the course of February their five leaders must give depositions, which should probe

searchingly into their version of events...Pray during the novena that God's will shall be done!

More positive news from the seminary! Eleven young men who entered the seminary in September have persevered, and will be receiving the cassock in the beautiful Candlemass of the Feast of the Presentation. This will take place just after the strenuous first semester exams, heavy preparation for which has been lightened for many of them by learning to slide faster and faster down the ice-covered seminary garden out onto the frozen lake. One seminarian ran off course and tried to knock down a tree, but the tree had rather the better of it! St. Januarius, St. Securus (there is no St. Februarius, but there is a St. Securus, I have checked), keep them out of hospital!

Meanwhile and all-while, many thanks to all of you looking after us with your prayers and contributions. The building of the new chapel is still at a standstill, due to the litigation, but you have enabled us to pay off one whole third of a major debt of the seminary to Archbishop Lefebvre. On Sunday, May 19, of this year he should be ordaining four new priests here at Ridgefield. Please God may we give you the faithful priests your generosity deserves!

#22

*March 1, 1985*

**Rome—Not So Hopeful**

In the exceptionally mild February weather of the last few days, there is a parable: spring is on its way, but it is not yet here (In 1983, there was a major snowfall in early March). Similarly in the Church. Cardinal Ratzinger's long and important interview of last August and the October decree on the Tridentine Mass were such positive signs as to make many hope that the Pope's announcement in January of a

Bishops' Synod in Rome at the end of this year was another decisive step on the way to the major course-correction needed by the Catholic Church. In fact, the winter of the Second Vatican Council is not yet over...

On January 10, Archbishop Lefebvre met with Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, in Rome, and he has given a few details of their meeting. The Cardinal showed himself more open than ever before. The Archbishop spoke at length: "We need a bishop." "Ask." "We also need the Tridentine Breviary, Ritual and Pontifical as well as the Missal." "Ask." "Also, instead of the Second Vatican Council being interpreted in the light of Tradition, which is ambiguous, I would require the Council's being sifted by Tradition." "Put it in writing." Thus the Cardinal invited the Archbishop to ask without being afraid, as though he would have whatever he wanted. (In that case, said the Archbishop, how about lifting his "suspension," a grave injustice and injury? To fail to do so would be like leaving in prison someone known to be innocent.)

However, despite the Cardinal's openness, the Archbishop remained anxious. The lifting of the Church's disciplinary sanctions against the Society need not mean a corresponding abandonment of the Church's doctrinal liberalism, in which case, how could the Society re-enter a sheepfold still full of doctrinal wolves? The Cardinal did not seem fully to understand the doctrinal problem.

Yet Archbishop Gagnon, President of the Pontifical Commission on the Family, visiting Archbishop Lefebvre at about the same time in the Society's house in Albano near Rome, confirmed the suspicions of a sheepfold full of wolves. He said that within the Vatican and the various national governments there is a whole mafia or network of people preventing the Pope from governing the Church.

For instance, to rid himself of an unwanted subordinate, Archbishop Gagnon obtained from the Pope orders to remove him. Yet the subordinate remained in place, kept there by the network! Having once been appointed Examiner of the Curia, Archbishop Gagnon also knows details of the personal lives of Curia officials. His overall description of the Curia in Rome is enough “to make one’s hair stand on end,” said Archbishop Lefebvre.

Hence the Society’s founder is presently in no hurry for the Society to regain Rome’s good graces. He says:

It is better to wait. At some point God will intervene. The October decree remains a very superficial improvement. Cardinal Ratzinger in our interview seemed very sure of himself, and gave me the impression that the Pope is with him, but even if they wish to govern, they cannot. Any sanctions they impose rouse such reactions as oblige them to retreat. Already the bishops of South America and Germany have taken steps to get rid of Ratzinger. He is exposed to violent counterattacks. Nor will the November Synod mean a change of direction, according to the newspapers. After all, most new bishops have been chosen by the progressives. We may fear their hardening still further.

The root of the problem is that our God is an absolute God and He makes absolute demands. The basis of our Catholic Faith is a submission which must endure, not a consent which may be taken back. We are not Catholics at our pleasure, but at God’s command. However much we may wish our fellow men well, we cannot to please any of them give up a jot of God’s truth, or a tittle of His commands. Cardinal Ratzinger seems at least to have grasped that the period of Vatican II has been a disaster for the Church, and for someone as highly placed as he is to admit as much is a great step forward.

Nevertheless, until the Church is once more governed by leaders who fully grasp that to trade in the least of God's rights is to deny the true God, the Church must continue to be in trouble. Until the liberal principles underpinning Vatican II, and not just their worst consequences, are repudiated, Catholics must beware of most Churchmen—they still have leprosy. The good leaders needed, God can give to His Church when He likes, indeed they can only come, like all good gifts, from above. We must pray for the cardinals and increase our prayers for the Pope.

Oddly enough—but then extremes do meet—the same error of submission by consent underpins the breakaway of the former Society priests in the USA who accuse Archbishop Lefebvre of being too liberal! Questioned in depositions in mid-February, they gave such evasive answers that the New York Federal magistrate is obliging them to continue their depositions in front of him! And they had reason to be evasive. After all, how can they deny the documents, demonstrating from the early '70's through to April of 1983, their recognition of Archbishop Lefebvre's authority? On the other hand, how can they admit his authority without losing all right to the properties they acquired under him? In front of the magistrate they will have to answer one way or the other.

The end of January ruling of a federal court in Pennsylvania has also favored the Society. In moving for summary judgment, in October the breakaway priests leaned heavily on their favorite argument that ever since the Society's "dissolution" by the Swiss diocesan bishop in 1975, it has not had any hierarchical structure or authority. In refusing the motion, the court ruled that what happened in 1975 was irrelevant, since the property in question was only acquired in 1980. Moreover, even leaving aside questions of hierarchy, the corporate documents of the property clearly tied it to the Society. All that the Society now need do is prove

that in 1980 it had a clear hierarchical structure. Were the breakaway priests not themselves at pains at that time to say so to the people? This litigation is very sad, and expensive. However, it was the only alternative to letting a gross injustice pass, and the American courts do seem to be tightening the noose around the neck of the fraud. Just let us know if you would like a copy of the Pennsylvania judge's ruling.

Also let us know (and let us have \$25, for costs) if you would like a copy of a videocassette tape recording of a seminary priest explaining how to celebrate the Tridentine Mass. We made this tape at Christmas, having in mind *Novus Ordo* priests who might turn or return to the Tridentine Mass, if they knew how. This tape should certainly help teach them or remind them of the priestly mechanics of celebrating the Tridentine Mass, but it is not designed to be a devotional tape. For a limited supply of free devotional videotapes of the Tridentine Mass write to "Keep the Faith." "Keep the Faith" puts out many good tapes, and this one seems a tremendous offer.

Enclosed is the Minimum Knowledge sheet for confirmation, in case any readers know of children to be confirmed in the course of Archbishop Lefebvre's April-May visit to the United States.

Also at Ridgefield he will be ordaining, *Deo volente*, two subdeacons on Friday, May 17; 22 seminarians to minor orders and tonsure on the morning of May 18; three deacons and four priests on Sunday morning of May 19th. Priests will be very welcome to visit the seminary at that time, and to take part in the ordinations to the priesthood, if they can disengage themselves on the Sunday. Let us hope the weather is as good as it was last year. We look forward to seeing as many of you as possible.

## #23

*April 1, 1985***Corks and Nets**

The names and signatures of many of you, together with over 100,000 others, were presented personally last week to Cardinal Ratzinger in Rome by the Society's Superior General, Fr. Franz Schmidberger.

The Society's triple petition on behalf of the Tridentine Mass, Archbishop Lefebvre and the Society of St. Pius X, collected in the United States about 12,000 names, including 5,000 from the seminary and the missions it serves; from France some 40,000 names; from Germany 22,000, from Switzerland 14,000, from Austria 9,000, from Great Britain 5,000, from Italy 4,000; from India, mired in "Indianization," meaning in effect Hinduization of the Catholic Church, an admirable 3,000; from Ireland 2,000, and a scattering of further signatures from literally all parts of the world.

Altogether well over 100,000 signatures, quite an achievement in the space of a few weeks. Let us hope this evidence of a considerable weight of properly Catholic opinion will help the best prelates in Rome to defend Catholic Tradition. Notice in the superior general's enclosed letter where he says that we are battling not just for the relatively modest Society of St. Pius X, but for the whole Catholic Church. Said the nets to the corks: "What are you doing, lazing in the sun, while we down below catch all the fish?" Replied the corks to the net: "Without us, you would all long ago have been lying useless at the bottom of the sea." Say many Catholics to the Society, "What are you doing there outside the Church while we fight within?" Replies the Society: "Without our stand outside the CONCILIAR

Church, countless Catholics within it would have lost all sense of the Faith and the fight long ago.”

Notice also from the same letter the eloquent plea from Bishop Sarto of Mantua, later Pope Pius X, on behalf of his diocesan seminary. You have, dear friends, most certainly loved the seminary in Ridgefield. Since April of 1983, you have, besides covering all running costs of the seminary, enabled us to repay \$85,000 of debts, and to pay so far over \$45,000 in legal fees. This is, if I am thinking straight, admirable generosity on the part of you all. I am very sorry that much of what you give us must be spent for the moment on litigation, but the fight was not of our choosing. We were, by excessive trust, victims of a skilful and deceitful aggression. “Revenge is mine, I will repay, saith the Lord,” (Rom. 12:19). But in the meantime please maintain your generosity, because seminary reserves are severely depleted, and more lawyers’ bills are on the way. Remember, if you wish to know how the courts are reacting, we can send you a judge’s ruling in January from Pennsylvania, highly favorable to the Society.

For the Archbishop’s program of ordinations at Ridgefield in May—all are invited—for lodgings around Ridgefield, and for spring and summer Spiritual Exercises, see over. An added incentive to do the Exercises at Ridgefield is that the clearing away of brushwood is uncovering the beauty of our grounds. Three or five beautiful days, in the peace of God!

Concerning confirmation, be careful of a mistake in the Minimum Knowledge sheet we sent out last month. The Holy Ghost is of course the third, and not the second, Person of the Holy Trinity. As the love of God, in Person, may He fill our hearts and minds to the exclusion of all foolish cares and preoccupations!

Happy Eastertide!

## #24

May 1, 1985

**April 1983—a Doctrinal Split**

Archbishop Lefebvre is back in America! In his 80th year he is undertaking a 20-stop tour, spread over 34 days, of the United States and Canada, the climax of which will undoubtedly be his ordaining of one Canadian and three Americans to the holy priesthood here in Ridgefield on May 19. He will return to Europe four days later.

*“Ecce sacerdos magnus,”* says the Gradual for the Mass for a bishop, quoting from Ecclesiasticus, “Behold a great priest who in his days pleased God. There was not found like to him, who kept the law of the Most High.” Not that the Society of St. Pius X goes in for any personality cult, nor that it holds Archbishop Lefebvre to be infallible or impeccable, but that the Society venerates him as a great defender of the Faith and loves him as its founder. *“Yes, but when he dies?”* people ask, and it is a serious question, to which the surest answer is that it is intrinsically impossible for God to leave the humble sheep of His one and only Church without a true shepherd. “You shall seek me, and shall find me: when you shall seek me with all your heart” (Jer. 29:13). Within or without the Society of St. Pius X, God is bound to provide a visible beacon to show sincere souls the way to Heaven. Meanwhile, welcome, Your Grace, and may this not be the last of your visits!

May it also not be disturbed, as were your last two visits, by the spirit of defection. For indeed the defections of April '83 and May '84 still cast their shadow after them. Parents for instance, following the priests who left the Archbishop two years ago, are hurt that the Society should no longer be perfectly willing for their children to receive from him the sacrament of confirmation. Like many Catholics since

the split in 1983, they hold that it was merely a scandalous quarrel between priests in which the laity should not get involved. They say they insist on having respect for all the priests involved because to condemn any one priest is a grievous sin, and after all, all they wish is to attend Mass and receive the sacraments, so that to refuse confirmation to their children is simply to penalize the innocent.

Such arguments would apply, had the split of 1983 not been grave, but it was grave, engaging the true Catholic Faith, and so for the sake of the Faith, avoiding all idle abuse or recriminations, let us recall what was—and still is—at stake. Holy Scripture says in two places (I Cor. 11:19; I John 2:18-19) that the use of such divisions is to manifest who are the true believers.

For the Archbishop, the key issues in dispute were the liturgy, the pope, and the new sacramental rites, all of which issues, he once interestingly said, come back to the question of the pope. For the priests who decided to disobey the Archbishop, the Archbishop was wrong principally on the liturgy and the sacraments of holy orders and holy matrimony. Either way, surely grave issues of doctrine, as the actions confirmed: the Archbishop declared that by taking their harsh positions the priests had taken themselves out of the Society of St. Pius X that he had founded, whereupon the priests gave everyone to understand that, the Society was accepting the *Novus Ordo* Mass because the Archbishop wanted to compromise with Rome.

Two years' events have since shown the inaccuracy of the priests' allegations, but in any case the priests then set in motion the mechanism they had long prepared in civil law to go independent if necessary. Spending hundreds of thousands of dollars in litigation, they lay claim to all fourteen Society properties of that time, including for instance the seminary property to which in the Archbishop's opinion

their only title was “plain theft.” To back their independence they are now in depositions under oath repeatedly contradicting their written and spoken word for years prior to the split, and they have in public praised three seminar-ians for lying low for a year in the Archbishop’s seminary and walking out on him ten days after ordination, as though they were “the three young men in the burning fiery furnace”!

On any reckoning, such actions are grave and betoken a grave dispute, founded, as we saw, in doctrine, and merely spelled out in action. Hence the normal rule that priests must not battle one another in public and that the laity should not get involved, does not apply. Luther, like many leading heretics, was a Catholic priest, yet every true priest was bound (then and now!) to battle him, and the laity, at the risk of their eternal salvation, had to take sides, and take their innocent children with them. Where basic Catholic doctrine is involved, there can be no neutrality—“He who is not for me, is against me,” says Our Lord (Matt. 12:30).

Now in 1983, immediately after the split, a layman might still have said, out of misguided loyalty to the dissident priests, or out of lack of discernment, that he could see nothing anti-Catholic beneath all their trappings of Tradition, but since the triple walkout of May 1984, who cannot see that these priests, whatever they say, act on the totally un-Catholic principle that the end justifies the means? What Catholics ever defended Tradition by actions resembling in all points lying, stealing, perjury and betrayal?

Hence the Society which was in 1983 maybe slow to warn Catholics against regularly exposing themselves to the presence or influence of these priests, now at any rate tells such Catholics that they must choose. If they really wish their children to be confirmed by the Archbishop, well and good, then they must show that they are not infected by

what the Archbishop holds to be the doctrinal errors of these priests. Otherwise, not having the mind of his subjects, how can they claim any of the benefits of having him as their Superior?

If on the other hand they seriously judge that the priests are right and the Archbishop or the Society is going wrong, so be it, but let them turn to the priests for confirmation, because one of them is quoted as saying that he would give it. If however they wish to have it both ways, or if they insist that they cannot judge or condemn, despite Our Lord's own warning to beware of wolves in sheepskins (Matt. 7:15), then they must take the consequences of their refusal to distinguish between shepherd and wolf, and they must realize that they cannot be both insubordinate by following dissidents and subordinates who may claim confirmation. Of course the Society can always be deceived, as it was in May of 1984, but for its part, so far as in it lies, it will do what it can henceforth to ensure that those who claim its special benefits essentially have its mind, which is meant not to penalize but to protect the innocent.

The Society meanwhile goes its way. It was not 100,000, but finally 134,000 signatures that were collected for the triple petition to the Holy Father, including 13,759 from the United States, and 5,310 from Canada. The Society's new district superior in Canada, Fr. Jacques Emily, based in Shawinigan, province of Quebec, has recently purchased two new churches, one in Sherbrooke, and one in the center of Montreal. These churches should considerably extend the Society's work in Canada—they risk also extending the work of the seminary priests, if Fr. Emily has his way!

Visitors to the seminary for the ordinations will notice a large (secondhand) fence going up around the vegetable garden to keep out the deer which last year treated it as a salad bar, but they will notice little change in the new cha-

pel, still at a building standstill until the litigation clears. Our adversaries employ expensive lawyers (what might be called a “stein” of lawyers!), but we continue to place high hopes in the common sense and equity of the courts.

In any case thank you all very much for another burst of support in the month of April. Our burdens are heavy, so our reserves are still nonexistent, and the seminary’s brown Impala (Chevrolet) has just thrown a rod-bearing (it was entitled to do so after 238,000 miles), but St. Joseph continues to look after us. Warm thanks to all his agents! With a subsequent letter I mean to send you a color photograph of the ordinations you are supporting. Watch out also for details of three tapes we shall be making available of conversations between a young Canadian and myself on the Crisis in the Church, the Mass, and the Society. I am told they have come out well, but I have no time to listen to them!

With all good wishes for Our Lady’s blessed month of May, month of life, month of beauty, month of mothers.

**#25**

*June 1, 1985*

**The Archbishop Comforted by U.S. Visit**

One picture, they say, is worth a thousand words, and so we are getting to you this month as soon as we could a picture of the ordinations ceremony held here at the seminary on Sunday, May 19. Framed within the tall wooden pillars of the unfinished interior of the new seminary chapel is the beautiful altar erected last year, immediately in front of which can be seen from left to right, standing, the Society’s American seminary rector, and sitting, the Society’s Superior General, Fr. Franz Schmidberger; its founder, Archbishop Lefebvre; and its American District Superior,

Fr. François Laisney, who is watching the Pontifical from which the Archbishop is about to read the first admonition to the seven ordinands to the diaconate and priesthood kneeling in a semicircle before him.

A full picture-story on the ordinations should be coming to you in the next issue of *Verbum*, but in the meantime the picture gives a little idea of the colorful dignity and serene majesty of the nearly four-hour ceremony which brought into being three new deacons and four new priests for eternity, according to the order of Melchisedech: Fr. Christopher Brandler from Texas, Fr. Gregory Foley from California, Fr. Loren Gerspacher from British Columbia and Fr. John Rizzo from Massachusetts. Of these four, Fr. Gerspacher returns to Canada, Fr. Brandler is being posted to the Society's international seminary in Switzerland and Fr. Rizzo goes to Great Britain, maybe because it was thought that New England should have a chance to get its own back on old England! However, the Society will be bringing in two priests from abroad to replace Frs. Brandler and Rizzo, so the United States will still have three new priests. Fr. Foley is due to go to Philadelphia, to ensure the chaplaincy of the new Carmel. It goes without saying that had the Archbishop been able to ordain many times more new priests, they could all have found work looking after your needs throughout the English-speaking world, but we must be patient.

Meanwhile send us vocations, and the means to defend and, when necessary, to build up the seminary. The handsome pillars and rafters in the picture are all your work, as are also the glorious vestments. Let the picture be a small token of our thanks for all your grand support of the seminary!

Arriving in Ridgefield after nearly a month of continual traveling and ministry in the New World, Archbishop

Lefebvre should have been completely exhausted by the time he reached Ridgefield on Ascension Day, but with his customary devotion and resilience he carried out in four days at the seminary a ceremony of confirmation and three ceremonies of ordination, enriching us, besides the new priests and deacons, with one new subdeacon, nine clerics and nine seminarians advanced in minor orders, the patient framework of future priestly ordinations. How much patience the Archbishop needs can be imagined from his own description of how it was “*with his heart in his mouth*” that he laid on hands this year in the same time and place as last year! Yet this is the heroic work which is saving the Church.

For indeed actions, like pictures, speak louder than words. The Archbishop may give conferences, sermons and speeches on the devastating effects of liberalism within the Church, on the subversion of all authority by liberty, equality and fraternity, errors of which he told the seminarians again this year that the principal source is the first and most important liberty of the Freemasons—religious liberty. Hence a situation in the Church of which the Archbishop said the Pope himself is now very afraid. However, such words carry limited weight in our world so steeped in the same Masonic ideals. It is only when the words are spelled out in actions that most people seem able to understand—“Sticks and stones will break my bones, but words will never hurt me.”

On the one side Catholics see the Conciliar bishops tearing down the Catholic Church they knew and loved, emptying out the seminaries, pulling down the churches, putting lay ministers and ministrresses on the altar; on the other side they see a Catholic bishop laboring the world over to ordain and rebuild in beauty. This year Archbishop Lefebvre has attained by his labors the point of being due to ordain in the Society’s four seminaries altogether forty new priests.

How many other bishops, he asks, are due to ordain forty priests in their diocese? In the Catholic Church, error devastates, and devastation betokens error; on the contrary the Truth builds in beauty, and Catholic beauty is one sure sign of Catholic truth. Inspired and uplifted by the splendor of the ordinations of May 19, every visitor must have clearly known, here is the Catholic Church!

In the Church at large, Archbishop Lefebvre said on this visit that as against the October Indult's being used for instance in France merely to attempt to draw people away from the centers of the Society of St. Pius X, a definitely positive sign was the inclusion of Bishop Gagnon and Bishop Stickler among the new cardinals. Both men, he said, are intimately in sympathy with the Society, still more firmly so than the Society's best friends to date among the cardinals, *e.g.*, Cardinal Palazzini and Cardinal Oddi. The Archbishop hopes that these four and maybe a few others will form a kernel of cardinals to group together at the Synod in November and stand up and tell the truth about the last twenty years in the Church. If they do, then something may yet come of the Synod, but if they do not, if they keep quiet, then the Second Vatican Council will merely continue on its present path of ruin and destruction. However, said His Grace, if Bishops Gagnon and Stickler can become cardinals, then even he may have a chance, although his cardinal's hat has proved up till now to be somewhat of a flying saucer!

Altogether the Archbishop was most comforted by this visit to the United States. He said he found the Society rebuilding on a much more normal basis, more truly priestly and in accordance with the spirit of the Society. Before leaving for Europe he made a brief visit to Philadelphia to admire the grand efforts being made by the Society's coordinator in Philadelphia (better known as editor of the SJN newsletter) to transform in time for the Carmelite nuns' ar-

rival, hopefully in August, a country-house in a location near the village of Charlestown, which should make it the most beautiful of the four Carmels attached to the Society so far. Pray, however, because the devil will in no way let the praying nuns arrive in peace, if he can help it.

Also, the Archbishop was due on the eve of his departure for Europe to give evidence to be videotaped for one of the lawsuits between the Society and its former members. By a misfortune quite out of his control, the testimony had to start all over again on the day itself of his departure from New York to Switzerland. He testified, with one break, from 8:45 a.m. until 3:30 p.m., six hours of answering lawyers' questions, and with a plane to catch for New York at 4 p.m.! A taxi dash for the plane—too late. On standby for the next at 5:15, takeoff for Switzerland being at 6:45! His Grace made his plane for Europe, but what a grueling conclusion to an already arduous tour!

O, let him pass! He hates him  
That would upon the rack of this tough world  
Stretch him out longer

says Kent of the old and stricken King Lear, but the Catholic bishop quotes not Shakespeare but the aged St. Martin: "*Non recuso laborem*," "*I do not refuse the work*," and we can be sure that for the love of souls and so long as God gives him health he will be back again in the USA next year, even this year if work required. What an extraordinary man! His 80th birthday falls on November 29 of this year, and yet his latest missionary journey has once more left behind him a fresh and youthful trail of supernatural grace, sparkling courage and uplifting memories literally all around the United States and Canada. For our part let us make sure that our admiration and gratitude do not stop at mere sentiments which could betray us (and him) tomorrow, but let us during the month of June pray especially

to the Sacred Heart for his intentions, and let us thank the Sacred Heart and His Blessed Mother for giving us such a champion of the Faith, and let us strive to love and to defend and to build, as he does, Catholic Tradition.

#26

*July 1, 1985*

### **The Archbishop Not Hopeful of Rome**

If one picture is worth a thousand words, then eighteen pictures should be worth eighteen thousand words! Here, a little late, is the promised commemorative edition of *Verbum* on the ordinations of May. No doubt we should have bought a new car instead, because our second and third cars, both having run over 200,000 miles, risk being hospitalized and coming out disabled like the first, but we could not resist the extravagance if it would put before your eyes a little of the color and joy which warmed our own souls two months ago.

After all, these technically brilliant color printing presses serve to place before us so many and seductive occasions of sin—why should they not be put to serve Our Lord instead? Our special thanks must go to the photographer Keith Forrest, who came all the way from Virginia with his wife, took with her aid over two days a series of beautiful pictures, gave us the prints, and will not take a cent in return! What a world it would be if we were all bound each to each by the bonds of charity instead of by the slipknots of commercialism! “Freely have you received, freely give,” says Our Lord (Matt. 10:8), but if you enjoy Keith Forrest’s pictures and Mrs. Graham’s story, pay them in Catholic currency and say a prayer for each of them!

Such a scene of peace and joy as we see in these pictures we might have seen had we been with Our Lord when He

gave the Sermon on the Mount, and we would have asked ourselves or one another, “How should such a man ever get into a fight?” Yet had we followed him into Jerusalem, we would have found the Pharisees and others locking horns with him (John 5:9) in doughty verbal battles, firm on his side, on theirs bitter unto death. Why must he who is “meek and humble of heart,” who comes only to give “rest to our souls” (Matt. 11:29), who gives “peace, his peace, not as the world giveth” (John 14:27), who always photographs so well—!—why must he get into these fights with people who, after all, share his religion? Why the regular polemics? Why can’t the sweet Archbishop be sweet all the time? Why can’t he bring all the positive good of his Society into the bosom of the official Church where it belongs and where it is so needed? Especially why, when that Church is surely coming halfway to meet him? While the Roman officials seem so reasonable, is not Archbishop Lefebvre constantly “upping the ante,” *i.e.*, proposing terms only to raise them before settling?

The answer is as unchanging as is, alas, the problem. Our Lord’s own religion gives true peace, as no other religion can do; the Pharisees pretend to share this religion, but in fact they require him out of the way in order to replace it with theirs, which is not the same. They pretend to have Abraham for their father (John 8:39), but their real father is the Father of Lies (John 8:44). Hence the Lamb of God must on occasion roar like the Lion of Judah, and His bishop who asks no better than to share the true religion with everyone in Rome, cannot accept, and has never proposed to accept, the mere appearances of that religion resting upon its basic denial!

Addressing this very question of why he cannot come to an agreement even with traditionalizing Rome, the Archbishop himself said in Paris on March 17 of this year that despite a few encouraging surface signs, all the evidence till now

is that beneath the surface the false ideas—not to say heresies—of the Second Vatican Council still remain anchored in the Roman prelates’ minds. The Council launched religious liberty, ecumenism, human rights and collegiality, and these ideas are still being upheld. Here is where it matters, and here nothing has changed.

From his own direct experience of the Council, corroborated by a recent article in the *Osservatore Romano*, the Archbishop went on to attribute to the Secretariat for the Unity of Christians, founded in 1960 and headed up by Cardinal Bea and then Cardinal Willebrands, the infecting of the entire Vatican Council with the poison of religious liberty (man has the moral right to choose what religion he likes) and ecumenism (all religions are to be put on an equal footing). Hence there took place at that time three contacts fatal for the Church: firstly of Cardinal Bea with the Freemasons, notably through the *B’nai B’rith* in New York, who obtained the Church’s acceptance of religious liberty; secondly of Cardinal Willebrands with the Protestants through the Ecumenical Council of Churches, working for the dissolution by democratization of Catholic authority (notably the pope’s, by “collegiality”), and for the Protestantizing of the Catholic liturgy; thirdly of Cardinal Willebrands with the Communists through the Russian Orthodox bishops, leading to the Catholic Church’s disarming in the face of Communism, with the Council refusing to condemn it, and, graver still, with Rome appointing *Pax* priests and bishops to collaborate with it!

What we must grasp, continued the Archbishop, is that the disastrous situation for the Church flowing from these contacts is continuing, and there will be no real change until Rome backtracks on religious liberty. But how? For twenty years priests have been appointed bishops for their acceptance of these errors! Hence even while recognizing Cardinal Ratzinger’s genuine desire to come to an under-

standing, the Archbishop was obliged to say to him when they met in January that the cardinal's self-confessed attachment to liberal values would make of any such proposed understanding an unacceptable mixed marriage between Catholicism and Liberalism.

Thus, he went on:

We are arriving at a very dangerous turning point. Between now and the end of the year, there is going to be a Synod. Do you think the Synod will decide to return to Tradition? That religious liberty will be set aside? That the errors of false ecumenism will be done away with, which puts all religions on an equal footing? I wish it were so. We all wish it were so. But I don't believe it. We must expect this Synod to confirm the guidelines laid down by the Council. All the bishops chosen are conciliar bishops. They make up this new Conciliar Church, as Archbishop Bugnini amongst others has called it. They will quite simply confirm the direction they are now taking. They may say this or that abuse must be avoided or suppressed, yet such abuses are just the natural consequence of their false principles.

The Archbishop wished he could be more optimistic, but everything gave him to think the contrary: the Pope's praising Luther and preaching in a Lutheran temple; the concordat de-Catholicizing the State of Italy and the Vatican's approving the construction of a mosque in Rome (just try building a Catholic Church in Mecca, commented the Archbishop!); lastly the "appalling" new Code of Canon Law, appalling by its errors for instance on the Church, Eucharistic hospitality and marriage...such a Code could only be signed by a pope convinced, as the speeches of his recent tour of Canada showed, that there are two churches, the pre-Vatican II Church now disappearing, and the new Church which began in 1960. What to do?

The Archbishop concluded that we must continue to maintain Catholic Tradition and accept no truce with the de-

stroyers of the Church. We must witness to the Faith, even if in Greek, witness and martyr are the same word. Eve dialogued with the devil, the Blessed Virgin did not, nor should we. “It may be hard to tell the truth, it may be good to know what is going on, in any case let me tell you, I remain confident because everything is in the hands of God.” On a strong upbeat note of hope the Archbishop said that “miracle” would not be too strong a word for the worldwide achievements, humanly impossible, of the Society of St. Pius X over the last fifteen years. Surely, by these and by the numerous traditional Catholic communities and schools thriving in Europe and France in particular, God is showing His Will to maintain the Church’s Tradition at all costs, and not to allow her self-destruction.

Thus at Ridgefield we look like having another dozen young men try their vocation in the autumn. Mr. Forrest, I absolutely insist that next year we pay your expenses, and Mrs. Forrest’s!

With many thanks to all of you who most generously support the seminary month by month, and with all good wishes for restful and truly Christian vacations.

#27

*August 14, 1985*

### **The Ongoing Standoff**

Enclosed you should find the latest exchange of letters between Rome and Archbishop Lefebvre, which the Archbishop himself has wished to make public so that Catholics may see once more where things stand between himself and Rome.

There is really nothing new in the two letters. The Archbishop’s central position is that the documents of

Vatican II are acceptable on condition that they are sifted according to Tradition (what text would not be acceptable, on such a condition?), and the *Novus Ordo* Mass, at any rate in the original Latin text, is not automatically invalid (which is not to say that it is a good or acceptable rite of Mass, merely that transubstantiation does not automatically fail to take place).

This position Cardinal Ratzinger says he might accept, and indeed the whole of his respectful letter demonstrates once more that no rupture between Rome and the Society has taken place. However, the Archbishop adds to his position a clarification which makes the Cardinal refuse to take any steps favorable to the Society, so that relations between the Society and Rome remain where they have been for ten years: the Archbishop will not relinquish Tradition, whereas Rome insists on obedience to the Reform.

What did the Archbishop add? That the criterion of Tradition would, amongst other things, require major revisions of several Council texts, notably the Declaration on Religious Liberty; it would reject several key points in the new Code of Canon Law; it would require an entire revision of the Liturgical Reform, and a public condemnation of Communism.

While objecting that these precise demands on behalf of Catholic Tradition make unacceptable the Archbishop's request for regularization of the Society within the Church, the Cardinal gives no precise arguments of reason why the Archbishop is wrong, he merely gives arguments of authority, which, unless that authority is divine, are intrinsically the weakest of arguments. Thus the Cardinal argues, in 1985 as in 1983, that the Council documents are the Church's Magisterium, therefore they are in line with the Church's traditional Magisterium. In other words the documents, simply because they were approved by Pope and Council,

must be all right. But the Church's true Magisterium is either Extraordinary or Ordinary. Now in the case of all the Council's documents, the Extraordinary Magisterium is ruled out because the two popes of the Council, John XXIII and Paul VI, both expressly renounced the use of their Extraordinary authority; whereas to come under the Church's Ordinary Magisterium these documents would have to be wholly in line with Tradition, which is exactly what the Archbishop is denying, and what Cardinal Ratzinger makes here no attempt to prove. "Dear Cardinal, these are ERRORS!" "Dear Archbishop, they come from Pope and Bishops." (Period!)

Likewise, whereas the Archbishop has elsewhere shown reasons for saying that the new Code of Canon Law is on several points gravely out of line with Tradition (*e.g.*, Canons 336, 204 #1, 844 #4, 1055), all that the Cardinal replies is that the Code was published "with the full authority of the Pope." But again, the pope's extraordinary authority can only be behind pronouncements on faith and morals, not behind a code of law as such, and his ordinary authority supposes the alignment on Tradition, which in the case of the new Code the Archbishop has given reasons to deny, and which the Cardinal gives no reasons to prove. "Dear Cardinal, these canons are NOT CATHOLIC!" "Dear Archbishop, they come from the highest authority." (Period!)

Similarly, the only argument given in 1985 as in 1983 by the Cardinal for refusing Archbishop Lefebvre's well-known reasons for criticizing the Liturgical Reform (Archbishop Lefebvre was actually behind the *Ottaviani Intervention* in 1969), is that such criticism hinders or destroys obedience, and questions the legitimacy of the liturgy everyone else is using. "Dear Cardinal, the New Mass makes Catholics into Protestants!" "Dear Archbishop, OBEY!" (Period!)

Of course the argument of authority is the only argument against the Archbishop that Rome has, which is why Rome has never dared put the Archbishop on trial, and why it has rarely tried to argue with him from Tradition. But the argument of authority alone is, in true Catholicism, not enough. Always, in any dispute, the Catholic Church has the natural and supernatural reasons on her side, behind which she puts her authority. Against Luther, Rome had all the arguments of Tradition on her side. Against the Archbishop, she has none. As Our Lady of La Salette said in 1846, Rome will lose the Faith and become the seat of the Antichrist.

Yet the Society will not abandon Rome unless Rome cuts her off, and so as a next step the Society means to ask Rome a series of questions. Let Rome answer, but a thousand to one she will not, for the simple reason she cannot. Rome must convert, back to the only position defensible with solid Catholic reasons—the Archbishop’s position.

And this is the same Archbishop of whom we were gravely warned over two years ago that his actions “seem to be directed toward arriving at some sort of ‘deal’ with those who rule the Vatican.” As Churchill would have said: some “seeming”! Some “deal”! Now I hear, the line has changed, because even the simplest of souls can no longer be made to swallow that the Archbishop is planning to give way to Rome, so instead we who follow him are now accused of crediting him with infallibility, and so on! Great heavens! The simplest proof of his fallibility is the trust he placed in those who so betrayed him! The first full scale trial between them and the Society took place in Philadelphia early in July. The Society’s lawyers think it went well. The decision is pending with the judge. Let us pray that his verdict be just. God’s will be done.

Most encouraging news is the marked increase this summer in the number of retreatants at the men’s and women’s

Ignatian Exercises given by seminary priests. In Ridgefield and Armada the ladies' three-day retreats in June and July were so overbooked that both had to split into two retreats, back to back, and the men's three-day retreat here in August filled the seminary to capacity. *Deo gratias!* Heroic work was put in by the skeleton staff, odd seminarians and young visitors here on vacation. As Churchill would say, some vacation! But all had the immense satisfaction of knowing how spiritually uplifted and refreshed the retreatants went on their way, to pick up their burdens in the world again and spread the Kingship of Christ.

A most successful two-week boys' camp in New Hampshire and three-week Exercises in Armada have also enabled many seminarians to profit by their summer vacation to progress in knowledge of their Divine Lord, as Master of youth and Master of the interior life.

Also enclosed this month is a flyer on a triptych of tapes made by the seminary rector as an introduction to Tradition. I can't say I care for his British accent, but I must say I find myself agreeing with a remarkable amount of what he says! Further tapes on obedience and other topics are on their way.

Many, many thanks to all of you who responded with such generous donations to the latest *Verbum*. May Our Lady in the month of her Assumption bless you all. Support us also with your prayers, without which there is no reason why our priestly society should not go the way so many poor priests have gone, and in return, be assured we pray at the seminary for all your intentions, every day.

**ARCHBISHOP MARCEL LEFEBVRE  
and  
THE VATICAN**

Latest Exchange of Letters (Spring of 1985)

The following two letters between Archbishop Marcel Lefebvre (representing the Priestly Society of St. Pius X) and Joseph Cardinal Ratzinger (designated by the Holy Father as his intermediary) are being published for those interested in knowing at what point relations now stand between Archbishop Lefebvre and the Vatican.

The reader's attention is called to three main points which are among the most important issues under dispute: the Declaration on Religious Liberty, Canon Law, and the Liturgical Reform. Note also that Cardinal Ratzinger's reply resorts only to the argument of authority.

As a next step, the Society of St. Pius X intends to ask Rome a series of questions on the above issues (which actually involve an alteration of the Catholic Faith.)

**(Archbishop Lefebvre's letter to Cardinal Ratzinger)**

Ecône, 17 April 1985

Your Eminence,

In your last reply, dated July 20, 1983, you foresee the possibility of changing the terms of the declaration you proposed in your letter of December 23, 1982, and eventually of incorporating certain suggestions in the new declaration.

The following reply takes up this proposal of yours. However, it seems to me absolutely necessary not to isolate the declaration from the remarks which follow it, in order to set it in context and thus understand our attitude

which is in no way that of dissidents or rebels, but which results from an unflinching attachment to the Magisterium of the Church, which seems to us thwarted by certain documents of Vatican II. This is also what elicited the “Open Letter” of Bishop Antonio de Castro Mayer and myself, dated November 21, 1983.

Here then is the proposed text of the declaration:

We have always accepted and we declare that we do accept the texts of the Council in accordance with the criterion of Tradition, that is to say, according to the traditional Magisterium of the Church. We have never stated and we do not state that the *Novus Ordo* Mass, celebrated according to the rite published in Rome, is automatically invalid or heretical. May we be allowed a few remarks flowing from this declaration, or making it more explicit:

1. Considering that the Declaration on Religious Liberty is contrary to the Magisterium of the Church, we ask for a wholesale revision of this text.

We consider to be likewise indispensable, noteworthy revisions of documents like “The Church in the World,” “Non-Christian Religions,” “Ecumenism,” and clarifications of numerous texts presently tending to confusion.

Similarly on several points of prime importance the new Code of Canon Law is unacceptable by its opposition to the definitive Magisterium of the Church.

2. Considering that the Liturgical Reform was influenced by ecumenism towards Protestants, and because of that fact is a very grave danger for the Catholic Faith, we ask that this reform be entirely revised so as to give due prominence to the dogmas of Faith, as does the Mass of all time.

3. Faced by the immense advances of atheistic communism and socialism, destroying all human and Christian values, we urgently ask that these diabolical doctrines and enterprises be publicly condemned and that the Catholic States be encouraged to recognize the Catholic religion as

the only official religion, with all the salutary consequences of such a declaration enshrined in their Constitutions.

And, with a view to bringing this infernal assault to an end, would it not be fitting to comply with the express desire of the Virgin Mary at Fatima by consecrating Russia, by name, to her Immaculate Heart?

Besides, being persuaded that we are rendering an outstanding service to the Church and the Successor of Peter by maintaining the doctrinal, pastoral and liturgical Tradition of the Church, we think that this service would be even more effective were it to be carried out under the following conditions:

1. That the official recognition we enjoyed from 1970 to 1975 should be given back to us and that the Society should be recognized as being of pontifical status, given that it is installed in many dioceses throughout the world.
2. That by the very fact of that recognition, there should be no more alluding to sanctions against the Society.
3. That our use of the four liturgical books re-edited by Pope John XXIII be recognized.
4. That to replace me in my episcopal functions in the Society and in its various works scattered throughout the world, the Superior General should be able to propose *Ternae* [groups of three candidates proposed for the selection of one] for the nomination of two or three bishops, at the present time.
5. That the Society will strive to answer the call of bishops who appreciate the apostolate of its members.

Hoping that this letter will be considered as a new approach to a happy solution, may I beg you, your Eminence, to accept my most respectful and fraternal sentiments in Jesus and Mary.

Marcel Lefebvre

Archbishop & Bishop Emeritus of Tulle

Founder of the Priestly Society of St. Pius X

**(Cardinal Ratzinger's letter to Archbishop Lefebvre)**

Rome, May 29, 1985

Your Excellency,

The Apostolic Nuncio in Switzerland has forwarded to me your letter of April 17 last. I thank you for it. I have read it with the most careful attention, looking upon it as the prolongation of our meeting of January 20, 1985.

In the last part of your letter, you put forward five concrete proposals to regularize the canonical situation of the Society of St. Pius X. This is indeed a desirable objective, and one we have at various times envisaged in the past. As a preliminary step, it would be good if the present situation (installation of houses, categories and numbers of members, etc.) were better known by the Holy See, and so it would be desirable if you could have precise information given me on this point.

However, such regularization presupposes the prior condition well known to you of a declaration signed by yourself and by the members of your Society. In your letter of April 17, page 1, you propose an extremely brief version of the declaration, which would be acceptable in itself, but which unfortunately ceases to be so when the remarks of page 2 are added on, which you say flow from the declaration and make it more explicit.

For indeed the first point declares that “we accept the texts of the Council in accordance with the criterion of Tradition, that is to say according to the traditional magisterium of the Church.” But then the additional remarks require not only noteworthy revision of several conciliar documents, but also “wholesale revision” of the Declaration on Religious Liberty, considered to be “contrary to the Magisterium of the Church.” Here I can only repeat what I wrote to you in the name of the Holy Father in my letter of July 20, 1983

(page 3): “You may express the desire for a declaration or an explanatory development of this or that point. But you may not state that the texts of the Council, which are texts of the Magisterium, are incompatible with the Church’s Magisterium and Tradition.” The same thing holds for the new and especially grave accusation which you make against the new Code of Canon Law, published in the fullness of his authority by Pope John Paul II.

On the second point, you declare you do not state “that the *Novus Ordo* Mass, celebrated according to the rite published in Rome, is automatically invalid or heretical.” Notwithstanding, the second of your additional remarks still makes considerable accusations with regard to the Liturgical Reform which you say constitutes “a very grave danger for the Catholic Faith.” There again, I can only remind you of what I wrote in the letter already quoted (pages 1 and 2), notably of this: “(...) to express the desire of a new revision is possible (...). However, this is on condition that the criticism should not hinder or destroy obedience and that it should not call in question the legitimacy of the Church’s liturgy.”

Your Excellency, I would have liked to be able to give you here and now, and on the Sovereign Pontiff’s behalf, a more favorable answer, envisaging without delay the setting in motion of a regularizing process often mentioned between us by word of mouth and in writing. Regretfully I see that this is not yet possible. In conscience, I must invite you to reflect further in the presence of Jesus and of the Virgin Mary, Mother of the Church.

Be at least assured that for this quite special intention, I unite my prayers with your own. And graciously accept the expression of my sentiments of religious and most respectful devotion.

Joseph Cardinal Ratzinger

Prefect of the Congregation of the Doctrine of the Faith

#28

*September 10, 1985*

**Conciliar Church Mentally Stricken**

From the seminary comes good news, from the upcoming Synod the probability only of bad news. Let us start with the good news.

Nineteen young men are due to enter the seminary in two weeks' time to try their vocation. In a world so corrupt as to make Archbishop Lefebvre say that a religious vocation coming out of it is almost a miracle, this is an impressive number. At the same time about forty more young men are due to enter the Society's French and German-speaking seminaries in Switzerland and Germany respectively, making a prospective total of fifty-nine new vocations. Of course not all of them will persevere, but the stories that many of them can tell of the origin and circumstances of their vocation most amply prove that God's grace is at work. Pray for these young men.

The seminary is also gaining an English-speaking priest, Fr. James Peek, from New Zealand, newly ordained last June at the Society's main seminary in Ecône. His brother Frank was ordained a priest at Ecône one year before him, and has been serving the Society under Fr. Gerard Hogan in Australia, from where come three of Ridgefield's nineteen new seminarians. These three prove how the Society's ministry Down Under is thriving, and they will certainly add to the seminary's intercontinental flavor, so long as they do not lose their home-grown accent. Hence they are being given instructions to continue speaking Strine (better known as Australian!).

Most interesting is that the seminary is receiving the visits of several young American priests from the *Novus Ordo* dioceses. Some of them come with a serious desire to learn

how to say the Tridentine Mass. To attend once more Mass in the rite of which they were deprived before they even entered their major seminary, inspires in them nostalgia, and their fervent hope is one day to be able themselves to celebrate Mass in the tried and true rite. Here is a sign indeed that souls of good will can keep the true Faith despite surroundings largely apt to take it away. We thank God for the opportunity to serve priests from outside the Society, and we wonder where He means to lead them. We think we see green shoots springing up in the blackened wasteland of modernism, and we sense that as soon as Almighty God chooses to turn the situation around, then where in Ezechiel's image there seemed to be only multitudes of dry bones, the Faith on the contrary will spring to life again in the most surprising way.

So God has not handed in His resignation, as some might be tempted to think, nor is He inactive, but He is working in hidden ways. Let us not however delude ourselves that He is yet turning the situation around in the way we would like, for instance with the upcoming Synod of Bishops, due to take place in Rome from November 25 to December 8:

There is every reason to think that the Synod will confirm the new Conciliar Church, with all its errors and false orientations, to enable it to continue enjoying the favor of the world, meaning the Zionists, Freemasonry, false religions and international socialism which is receiving the Pope with open arms in all countries of the world.

In the Vatican, all those who accept these orientations while keeping up the appearances of Tradition will be well looked on, for instance *Opus Dei*, the charismatics, *Una Voce* and so on...; I mean all those who do not oppose these orientations. The only ones that have to be pursued are those who publicly refuse the new Church. Such is clearly our own case.

Blessed persecution which keeps us in the Church and in the Truth and in grace!

This is what Archbishop Lefebvre wrote about the Synod on August 21, and he spoke in similar vein at Fruehli in Switzerland a few days later in a sermon, the text of which we may hope will be published in *The Angelus*. A *Novus Ordo* priest, in the “Dear Padre” section of the *Liguori Bulletin* of August 25, coming out of Missouri, makes essentially the same forecast of a conciliar Synod, only in different words: “...The Holy Father will seek advice and recommendations from the bishops on how best to continue the spirit of Vatican Council II in a balanced and orderly fashion....”

What is happening is that the *Novus Ordo* prelates in Rome are being forced by the facts to recognize that a disaster is taking place in the Church, but they still do not want to admit that Vatican II, the Council itself with the novelties it brought into the Church, is the cause of that disaster. Hence they wish to check the wild consequences while continuing the cause of the wildness! They cling to the principle of religious freedom yet they do not want the Catholic religion to be too free; they upgrade all other religions with ecumenism, but they do not want Catholicism to be too downgraded. They will not let go of their Council, but they do wish that the demons it unleashed would behave like nice little boys. Thus they dream of putting a biretta on religious liberty and a cassock on ecumenism, and all the groups and organizations promising to do just that are greeted with open arms in Rome, whereas the Archbishop and all those who like him insist that such a dream is impossible, continue to be frozen out in the cold.

But why is a “balanced and orderly” continuation of “the spirit of Vatican Council II” an impossible dream? Because Vatican II was a revolution (both its friends and its enemies say so—see Michael Davies’ *Pope John’s Council*), and a revolution means by definition the upsetting of an established order. Hence to project the orderly continua-

tion of the Vatican II revolution is like projecting a warm ice-cube, or tranquil uproar. It is a contradiction in terms, and in realities. For wherever there is established the principle of religious liberty, there is supposed the right of men to choose their own religion, and so to refuse the one true religion of God. This means either that God put no force of command behind His own religion, which is false, for He threatened with condemnation all who would not believe it (Mark 16:16), or that His commands have no binding force. Therefore religious liberty means that men may disobey God if they like. There could not be a surer principle for throwing everything into imbalance and disorder.

Thus it is impossible that order should be restored to the Catholic Church until the prelates in Rome give up their dream of combining the outward fruits of the Faith with the inward principles of the modern world.

Just as a healthy organism will spit out a poison or die, so those parts of the Catholic Church which are not yet spitting out Vatican II and the *Novus Ordo* Mass, are slowly but surely dying. The Faith cannot assimilate these products of its bitterest enemies, notably the Freemasons.

Now nobody is popular who snatches away someone's cherished dream, and so inscribed in the logic of this pursuit of orderly disorder is only the continuing persecution of the Society and its traveling companions.

So be it. We wish the Roman prelates well, we hope they will understand their radical mistake, we earnestly pray they will turn from the errors of their ways, we look for and are ready—even to a fault!—to greet the least signs of such a conversion, we ask no better than to obey them as soon as they are back in their right minds, but we are under no illusion that minds easily awake from the dreams of liberalism, and so we gird our loins. With God's grace, we are not willing to compromise His Faith.

Enclosed is a flyer on the Mass laying out the contrast between the old and the new. We have had thousands of copies printed, so ask us for as many as you like. Donations are welcome. We are sorry for the delay on videotapes of the May ordinations, but they are on their way. The three audiotapes on *The Faith in Crisis* we have had to reorder and reorder again, but we expect no delay in supplying them. Remember we also have available a videotape designed for priests to show them the mechanics of saying the Tridentine Mass. Suggestions on how such a tape could be improved are always welcome—we are only beginners.

Lastly, as usual and as always, many thanks to all of you who continue to support the seminary, especially to those who come through month by month. A little given, but regularly and by many, goes a long way, even towards paying lawyers' bills! (We still await the judge's decision on the case in Philadelphia). All of us at the seminary thank you. May the Sacred Heart reward you!

**#29**

*October 1, 1985*

**Cardinal Ratzinger Stricken by Council**

The weeks and the months flash past, another school year has started, autumn has come and the trees in New England are turning brilliant red, yellow and gold—and souls are saved and souls are being lost, and the Mother of God weeps for so many of her children, all meant for Heaven, going astray and going to perdition...

I have just received an advance copy of the English translation soon to be published in the USA of the complete text of the famous interview, given by Cardinal Ratzinger to an Italian journalist in his summer vacation a year ago. Extracts published last November showed the Cardinal

Prefect of the Congregation for the Doctrine of the Faith making such a devastating analysis of the present ravaged state of the Church, as inspired many traditional Catholics with hopes of Rome coming straight at last. These hopes were confirmed by the cardinal's coming under heavy attack ever since by the leading liberals and progressives in the Church. They were further confirmed when Archbishop Lefebvre was kindly received by Cardinal Ratzinger in January of this year, and spoke of a warmer atmosphere in Rome. Indeed the cardinal's book contains many things that traditional Catholics can agree with, and that should make a good tape to come out from "Keep the Faith."

Yet the meeting of the Cardinal and the Archbishop bore no fruit, except an exchange of letters in the early summer which showed that the situation was basically unchanged from 1975! What was happening? The complete interview tells us.

The basic principle of the Cardinal's thinking is fidelity to the Second Vatican Council. For him, it has the same authority as the Council of Trent and the First Vatican Council, and like them, it cannot be questioned. What the Cardinal objects to is the crazy "excesses" perpetrated afterwards in the name of the Council, but which in his view have nothing to do with the true Council. Hence, he holds the Archbishop has no right to refuse the Council. Here is a passage (not included in the November extracts) in which the Cardinal talks about the Archbishop's movement:

I see no future for a position that, out of principle, stubbornly renounces Vatican II. In fact in itself it is an illogical position. The point of departure for this tendency is, in fact, the strictest fidelity to the teaching particularly of Pius IX and Pius X and, still more fundamentally, of Vatican I and its definition of papal primacy. But why only the popes up to Pius XII and not beyond? Is perhaps obedience to the Holy See divisible according to years or

according to the nearness of a teaching to one's own already-established convictions?

One sees here that the Cardinal has no true concept of Catholic Tradition, and hence no understanding of the Archbishop's position. For instance, the Archbishop rejects Vatican II not "out of principle" but as being out of line with Tradition. He is faithful not "particularly" to Vatican I or Pius IX and Pius X, but to the whole of Catholic Tradition, of which these two popes (the second a miracle-worker) were merely outstanding defenders amongst others. The Archbishop "divides" his obedience to the Holy See neither by years nor by his own subjective "convictions," but by the Holy See's major fidelity or infidelity to the objective truths of Catholic Tradition. For the Cardinal, every pope would seem to have to be obeyed in all things, regardless of Tradition. Yet Christ Himself repeatedly gave to the Jews as reason why He should be heeded and obeyed, that He was only doing and saying what His Father had handed down (tradition) to Him to say and to do. "My doctrine is not mine, but His Who sent me" (John 7:16), "I always do what pleases Him" (John 8:29), etc. Thus Catholicism was a Tradition from Father to Son even before Jesus founded His Church or instituted the papacy! The Catholic religion is essentially a handing down, outside of which even the Holy Father has no authority. The Archbishop sees this, the Cardinal does not—they are in two different ballparks, virtually in two different religions.

Why then does Cardinal Ratzinger show any kindness to the Archbishop? Because, the Cardinal goes on "...Clearly everything possible must be done to prevent Archbishop Lefebvre's movement from giving rise to a schism peculiar to it that would come into being whenever Archbishop Lefebvre should decide to consecrate a bishop which, thank God, in the hope of a reconciliation he has not yet done." Ecumenical thinking today, says the Cardinal, regrets divi-

sions arisen in the Church through an insufficient openness to reconciliation. Hence the kindness of January. Yet even while listening sweetly to the Archbishop, the Cardinal apparently never had the intention of making any real concession to the stubborn enemy of Vatican II, and so the kindness bore no fruit, because, as the Cardinal goes on to say:

Absurd situations [like that of the Archbishop's movement] have been able to endure up to now precisely by nourishing themselves on the arbitrariness and thoughtlessness of many post-conciliar interpretations. This places a further obligation upon us to show the true face of the Council: thus one will be able to cut the ground from under these false protests.

In other words, the Archbishop only follows Tradition as a false protest! And it will be cured by more doses of the true Vatican II! Yet when the two bishops in November of '83 indicted at length the very documents of the Council itself—surely the true Council!—what answer or refutation did Rome give? None!

In fact Rome's answer is surely the upcoming Synod. Cardinal Ratzinger's book shows clearly Rome's intention behind the Synod, namely to re-establish the "true" Vatican II, because that is supposed to be the solution to the extremism on the left and on the right. In fact the Synod gravely risks merely confirming the Church in her liberal errors, in a nightmare world without any fixed bearing in Tradition or objective truth.

Said the Archbishop in Canada last May:

In my opinion, this is exceedingly grave, because it approaches what the law calls pertinacity in error. This pertinacity in error or heresy truly leads to formal heresy.

That poses another grave problem of conscience with regard to the Roman authorities if in a public and official manner they once more hold to errors condemned by the popes of the 19th and first half of the 20th centuries.

Confronted by this risk of the Synod’s marching us all—even with the best of intentions—into the mental madhouse of modernism, the Archbishop must be thinking at the very least of issuing another grave warning. Let us pray with might and main that the bishops of the Synod so stand for Tradition and truth that the Archbishop is not driven to extremes, but let us also remember that if men abandon the Truth, Our Lord said the very stones in the street would cry out (Luke 19:40).

Enclosed you will find the promised details of the two retreats for men at the seminary after Christmas and Easter. Sign up! How many inhabitants of Mexico City might now wish they had done a good retreat? At least three Society parishioners perished there. May their souls rest in peace.

Also enclosed is the annual card for you to list the departed souls whose names you would wish to be on the altar to be prayed for in the Masses of All Souls’ Day, and in a Requiem Mass each month of the year. You need not list again names already submitted. We are happy to enclose also excerpts from the judge’s decision in the Pennsylvania law suit in case any of you would like to see why he decided in favor of the Society (the full text is available from the seminary). If we are doing God’s work, let us make sure we thank Him for this decision (which does not look like it will be appealed), but in your prayers do not forget the souls of the priests who broke away, more precious than a thousand properties. May God have mercy upon them and upon us all, for “Let he that thinketh himself to stand, take heed lest he fall” (I Cor. 10:12).

We shall in any case be praying for all of your intentions each day of October, with the holy rosary. May Our Lady of the Most Holy Rosary guide and protect you.

## #30

*November 1, 1985***The Archbishop's 80th Birthday**

On the 29th of this month, November 1985, Archbishop Marcel Lefebvre celebrates his 80th birthday. Let us take the occasion to commemorate a truly great man, not to promote any cult of personality, but to “know the gift of God” (John 4:10).

What, after all, makes a man great? Surely the hallmarks of greatness are vision and courage: the vision of what man can and fully should be, and the courage and fortitude to overcome all obstacles in the way of inspiring one's fellow-men with that vision. Great artists are great rather by their vision, great warriors and statesmen more by their fortitude. Either way our own age is singularly deficient in great men because of modern man's brutish and materialistic view of man—“the law is no more, and the prophets have found no vision from the Lord” (Lam. 2:9). All that remains to admire is a certain brutish, more or less aimless, fortitude.

Yet every Catholic, by his Faith alone, should have a deep and true vision of what man can and should be, namely destined for Heaven; and the mere practice of his Faith necessarily requires a fortitude more or less heroic to overcome the Faith's powerful enemies, the world, the flesh and the devil. Thus any Catholic practicing his Faith is in line for greatness from the moment Providence gives him to inspire his fellow men, and so the Martyrology is filled with truly great men and women drawn from all walks of life.

As for Archbishop Lefebvre, he has firstly a clear and deep vision of the Catholic Faith. Contrary to what some people think, his grasp of theology is profound and accurate, as a true *peritus* of Vatican II magnificently testifies in

the Introduction to *I Accuse the Council*. For consistency, learning and good judgment the Archbishop is in my opinion head and shoulders above all other living analysts of the Church's present crisis. In each situation more confusing than the last, his fruits prove he has picked out the line of the true Faith, and he has done it virtually alone. We ask how one bishop can be right against two thousand, but imagine what it must be like to be that bishop! It is lonely at the top, especially so when the overwhelming mass of your colleagues decries you. Not even from pride comes that kind of strength, but only from the humility of being completely possessed by one's Catholic Faith.

Which brings us naturally to the Archbishop's fortitude and courage. Marked out even before the Council by the body of French bishops as a conservative to be shunned, the Archbishop was fated during the Council to have to watch the realization of the blueprint of the self-destruction of his beloved Church. He saw it all quite clearly, as *I Accuse the Council* proves, but his warning voice went unheeded by the euphoric Council Fathers. A few years later, he organized the *Ottaviani Intervention*, accurately foreboding disaster from the *Novus Ordo Mass*, only to see the utopian Pope Paul VI impose it on the Church with a will of iron! Just imagine the temptation to anger, bitterness, despair, recriminations! But instead of cursing the darkness, he lit the candle of Ecône, and built single-handed, against all opposition, the only large and cohesive body of traditional priests worldwide, because he is the only consistently Catholic bishop. Humanly alone, always alone.

And inspiration?

How far that little candle throws his beams!  
So shines a good deed in a naughty world.  
(*The Merchant of Venice*)

No need to say how many thousands of Catholics all over the world would in the last fifteen years have given up the Faith in despair had they not seen it being still defended by one venerable bishop from his bastion in the Swiss Alps. And how many more thousands could have been confused and deceived, would have lost their way amid the clash of arguments, would have believed this bishop was rebel, schismatic or heretic, had not his person been such that one contact with the sanctity of his presence sufficed to inspire in them the lasting conviction that here is quite simply a man of God! So much so that the villains in Rome are no doubt trusting in his death to put an end to Catholic Tradition. Vain trust, but not a vain testimony to the inspiration flowing from him!

“Let us now praise famous men” says Scripture (Ecclus. 44:1), and for our own part let us commemorate greatness even amongst the living, in order that we should show ourselves not ungrateful to God for the gift of those leaders without whom we should perish (Prov. 11:14; 29:18). Happy 80th birthday, Your Grace, and may God give you to see your heart’s desire, the saving of the Church!

The Archbishop will on that day, typically, be on another long apostolic journey bringing him for a few days through the United States in the middle of this month, mainly to give a deposition in another lawsuit, but also to hold the opening ceremony and Mass for the Society’s new Carmel in Phoenixville near Philadelphia at 12 noon on Wednesday, November 13. This is late notice for an event only recently organized, but visitors are welcome.

The Carmelites’ prayers should be a great help to us in our tremendous battle for the Faith. Seminarians had a taste of battle when they all went down to New York City to take part in the protest procession held on the Feast of the Holy Rosary outside the Manhattan cinema first showing in

the USA the blasphemous film from Europe entitled *Hail Mary*. Friends of ours already there when we arrived said that the appearance of all the black cassocks felt like the arrival of the rescuing cowboys to relieve the beleaguered stockade! It was battle in Our Lady's style, with a rosary for weapon and that particular atmosphere of charity and serenity somehow characteristic of her occasions. Several thousand Catholics by taking part did at least something to avenge their Mother's honor. But woe unto the makers of such a film! It is safer to insult God Himself than to dishonor His Mother.

We have also had to reorder the flyers on the Mass, a great success. Almost all 40,000 copies have gone, we are ordering as many again, so order as many as you like and if you wish to make a donation, reckon from the cost, price to us, for the reprinted flyer, of about 9 cents a copy.

We must also apologize for an error on last month's retreats flyer. December 26 is of course a Thursday, not a Monday. It may seem hard to give up five days of the holiday season, but wise is the man who turns holidays into such holy days!

No flyers this month, but the latest letter from the Society's Superior General, and the autumn *Verbum* giving seminarians' summer news. Thirteen of the new seminarians are still with us, including all three Australians. My remarks about Strine puzzled one Australian who wrote to me from Down Under that he had always thought "it was only Englishmen and Americans who spoke English with an accent." Well...

Many thanks for your continuing and generous support of the seminary. The lists of Holy Souls you sent us will be on the altar through November and for one Mass every month of the year. May these souls all rest in peace, and may their prayers help us to the safe harbor of salvation after our voyage on the stormy sea of this world.

#31

*December 1, 1985***Romans Fiddling while Rome Burns**

“There is a brutal, merciless, spiritual war being waged inside the Catholic Church, and the Society of St. Pius X is the first aid station the weary soldier drags himself into, to bandage his gaping wounds.” So writes one of our readers, and another: “My most fervent prayers are for a fruitful Synod, but I think that if there is not a turn-about, the risk of a schism-like situation involving the Society is very real, thereby making the lot of the devout in the clutches of the *Novus Ordo* even harder and also, quite possibly, making us traditionalists less outgoing, less joyfully charitable, liable to fall back into a siege mentality.” And: “Nevertheless the truth which we hold dear is absolute, and ‘if push comes to shove,’ I’ll continue to be guided by the Society of St. Pius X.”

These two readers are grasping many truths. The true Faith, the Catholic Faith, is fighting for its life against a false substitute religion that has gotten inside the Catholic Church and is determined to exterminate the “old” Faith, deliberately destroying anything connected with it. It is unbelievable. It is happening.

As for the chances of “a fruitful Synod,” we are, at the risk of being repetitive, enclosing Archbishop Lefebvre’s official and public statement, dated October 31, on what we might expect from the Synod. His Grace is pessimistic. We all wish he was wrong. No doubt he wishes so himself. The fact remains that two priests, both friends, neither of them members, of the Society of St. Pius X, each brought back separately to the United States from a recent visit to Rome the identical impression of the Romans fiddling while Rome, or the Faith, burns. These priests know at first

hand how the fire of modernism is blazing unchecked in the household of the Faith, yet very high prelates that each priest met in Rome seem unaware of it, and are certainly unconcerned.

In any case, since the Synod is soon over, the Archbishop's text makes possible an on-the-spot check of whether he is correctly diagnosing events in the Church. At one point we hoped that Cardinal Mayer, Prefect of the Congregation for Divine Worship, stood for what Archbishop Lefebvre stands for, but here is what the Cardinal wrote to an American laywoman two months ago: "In answering your question about Archbishop Lefebvre unfortunately it has to be said, that he is practically in schism, although it has not been declared explicitly: he does not obey the directives of the Holy Father. It is a pity that fervent young men and priests following him are no longer in full communion with the Church."

Yet many leaders of Catholic opinion, honored and respected men ("for they are all honorable men," said Mark Anthony), present to us a Rome turning around for the better. The Archbishop presents to us a Rome set upon destroying itself. The essential point is that these "honorable" men and the Archbishop cannot both be right.

Now if the Archbishop is right, what are the consequences?—The household of the Faith is burning down, and the firemen are all having a party. A Catholic may well say, let us not cross our bridges before we come to them, let us charitably wait until the prelates of the Synod have proven themselves unwilling to defend the Faith. Very well. Let us pray, as did the whole Society and this seminary with a vigil of prayers for the Synod through the night of November 23-24, and let us wait. But can we wait indefinitely while the house burns down?

The Archbishop was in North America again briefly last month. On November 9th, he ordained in Montreal one new priest for the Society, Fr. Dominique de Vriendt, who has already begun work in French Canada. A van full of seminarians drove north to help with the ceremony. On Monday and Tuesday, November 10 and 11, for six and seven and a half hours respectively, the Archbishop gave a deposition in Connecticut required by the Society's adversaries in their Connecticut state lawsuit against the seminary.

News of the lawsuits? After the Philadelphia Federal Court ruled in July that the breakaway priests had to give the property back because they had "abused a confidential relationship," a second Federal Court verdict went against them in October when the first of their two libel suits against the Archbishop and the Society was dismissed without trial. (This suit claimed ten million dollars in damages, but their New York State suit went one better and demands twenty million!) The judge said they had failed "to state a claim on which relief can be granted," but they are appealing against the dismissal, just as they are also appealing against the Philadelphia verdict. Everything indicates they will continue their fantastical campaign for as long as they can find someone to pay their lawyers.

Returning to sanity, on Wednesday, November 13, the Archbishop drove south to Phoenixville, near Philadelphia, followed again by a number of seminarians to help with the ceremony of opening of the Society-attached American Carmel. Actually, it is a ceremony of closing, or enclosing, as it concludes with the bishop's handing over to the Mother Superior the keys of her Carmel, and then the last visitors bid farewell to the nuns within, come back outside, the door of the cloister is closed and the nuns are enclosed, to pray for themselves, to pray for us, and draw down by their sacrificial lives God's mercy upon our poor world. Mother Marie Christiane, sister of the Archbishop by blood

and Superior of the Carmelites, said that the American Carmel was the best situated and the best prepared of the four Carmels she has opened with her brother. We may certainly write to them with our prayer intentions and any contributions.

The Archbishop will be back for his regular springtime visit to the USA in April of 1986. He will be ordaining two or three deacons to the priesthood at Ridgefield on Saturday, April 19 (to enable priests to attend who are otherwise engaged on Sundays) and on Sunday morning April 20 he will be holding at the Society's chapel in Farmingville on Long Island the one main confirmation ceremony of this year in the Northeast, followed by Solemn High Mass. More details in due course.

Meanwhile Advent is here. One month before the calamitous earthquake in Mexico (and a colleague close to Mexico says that many, many more died than the media reported), the president of Catholic Mexico is reported to have said, "We need no imported God," meaning the God of Catholicism! This God did not delay to remind Mexicans that He chastises those whom He loves (Heb. 12:6) and to whom He has given such gifts of the Faith. In Columbia, also once a most Catholic country, now a main producer of drug plants, God chastised with a devastating mudslide, and over 20,000 people perished, apparently in a drug-producing region. Let us profit by Advent to do penance, or we "shall all likewise perish" (Luke 13:5). Penance on the other hand will prepare our souls for the religious joys of the Christmas season.

To all of you that have faithfully and generously supported the seminary throughout this year, sincere thanks from all of us at the seminary. If the Archbishop is right, it is his seminaries we must support. To any of you that might like to begin regularly supporting us, just fill in and send back

the enclosed card, and besides getting this letter sooner by first-class mail, you will also get a monthly envelope to facilitate a monthly contribution. May Our Lady reward you by bringing to you at Christmas fresh graces of her Divine Son! “Behold, the Lord shall appear, and shall not lie: if He make delay, wait for Him, for He shall come and shall not tarry, alleluia!”



*1986*





#32

January 3, 1986

### First SSPX Ordinations in the Argentine

The first ordinations to the priesthood at the Society's seminary in the Argentine one month ago were a beautiful occasion.

Your correspondent, leaving New York at the end of November in snow and cold, arrived to find the seminary at La Reja, about thirty miles west-north-west of downtown Buenos Aires, bathed in the warm and brilliant sunshine of the end of the Southern Hemisphere's May. Where only four and a half years ago I had seen Archbishop Lefebvre in gum-boots planting a foundation stone in the middle of a muddy field, now I saw sprung up a beautiful white cloister, in the Spanish colonial style of architecture, housing some forty seminarians under half a dozen young professors, most of whom I had helped to teach at Ecône.

What a flowering in the wilderness! Praying the breviary in the early morning around the cloister, amidst the flowers, birdsong and sunshine, I would be forcibly reminded of those moving monuments of the Faith in California, the Spanish missions on the *Camino Real*, or King's Highway. Built in the 18th century up from Catholic Mexico, these old mission-stations are now surrounded by the rush and materialism of the most un-Catholic 20th century, but still their stones speak, eloquently to an attentive ear, of a more tranquil and God-centered age: "The sun is the same," they say, "but the soil you tread on was once trod by men with a different tongue and very different concerns from those you see all around you"—and if stones could sigh—"What a

beauty is gone from the world!” But the beauty is not gone, says La Reja. Here is that same tongue, of the descendants of those virile yet docile Spaniards, and the same concerns, the glory of God and the salvation of souls, and still Mother Church is fostering her sons, and still her sons are building up their Mother. The very essence of that beauty is not dead and gone, but alive and building...

On November 29 after a night spent in airplanes bringing him south from Colombia, Archbishop Lefebvre arrived at La Reja, just in time for the luncheon celebration of his 80th birthday. A number of his sons in the priesthood were gathered around him from afar for the occasion: the District Superiors of France, England, Switzerland; the seminary Rectors of Germany and the USA, and a professor from Ecône; Fr. Groche, soon to open a house in black Africa; Fr. Babinet from El Paso, Texas (who has sent four vocations to La Reja), and many others. There were also distinguished French and Swiss priests, friends of the Society (one of them outstanding in his biretta with a brilliant purple pom-pom), and there were from France and Switzerland a dozen faithful friends to represent the laity, not to mention all the priests and laity present from the Argentine.

When his turn came to speak, the Archbishop said that such a gathering in the Argentine was a great consolation and satisfaction for his eighty years. He recalled the words sixteen years ago of one of a group of Swiss laymen to whom the Archbishop had just laid out his reasons for buying what would become the seminary of Ecône: “My dear friends, Ecône will be talked of throughout the world.” His Grace urged the young seminarians present to become holy Catholic priests, expressed his hopes also for a novitiate of Argentinian Sisters, and concluded that those who wished him another eighty years of life exaggerated a little, “but whatever God gives me, I will continue the combat.”

The Superior General, Fr. Franz Schmidberger, wishing His Grace a happy birthday, declined to determine how many more years he should have. The pastor of Riddes, Fr. Epinay, after evoking the memory of the Archbishop's parents, faithful to their country and to their Faith, said, "Providence will give you the time you need. We have an absolute confidence in the future."

On Saturday morning, November 30, His Grace ordained seven seminarians to the diaconate, four to the subdiaconate, and in the afternoon there arrived the guest of honor for Sunday's ordinations, Bishop Antonio de Castro Mayer. Let me help you to make the acquaintance of a truly venerable bishop. He is maybe 5 ft, 6 inches tall, cannot weigh much over 100 pounds, is most simple, humble and cheerful in his bearing, but he speaks like a lion in matters of the Faith. When visiting on this occasion the shrine of Our Lady of Lujan, not far from La Reja, some *Novus Ordo* priests, on learning he was visiting with Archbishop Lefebvre, said, "Oh, then you belong to our separated brethren!." "Separated, yes," shot back the reply, "brethren, no!"

The ordinations to the priesthood took place on Sunday, December 1, in the open air under a tent, a week earlier than originally scheduled, to enable Bishop de Castro Mayer to attend. The Archbishop began his sermon by warmly thanking his fellow bishop for being there to encourage the candidates and the whole seminary by his presence and participation in the ceremony of ordinations. He went on to urge the eight ordinands to become men of prayer, men detached, with a spirit of Faith and of sacrifice, a true spirit of missionaries. The Archbishop, the bishop, and some two dozen priests then laid on hands, and by the end of the ceremony the Society had eight new priests, including three Americans, two of whom, Frs. Gavin Bitzer and Alberto Gonzales, are working in the United States.

On the Monday the new priests celebrated their first Masses in the seminary, and then on the Tuesday the Archbishop had an extra joy: Bishop de Castro Mayer consented to perform the ceremony of conferring tonsure and minor orders. This he did, resplendent in the purple pom-pommed biretta, because the Archbishop's mitre was too big to fit him. For the first time in many a year the Archbishop was able to watch an ordination ceremony! At the end of the ceremony Bishop de Castro Mayer said he was very happy to have spent these days at the seminary of La Reja. They had been "a most promising and encouraging herald of the future of the Church." The bishop left for Brazil the same afternoon, to the applause and farewells of the Archbishop, priests and seminarians he had himself so encouraged. The Archbishop in turn left for New Zealand a few days later.

Meanwhile in Europe the much-heralded Synod was taking its anticipated course of singing the praises of the Second Vatican Council. Enclosed is the second letter of the same two bishops addressed to the Holy Father, for to their loving construction of the Church described above corresponds their firm hatred for the errors that destroy her. They warn the Holy Father that if the Synod merely confirms the Council, as indeed happened, then "we shall be entitled to think that the members of the Synod no longer profess the Catholic Faith." And if the Synod under the Holy Father's authority persists in the line of the Council, then he "will no longer be the Good Shepherd."

Whether or not, as the European newspapers apparently say he did, the Pope made laughing reference to this last remark, it is in all truth infinitely grave. For if such remarks are backed with arguments, as they are in this letter, then either their falsity must be proved, or their truth must be taken seriously, but they cannot be laughed off.

So grave is the situation become that the two bishops conclude that they can only persevere in the Church's holy Tradition and take "whatever steps are necessary for the Church to still have a clergy faithful to the Catholic Church." What they are certainly envisaging is the consecration of another bishop or bishops to ensure the continuation of the traditional sacraments of confirmation and ordination. Rome for its part is preparing to cry "schism!" But who will have done the breaking with Tradition? The two bishops of La Reja, or the two thousand represented at the Synod? To ask the question is to answer it.

Back at the seminary, the Christmas to New Year Exercises have just announced more vocations for next year, and for this year another has just got in under the gate, a young Texan, bloody but unbowed from a trimester spent in a Maryknoll *Novus Ordo* seminary. These youngsters' sense of the *Novus Ordo*'s falsity can be coming from God alone. Pray we give them the priestly formation God wishes.

And we are immensely grateful for your ongoing generosity. Christmas brought in a great number of gifts which enable us to cover most of our short-term debts. Thank you! May God bless you all, and guide and protect you through the New Year.

### #33

February 1, 1986

### **Infallibility and the New Mass**

Infallibility is a difficult question, but it is one in which we should try to see clearly. For instance a friend of mine who is normally no friend of the *Novus Ordo*, has recently been halfway convinced, by the argument from the Church's infallibility, that the *Novus Ordo* is Catholic and acceptable. Of course we know—and he knows—that even in its

Latin text the *Novus Ordo* is ambiguous, ecumenical, un-Catholic and unacceptable, but how did the infallibility argument deceive him for a moment?

In truth, Mother Church's teaching on her own infallibility is a delicate balance, easy to upset. Her infallibility, or inability to err, is easily underestimated or overestimated. In the last century, faced by the Masons and liberals undermining her authority and underestimating her infallibility, Pope Pius IX defined in 1870 the pope's *ex cathedra* infallibility, and that definition acted as a sheet-anchor for Catholics being swayed around in the gales of liberalism. In this century however, history may tell that overestimation of papal infallibility by Catholics blindly following the pope has damaged the Church as much as underestimation of it by her enemies.

The Church's infallibility is delicately balanced between two grand principles. Like her Master, the Church is both divine and human. On the one hand, enjoying divine protection and the divine promises, she cannot fail. On the other hand, she is composed of sinful human members whose liberty God respects, and so churchmen can gravely fail, as when the Pope in 359 excommunicated St. Athanasius. This freedom of churchmen to almost ruin the Church is a great proof of God's respect for His creatures, but God can never allow it to reach the point where the ruin of His Church is complete, if He did, He would be breaking His own promise to be with His Church to the end of the world (Matt. 28:20). Thus at the end of the world, the persecution by the Antichrist will almost have wiped out the Faith (Luke 18:8) but the Church will still be there. The Catholic Church cannot altogether fail. This is called her gift of indefectibility.

Now before the Catholic Church can have members to sanctify by her sacraments and to govern by her hierarchy,

she must teach them the Faith with which to be baptized and enter the Church. In this sense her prime function is to teach, and so if she failed in her teaching, she would have failed altogether. But she is indefectible, as we have seen. Therefore she cannot altogether fail in her teaching. The Catholic Church cannot altogether lose the Truth, and those who come to her are bound to be able to find it. This is her gift of infallibility, which she has always had and always will have, but it does not stop parts of the Church, even large parts of the Church, from falling into error through their own fault, as in the Arian crisis.

There is only one churchman absolutely protected from error, and that is the pope, as we know from the definition of his infallibility in 1870, but note that even he is only protected if he fulfils all four conditions of the definition, by (1) defining (2) as pope (3) a point of faith or morals (4) binding on the whole Church. If he fails to engage any one of the four conditions, the Holy Ghost is no longer bound to protect him from any possible error. Note however also that the Church's gift of infallibility is not limited to this special or "extraordinary" privilege of the pope. The great mass of the Church's unending transmission of the deposit of Faith, or Tradition, her infallibility, goes on through "ordinary" means. Only occasionally does the pope need to use his "extraordinary" infallibility. Thus the Church's ordinary gift is like a mountain of which the pope's extraordinary privilege is merely the summit, snow-capped by the four conditions defined in 1870, so that it can be clearly seen, but still only the summit. And as summit rests on mountain, and not the reverse, so the pope's *ex cathedra* privilege rests on the Church's gift, and not the Church's gift on the pope's privilege, immensely useful though that privilege is to the whole Church because it is so clearly seen, and fixes where the mountain is.

Now how does all this apply to the present crisis of the Church? Firstly, as to the documents of the Second Vatican Council, both Pope John XXIII and Paul VI disavowed any intent to define any point of faith or morals at the Council, and thereby excluded any extraordinary infallibility. As for ordinary infallibility, it is discerned by the alignment with the Church's enduring Tradition, and so wherever Vatican II says what the Church has always said, it is infallible, and we must believe it if it is put before us to be believed. Where, however Vatican II went in for novelties out of line with Tradition, any ordinary infallibility was also excluded, and so such novelties as the Council's doctrine on ecumenism and religious liberty we are in no way bound to accept.

Similarly with the *Novus Ordo Missae*. At his general audience of November 19, 1969, Pope Paul VI said about the *Novus Ordo* that its rite and rubrics "are not by themselves a dogmatic definition; they are susceptible of varied theological gradings, according to the liturgical context in which they are to be found." With such words he excluded any extraordinary infallibility by excluding any definition. And ordinary infallibility will apply only to what is still traditional in that mixed-up Missal, not to any of the dangerous novelties.

But, my friend argues, the theologians say that universal Church disciplinary (not doctrinal) laws must also be infallible in doctrine, otherwise Mother Church would have failed by imposing upon Catholics a corruption of their Faith; and the *Novus Ordo Missae* is just such a universal disciplinary law. Hence it cannot be bad.

Answer—the key word is "imposed." These theologians hold a universal disciplinary law of the Church to be necessarily free of error if it is mandatory or obligatory, but not if it is a mere proposal, recommendation, suggestion or per-

mission, because in that case the Catholics are not having error forced upon them. Now the best canon lawyers say about the *Novus Ordo* legislation that while it may have succeeded in establishing the New Mass as an alternative rite, it was certainly never of sufficient legal force to abolish the Tridentine Rite. Hence it was the modernist authorities' sleight of hand, and never true force of Church law, which "imposed" the New Mass. Hence the New Mass, howsoever it was made to appear, has never in fact been mandatory, and so it cannot claim infallibility as being a universal Church law either.

No. The New Mass is indefensible, and infallibility is an argument which requires careful handling.

For easier reading, turn to the enclosed *Verbum* where you can read what some *Novus Ordo* priests think of the *Novus Ordo*.

Also enclosed is a card with the Archbishop's picture and a prayer of the Church for bishops. It was meant to commemorate his 80th birthday in November. We have had thousands printed. Ask for as many as you like.

On a personal note, may I ask your prayers for my dear parents who celebrate their 50th wedding anniversary on February 4. They do not have the Faith. Pray they may die with the Catholic Faith, and I will be eternally grateful to you. Meanwhile be sure that we pray daily at the seminary for the intentions of all of you who support us so generously. Bless you and thank you!

#34

March 1, 1986

**Replace Bishops who Betray?**

Over the last month or so, a few of you have written to express your anxiety over the prospect of Archbishop Lefebvre consecrating a bishop or bishops, and what a few of you write, probably a number of you feel.

First of all, let us see what the Archbishop himself has most recently said on this question. On October 27 of last year, a few weeks before the Synod, he said:

I am often asked: “Your Grace, are you going to consecrate a bishop?” And I reply: “Stop bothering me with this question of a bishop! I myself have no idea, and that’s all I can tell you.” But they insist: “But your Grace, you are getting old...” Yes, I am very well aware I am getting old. As I am fond of saying, I follow Providence, I do not lead it. I am confident that the good Lord is going to give us still clearer signs of where our duty lies. If it has to be done, I will do it. However, only if I am convinced by events that the good Lord will Himself have let happen. I can’t outdo the Almighty. I am not a prophet. I do not know what is to happen in the future. I mean to wait for the good Lord to speak through events which will show us what we have to do. So let no one ask me what events are going to take place in one month, two months, three months, I know no more than anyone else does. If such events take place, some things will become very clear, and at that moment we will do what the good Lord requires of us.

These words are clear. Archbishop Lefebvre does not exclude consecrating a bishop without Rome’s permission, but he is waiting for a clearer sign than he has yet received from Providence that such is truly God’s will. Now the lamentable Synod, with its resolute failure to address the true problems of the Church, is certainly one more sign,

and a major sign, but still maybe not enough souls yet see the full gravity of the Church's situation justifying such a drastic step.

Yet Heaven knows, the situation is grave. In the same October of last year, Archbishop Lefebvre gave a conference in Nantes, France, in which he quoted appalling examples of three European episcopal conferences betraying in public the Catholic Faith.

Firstly, the bishops of England and Wales last summer made a declaration to the Pope separating themselves at least in spirit from Rome. They said, in effect, they wished to remain in union with the Pope, but not in submission to him. In effect they wanted the Pope to give them their independence, just like the Anglicans took theirs 450 years ago. The English Catholic bishops have returned to Anglicanism.

Secondly, on January 1, 1985, the German Catholic bishops made a joint declaration with the German Evangelical Church Council on the subject of mixed marriages. This declaration, amongst other things, urgently advises engaged couples to decide before they marry in which church (*i.e.*, Catholic or Protestant) the children are to be baptized and educated! In other words the bishops are saying what matters is not the Catholic Faith, but a faith! Under Pius XII, said the Archbishop, any bishop signing such a declaration would have been excommunicated on the spot!

Thirdly, on June 6 of last year at Einsiedeln the Swiss Bishops' Conference gave their approval to a revision of Swiss marriage law then pending before the Swiss Parliament whereby the traditional and Christian model of marriage (as laid down by God in Ephesians 5) would be largely replaced by a free and equal "partnership," in which for instance disputes will be settled not by the head of the family, but by recourse to a local magistrate! In September the law passed with a narrow majority, mak-

ing the Archbishop say that by their approval these bishops bore the responsibility for this major advance in the destruction of Christian marriage, family and society.

And these episcopal betrayals are still not the gravest. Graver still are these words quoted in the *Osservatore Romano* of August 21, 1985, the Vatican's official newspaper, from a speech made in Morocco to a meeting of young Mohammedans: "We (Catholics and Mohammedans) believe in the same God, the one and only God, the living God." The Archbishop recalled that the Mohammedans refuse the divinity of Our Lord Jesus Christ. Now "Whosoever denieth the Son, the same hath not the Father" (I John 2:23). How then can any Catholic say Mohammedans have the same God as Catholics? Yet the speech as quoted in the *Osservatore Romano* contained half a dozen quotes of similar import. "Is it possible the Holy Father does not realize the full meaning of what he is saying?" asked the Archbishop in October.

More recently still, on January 25 of this year, the Pope, closing the Week of Prayer for Christian Unity in Rome, said (*L'Osservatore Romano*, English edition, February 10, 1986, page 19):

The...Synod...has shown how alive today is the desire... to relive the Church's own experience on Pentecost morning in the Cenacle of Jerusalem. The indivisible fullness received then by the Church was destined to be developed, during the course of the centuries, in a multiplicity of diverse and complementary historical forms. The task of ecumenism has this very goal: to bring the Church to fulfillment as the sacrament of the harmonious unity of the multiple forms of a unique fullness....

More simply, ecumenism is to reunite the diverse forms of the fullness received at Pentecost from the Holy Ghost. Now obviously the Pope is not talking of an "ecumenism" addressed to Catholics alone. In that case his words are

saying that the sects and heresies which have broken away from Catholic unity are just as much from the Holy Ghost as is the Catholic Church which has preserved that unity! In other words the Holy Ghost authored the heresies like He authored Catholicism! Reread the Holy Father's own words. Do they not carry this blasphemy within them? And do not these words correspond to his actions as when a few years ago he walked down the aisle side by side with the Archlayman of Canterbury?

Whether or not our Holy Father realizes all that he is saying and doing, it must in fairness be asked: can the German bishops be blamed for their ecumenism when the Bishop of Bishops utters ecumenical words of such—at the very least—confusion?

Here is only a little idea of the gravity of Mother Church's situation, but present signs are that the Archbishop is still waiting before taking the step of consecrating a bishop to preserve the Catholic priesthood and the Catholic Church. For myself, I would hate to be in the Archbishop's shoes, but I cannot think of anyone I would be happier to see in them! As far as I am concerned, I hope he does not have to go ahead, and if he does not, I shall be happy, but if he does I shall be equally happy. It is all in God's hands, and this crisis has some great graces in store for whoever is willing to go whichever way God wants.

At the seminary, Lent is upon us and the priestly ordinations before us, this year a Saturday, 9 a.m. April 19, to enable priests to attend. Let all priests consider themselves hereby invited. Some we can put up at the seminary for a night or two if they will kindly give us notice.

Thank you, all of you, for your moral and material support. God will repay your sacrifices, especially during the Lenten season. Bless the benefactor who sent us "just a little something that I can afford once in a while, that the

whole seminary could use better than I might on some type of foolish luxury, especially now during the Lenten season.” And God bless you all.

**#35**

*April 1, 1986*

**The Joys of Spring**

Easter is a season for the poets. Here is a timely poem, especially for readers from Washington, D.C., and up-state Michigan, both laden with cherry trees, by A. E. Housman:

Loveliest of trees, the cherry now  
is hung with bloom along the bough,  
and stands about the woodland ride  
wearing white for Eastertide.

Now of my threescore years and ten,  
twenty will not come again,  
and take from seventy springs a score,  
it only leaves me fifty more.

And since to look at things in bloom  
fifty springs are little room,  
about the woodlands I will go  
to see the cherry hung with snow.

It takes a poet to capture in words a fragment from the outburst of freshness and beauty with which nature presents us each spring. The poet has the eye, the heart and the way with words to put on paper a message from the volumes and volumes which God reads aloud to us through nature in the springtime. And yet how sad the poets can be, running up against mortality! The daffodils of April are a pure delight for Wordsworth:

I wandered lonely as a cloud  
 that floats on high o'er vales and hills,  
 When all at once I saw a crowd,  
 a host, of golden daffodils:  
 beside the lake, beneath the trees,  
 Fluttering and dancing in the breeze...

Yet the same daffodils draw a tear from Robert Herrick:

Fair daffodils, we weep to see  
     You haste away so soon:  
 As yet the early-rising sun  
     Hath not attained his noon...

For Herrick cannot help himself reflecting:

We have short time to stay, as you,  
     We have as short a spring,  
 As quick a growth to meet decay  
     as you or any thing.  
     We die,  
     as your hours do, and dry  
     away  
     like to the summer's rain;  
 or as the pearls of morning's dew  
     ne'er to be found again.

It is a seemingly insoluble problem as the human heart's  
 "immortal longings" beat against the mortal framework of  
 this life. Virgil gave stately voice to this grief in his famous  
 line:

*Sunt lacrimae rerum et mentem mortalia tangunt*

to which the nearest equivalent in English might be a line  
 again from Wordsworth:

"...The still sad music of humanity..."

Is there no solution? Are the joys reawakened by spring in  
 our heart fated merely to perish? Is this life all?

St. Thomas Aquinas did not think so. In fact upon the soul's immortal longings he built a solid argument for the soul's own immortality. The rational soul naturally knows of and so desires immortality, he says, and the poets amply prove that. But nature does nothing in vain. Hence the rational soul must have an immortal life.

Now to the modern mind such an argument can seem wishful thinking. How can we claim that nature does nothing in vain? The romantics come perversely to enjoy the frustration of their own longings, and blasphemous existentialists scrawl "Absurd" across the very charter of the universe. Not so the sane and robust Catholic mind! Nature is not in vain. Spring truly tells of joy. However swiftly it passes, it speaks of a beauty conquering death. No wonder God chose this season in which to die, so that nature's yearly breaking into life should commemorate His own breaking out of death. *Resurrexit, sicut dixit*. He hath risen again, as He said. And so here is an answer to A. E. Housman:

The cherry-bloom's lovely tale of joy  
    Well have you read, dear poet,  
Which fifty springs spent to enjoy  
    Would be well-spent, you know it.

But fifty springs, you seem to think,  
    Your heart from all will sever;  
You fear, as 'neath the grave you sink,  
    Your eyes will close for ever.

Poor man! You missed the better part  
    Of the tale told by the cherry—  
It said: "Who made me, made your heart  
    And made it to be merry.

"Such beauty as mine, it cannot die  
    And if on earth it wither,  
Then there's a heaven to which must fly  
    Your heart! Go, hasten thither!

How do we hasten thither? By dying to this life and straining towards the next:

Therefore if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God; mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life, then you shall also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols....Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord has forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ, rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

Thus Colossians 3 starts out from the Resurrection.

Dear friends, pardon this letter for having broken into verse, but the somber chain of reflections upon Mother Church's situation (ably laid out once more by Fr. Schmidberger and Fr. Wickens in the enclosed Superior General's letter and *Verbum*) was interrupted by the arrival of spring. Of course the Catholic Church will rise again after her present crucifixion. Let us merely do our duty day by day, in our different stations of life, and let us not forget the prime duty of charity amongst ourselves.

And thank you for the so generous charity of so many of you towards the seminary. Promising vocations are continuing to apply. Right now I don't know where we would put them, but I would know who to appeal to as soon as we had to start building again! Meanwhile, has anyone some spare daffodil bulbs?

May God bless you, and His Mother protect you and all your families.

**#36**

*May 1, 1986*

**The Archbishop's Mounting Fears**

The ordinations of April 1 went very well. God blessed us with beautiful weather. The Society of St. Pius X and Mother Church have three new priests, all three of them Americans and all three posted to work in the United States. Two of them are already at work, the third sets his hand to the plough in mid-August.

Archbishop Lefebvre has just left for Europe again, after his annual springtime visit to the United States. It lasted two weeks, including three full days at the seminary. Here he gave tonsure to twelve seminarians, minor orders to another thirteen and the diaconate to one, besides the priesthood to three. This means in the coming two years few priests to be ordained at Ridgefield because the classes of '81 and '82 were devastated by the desertion of several professors in '83. In 1989 however, there should begin to arrive at the priesthood a flow of seminarians now receiving minor orders. Such priests, formed (with the grace of God) traditionally, are indispensable to the survival of the Catholic Church. Where today, outside of the seminaries of Archbishop Lefebvre, can they be seen to be receiving the integrally Catholic formation they need? For an eloquent description of the major ordinations ceremony, see next month's color *Verbum!* We hope also to get out a high class videotape recording of the major ordinations ceremony, on which faith-starved hearts and eyes can still feast, even after the gulag has moved in!

Even after the gulag has moved in?—Read this month’s enclosures. They are daunting. Even while the Archbishop creates ceremonies of heavenly beauty and joy, the gravity of his warning voice escalates as the gravity of the crisis of the Church escalates. If your courage is failing you, wait for next month’s *Verbum*. If you have courage, read on...

Read firstly Cardinal Ratzinger’s reply of January 20 to the solemn warning addressed by the two bishops to the Holy Father in August of last year. In the Pope’s name he answers that the Second Vatican Council’s teaching, notably on religious liberty and ecumenism, is merely a continuous development of the Church’s age-old doctrine on these points. In fact, the Council’s friends and enemies alike recognize in this teaching a revolutionary break with Tradition, as is clear from the fruits. In any case the cardinal excludes any calling in question of “the authentic doctrine of the ecumenical Second Vatican Council, the texts of which are magisterial and enjoy the highest doctrinal authority.” And so the cardinal is making Vatican II into a dogmatic Council!

Archbishop Lefebvre remembers how, when the Council opened, everyone said it was “*pastoral*,” *i.e.*, not concerned with doctrine but only with how pastors should more successfully reach the people with the Faith. In this way, says the Archbishop, everyone felt liberated from the burden of the past whose doctrine weighs down on a dogmatic Council. “Anything goes” was the heady feeling of those halcyon days. However, once the novelties had been brought into the Church, the tune changed. Now they say it was a dogmatic Council, and every Catholic must believe every word it says!

Read next in Archbishop Lefebvre’s letter to Mr. Madiran, his reaction to Cardinal Ratzinger’s reply: “We are dealing with people who have no notion of Truth.” By their perse-

verance in pretending that Catholic Tradition and Vatican II do not contradict one another, the Cardinal and the Pope prove that they have no idea what contradiction or falsehood or truth means, or they do not care. In the minds of men at the very summit of the Catholic Church, such dissolvent notions of an evolving truth are unbelievably grave. So the Pope says it is impossible to accuse the Council? Then it is impossible any longer to excuse the Pope, or to seek to blame only those around him. It has been understandable enough for Catholics to seek to cover over the failings of their Holy Father, but to do so any longer, says the Archbishop, would be for him a “grave failure in truth or charity.”

Nor can anyone accuse the Archbishop of enjoying this situation, of relishing this criticism of the Pope, of not having waited long and patiently for Rome to correct itself before so criticizing the Holy Father himself.

The third item enclosed is an adaptation of the Archbishop’s sermon at Ecône on Easter Day and his conference to seminarians at Ridgefield on the day before major ordinations. Read how Bishop de Castro Mayer and the Archbishop have waited long and prudently before saying such grave things about the person of the Pope as the Archbishop here says. No doubt, for some people the Archbishop is speaking too late; for many others, he is still speaking too soon, and indeed it is not forbidden to hope and pray that God may yet avert the worst in Rome. The truth of the matter is that when the daylight of the Faith as it were began to fail at the Second Vatican Council, the two bishops said so; as the dusk grew ever darker in the ’70’s, they said so; now that well into the ’80’s the night is almost upon us, they say so, but it will be soon enough to say that night has fallen when these two bishops say so.

Read also in the third item the Archbishop's fears even for traditional Catholics. He is afraid that the ceaseless presentation by the media of the Pope's befriending of non-Catholic religions is, even in Catholics that love and attend the old Mass, blunting their sense that Catholicism is the one and only true religion. After all, people feel, what is so bad with befriending all men, men in all religions? Answer: yes, but that is not the same as befriending them in their false religions, which is to befriend falsehood.

Now the Holy Father is presently and publicly seeking out men of all religions, in, and as representing, these false religions. That is a publicized fact, and a terrible scandal if we think clearly as Catholics. And note how the Archbishop fears that even so-called traditional Catholics are in danger of losing the Faith by seeing little or nothing wrong in this Faith-denying ecumenism! It is not enough to love the smells and bells of the old Mass, we must love Our Lord, and to love Our Lord, we must hate His enemies, not as men, but insofar as they are His enemies. There is no true love of good without a proportionate hate of evil.

There is no true Catholic without a hatred of all false religions as such: "Honorable and dear Protestant, I love you, but I hate your false religion."

And if after reading all three items you need courage, then turn to the fourth, and inscribe for a retreat! Here is what one young man wrote after the Easter Week Ignatian Exercises:

What made me decide to do the Exercises was some words in a flyer publicizing them which appealed to all who were in the darkness of doubt and confusion to come to the Exercises, and promised them light and peace if they did. I answered the appeal and the promise was kept. After the five days of silence, prayer and solid spiritual direction my soul had a clarity and peace I had not known for a long time. I heartily recommend to anyone experi-

encing spiritual darkness and anguish (especially if they are tempted to discouragement) in these dark days, to take the Exercises. They will not be disappointed if they do.

Dear readers, one million thanks for your unending generosity towards the seminary. The regular contributors amongst you are the lifeline of the seminary. That is why we guard jealously our mailing list, and we have lent it out only once outside the Society, for a one-off mailing from *The Fatima Crusader*, so that you could then subscribe on your own if you wished. However, our mailing list will soon be shared with the Society's U.S. District Headquarters in Dickinson, Texas, so that you can receive information about much more of the work of the Society in the USA.

Bless you for all the support you have given us so far. Please be generous also with your prayers for us, which are so important, and be sure that we pray for you as our friends and benefactors each day at the seminary. And let us be especially faithful to the rosary of the Blessed Virgin Mary during her beautiful month of May.

#37

*June 6, 1986*

**Faith's Ebb and Flow**

Enclosed is the *Verbum* in color of this year's ordinations. It has been a little slow in getting through the printers, but we trust you will enjoy it. As I said last year, so much state-of-the-art technology and brilliant color is spent in the service of the devil today, why should not a little be spent for the honor and glory of God, in gratitude for three new priests He has given us?

You will notice that the sequence of the photographs corresponds to the sequence of the text. You may not be used to reading verse in our prosaic times, but poetry is one of

those arts which is bound to flourish again whenever the Catholic Faith revives. With the Faith, come beauty, discipline and order back into a man's thoughts and feelings, and to express these in his language, he naturally turns to rhyme and rhythm to give his words more power and dignity.

On the contrary, when the tide of the Faith ebbs, Matthew Arnold (*Dover Beach*) could write in the last century:

The Sea of Faith  
 was once, too, at the full, and round earth's shore  
 lay like the folds of a bright girdle furled.  
 But now I only hear  
 its melancholy, long, withdrawing roar,  
 retreating, to the breath  
 of the night-wind, down the vast edges drear  
 and naked shingles of the world...

Then chaos is come again, to express which man progressively shuns any order of rhythm or elegance of rhyme, until in our own day the poets and artists can deliberately make their products as ugly as possible in order to cry havoc, the havoc which is in their own souls and in most souls around them.

Yet poetry is so natural to man, it does not disappear. Scorned as an art, it is still appreciated to make money. See how the advertisers make their commercial jingles bounce and rhyme to give them more penetration! It is truly sad that the only poetry and song known to many little children today are those of the television advertisements. So here is a poem instead about the making of priests.

We have also put together the videotape of this year's ordinations. It is a better tape than last year's. Thanks to Mr. Lou Tucker of Pennsylvania, it was made with four cameras, including two within the sanctuary, and it enables the

viewer to follow the sequence of the ordination ceremony as he never could, sitting in the congregation.

Concerning the summer retreats, hurry, if you wish to be sure of a place, and pray for the retreatants, that they all draw the full measure of God's grace from these blessed Retreats, which can turn that "melancholy long withdrawing roar" into the roar of triumph of "the victory which overcometh the world, our faith" (I John 5:4).

All is well at the seminary. Studies picked up again after the ordinations, and are now drawing towards the close of the school year. Second semester exams take place within the next two weeks, then most seminarians head for home on midsummer's day, June 24.

How many more semesters and vacations will follow one another in relative tranquility? One may well ask. In the seminary refectory this year was read the book *Martyrs of the Coliseum*, including the story of St. Vitus. Threatened with death by his father for his miracle-working Faith, he was led down to the sea by an angel to a specially prepared ship which took him to a quite different part of the country where he preached, baptized and worked miracles for the people. Meanwhile, back in Rome a devil possessing the Emperor's son said that he could only be driven out of the boy by St. Vitus, whose exact whereabouts the devil gave! St. Vitus was duly fetched back to Rome, drove out the devil and was martyred.

It is a remarkable example of God's guiding events. Rarely does one see God intervening so clearly by an angel and by the use of a devil to direct a man's life and death, but it does us good to be reminded that God is always and everywhere in control of events. Everything he knows; nothing happens that He does not at least permit; anything He positively wills is certain to come about. "We know that to

them that love God, all things work together unto good” (Rom. 8:28).

**#38**

*July 1, 1986*

### **Happy Servants, Unhappy Trials**

This letter comes to you just after the close of another school year, in which the seminary has surely been blessed. Since September of last year—and need it be said how quickly ten months have flown!—nothing seems to have disturbed the calm even flow of seminary life, centering around the prayer, study and recreation of some thirty young men aiming to become Catholic priests.

Theirs is an “alternative life-style” if ever there was one! No drinking (except on feast-days), no smoking (that we know of!) no television [except the occasional (carefully chosen!) VCR on a holiday evening], no movies, no dances, no rides to the beaches, etc.—what sense can it make to a red-blooded young man? Yet these seminarians do not have pale blood, and one might well wager they are one of the happiest groups of young men in the country. How is that possible?

Answer, the same way it has always been possible down all the centuries. Tightly disciplined, forced to learn Latin with tears (no attempt whatsoever being made to teach it without tears!), cudgeling their bemused brains to rise to the first, let alone the third, degree of abstraction of Church philosophy, maybe not even persevering to the last three years of theology, still a large number of them, persevering or not persevering, will look back on their seminary years as amongst the happiest of their lives—once more, why?

The answer is not complicated: the love of Our Lord Jesus Christ. It is the Divine Master who has drawn them to the seminary, and He is revealing Himself in a quite special way to the chosen souls who will hear Him speaking through the liturgy on the day of their ordination: “Now I will no longer call you servants, but friends.” Imagine Jesus forming someone to be His friend! That is the seminary. Now Our Lord never promised anyone an easy way to Heaven. On the contrary, He required daily renunciation of self and carrying of the cross, and so the cross is stamped on every moment of seminary studies and discipline—but—but—what can compare with the beginning of that divine game of hide-and-seek, as the Divine Master reveals Himself, hides Himself, reveals Himself again, to draw the chosen soul onto a path specially close to His own, on the way to Heaven? Recall the Sacred Heart having John lean on His breast at the Last Supper. Did John understand? No. Did he love? Yes. What a mystery!—God drawing His creatures to love Him. What a heartbreak, our infidelity! What a privilege, a vocation! Help us give thanks to God for a happy year, and always pray the seminarians be, with Our Lady, faithful pupils and scholars of the Sacred Heart—then you will have the priests you need.

Good news from the law courts, where the Society has again won. In September of last year in the Federal Court for Eastern Pennsylvania (Case #83-6030), Judge McGlynn ruled after a three-day trial that the occupiers had to return the Philadelphia church property to the Society. “It is clear from the documents and actions of the people involved [in setting up St. Cyprian’s Chapel] that the parties intended to create a trust for the benefit of the Society,” he said, and “Even if an express trust had not been established, the evidence shows that a constructive trust should be imposed,” because the occupiers’ control of the property was, in the

judge's own words, "the result of an abuse of a confidential relationship."

The Society's opponents appealed against this judgment which undermines their claim to thirteen other properties as well. A fully-fledged appeal was set in motion, and on June 5 of this year, a month or so ago, Circuit Judges Gibbons, Becker and Stapleton of the U.S. Court of Appeals for the Third Circuit heard both sides argue for and against Judge McGlynn's judgment (Case #85-1726). On June 12, just one week later, they gave their twenty-five-word decision—Judge McGlynn's judgment upheld.

There is ample evidence that the Society's opponents expected to lose both the original case and the appeal, as in fact happened. Yet their lawyers announced that if they lost the appeal, they would appeal again to the Supreme Court. Fighting spirit is one thing, but before poor Catholics have to see tens or even hundreds of thousands more dollars of theirs spent on lawyers, can someone make sanity prevail?

Enough. If you would like photocopies of the first and second Philadelphia verdicts, just ask. You have the reference numbers if you prefer to write to the courts direct. Meanwhile let us thank God for justice being administered in the courts, which discourages evil and encourages the doers of good.

Alas, justice is not prevailing at the highest levels of the Church. For one view of just why the proposed meeting of World Religions in Assisi in October will be as welcome to the world as it must be abhorrent to Catholics, read Archbishop Lefebvre's enclosed words on the "Religious United Nations." He has long said that Catholic bishops and priests are presently the most potent promoters of Communism. A Nicaraguan refugee doctor has made an excellent tape for the Cardinal Mindszenty Foundation explaining how the Communist revolution in Nicaragua was

defeated until the Catholic Church swung behind it. Now Cardinal Bravo understands, but it is too late...

There is only one way to stop Communism, and that is to make reparation to the Immaculate Heart of Mary, such as she asked for at Fatima. Meanwhile the Society of St. Pius X will promote the rosary and humbly strive to help guard the sacred priesthood and the Mass and the true sacraments for better days. Do not give up supporting us. We have already fifteen more young men due to enter the seminary in September. Some may have to sleep under the stairs, but they will all need to eat!

If the last *Verbum* nourished your Faith, may I also ask for a prayer for the three benefactors who put it together?—Mrs. Horton, Mrs. Graham, Keith Forrest. They took no other remuneration.

Bless you, and may Almighty God guard and guide you. July is the month of the Precious Blood. Let us recall it is no less powerful to redeem us today than when Our Lord first shed it upon the Cross. Men are wicked, but God is not weak.

**#39**

*August 6, 1986*

**Insider Describes Horrendous “Rome”**

The weather for the outdoor ordinations at the Society’s seminaries in Ecône and Zaitzkofen this year was beautiful. Twenty new priests were ordained in Ecône, thirteen for the Society and seven for traditional Catholic communities operating alongside, but not within the Society, five Benedictines and two Franciscans. And then five more Society priests were ordained in Zaitzkofen, in Southern Germany.

I was fortunate enough to attend these ordinations because they coincided with the tenth anniversary of my own ordination at Ecône. On June 29, twelve of us were ordained priests of the Society. Of these, six were present at the ordinations in Ecône this year to celebrate together God's gift to us of ten years of priesthood and of fidelity to the bishop and the Society of our ordination. We promised to meet again at Ecône in fifteen years' time to celebrate our twenty-fifth anniversary. Rendezvous for 2001, if God wills.

Then I went down to Rome to ask again the question I asked two years ago: how can the trained and dedicated high officials of the Catholic Church in Rome be doing exactly what is necessary to destroy the Roman Church? How can the prelates in Rome not know what is happening to the Church? And if they know it, how can they let it continue? Two years ago I put the question to the valiant editor of the famous anti-modernist fortnightly paper, *Si Si, No No*, Dom Putti. He died a few months later, but his answer still rang in my ears:

There is nothing to be done with Rome. They have all sold themselves to the devil, for stupid reasons. They know they are doing wrong but they don't want to recognize that wrong is wrong. There may be a handful of exceptions. It is very easy now to play a double game. The situation is horrendous. They are egotists. They have no notion of the interests of Our Lord Jesus Christ.

Then came the Indult of October '84 which raised hopes that something good could still come out of Rome, but the only good effect seemed to be the proof that the Tridentine Mass was not completely forbidden. So this time I put the same questions to two Italian laymen, old friends of Dom Putti and of mine, who watch everything going on in the Holy City. Their answers help to fill in the picture. For those who want the truth, let me sketch in their answer:

“Ever since the death of Pope Pius X in 1914, the Catholic Church has been sliding into the abyss, through one decade after another of compromises and betrayals. The point has now been reached where an invisible master gives anti-Catholic orders, and the whole Vatican obeys. For instance, until recently all non-Catholic sects were meant to be ‘expressions of creativity, etc.,’ but recently the order must have gone out to discredit the anti-ecumenical and anti-communist sects, because suddenly we saw an orchestrated series of meetings, articles, books, pronouncements of the Holy See, etc., all following the same line: an attack on the Witnesses of Jehovah, the Mormons, the Moon, certain Anglicans and charismatics, all the sects claiming there is an exclusive truth and which refuse Liberation theology and the progressive political struggle. It is easy to follow such public maneuvers of the modernists simply by reading their publications, for instance the *Agenzia Adista*.”

“What is much more difficult to uncover is their secret manipulations, for which of course we do not have the documentation. We know that Their Excellencies Casaroli, Silvestrini and Noe are three of the leading enemies of the Church that appear in public, but behind them are no doubt far more influential manipulators who may appear as moderates or even conservatives. There is a whole inextricable network, a semi-secret society, of delinquents, a mafia far worse than the mafia associated with Sicily and New York.”

“Here are two examples: in the 1950’s a major biblical scholar in Italy, now dead, Bishop Antonino Romero, set up a strong opposition to the heresies of modernism being spread inside the Pontifical Biblical Institute. He underwent a severe mafia-style persecution, anonymous letters, threats, night-calls, etc., and was dropped by his colleagues (such men are easily isolated). In 1960 he nonetheless wrote a famous article, denouncing the infiltration of modernism

and masonry in the pontifical seminaries and universities. From then on he had no peace. He slept away from home, in friends' houses, as though he was being pursued by the KGB. He trusted no one any more, always fearing an informer, and was driven almost out of his mind. There is in fact a highly efficient psychological terror machine at work in Rome, to keep anti-modernists in line."

"Second example: Archbishop Silvestrini (cf. *Si Si, No No*, Nov. 15, 1985) is known to have a file in the Vatican with information on all members of the hierarchy, all present and future bishops, but then he also has a secret parallel file containing details from their past enabling them to be blackmailed. These details will frequently consist of crooked financial dealings or gravely immoral personal actions in which the bishops or candidate-bishops have let themselves get involved. Thus the 'best' of churchmen in Rome today are liable to be silent, for some reason from their past. In public they give out the hierarchy's official line, namely that all is well except for the exaggerations of a few progressives, and that 'the traditionalists are disobedient.' In private, however, in their very rare moments of truth, they say, 'Don't ask us to do anything, our hands are tied.'"

"Humanly speaking, there is no way out. The problem is that Catholics are misinformed, but worse still, they do not want to know the truth, because if they knew it, they would be obliged to react. Anything for the quiet life. The modernists have corrupted the Faith of Catholics with a utopian dream of a charismatic church without hierarchy, property or structure, to provide spiritual animation for the modern world and bring it to the Teilhardian Omega Point of Man's identification with God upon earth."

"The modernists themselves at least partly believe in this nonsense. The rest of their motivation is pride—they feel

themselves called to build a new church, a new world. The old world and the old religion must go. Hence they have dissolved the latter with a weak and sentimental spirituality of ecumenism, pacifism and dialogue, and even the ‘best’ of Romans have given up the struggle. They have no will-power or fight left in them.”

“However, Catholics are not powerless, because the simple presentation of the truth gets the modernists in a tangle. Were public opinion against them, they would lose their power. They ensnare people in illusions like, all we need do is properly apply the Council. They live on illusions, they live in darkness, like a heap of horrible insects beneath a stone. Brought out into the light of day, they are paralyzed. They fear public exposure more than anything. As it is, their secret service of information is such that they know everything and can program and influence even their enemies’ actions, but they are not omnipotent, and one day Our Lord will tear away the veil hiding their machinations...”

From this daunting description of the situation in Rome, clear and positive conclusions follow. Firstly, we must pray that God preserve and strengthen our own Catholic Faith, pure and free of any taint of heresy, because Catholics’ weakness is the modernists’ great strength. Secondly we must pray that He save His Church, because He Himself said that He sends us as lambs and not as wolves, among wolves. He does not want us to fight His enemies with their weapons, but if we will only pray, He can overthrow them in a moment. Thirdly, we do not have nothing to do, we must stand up for the pure Catholic Faith and tear apart the modernists’ falsehoods and deceits. “Heaven is not for cowards,” said St. Philip Neri. Catholics must want to know the truth and must be ready to give battle. Ours is a time not for eating lotus-flowers, but for heroism, like that of the informers who most likely paid with their lives for revealing

the list of 121 Masons inside the Vatican a few years back (*Die Freimaurer und der Vatikan*, Manfred Adler, p.13).

Well, neither the eighteen young men presently applying to try their priestly vocation here next month, nor the two hundred odd retreatants filling the seminary's seven summer retreats, are lotus-flower Catholics! "O love the Lord, all ye his saints, for the Lord will require truth and will repay them abundantly that act proudly. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord" (Ps. 30:24-25).

We are grateful as ever for your support. We shall soon have to build again at Ridgefield, unless someone can swiftly find us a bargain 100-room seminary ready-built, within easy reach of a major airport, and which the seminary could buy, for remember that the *Novus Ordo* would usually rather pay to destroy a building than let it serve Tradition. Lord, have mercy upon us!

#### #40

*September 3, 1986*

#### **Assisi Meeting—False Ecumenism**

It has been a happy summer at the seminary. Priests, Brothers and seminarians have rotated here to enable a larger number than ever of retreatants, men and women, to reinvigorate their spiritual life with the grace of St. Ignatius's famous Exercises. There have been plenty of serious faces, as souls grappled with the grand truths of our existence, but I have seen no sad or long faces—"Blessed is he that cometh in the name of the Lord."

Now however comes the fall, with the October meeting in Assisi of the Holy Father with representatives of many other religions....At a cardinals' meeting, Cardinal Gagnon is

reported to have asked the Pope, “What god are you going to pray to?” to which the Pope’s reported reply was, “What is wrong with praying for peace?” With a parable and with Pius XI, let us attempt to think clearly about ecumenism. Firstly, the parable.

Two children fell into the middle of a fast-flowing river and were being swept downstream to certain death. Running alongside them on the bank were a man and his son with a rope. “Help!” shouted the children. “Grab hold of the rope and we’ll pull you on shore,” cried out the man throwing the rope to them. One child caught hold of it, and father and son pulled him to safety. The other child, being willful, shouted back, “No, you jump in too.” The father knew that the current was too fast and dangerous for him, but the imprudent son, thinking only of reaching the drowning child, jumped in to join him, and both were swept away to be drowned.

The fast-flowing stream is this world, with its many whirlpools and delusions, sweeping men towards eternal death. The children represent mankind, the rope is the doctrine and sacraments of the Catholic Church, the bank is the Church itself. The father who does not stand still but runs along the bank to keep up with the world and throw out to it the means of salvation, is the wise ecumenist who stays on the bank. The foolish ecumenist forgets the need of the Church and its doctrine, thinks only of reaching out to the world, jumps off, and perishes with it.

The word “ecumenism” comes from the Greek “*oikoumene*,” meaning “inhabited,” referring to the whole inhabited earth. Thus an ecumenical council has participants from all over the earth, in other words it is a council of the universal Church. Hence “ecumenism” means the universal outreach of the Church.

Now there is no question whether the Catholic Church should reach out to all men—Our Lord Himself commanded her to do so—“Go, teach all nations” (Matt. 28:19). The question is how she should do it. Pius XI gave the Catholic answer in his encyclical of 1928, *Mortalium Animos*.

He says that as men today are seeking more than ever to unite the nations, so they hope to unite all men of many different religions in the common profession of a few basic beliefs. After all, did not Christ pray that His disciples might be one? Did not Christ insist on charity towards all men? And should not all men of any religion unite forces to combat the rise of irreligious Marxism?

No, says Pius XI, for beneath these enticing words lies a great error. The error consists in denying one or another great truth, namely: the one true God once took flesh and revealed the one true religion He laid down for men, and He founded one Church to perpetuate that religion. This Church He designed to be visible and to last to the end of time, with unity of faith and of government.

To claim that that one Church is now indistinguishable amongst many others like it, is to say that what Christ promised to assist (Matt. 27:20) has failed, or, what the Holy Ghost enlightens (John 16:13) has grown dark, which is tantamount to blasphemy. Also, how could God require of men, on pain of damnation (Mark 16:16), to believe in a Church they could not distinguish from many others like it?

As for the argument from charity, the Pope points out that it is the very Apostle of Charity, St. John, who forbids to even say “goodbye” to a heretic (II John 10). Also, as love presupposes knowledge of the beloved, so true charity, loving neighbors for God’s sake, presupposes a true faith in God. Hence the chief bond of unity amongst believers or Christians must be their unity in the Faith. But what unity

of faith can exist between Catholics who believe, and non-Catholics who disbelieve, in Tradition, in a divinely instituted hierarchy, in the sacrifice of the Mass, in transubstantiation, in the veneration of the Mother of God, and so on? These are not small matters.

Hence the true unity of Christians can only be achieved by individuals separated from the Catholic Church reuniting with her. To represent her as being composed of separate and scattered members is absurd, because she is the Mystical Body of Christ, compactly fitted together like a human body (Eph. 4:16). And Pius XI gives a beautiful quotation on the oneness of the Church from St. Cyprian: “The Spouse of Christ cannot commit adultery; she is incorrupt and modest, she knows one house, she guards with chaste modesty the holiness of one room.” How then could anyone think that “the unity which proceeds from the stability of God and is bound together by the sacraments of heaven could be torn asunder in the Church or separated by the wills of the discordant”? Thus Christ’s prayer for unity (John 17) has never been waiting upon men for fulfillment, but has always been fulfilled, by that unity which God gives to true Catholics, which is observable even today, and into which all men are invited, nay commanded, by God to enter—Matt. 7:13 and John 10:9.

As for combating atheistic Marxism with humanistic solidarity, one might as well try to put out a fire by pouring gasoline on it! The humanistic mindset is in fact the very seed-bed of Marxism. That is why the West, by pursuing “human rights,” is committing suicide, betraying one anti-communist ally after another into the gulag, the barbarous concentration camp, of communism—Nicaragua yesterday, the Philippines tomorrow, South Africa the day after, and so on.

The same humanistic mindset within the Church is at the very root of today's false ecumenism. If I leave out God, there is only human solidarity left. If I lose from view the Way, the Truth and the Life, Jesus Christ, then of course unity and charity can only mean mutual benevolence meetings. After all, what is wrong with praying for peace?

But anyone who has the Catholic Faith has a quite different frame of reference: God exists, and all things are ordered to Him. He intervened in history, and by and in Jesus all things were created and consist (Col. 1:16-17), "One Lord, one faith, one baptism" (Eph. 4:5), and down all the centuries that one Faith has been told by the one Church which Jesus founded. All the rest is human dreams and errors.

Alas, the media are powerful promoters of the humanistic mindset, and so let no Catholic who frequents the media be surprised to find himself confused or tempted by their version of ecumenism. Hence the praises lavished in modern times by one pope after another upon Ignatian retreats, because they so vigorously renew in a man his Catholic mindset, and dissipate that confusion arising from two mindsets struggling for supremacy within one and the same mind.

The retreats at the seminary each year afford us the particular pleasure of seeing some of our friends and benefactors themselves profiting by the beauty of the grounds and facilities of the seminary which they support. Even if the seminary had to move (and we have not yet found anywhere to move to), the Society would keep Ridgefield if it could, as a retreat house.

However, keep us in your prayers, because the devil cannot leave alone a happy seminary and a successful retreat house! Remember in particular our battle in the law courts. We won a resounding double victory in Philadelphia, but the Connecticut and New York property cases have still to be fought, and may come on soon. God's will be done.

In return we will pray for yourselves, being ever mindful of your generous support without which the seminary could not exist, and we will pray through November at every Mass on the main altar for holy souls dear to you that you will inscribe on the card enclosed and return to us. (No need to reinscribe souls inscribed with us in previous years).

May God bless you and guard you.

#41

*October 2, 1986*

### **The Archbishop Resorts to Cartoons**

There is a flyer enclosed with this letter which many of you may find shocking. It is the flyer on ecumenism with pictures [printed at the end of this letter] firstly of the Pope refusing Our Lord entry to the ecumenical prayer meeting at Assisi at the end of this month, secondly of Our Lord in turn refusing the Pope entry to Heaven. These pictures were conceived by Archbishop Lefebvre. A little explanation may not be out of place:

You might in the first picture be shocked by the words being put in the Pope's mouth: "No! No! There is no room for you here. You are not ecumenical." You might think that this Pope would never actually say such a thing, that, on the contrary he would welcome Our Lord to the meeting with open arms, merely asking Him to keep quiet His awkward claim to be the only true God. But how could Our Lord, who is the one true God, possibly accept such an invitation? And how could a Catholic who has the Catholic Faith ever issue such an invitation? Actions speak louder than words, and the very act of putting together such a meeting tells Our Lord to stay out. True, Pope John Paul II would put it in gentler terms, he would have words to clothe his

act in sheep's clothing, but the act of calling the meeting remains, in reality, the act of a wolf who wants the sheep but does not want their Shepherd. Must you not agree that if the Pope's words in the first picture do not correspond to his language, they at least correspond to his acts?

But, you might reply, the Pope means well—how dare the Archbishop in the second picture damn him to Hell? Firstly, the Archbishop is not judging intentions, which God alone can do—“Man seeth those things that appear, but the Lord beholdeth the heart” (I Sam. 16:7). However, just after telling us not to judge (Matt. 7), Our Lord Himself also tells us to beware of false prophets who come to us in sheep's clothing, “but inwardly they are ravening wolves” (Matt. 7:15), so obviously Our Lord was not telling us to abandon our critical faculties. In the sane and robust Middle Ages, the greatest Catholic poet of all time, Dante Alighieri, put plenty of bishops and popes in his inferno, or hell. The trouble is that since the Counter-Reformation, the good Lord has almost spoiled us with so many relatively good popes that we have difficulty in readjusting to the fact of a bad pope. These two pictures do not call in question this pope's intentions, nor damn his inner soul, but they do remind us that his present outer acts are damnable, and lead to hell. It is an unpleasant truth, but nonetheless true, that Catholicism was never designed to please the world and never has done so.

Yes, you might reply, but even if the two pictures correspond to the reality of today's situation, the Archbishop risks alienating a lot of his followers who will not find such an attack on the Pope acceptable. Reply: if millions of souls, Catholic and non-Catholic, are in danger of receiving mortal scandal from the ecumenical acts of this Pope, then such souls must be warned by whatever means will reach them (and many souls are reached today by pictures). And if many souls will be turned away by such an overdose

of reality, the Archbishop may have judged that at this late stage those that have ears to hear should hear, even if many others take offense. Our Lord knew that when He told people to eat His flesh and drink His blood, the great majority (John 6:67-68) would abandon Him as a crazy preacher of cannibalism—but He announced the Holy Eucharist all the same. The truth must be preached in season, out of season, says St. Paul. Is, or is not, today's ecumenism a mortal danger? The Archbishop thinks that even some traditional Catholics are growing to accept this viper into their bosom. No wonder he is resorting even to shock tactics! How else can he get through to this television generation?

Nor are the pictures in themselves undignified. They caricature neither the person nor the standpoint of the Pope. I happen to know that the Archbishop has long ruminated on these two pictures. I am convinced that after maybe an initial shock, time and events will prove he was right to resort to this means to tell the essential truth—ecumenism as practiced today is damning, damnable and to be damned!

Less controversial is the flyer on the Mass, sent to all of you a year ago. In its English edition, we have printed 140,000 copies, and will no doubt have to go to a fourth printing. The German edition is doing equally well in Germany. Recently I had to send the original pictures to Japan for a Japanese edition about to be published. Moreover the Japanese student who asked for them was the first to make a learned and accurate correction to the phrasing of reason no. 48!—he points out it was Pius IV and not Pius V who condemned vernacularism, etc., at the Council of Trent! Finally we ourselves, at the request of a colleague in Portugal, had printed in Connecticut a Portuguese version of the flyer, and we have already shipped—by your generosity, dear benefactors—20,000 copies to the land of Fatima. On each was printed in Portuguese, “pray for the American Catholics who offer you this flyer.” If you would like any

copies for yourselves, just let us know, and you also will have them for free.

Meanwhile we are about to ship some 15,000 of them to Portuguese-speaking Brazil. Your apostolate extends, dear benefactors, and in return Catholics from these poorer countries will be praying for you.

That is the interaction of the various members of the Mystical Body of Christ, His Church. We are shipping these flyers to Don Fernando Rifan, priest and secretary to Bishop Antonio de Castro Mayer. You will no doubt be interested in Don Fernando's letter to me:

...We very much like the Mass flyer in Portuguese. Very attractive and popular, the sort of thing Americans know how to do so well. I would very much like you to send the 15,000 copies you promised. We will distribute them throughout the Diocese. We promise to pray for the Americans who printed the flyer.

Here in Campos the situation continues to be one of combat. The new bishop (a modernist, who succeeded Bishop de Castro Mayer) has just driven me out of my parish—the motives were the same as usual: refusal to accept Vatican II and the New Mass. However, thanks be to God, the entire parish has remained faithful. The Masses I celebrate here in exile are heavily attended, about 1,000 people every Sunday...

We mean to go to the Argentine for the ordinations again this year. I think there will be some pleasant surprises. I conclude by thanking you for, and awaiting the arrival of, the flyers, etc.

What he means by "pleasant surprises" I do not know, but he is clearly in the front line of just the same combat as ourselves. The Campos priests could also most certainly use our prayers.

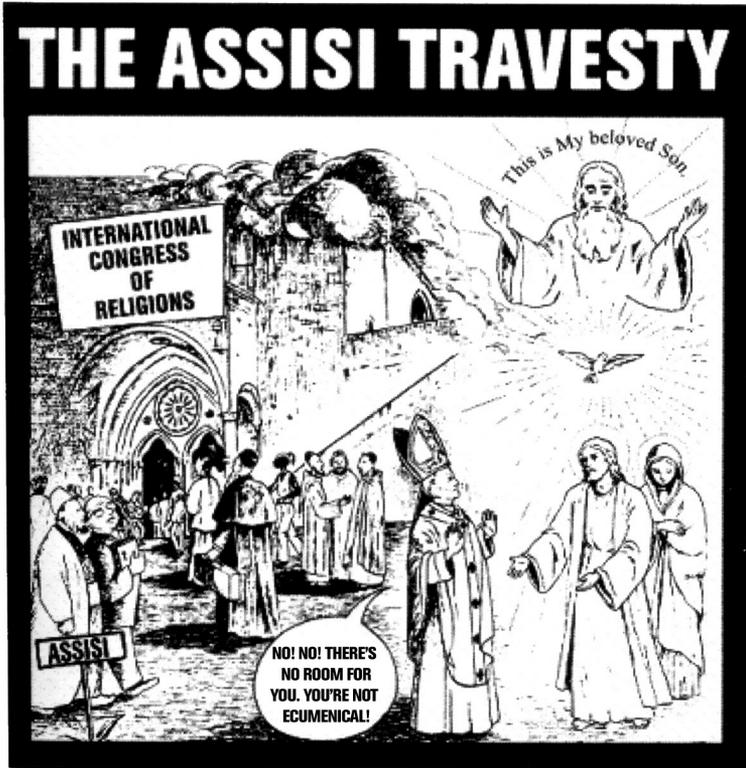
Back at Ridgefield, this is the time of year when the seminary is most crowded. This year it is more crowded than

ever, with eighteen new seminarians freshly arrived from their entry retreat in Canada, and with two more still to come. Before next year the seminary must either build or move. Most likely we shall build, and we shall not be unhappy to stay in these beautiful surroundings, but I think we must leave Providence the chance to find us the bargain ready-built seminary elsewhere which would enable us to make of Ridgefield the retreat house for which it is ideal and which the Society in America could clearly use. Keep looking for Providence's bargain!

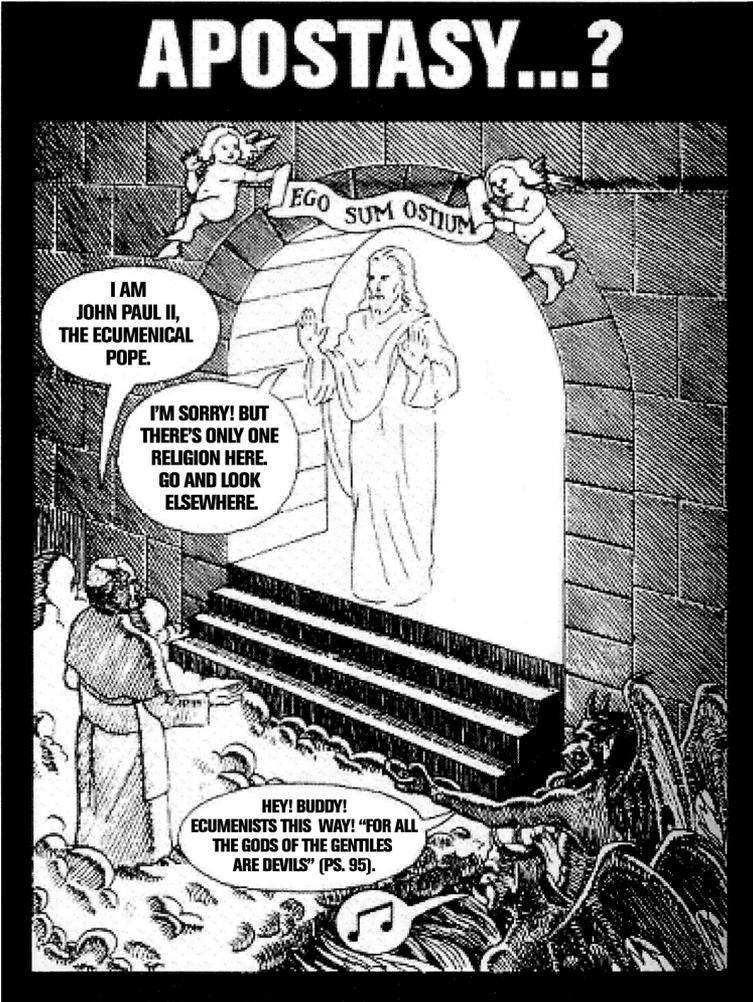
Do not however think we are worried by the litigation continuing over the Ridgefield property. We are very confident of winning. In the essentially similar case in Philadelphia, our adversaries spent (said Fr. Hesson) \$200,000 on lawyers only to lose twice, in the Federal Court and in the Federal Court of Appeals. Now they have just spent another estimated \$10,000 on a motion to appeal again, to the U.S. Supreme Court. Our lawyer calls this latest motion "disgraceful, containing not even a passing effort to show an issue in which the Supreme Court should be interested." He is not even troubling to file a brief in reply. Yet our adversaries are keeping up a great pretence that all goes well for them. Pray that their blindness be not terminal. It is already a terrible punishment.

A breath of sanity—thanks to Mrs. Emily Johnston's old-fashioned thrift, the seminary's kitchen bill for July '85 to June '86 inclusive was only \$36,076, or, little over \$2 per person per day, an astonishingly low figure when one knows how well seminarians—and retreatants—ate under her care. May she have a happy retirement. Also the seminary's heating bill for the same period was only \$9,683, but that is not a figure to which seminarians take so warmly! Be that as it may, dear friends and benefactors, your admirable generosity (also proved by the year's audit) does not go to waste in Ridgefield, if we can help it.

So, many thanks to you all, and may God reward you. Be especially faithful to His Mother's rosary through the month of October.



# APOSTASY...?



#42

November 1, 1986

**Assisi: Save the Wolves?**

Two more historic documents of the crisis of the Church, besides the Superior General's Letter no. 31 and the latest *Verbum*, are reaching you with this letter. The first is the Archbishop's covering letter sent to the Pope together with the double picture you received last month concerning the International Prayer Meeting held a few days ago in Assisi.

Here it is:

Holy Father,

Be so good as to meditate on these two pictures, since you are deaf to the anguished appeals which we have filially addressed to you. Deign at least not to offend gravely and in public against God's First Commandment: the salvation of your soul is at stake! Preach Jesus Christ, as did the Apostles, even at the cost of their lives. That is the fervent and filial wish of those who still remain Catholic.

Marcel Lefebvre  
Bishop Emeritus of Tulle

This letter shows that the double picture really did come from the sweet and gentle Archbishop. Anyone surprised should remember that good shepherds would not be half so sweet to the sheep were they half as fierce with the wolves. Wise sheep do not complain of the nasty noise when their shepherds shoot at wolves. By being "nice" to the wolves, your liberal churchmen fill Our Lord's sheep-fold with the carcasses of lambs whose Catholic Faith has been utterly mangled.

The second document is the Archbishop's noble and dramatic appeal addressed to eight different cardinals in

August, which you will find on the same sheets as the Superior General's Letter no. 31. In the matter also of the Assisi Prayer Meeting the Archbishop begs these cardinals singly or jointly to intervene to save the honor of the Church, "being humiliated as she has never before in all her history been humiliated."

Very soon after giving birth to her second son, Marcel, in 1905, the Archbishop's saintly mother (see *The Angelus*, May and June, 1984) is reported to have said: "Dear Marcel, he will one day render such service to the Church! One day he will be alone in battling with the Pope to save the Church."

That day has surely come.

For of the eight cardinals appealed to, chosen for their sympathy with Catholic Tradition (Cardinals Gagnon, Gonzalez, Oddi, Palazzini, Siri, Stickler, Thiandoum and Zoungrana), was one heard to raise his voice in public protest? Yet, as the Archbishop predicted, the scandal was immeasurable. For instance, from the *New York Times*, October 28, 1986:

...The Buddhists, led by the Dali Lama, quickly converted the altar of the church of San Pietro by placing a small statue of the Buddha atop the tabernacle and setting prayer scrolls and incense burners around it.

Two American Indians, John and Burton Pretty-On-Top, of the Crow tribe, caused a stir wherever they went in their plumed headdresses. And when they smoked a peace pipe at the final ceremony, the crowd responded with a great clicking of pocket cameras and then applause.

Naturally the journalists of such newspapers will miss no chance to make the Catholic Church look ridiculous, but how can they be blamed for reprinting excerpts from the various prayers prayed on this occasion if—as they no doubt truly say—these—were supplied by the Vatican itself?

“African Animist, Almighty God, the Great Thumb we cannot evade to tie any knot....” “Shinto... I only earnestly wish that the wind will soon puff away all the clouds which are hanging over the tops of the mountains.” And ranked alongside such inanities and absurdities, under the title of “Christian,” words from the Sermon on the Mount of the Incarnate God. In the long history of the Church the Vicar of Christ has often like Christ been humiliated, but when did he ever himself organize and preside—whatever his intentions—over such a humiliating of his divine Master? But the cardinals lay low. Truly the Archbishop is alone in battling to save the Church.

And let no one’s sentiments mislead him that in battling with the Pope the Archbishop is bandying insults with him or making a personal attack upon him. This is in no way a personal question. It is the survival of the Catholic Faith which is at stake. For who ever will believe in the God of Catholics when their leader lets this God rank alongside “the Great Thumb”? The Catholic Faith is in mortal danger.

The problem is that over many years the enemies of God have succeeded in blurring out of our minds any sharp sense of an exclusive and demanding truth. Our sentiments go out to our fellow men—what is so wrong in fraternizing with false religions? Indeed nothing, and to do so would be the most normal and natural thing in the world, IF—if there was not one true religion. But there is.

We should continually meditate on the Word of God concerning these end times: the Antichrist will come “in all seduction of iniquity to them that perish; because they receive not the love of truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: that all may be judged who have not believed the truth, but have consented to iniquity” (II Thess. 2:10-11). Following

our mere sentiments, we are easily misled. With our reason we must beg God to give us an overriding love of truth in this hour of all-engulfing lies and “the power of darkness” (Luke 22:53), when, as in the Garden of Gethsemane, the leading-most servants of God, in almost total confusion, are running away from the defense of Our Lord.

How ashamed must the Apostles have been when first they met Him again, risen from the dead! How ashamed of our own present weakness and confusion will many of us have to be, when the Catholic Church, shining in singular glory, re-emerges from her present hour of darkness! Watch and pray, said Our Lord to His beloved Apostles in Gethsemane, for the spirit is willing but the flesh is weak. Let us pray for our love of truth, and pray for Archbishop Lefebvre, carrying on his shoulders the honor of the Church, and let us not descend to ascribing to him any personal animosity or disrespect towards the occupant of the See of Peter, for the time is coming when we shall look back and say, “Thank God, one bishop raised his voice to save the honor of our Church.”

Compared with this titanic battle for the mind and soul of the Church, how insignificant seem the Society’s lawsuits in the USA! You have, however, the right to know that the U.S. Supreme Court has, as expected, refused to hear the appeal of the Society’s adversaries against the smashing double verdict given against them in Philadelphia. This is the fourth time an American court has judged a lawsuit between the Society and these adversaries, and the fourth time the Society has won. Alas, the Connecticut and New York cases still have no trial date set, but how many more defeats do these adversaries need? How many more tens of thousands of dollars must they spend on lawyers? And to think that they broke with the Archbishop because—they said—he risked compromising with Rome! What poor creatures we men are!

However, all is well at the seminary. The year's studies are well under way, we still have a housing problem because very few seminarians have quit, we are easily most of us in God-given good health, Christmas is coming up at break-neck speed, we soon start planning for the summer....

Dear Lord and God, this life is short and eternity is long. Grant us not to waste your precious gift of time, but let us spend all our brief lives in the honor, praise and love of your everlasting truth and glory, Amen.

And many thanks always, dear readers, for your absolutely necessary prayers and support. We shall be praying specially for your beloved departed during the month of November.

**#43**

*December 1, 1986*

### **The Blessed Virgin Describes Christmas**

The month of Christmas is already here, and with it a little present for all of you. We enclose a tape recording of Christmas music sung by seminarians under the direction of their choirmaster, Fr. Dominique Bourmaud. We trust you will enjoy it. Extra copies are available if you would like to order more at a nominal fee.

It is thoroughly normal for Catholics to break into song, especially at Christmas time. Let us for a moment leave behind us the clash of arguments, and, to remember why we Catholics so fiercely argue in defense of our incarnate religion, let us evoke how the Mother of God herself may have experienced that extraordinary blend of divine and human which was the birth of the Incarnate God:

It was getting late and Joseph was very concerned... A biting wind was constantly rising... People were hurry-

ing towards Bethlehem, bumping into one another, and many of them poured abuse on my little donkey which was going so slowly, looking down to see where to put his hooves...It seemed he knew you (Jesus) were inside me... sleeping your last sleep in the cradle of my womb. It was cold...but I was all on fire. I could feel you coming. Coming? You might say, "Mother, for nine months I had been with you." It's true. But now it was as if you were coming down from the heavens. The heavens were descending, descending upon me, and I could see their splendors within... I saw the Godhead ablaze with the joy of your imminent birth, and those fires penetrated within me, set me on fire, lifted me on high, high above everything—cold, wind, crowds were as nothing! I was seeing God....Every now and again, with an effort, I managed to bring my mind down to earth and I smiled at Joseph who was afraid of my getting cold or weary, and who was guiding the donkey to stop it from stumbling, and who was keeping me wrapped in a blanket to prevent me catching cold....But nothing could go wrong. I didn't even feel the jolting. It seemed I was advancing on a path of stars, amidst white clouds borne up by angels...and I smiled... firstly at you... I watched you, through the barrier of flesh, sleeping with your tiny fists clenched in your cot of live roses, my lily bud....Then I smiled at my spouse who was so distressed, so distressed, to encourage him...and then at the people unaware they were already breathing in the atmosphere of the Savior.

We stopped by Rachel's tomb to give a few moments' rest to the donkey and to eat a little bread and olives, our provisions of the poor. But I was not hungry. I could not be hungry... I fed on my joy... We started off again for Bethlehem.

Bethlehem! Dear, dear land of my fathers, that gave me the first kiss of my Son! You opened wide to give to the world dying of hunger the True Bread from Heaven! You opened wide your arms to me like a mother, O holy land of David's city, first temple to the Savior, to the Morning Star born of Jacob to show the way to Heaven for all mankind. How beautiful is Bethlehem, even when the fields and the vines were bare as then! A light veil of hoar-frost

glinted on the leafless branches, which were like dusted over with diamonds, wrapped as it were in a diaphanous veil of paradise. Smoke rose from each household's fire for the supper at hand, and the smoke rising from one level to the next till it reached this crest, showed the whole town like under a veil... Everything was chaste, recollected, in expectation...of you, of you, my Son! The earth sensed you coming...

The people of Bethlehem too would have sensed you coming, but they could not take us in. The houses of the good honest people of Bethlehem were already crowded; the scribes, pharisees and others, deaf and proud, then as now, could not sense you coming, they turned away their poor sister that evening, and their hearts have remained closed ever since. Refusing to love neighbor, from then on they pushed away God.

Night had fallen when we reached the shepherd's cave... Joseph made a light for me to enter. Then, and only then, getting down from the donkey, did I realize how tired and frozen I was. An ox greeted us. I went up to it, to feel a little warmth, to rest on the hay. Joseph laid out the hay so as to make me a bed, and dried it out for me and for you, my Son, at the wood-fire lit in the corner...because my virginal husband had for us both all the tenderness of a loving father... Holding one another by the hand, like brother and sister lost in the darkness of the night, we ate our bread and cheese, and then he went to build up the fire, taking off his cloak to shut off the opening of the cave... In reality he was lowering a veil to cover the glory of God coming down from Heaven, you, O my Jesus...and I remained on the hay, by the warmth of the two animals, wrapped in my cloak and with the woolen blanket... My dear husband!... In that moment of fear when I was alone before the mystery of being mother for the first time, moment always laden with the unknown for a woman, and laden for me in my one and only motherhood with the mystery also of what it would be to see the Son of God emerging from human flesh, in that moment, he, Joseph, was like a mother to me, like an angel...he was my comfort, then and always...

And then silence and sleep came down to envelop the Just One...so that he should not see what for me was each day the kiss of God... And for me, after the interval of rest we humans need, behold the measureless waves of ecstasy, flowing from the sea of paradise, lifting me once more on ever higher crests of light, higher and higher, rising, lifting me with them into an ocean of brilliance and light, joy, peace and love, until I was immersed in the sea of God, in the bosom of God... A voice from the earth I still heard—"Mary, are you asleep?" How far away it was!—An echo, a distant memory of earth!... So far away that the soul does not bestir itself, I don't know what part of me replies, I am climbing, still climbing in this chasm of fire, of infinite bliss, of foreknowledge of God, unto Him, unto Him... Oh! But were you born of me on that night, or was I born of the Trinity flashing forth? Was it I who gave birth to you, or you who drew me up to give birth to me? I do not know...

And then coming down to earth again, from choir to choir, from star to star, slipping gradually downwards, gently, slowly, in contented bliss, like a flower petal lifted on high by an eagle and then let fall, dropping slowly on the wings of the air, bejeweled with the pearl of a raindrop, with the splinter of a rainbow snatched from Heaven, coming to land on its native earth... My diadem: You! You lying on my heart...

After adoring you on my knees, I loved you in my arms. At last I could love you without a barrier of flesh between us, and then I stood up to carry you over to Joseph, worthy with me to be among the first to love you. Between two rough pillars of the cave we offered you up to the Father. Then you lay for the first time on Joseph's heart—and then we wrapped you in swaddling clothes and I rocked you in my arms while Joseph dried the hay by the fire and kept it warm by putting it in his breast, and then laying you in the manger we adored you together, bending over you to drink in your breath, to marvel at the self-annihilation of love, to weep the tears certainly wept in Heaven for the inexhaustible joy of seeing God.

And then the shepherds came inside to adore with their good hearts and with the strong odor of earth which came

in with them, an odor of men and sheep and hay; outside, and everywhere, the angels adoring you with their love and their chant far above all human chant, with their love from Heaven, with the air of Heaven that came with them, that they brought with them in their brilliance...that is how you were born, my blessed son!

Glory be to God on high for the true religion brought by His Son of a human mother, which so defends, honors and exalts motherhood as no other religion remotely does. Let the world go mad as it will, it cannot, so long as I stand guard, break into the corner of my heart where I know this Mother rocked this Little Child.

Happy Christmas, dear readers, and may Our Lord give you back in blessings all the prayers and support you have so generously given us throughout the year!



*1987*





#44

January 6, 1987

**Another Joint Statement of Two Bishops**

First and foremost, an immense thank you for so many Christmas and New Year greetings, cards and contributions sent by you to the seminary and to all of us here. We could never acknowledge them all, so would readers who have had from us no acknowledgement for their cards or gifts please take this letter as the expression of our sincere gratitude.

Many of you wrote to say how much you enjoyed the tape of seminarians singing Christmas music. We are delighted you so enjoyed it. The enclosed *Verbum* describes some of the hard work involved, but it was obviously more than well worth it. Thanks be to God.

Some of you also wrote to say how much you enjoyed the evocation of Christmas as it might have been experienced by the Mother of God. This was drawn from the third volume of the ten-volume series on the life of Our Lord, called *Il Poema dell' Uomo-Dio (The Poem of the Man-God)*, by Maria Valtorta, who may well be the 20th century equivalent of the Venerable Anne-Catherine Emmerich. Maria Valtorta was a nurse from Italy, born in 1897, died in 1961, confined to a sick-bed from 1933 onwards by great sufferings providentially fitting her to become the privileged receiver from 1944 to 1947 of a series of visions of the whole life of Our Lord. I could write a long letter about *The Poem of the Man-God*, and maybe one day I will, but you have—much better—been able to sample it for yourselves. Suffice it here to say that if the books of Anne-Catherine

Emmerich's visions could be looked on as Our Lord's alternative to the 19th century romantic novel, surely Maria Valtorta's visions of the Gospel story might be seen as Our Lord's answer to the 20th-century TV soap opera!

And so the Christmas season has slipped past, and we are into another New Year with all the old problems, alas. Enclosed is a copy of the December 2 statement of Archbishop Lefebvre and Bishop de Castro Mayer, following on John Paul II's visit to the synagogue in Rome and the Religious Congress in Assisi. The statement was occasioned by an unofficial inquiry from Rome being addressed in November to the Archbishop in Argentina as he was about to ordain eleven more priests (nine for the Society of St. Pius X, two for Bishop de Castro Mayer's group of traditional priests in Campos, Brazil): was the Archbishop also about to proclaim his rupture with Rome? Thus Rome cunningly sought (and seeks) to pin on the Archbishop all responsibility for any imminent break-in their statement the two bishops parry by putting the responsibility where it belongs, back on Rome. It is Rome which is breaking with the past, breaking with Tradition, breaking with the Church.

The statement is historic by its dramatic content but not by its novelty, for it adds nothing new to the Archbishop's twenty-year old diagnosis of the Catholic Church's crisis, except the tenth paragraph's brief reference to the horrendous facts of Assisi, October 27, 1986. Here are a few examples quoted from the Italian newspapers of the following day in *Si Si No No* of December 15, 1986: in St. Peter's Church the bonzes adored the Dalai Lama (reincarnation for them of the Buddha), with his back turned to the tabernacle where a sanctuary lamp signaled the Real Presence; in St. Peter's also, a statue of the Buddha was placed atop the tabernacle on the main altar; in St. Gregory's, the Red Indians prepared their pipe of peace on the altar; in

Santa Maria Maggiore's, Hindus sitting around the altar invoked the whole range of Hindu gods; in Santa Maria degli Angeli's, the Vicar of Christ sat in a semi-circle of wholly identical seats amidst the heads of the other religions so that there should be "neither first nor last," etc. Newspaper titles read, amongst others: "Our Fathers who are in Heaven.".. "In the name of all gods."... "The peace of the gods.".. "All mankind's gods' Assisi meeting," etc.

Yet in no Mass was Our Lord Himself made present at the Meeting, the Pope having taken care to celebrate Mass earlier in Perugia. Nor was Our Lady allowed entrance, a statue of hers from Fatima, brought by pilgrims from Calabria, having been stopped at the gates of Assisi by the meeting's ushers (*Si Si No No*, December 15, p.8—does it remind you of anyone's drawing of Our Lord and Our Lady being kept out?)

*Si Si No No* concludes that never has Our Lord been so outraged, never have His holy places been so profaned, His Vicar so humiliated, His people so scandalized, by His own ministers, as at Assisi. The superstitions of all the false religions practiced there pale in comparison with the betrayal of Our Lord by these ministers. How can they have reached this point?

There is a most interesting article in *The Angelus* of last month in which a well-informed Italian layman, living in Rome, addresses himself to exactly that question. His answer is, firstly, a lack of supernatural Faith, followed by a lack of solid Catholic doctrine. To the powerful ideas of the revolution even the best of today's churchmen oppose mere sentiments of religion and ideas fatally contaminated with liberalism, which is like fighting tanks with peashooters. It is this lack of Faith and of the bazooka of integrally Catholic doctrine which has enabled the enemy to

install in the Vatican a machinery of terrorization, bribery and blackmail which is humanly insuperable.

Notice on this analysis that the Catholics have the initiative. It is only their weakness which enables the enemies of Our Lord to thrive. Of course this is so. Otherwise God would not be God. He is allowing His enemies to thrive only in order that His friends may be chastised for their faithlessness, or infidelity (that is us!).

Notice also the importance of completely Catholic doctrine that makes no compromises with the errors of the world. No one can resist an enemy while half sharing his principles. Catholic doctrine especially is a unity which suffers no diminution. It is so coherent that to deny any part of it is to make it all fall to pieces. We must learn to think with the Church on all questions, especially on social questions, because this is where the enemy has been breaching the Church's defenses over the last two hundred years; on liberty, equality, democracy, socialism, freemasonry, communism.

It is noteworthy that whenever retreatants strengthen their Faith with the Spiritual Exercises, they frequently wish to deepen their grasp of Catholic doctrine. To answer this desire especially of former retreatants, we are planning to include by way of experiment in this summer's extended series of Ignatian retreats a seminar on the encyclicals, which will be three days' more or less intensive study of the great Popes' teachings on some of the social questions in particular.

Seminarians are also planning to take part this year in the January 22 Pro-Life March in Washington. It is several years since the seminary last went as a group. Before the march itself starting at 12 noon, this letter may reach some of you in time to inform you that the seminary will be offering a Latin Tridentine Mass on the 11th floor of the

Washington Hotel on 15th Street and Pennsylvania Northwest, scheduled for 11 a.m. You are welcome to attend.

And for your own Latin Masses, let us know if you would like photocopies which we have had made up of a handsome colored set of the three altar cards used by the priest on the altar itself. First come, first served (as supply is limited), on a donation basis.

And may you all have a truly Happy New Year, that is to say a New Year in which you make giant strides towards Heaven. Our years in this "valley of tears" are for nothing else. God love you and bless you and your families during this month of the Holy Family.

**#45**

*February 1, 1987*

**Death of John B. Williamson**

My father, John B. Williamson, died on January 4th. What a mystery, the life and death of a single man! One soul, one world, one eternity!

He died at the age of 83, quietly and peacefully, in a Catholic nursing home run by Irish Sisters where my mother could visit him every day, but he did not openly profess the Catholic Faith before dying...

He had been gently sinking for the last few years, and for the last several months had been very fortunate to be able to stay in the nursing home where the Sisters looked after him as well as he could have been looked after. Thank you for all your prayers which obtained for him at least a happy departure from this world, and, let us hope, a happy entry into the next... God knows.

Visiting the funeral parlor on the eve of the funeral, my mother said, as her hand gently caressed the last thing she could touch of him, the simple tablet bearing his name on the closed coffin: “He was a good man. He looked after me for fifty years. That is something.” Youngsters, hold your marriages together, because there is no substitute for staying together, until death do you part.

Also on the eve of the funeral, his sister, my aunt, reminiscing on their ancestors and their childhood in the early years of this century, had called up a whole vanished era: the thriving industry of Victorian England, horse-training and show-jumping in the Edwardian Midlands before the arrival of horse-boxes, travels in the Far East before the sun set upon the majestic British Empire. Now England, her Midlands and her Empire are filled with very different people having very different preoccupations. The stage of this world has emptied of one generation of actors and filled with the next—

All the world’s a stage,  
And all the men and women merely players.  
They have their exits and their entrances,  
And one man in his time plays many parts...

Yet how these fleeting players cling to their brief time on stage! How they come to love their companions in the lime-light, their theatrical costumes, their flimsy stage-props, as though the play would go on for ever! But one or two curtain-falls and it is over, the next play starts, with the next after that already waiting in the wings, and so they are rapidly disappearing down the long corridors of oblivion. When my aunt in turn leaves us, who will remember generations of our history? Who will recall a whole world of Victorian loves and Edwardian lives, just as vivid then as our own are to us now? And who will be interested?

God has filled this world with beautiful things, all tiny reflections of His own infinite Goodness. One generation of human souls after another learns to love these things, and attaches itself fiercely to them, but how many learn to love their Creator? Yet that is the only question.

My dear father—"After life's fitful fever he sleeps well." "My darling, thine the peace, mine the memory," wrote his wife on a card amidst the flowers she left at his grave. Many thanks to every one of you that has said a prayer for him, or for the repose of his soul. More could not be done for him. Of your charity, pray still my mother may receive the gift of the Catholic Faith.

And so the next generation's play has come on stage, and its alarms and excursions resound throughout the theater. Being in Europe recently I was able to pay a brief visit to Archbishop Lefebvre in Switzerland. He will not be coming to the United States this spring for ordinations or confirmations, because there is only one candidate for the priesthood from Ridgefield this year, and the Archbishop has much other traveling to do, so Michigander Daniel Cooper will be ordained in Switzerland instead, on June 29.

However, His Grace does plan to be here again for ordinations in the spring of the following year, 1988, if God gives him strength. Notice then that he is still planning himself to perform the Society's ordinations, so long as he can. He sees the Pope as being determined to continue in the disastrous direction of the interreligious meeting of October in Assisi, which meant for John Paul II like the beginning of a new age of the Church. The next such meeting is projected for Tokyo, and if any cardinals are protesting in private, the Pope is paying no attention to them. The Archbishop considers that the Pope's abandoning the Catholic Faith for the new religion of Liberalism is providential insofar as more and more Catholics—and priests of the Society—are coming

to realize that in the normal course of human affairs there is no way in which Rome can be brought to reason. Cardinal Gagnon for instance (who has lost any influence he had in Rome since he became outspoken for Tradition) says: “I think Archbishop Lefebvre’s work is blessed by God, so let him decide for himself what he has to do—there is no reason why the Society should not develop as Providence indicates”—this cardinal was not shocked at the idea of an eventual consecration of bishops.

However, the Archbishop says that he has something like a visceral difficulty over the prospect of cutting with Rome, which would be the result of such a consecration: “Up till now,” he says, “God has enabled me to steer between the reefs and shoals of these difficult questions, keeping the Society in unity and balance, so unless I feel pushed to perform a consecration, I shall not do it. I think that when I have to do it, God will give me a sign, so, as long as I have a little health, there is no immediate urgency.” In other words the Archbishop is still waiting for a clear sign to consecrate bishops, as he has for some years now been waiting. Fortunately the Archbishop is still on stage! But say a prayer for the repose of the soul of Mother Marie Gabriel, Archbishop Lefebvre’s natural sister and co-founder with him of the Sisters of the Society of St. Pius X, who died in France on January 26.

Good news of the seminary: your great generosity over Christmas and the New Year has enabled us to pay off the entire principal outstanding on the seminary’s local mortgage which was enriching the bankers at the usurious rate of interest of fourteen per cent per year. Between 1983 and 1987, you have thus saved the seminary’s benefactors from paying, between ’87 and the year 2000, well over \$210,000 in interest! Well done, and thank you! We still have some \$80,000 principal to pay off on another mortgage taken out in Michigan on the seminary’s behalf, but that is less urgent

because the rate of interest is “only” nine per cent! Heaven help us from such usury! It is a real slavery. Thereby hangs a tale which I mean one day to tell: in very brief, God is letting us be enslaved by the money we worship. How I hope not to have to borrow from the banks, if we build here in Ridgefield!

Enclosed the latest retreats flyer. Notice we are asking the ladies to wear a skirt or dress (Deut. 22:5), and we are asking anyone flying out to book a flight leaving no sooner than three hours after the end of the retreat. The Encyclicals Seminar running from July 23 to 26 will be built around the analysis and explanation of five or so major encyclicals on great errors of today: liberalism, freemasonry, socialism, modernism, communism. Participants will have to read and study, but the seminar should certainly deepen their grasp of today’s church and world crisis.

This winter is cold, and my!—was it ever cold and wet for seminarians taking part on January 22 in the Pro-Life March in Washington, D.C., which took place in an uninterrupted snowstorm! However, the seminarians all seem to have found it worthwhile to take part, and with a few hours’ sleep caught up, emerged none the worse for wear. A fuller report will be found in the next *Verbum*.

Keep warm, and let not charity grow cold either, especially amongst those of the household of the Faith (Gal. 6:10). In gratitude for your prayers for my parents, I will offer a triduum of Masses for all your and your families’ intentions, on February 23, 24 and 25.

Thank you, and bless you.

#46

March 3, 1987

**“Rome”—Appearance without Substance**

The mail has been overflowing my desk! Firstly, many thanks for numerous cards and letters of sympathy and condolences which you sent me for the death of my father, and for Masses you have had said for him. The cards and letters were not quite as numerous as at Christmas, but they were still too many for me to answer one by one! Please may each of you accept here my sincere thanks for such a testimonial to your faith and charity!

Then secondly, a number of you have also written to ask about reports appearing in many supposedly Catholic newspapers of a “massive defection” of seminarians from the main seminary of the Society of St. Pius X in Ecône, Switzerland. Fifteen to twenty seminarians are reported to have quit over Archbishop Lefebvre’s strong stand against the October meeting in Assisi, and Rome is reported to have established a spiritual center, or kind of halfway house between itself and Tradition, to receive them.

Here is the truth. Back in May of last year, a group of seven seminarians was dismissed from Ecône by the rector, Fr. Alain Lorans, because they had been for several months breaking the seminary rule and actually conspiring with *Novus Ordo* priests and bishops to pull a large number of seminarians out of Ecône and start another seminary which would be both traditional and acceptable to Rome. “They were mistaken or they were positively deceived,” said Fr. Lorans, “because the so-called traditional center set up to receive them in Rome is no more nor less than a disinfection chamber, a sort of sieve with which to sift out of the young men coming from Ecône their last remaining traces of Tradition.” Ironically, some of the liberal French bish-

ops were deceived too, for the same reports told of them being stricken with panic lest the halfway traditional house in Rome should attract some of their own few remaining seminarians! Only their guilty conscience could have deceived them, because two grains of common sense would have told them that today's Rome can no more run a traditional house than a fox can run a hen coop!

Today's Rome...what is today's Rome? Why does it keep giving out such contrary signals? Because we are living in a world in which, as the agents of the Antichrist gain more and more the upper hand, things are less and less what they appear. We are constantly being deceived. Words are being given new meanings, institutions are being given a new content. Let me illustrate with a sorry tale from my own country, England.

In a most interesting article entitled "Treason Has a New Meaning" from the January issue of Ivor Benson's South African monthly *Behind the News*, Benson starts out from the extraordinary fuss that was made recently by the British government to stop a book from appearing in Australia which was written by a high-up former member of Britain's reputed secret service, MI-5, and which risked uncovering once more a number of Soviet spies and traitors inside MI-5, including its very head for nine years, one Sir Roger Hollis! This scenario of treason in high places, Benson says, can be paralleled in nearly all countries of the West. As Roosevelt and Truman covered up for the spy Alger Hiss, as Canadian premier Lester Pearson covered up for the KGB agent Herbert Norman, as Harold Macmillan covered for the traitor Kim Philby, so, most recently, Prime Minister Margaret Thatcher—supposed right-winger and nationalist—has covered up for the Soviet mole, Sir Roger Hollis.

Going on to ask why and how the British upper classes could produce such a string of traitors at that time as Burgess, Maclean, Philby, Blunt and now Hollis, Benson quotes a celebrated British historian, Professor Arnold Toynbee, addressing an international gathering in Copenhagen in June 1931:

We are at present working discreetly but with all our might to wrest this mysterious force called sovereignty out of the clutches of the local national states of the world. All the time we are denying with our lips what we are doing with our hands, because to impugn the sovereignty of the local national states of the world is still a heresy for which a statesman or a publicist can be, perhaps not quite burned at the stake, but certainly ostracized and discredited.

Benson goes on to quote the recent reactions of two genuine British patriots. The journalist Peregrine Worsthorne wrote an article entitled “My Country, Right or Wrong?” in which he bitterly deplored British policies which have left him with a feeling of being a stranger in his own country, and he remarked, “It would not be difficult for me to be disloyal to this country.” The politician Enoch Powell had this to say: “My country, right or wrong, is all very well. I would subscribe to the principle. My trouble is that I wonder if I any longer have a country at all.” (Of course Catholics know that my country, right or wrong, is a false principle, and that the Faith alone can harmonize the true interests of my homeland with those of every other man’s homeland. Nevertheless Worsthorne and Powell do at least love their country, whereas Toynbee’s is a program of lies and deceit to betray it.)

As Benson concludes, the word “treason” has changed its meaning. It no longer means betraying one’s own nation. It means now betraying the international revolution, the anti-national ideal, of which the Soviet Union has for sev-

enty years been the flaming symbol. Such is unquestionably the secret mentality of numbers of our present leaders, pretending in public to lead us one way for as long as they have to pay lip service to the old set of values, but deep down ready to lie, deceive, betray, break any of God's Ten Commandments, in order to bring us in line with the new set of values.

Thus we live in a world giving itself over to the Antichrist where between the appearances and the reality there is a great gulf fixed. Judged by the old set of values, the supposed "upper" classes of men like Philby, Burgess, etc., could in reality hardly sink lower; a "Sir" Roger Hollis is in fact a skunk; such and such a prominent leader is in truth a pre-eminent liar; a "Professor" is a teacher of treachery; the media are prime means of disinformation (see above); "education" has become a veritable sewer of intellectual and moral corruption, and "my country" has been turned into a mere slogan to deceive me.

And my Church?—What have they done to her? In truth, since on the Catholic Church ultimately hangs all the old set of values, then in no domain was it so important for the godless and lawless revolutionaries to penetrate, to empty out the substance, but to maintain the appearances so as the better to deceive the people. And if the people were not watching and praying, not remembering Our Lord's own words to judge by the fruits (Matt. 7:15-20), to "judge not according only the appearances, but judge just judgment" (John 7:24), then the people were easily deceived.

So just what is is "today's Rome"? Judged by a just judgment of its fruits, it is the appearance of the leadership of the Catholic Church, without the substance or reality. How easy to transpose to our situation as Catholics the remarks of Powell and Worsthorne on their country: "We would subscribe to the principle of Rome. Our trouble is, we won-

der if we any longer have a Rome at all... It would not be difficult for us to be disloyal to this Rome.” The parallel with the Church is striking, and illuminating. In brief, if Archbishop Lefebvre were to consecrate bishops without Rome’s authorization, he might be cutting with the appearances of Rome, but never with its Catholic substance or reality. Prudently however, he still waits.

For our own part, how are we to keep our grip on the reality and substance of things, and not slide with the whole world around us into the Antichrist’s diabolical dreamland? Firstly, by prayer, which grounds our soul in the Supreme Reality, God, who is Being itself, more intimate to us than we are to ourselves; who is Truth itself without the least trace of a lie, who cannot deceive nor be deceived. The more a soul prays, the less it can be deceived.

Secondly, by attendance at Mass—but celebrated in a rite without falsehood—where our soul is present at the supreme reality of Calvary. Who can consciously be in the Real Presence of the Sacrifice of the Cross and still dream away the things that matter—God’s love, the soul, sin and redemption? Profit by the Archbishop’s Lenten letter enclosed, in which he encourages amongst other things more frequent attendance (if possible) at Mass. There Our Lord Himself gives us light and courage: “Let not your heart be troubled. You believe in God. Believe also in me” (John 14:2).

Continual thanks for your great support of the seminary, news of which you find in the *Verbum* enclosed. Remember us in Lent, and may you profit by the holy season and advance in wisdom and in grace. What else matters?

#47

*April 1, 1987***Communism, the Rotting of Christendom**

The enclosed special issue of *Verbum* concerns Communism. We are sending it to you at this time because of the recent showing on American television screens of the mini-series *Amerika*, a fictional dramatization of a takeover of the United States by Russia with the help of the United Nations. This mini-series was reportedly defective in various ways, but it did serve to reawaken interest in the problem of Communism, on which our media of disinformation habitually put us to sleep.

Typically, before *Amerika* was shown, the liberals or anti-anti-Communists made a tremendous fuss to keep it from being shown, or else to reduce the danger of anyone being woken up. The Chrysler Corporation was persuaded to withdraw its sponsorship of the series, one of the leading actors took part in advertisements promoting the United Nations, and so on.

Already in 1937, Pope Pius XI in his great Encyclical on Communism, *Divini Redemptoris*, denounced as two reasons for its rapid spread “a truly diabolical propaganda,” and “the conspiracy of silence of a large part of the non-Catholic press of the world,” a conspiracy of which he said much could be attributed to reasons of short-sighted politics and just as much to the influence of “various occult forces which have long sought the destruction of the Christian social order.”

Indeed Communism is no more nor less than the final rot of decomposing Christendom, the just chastisement for our own godlessness. Archbishop Lefebvre has said that the Second Vatican Council, held from 1962 to 1965, will be branded with infamy for having failed to denounce

Communism, “the most monstrous error ever thought up by Satan.” This failure, or refusal, was no doubt due to the treacherous Moscow-Vatican agreement of 1962.

Fr. Oliver Oravec speaks about Communism in this *Verbum* from direct and firsthand experience. Originating from Slovakia, his ministry is now in Canada. He is a good friend of the Society of St. Pius X, and has paid several visits to the seminary here. His message must be heeded, and the requests of Our Lady of Fatima must be fulfilled, otherwise we shall simply have deserved everything coming to us.

For there is not nothing that we can do. The Society’s Superior General, Fr. Franz Schmidberger, in his enclosed Letter no. 32, announces a major Society pilgrimage to Fatima for the Feast of the Sorrowful and Immaculate Heart of Mary, on Saturday, August 22, of this year, the 70th anniversary of the apparitions of Our Lady at Fatima.

And if you cannot cross the Atlantic, there are always the Spiritual Exercises of St. Ignatius, the Mother of God’s own antidote for all kinds of spiritual poisoning since the Protestant Reformation. See in the Superior General’s Letter a moving testimonial to these Exercises.

At Ridgefield, the Easter retreat for men is close to filled and the eight summer retreats are fast filling. If the seminary moved out for lack of space, and if Ridgefield became a year-round retreat house, it would not seem to be a moment too soon. Such a move is possible, because it might well be less expensive than continuing the building program here. In any case we are always grateful for your uninterrupted generosity.

Some of you inquire after the seminary’s lawsuits, provoked by the priests who broke away from the Society nearly four years ago. Alas, these lawsuits drag on, because our adversary and his lawyers do everything they can to

stop them coming to court where he knows he must lose. Out of five decisions so far, four were humiliating defeats for them and the fifth an effectual defeat which he wrote up as a victory. I spare you the details. Let him afford us a little laugh: "I do think that had he been captain of the Titanic with three funnels out of four under water, he would still have been on the stern screaming to a bemused audience that they were not going to sink. Then had he survived the sinking, with the seaweed still in his mouth he would have come up with a series of utterly convincing arguments to prove that it was not he that had hit the iceberg but the iceberg that had hit him! To prove his point, back on dry land he would have had his Manhattan lawyers take the iceberg to court for damages, and if anyone had ventured to say he was crazy to sue an iceberg, he would have turned round and sued them for libel! As it is, his lawyers must be laughing until they cry—all the way to the bank. After all, he must be finding someone to pay them! Poor someone."

At the seminary we are now preparing for Holy Week. Holy Week is the best time of year to remember in today's ever-worsening crisis of the Church how wise was the scandal and foolishness of the Cross (I Cor. 1:23). Our Lord seemed to lose out completely, but it was the devil who once and for all was defeated. Let us never forget that God's ways are not our ways, that it is on the way of the Cross that we must follow Him, and that however much we are tempted to think He does not know what He is doing, still He is right, and we will make a great mistake if we ever abandon Him or His one and only Holy Catholic Church. How sorry the Apostles must have been afterwards, to have run away in the garden of Gethsemane!

May you have a Blessed Holy Week, if this letter reaches you in time, and in any case a Joyful Eastertide.

#48

May 4, 1987

**Assisi Explained: Hell is Empty!**

An interesting letter was made public recently in Germany. It was written on December 3 of last year by the Catholic Vicar General of Berlin to a layman, Herr Gierczyk, who had written a month beforehand to the Holy Father personally, asking if he could or might take part in Masses celebrated by Catholic priests in the St. Peter's Chapel of the Society of St. Pius X in Berlin. Here is the letter:

Dear Herr Gierczyk,

The Secretariat of State of Pope John Paul II has forwarded to me the letter you addressed to the Holy Father on November 9, 1986, and has asked me to give you an answer—

To the question you put to the Holy Father: the priests of the Society of St. Pius X are validly ordained Catholic priests. The Catholics who follow Archbishop Lefebvre belong to the Catholic Church. Whoever attends Mass in St. Peter's Chapel does indeed fulfill his Sunday obligation, but at the same time he is acting against the unity of the Church, of which the Sacrament of the Holy Eucharist is sign and cause.

Hence you cannot be forbidden to attend Mass in St. Peter's Chapel, but you cannot be advised to do so either.

Having thus fulfilled my superiors' orders,

I remain cordially yours

Johannes Tobei  
Vicar General

Of course whoever knows the teaching of the Church has always known that Society priests are valid priests, that those who follow Archbishop Lefebvre are in the Catholic Church, and that no one can be forbidden to attend a

Society Mass. What is unusual is that a high-ranking official of the *Novus Ordo* Church should admit as much! Naturally, he also inserts the criticism of traditionalists for acting against the unity of the Church, but the conclusion he draws from it that they “cannot be advised” to attend a Society Mass is remarkably weak when compared with the fulminating prohibitions to attend which we have up till now heard from so many *Novus Ordo* bishops and vicars-general. *Deo gratias.*

For at the beginning and end of his letter, this vicar general seems to underline that he is acting under orders coming from on high. This is in line with a few other indications we have from Rome that Cardinal Ratzinger and Pope John Paul II do not want the Society of St. Pius X to be broken up or to disappear, because they need the Society as a counterweight to the extreme radicals “within” the Church. If this is their way of thinking, it is all too human and political, it is not the thinking of Catholics, who will take their stand on God’s Truth and let Satan’s chips fall where they may. However, it is to the credit of these leaders’ Catholic instincts if they do not want to see the radicals tearing the Church apart, and these instincts of theirs are surely being used by God to write straight with the crooked lines of their all too human politics—and of their deadly liberal principles.

Just how deadly these principles are, Catholics must realize, so as to be forewarned and forearmed. The still surviving Catholic instincts of these liberal churchmen may be enabling God to shield, for instance, the Society, but their implicit-explicit liberal principles (no objective, unchanging truth; no coercion by any divine law) have enabled Satan to ravage the Church, and there is much worse yet to come.

Hence the length of this letter. It encloses the full text of the official theological justification of the October Day of Prayer in Assisi, delivered as a speech in Rome on December 22 of last year before the assembled cardinals, archbishops and bishops of the Roman Curia. This speech and our analysis are difficult reading. Take courage! Your Catholic Faith, and Christendom, are on the line!

The essential error is naturalism, or the emptying out of the supernatural. Another word for it is modernism, or the disfiguring of Catholicism to make it fit the naturalist modern world. Our Faith tells us that the sole purpose of the whole natural order, of human souls and bodies and all the animal, vegetable and mineral creation all around us, is that the natural human souls, when they come to separate at death from their bodies, should contain God's sanctifying or supernatural grace, with the supernatural virtues of faith, hope and charity. Whatever a man's merely natural gifts and achievements, if he dies without supernatural grace, he damns himself to eternal hellfire. Now because Adam fell from God's grace, we are all of us born in original sin without grace, and because Jesus Christ alone restored man to grace, we must all of us without exception accept the supernatural gift of faith in Christ, convert to Him, and receive His sacraments, starting with baptism, to preserve and increase supernatural grace in our souls. Hence our absolute need of His Catholic Church, sole authorized and normal dispenser of the Redeemer's supernatural sacraments and sanctifying grace.

See now in the speech of December 22 what has become of this entire structure of supernature, or grace. It has been entirely made void! Lest we be accused of distorting by omission or quotation, you have in your hands the entire text, as printed in the January 5 issue of the weekly English edition of the *Osservatore Romano* (#969), pages 6 and 7.

Only the title has been changed, lest you be seduced by the smooth words!

Judge for yourselves if this is a fair summary of the essential first ten sections:

1. Just before commemorating Christmas, my mind goes back to the outstanding religious event of the past year, Assisi, where the divinely established but hidden unity of mankind became visible, despite men's divisions.

2. To expound the full significance of this great event, we must interpret it in the light of Vatican II, which was both fully traditional and fully in touch with modern needs.

3. Vatican II connects the identity and mission of the Church with the radical unity of all men, consisting in their having been all created by the one God, in His image, on one plan, to go to Him, a radical, fundamental and decisive unity dwarfing men's differences.

4. This one plan centers on Jesus Christ outside whose work no one can remain, as he died for all, wills all men to be saved and—Vatican II—is in some way in contact with all men. Assisi showed this unity.

5. To bring about this divine unity of creation and redemption, the differences arising merely from human weakness must be overcome, because, however unaware men are of their radical unity, still Jesus Christ "*has in a certain manner united himself to every man*"—Vatican II.

6. Hence the Church's identity and task consist in her working to heal the merely human divisions, and to form the People of God, to whose catholic unity all belong or are oriented.

7. Vatican II invited the Church to discover in all religions the traces of this hidden but radical unity which Assisi manifested in the living, albeit incomplete, communion of

all the religions' representatives there. Thus Assisi fulfils Vatican II's commitment to ecumenism.

8. For Vatican II's decree on ecumenism tells how Catholics are already united to other Christians through faith and baptism; its declaration on non-Christian religions tells us "to recognize, conserve and promote the spiritual, moral and social values that are found in them," because all men are oriented by God to Himself.

9. By thus putting into practice Vatican II's teaching on the unity of all men, Assisi has reinforced the very identity and self-awareness of the Catholic Church, which now better understands this divine unity.

10. Through all her multiple forms of ministry, active and contemplative, the Church works to bring about the unity and reconciliation of all men, and now by an Assisi-style ministry too, etc.

This landmark speech says that Assisi reinforced the very identity of the Catholic Church (#9). Archbishop Lefebvre says that Assisi is destroying it. Someone must be way wrong. They cannot be both right.

Let us summarize still further the essential argument: the Catholic Church's main business on earth is to form the People of God by bringing together all men in the unity of their God-given creation, redemption and orientation to God. Men may be unaware of this unity often lying hidden within their nature, but beside it, all manmade differences are of little account, so the Church's function is to bring it out—hence Assisi. Still more briefly, men's religious differences matter little, we are all one with God by our mere nature.

But if manmade differences are so unimportant (#3, 5, 6), then the sins of schism, heresy, disbelief and infidelity matter little, indeed sin is rather to be regretted than blamed

(#5). Then neither faith in Jesus Christ matters much (#8), nor does conversion to him, because however bitterly we may refuse him, still he has somehow united us to himself (#5). So schism, heresy, sin, Faith, conversion, are all of little account!

Moreover, if the misuse of our free will is unimportant because—albeit unawares (#5)—we cannot remain outside the work of Jesus Christ (#4) and we all belong at least by orientation to the Catholic Church (#6, 8), then all men are in effect saved by their nature alone. Then no one having human nature can be damned, so hell is empty, sanctifying grace is not necessary, original sin is not worth mentioning, free will and its choices are inconsequential (what scorn for man!), the Cross and the sacraments must be mere symbols, and the Catholic Church is needed only to proclaim that man is great by his nature alone (#6, 7, 8, 9, 10)! In brief, forget about anything supernatural, or above the order of nature—nature on her own (#4, 7, 8, 9) brings us to God.

Now it may be objected that the speaker does not openly commit the heresy of naturalism, that the consequences spelled out above are not explicit in what he says, that he would repudiate them if they were put before him.

As to the speaker in person, this may be true. If so, then he would lack the obstinacy in denying known truths of Faith which is necessary to make him a formal heretic, especially if there is nobody in authority above him to admonish him. However, if he were to repudiate the clear implications of his own words, then while escaping the charge of formal heretic, he could not escape the charge of grave inconsistency, of having a mind adrift between Catholicism and naturalism, which is not a Catholic mind.

But as to his words, they still mean what they say. Are they not consistent with one another throughout this speech?

Are they not moreover fully consistent with the actions of Assisi? Are they not in addition wholly consistent with certain teachings of Vatican II? (How could the claim that Vatican II was perfectly Catholic in its documents survive the reading of such an anti-catholic speech built (#2) on quotes from the documents of Vatican II?)

In truth, just as the liberal Catholic is a walking contradiction, so this speaker is consistently inconsistent. If then he occupies a high enough position in the Church to be addressing the assembled cardinals, and if not one of them is known to have protested against such a speech, then the whole official leadership of the Church would seem to have cut adrift from its supernatural moorings. No wonder if the poor Catholic in the pew is almost hopelessly confused! And thank God for at least two bishops who raise their voice in clear and Catholic protest! They are a sheet anchor for the whole Church, and the two very best friends of the Holy Father, who may seem to be shielding them by his instincts but is surely fated to cause them much more hardship yet by his principles. He is in very grave trouble, but as Heaven told the little children of Fatima, we must pray for him all the more. And we must fasten our spiritual seatbelts.

A flyer from St. Mary's, Kansas, presents the grand annual opportunity to visit and get to know St. Mary's, a great refuge for Catholics in the middle of the USA. And next month you will receive a flyer for the second series of three tapes made by Bernard Janzen and myself, on obedience, the priesthood, and the Seven Ages of the Church, but send for them now if you like—\$4 a piece or \$10 for the set.

All is well at the seminary. Seminarians are just returning for the last part of the school year, beginning with the lovely month of May, when each evening in honor of Our Lady they will be praying the rosary in front of the Blessed

Sacrament exposed, for your intentions. No one but Jesus will have inspired his Church to dedicate to her the loveliest month of the year. Mother of the Church, pray for us!

#49

June 1, 1987

### **The Fifth Age of the Church**

Two inspiring videocassettes are coincidentally being put into circulation at the same time within the United States by the Society of St. Pius X.

The first is entitled *Priests for Tomorrow*. It comes from the Society's mother house in Ecône, Switzerland, and it is a beautiful presentation of the life of Archbishop Lefebvre, the origins of Ecône, and ceremonies by which the Catholic seminarian ascends to the priesthood. "Too beautiful," was one journalist's begrudging comment at the cassette's first showing to the press in Switzerland. This cassette absolutely needs to be smuggled into *Novus Ordo* seminaries, in fact it is a powerful advocate for Catholic Tradition wherever it is shown. It was professionally made, it has been professionally translated into English, and it is available for \$20 from the Society's headquarters in the USA.

The second videocassette is entitled *Sign of Hope*, and it comes from Ridgefield. It is a presentation of seminary life and of seminarians, where they come from, why they come, and what they think lies ahead of them. The interviewer is Fr. Bourmaud, who has become almost a professional producer in the producing of this tape, and the result is truly a sign of hope. For anyone wishing to know what Ridgefield is about, this is an excellent presentation. It shows that the good Lord has not, after all, handed in his resignation! The Catholic priesthood does have a future. Beware, we have as yet no version for Beta or non-American VCR systems,

but the VHS version is available from the seminary here for a suggested donation of \$20.

Also available from us is the second series of three audio tapes on the Faith in Crisis, which like the first series takes the form of question and answer between Bernard Janzen and myself. The enclosed flyer presents the three topics discussed. His favorite might be the tape on obedience, mine might be the Seven Ages of the Church, but we would have to recommend—modestly, of course—all three!

The Seven Ages of the Catholic Church is an idea drawn from a quasi-inspired commentary on the first fifteen chapters of the Book of the Apocalypse, written in about 1640 by an outstanding German priest, the Venerable Bartholomew Holzhauser (I have seen his commentary in German and French, but never in English—TAN books, are you there?).

According to Holzhauser's pattern, we would now be approaching the end of the Fifth Age, that of the progressive destruction of Christendom by the working out of the ferment of Protestantism. There would follow only the relatively brief Sixth Age, or final triumph of the Catholic Church and then the also brief last age, or the arrival of the Antichrist. If we said the end of the world could be for around the years 2030 to 2040, we could easily have got the dates wrong, but Holzhauser's overall reading of the Church's history from its beginning to its end is most logical and persuasive.

It is also pacifying. As the ruin of Christendom continues to be engineered all around me, I shall not be worried that God has made a mistake or lost control; I can see that through the unprecedented decadence of our Fifth Age, He is harvesting for Heaven a generation of saints also without precedent in any of the previous Four Ages of the Church. Let the Sixth Age, the triumph of the Immaculate Heart of Mary, arrive in God's good time; all I need do is not miss

the opportunities provided by my own circumstances to become one of those saints.

So the continuing bad news will not unduly worry me. In March, Rome replied to Archbishop Lefebvre's October 1985 *dubia*, or thirty-nine doubts, questioning the Vatican II *Decree on Religious Liberty*, with a fifty-page document which says that, yes, the Council's doctrine on religious liberty is a novelty, but it is in continuity with Tradition. In other words what breaks with all Catholic Tradition, continues it! Or, between man's doing as he likes and having to do as God likes, there is no contradiction. Or, water is dry, and circles may be square.

Now such nonsense is easy to speak and easy to write, because neither the airwaves on which we speak, nor the paper on which we write make any resistance to our words. It is only the facts which will unfailingly demonstrate such contradictions to be unlivable. Poor Cardinal Ratzinger! Poor John Paul II! If they love the Church, they are due for much more distress and disappointment before they realize she cannot be defended by diminishing one jot or tittle of her all-time teachings. That is a lesson which the liberals never want to learn. They dream and dream and dream of coming to terms with the world. Our Lord on the contrary says, "Heaven and earth will pass away, but my words will not pass away" (Matt. 24:35).

Our Lord's unchanging words for the modern world will be the subject of the experimental Encyclicals Seminar for men running from July 23 to 26 at Ridgefield. Participants will receive in advance a packet of five papal encyclicals, analyzing major modern errors in depth. The doctrinal long weekend will be designed a little like a retreat to help participants find what Cardinal Ratzinger has surely lost—the integral objective truth on the nature of man, God and so-

ciety, which man disregards, or dissolves, at his peril, and which is the only hope for the world of tomorrow.

Nor will Our Lord's promises pass away. The card here enclosed for June, month of the Sacred Heart, carries the incredible twelve promises made by him in 1675 through St. Margaret Mary, to all souls that will practise the devotion to His Heart. Let threatened families remember the second and ninth promises; let suffering and anxious souls heed the third and fourth; let priests take to heart the tenth; but most incredible of all is surely the twelfth, often known as the Great Promise: in return for a worthy Holy Communion received on the first Friday of nine successive months, Our Lord promises "the grace of final repentance," in other words, Heaven!

How could Our Lord make such a promise? Because He knew that as the Fifth Age advanced, the devil would invent more and more distractions to divert men from the one thing essential, the saving of their souls. Then let a Catholic have but the faith and humility to believe in the promise of his God, together with the perseverance to carry through with Communion on nine first Fridays, and he is sure of saving his soul. The Sacred Heart has said so. End of argument! And our thanks to the distributors of this card who remind us of Jesus' divine love and generosity towards us!

No decision has yet been made to relocate the seminary, but we may decide to buy a building at any moment. To ensure that we can make a down payment over and above our current expenditure, you might like to pledge your regular support of the seminary with the enclosed pledge card. It entails no obligation. It does bring this letter to you each month by first-class mail instead of by bulk mail.

In any case, thank you for your great support up till now. St. Joseph has—with your help—looked after us!

#50

*July 1, 1987***Episcopal Consecrations Pondered**

The end of June and the beginning of July is the seminary's season of thanksgiving—another school year completed, in this case another year of tranquility, taking over thirty seminarians one year closer to the Catholic priesthood. How many and special graces for which to thank God from whom they came, and His Mother through whom they came!

At this school year's end, instead of holding a picnic in the seminary yard, the seminarians made a three-day field trip to Boston. Three nights of marvelous hospitality provided by the traditional parishioners of Fr. John J. Keane in West Roxbury enabled us to visit during the day firstly, the Freedom Trail in Boston, secondly the battlefield and various warriors' homes of Lexington and Concord, thirdly Plymouth Rock and other Pilgrim sites in "America's hometown," Plymouth. We had the good fortune of having interesting guides who taught us all a good deal of American history and literature.

Now it is extremely difficult to make Catholic heroes out of the 17th century's Protestant pilgrims, the 18th century's radical revolutionaries or the 19th century's literary liberals. Yet seminarians were fascinated. Here was the modern world taking shape before their eyes, disintegrating as the virus of Protestantism bit deeper and deeper. As the guide pointed out the monuments, it seemed as though one wave after another of crusading radicalism radiated out from Boston. From the first half of the 19th century there was the statue of Horace Mann, key founder of the secular public school system, and we know what fruits that has borne. Even in the second half of the same century when the Catholic Irish and Italians were taking over Boston, it was

still out of Boston that Mary Baker Eddy founded her sect of Christian Science. And today, if we think for instance of a certain family whose name begins with K, should we say that the Irish converted Boston or that Boston has radicalized its Irish...? So many secular liberal hopes. So many inexorable disappointments.

Yet we had been put on notice: we cannot serve two masters; Our Lord founded His Church on Peter; if we will not gather with Him, then we will scatter. Still we thought we knew better. That is why we built, ignoring His design. That is why what we built is crumbling in ruins. In the U.S. Congress we see going on a suicidal war-dance to destroy patriots, and in the U.S. Government a suicidal paralysis by liberalism seemingly of any will to resist the onset of the killer disease, AIDS. Why is liberalism so suicidal? Because to deny objective truth and divine law is to turn away from God, Light of the World, the Way, the Truth and the Life. It is correspondingly to embrace lies, darkness and death.

Oddly enough, the seminarians were not at all depressed. In Plymouth Plantation they greatly enjoyed grilling—or attempting to grill—the actors who played the part of pilgrims in 1627, and who gave as good as they got! (Plimoth or Plymouth? The guide explained that it was in those days the mark of an educated man to spell any word in several different ways, whereupon one seminarian was heard to observe that he had some very educated fellow seminarians!) Truth to tell, Catholics will still love these United States when the logical heirs of Protestantism have sunk in their suicidal hatred of them.

And so the seminarians have departed on vacation. One day it was Fr. Bourmaud, Dan Cooper and Ed MacDonald to Ecône, for Dan Cooper's ordination on June 29 with fifteen other new priests for the Society. From Ecône, Ed

MacDonald was due to depart for India, to spend an apostolic summer with Fr. Welsh and Brother Bernard. The world may be crumbling in ruins, but where there is the Faith, there is still the missionary spirit. Brother Bernard has written us a daunting description of the poverty and living conditions in India, worse he says than the worst he ever knew in Africa, but he is very happy to be there. He notes, for instance, the innocence in the Indian children's eyes...

Nor is Archbishop Lefebvre daunted. Ordaining sixteen new priests for the Society of St. Pius X at Ecône on June 29), and seven more in Zaitzkofen on July 5, he will allow no suicidal liberalism within the Church, or spiritual AIDS as he has called it, to paralyze his defense mechanisms! Admire in the enclosed *Verbum* his logic—only this time a logic of life and not a logic of death—as he thinks through an eventual consecration of episcopal priests to ensure the continuation of confirmation and ordinations: Rome is so losing the Faith, that only the Society's seminaries are not infected with a modernism which kills the Catholic priesthood. Now the Archbishop says he is drawing towards his end and he knows of no other bishop thus far who will come forward to ordain the Society's priests after he is gone. He could leave seminarians to their own devices, but then after all that God has done for the Society, it would not seem God now wants to drop it. The Archbishop has, morally speaking, no access to the Pope so long as he is enclosed in modernism, and so the only remaining solution is an eventual consecration of a few of the Society's own priests with bishop's powers.

For there is here no question of bishops with any territorial jurisdiction, no question of setting up any kind of parallel Church, no question of any "sedevacantism" affirming that the Pope is not pope. On this point read and reread the top right hand corner of page 4 of this *Verbum*, how Liberal

Catholics are the worst enemies of the Church, yet not necessarily thereby excommunicated or out of the Church. The Archbishop has always taken this position. It is the only position that corresponds to the full reality of this incredible crisis of the Church. It is an accurate position, rooted in the wisdom of Pius IX and St. Pius X, and it is of immense importance, for if we underestimate the modernists' liberalism, we shall follow them in their errors, but if we deny altogether their membership of the Church, we risk dissolving the visible Catholic Church as instituted by Our Lord. The Archbishop clearly has no such intention. Rather, as soon as the Pope were to come to his Catholic senses, the priests of the Society with bishops' powers would happily lay these powers back in the Holy Father's hands, and, with the grace of God, resume their duties as normal priests, if that was the Pope's wish.

Now sufficient for the day is the evil thereof, but who in the meantime can fault the Archbishop's judgment or logic, unless one denies that there is a crisis at all? But such deniers are not living in the world I for one am living in! On a more practical level, the Society's high school in St. Mary's, Kansas, is very anxious to find some house parents for the next school year starting in August. Remember that Don Bosco promised special graces from God for those who take spiritual care of youngsters in our child-pampering, child-neglecting age, and contact the dean of students at St. Mary's, Kansas 66536-0159.

The dean of the college facility at St. Mary's is also seeking personnel and students for its Institute of Catholic Higher Education two-year arts course. It would be a wise young Catholic who devoted two years to really learning about his Faith, whatever he was then to do. We must offer to many of you an apology for the now four-month delay in getting to you copies of the first series of *Faith in Crisis* tapes. The problem was entirely with our suppliers. We hope it

has now been resolved. Be a little patient yet, and you will have the tapes. The second series is also proving popular.

For the summer, the seminary now changes into its retreats mode. Of the eleven retreats, only two are booked out so far, but the others are over all eighty per cent booked. Register soon. Who knows if next summer it will still be possible to do a retreat? For the autumn, still no decision on a move of the seminary. Please pray for this intention, because the incoming vocations will make this building again very crowded in September. And do not forget to support the truest of patriots, your future Catholic priests.

For these beautiful summer days, thank God, but do not spoil them with immodest fashions. Christians must have nothing to do with the undress almost universal today. July is the month of the Precious Blood. Think why Our Lord shed it before choosing what you wear. And may He bless you and guard you and yours from all wiles and onslaughts of the devil, who even, or especially, in the summer heat, never sleeps.

**#51**

*July 30, 1987*

**Answered Prayers**

Our prayers have been answered...

We have found the new seminary for which we have been searching these past several months, and after some negotiating, we have it at a very reasonable price.

Built as a Dominican novitiate in the early 1950's at a cost of one and a half million dollars in southeast Minnesota, the handsome stone building would cost today many more millions to replace. Together with over 100 acres of land (mostly farmland), it is for ours for \$400,000!

Of course, it will need some repair work (for instance, \$31,000 to repair the roof), but there will be no expensive alterations because it could almost have been designed for our purposes!

With single-room accommodation for about eighty-five people, it is neither too big nor too small. It has a lovely chapel in marble and stone, and a grand hilltop view over the surrounding countryside. Above all, its distinctly religious atmosphere and character strikes visitors immediately and will make of it a jewel in the crown of the worldwide Society of St. Pius X.

However, WE NOW NEED YOUR HELP! We need an immediate war-chest with which to undertake the necessary repairs and cost of installing ourselves in the new quarters. The U.S. District of the Society would like to take over Ridgefield as soon as possible—hence this swift appeal.

And, we would wish to close on September 30 without having to take out a usurious mortgage. Can we?

With the next regular monthly newsletter, you will have some pictures of the new seminary. If only 700 of you could donate \$750, we could have easily most of what we need.

It is a lot to ask, we know, but if it is too much for you, then please help as you can. The seminarians are offering their lives to serve the Faith and your children's salvation—won't you add your sacrifice to theirs? God love you and reward you!

#52

*August 10, 1987***A Handsome Dominican Building**

To many of you, many thanks for giving our Building Fund a really flying start! If a picture is worth a thousand words, the enclosed flyer should be worth several thousand words to tell you what you are buying. One of you from western Wisconsin just wrote:

Yesterday after Mass we went to see the seminary's new location in Winona. We were taken on a grand tour and got a good taste of its history. Oh, Father, what a find for all of us! Truly, all of our prayers have been answered—mightily! After seeing the place we were left speechless.

Today, the seminary Priests' Letter to Friends and Benefactors found the right words for our own impression of the new seminary: "It will be a jewel in the crown of the worldwide Society of St. Pius X! Amen." It is interesting that, as in Ridgefield the Society took over a building formerly belonging to the Jesuits, so in Winona we are stepping into the heritage of the Dominicans. When the seminary leaves Ridgefield (surely not before Christmas—it all depends on the repairs needed in Winona), we shall leave behind us a retreat house where retreats are given such as the true Jesuits of St. Ignatius used to give.

For in Ridgefield, two Society priests will continue to provide Mass in Connecticut and upstate New York at the missions presently served from the seminary, and these priests will also be opening, not a moment too soon, the Society's first full-time retreat house in the United States. Now since the collapse of the Jesuits (memorably related in Malachi Martin's recent book *The Jesuits*, which is thoroughly to be recommended), in how many places can souls find the old-fashioned closed retreats they know they need, and of

which the Jesuits used to be the masters? Well, when the Ignatian Fr. Jean-Luc Lafitte arrives in Ridgefield, watch out for ignition!

And when St. Thomas Aquinas Seminary arrives in Winona, it will—always with the grace of God, and never without it—establish a truly thomistic house of formation for priests. Now of Thomism, (philosophical and theological studies according to the mind of the Church’s greatest Doctor, St. Thomas Aquinas), the Dominicans—St. Thomas’s own order—used to be the masters. Indeed Pope Benedict XV said that the Dominicans’ greatest glory was less to have engendered St. Thomas than to have remained faithful to his teaching ever since him. But where are those Dominicans today? With noble exceptions, today’s Order of Preachers is anything but faithful to St. Thomas.

And now comes into St. Peter Martyr Priory, former novitiate of the Dominicans’ central American province, the Society’s lowly St. Thomas Aquinas Seminary, where the studies may not be highly intellectual, but where they are solidly thomistic. Who can not see here the action of God sustaining His Catholic Church? As the Jesuits and Dominicans throw away their pearls of great price, so the outcast Society of St. Pius X picks them up to preserve them for another generation. Pray for us that we do not drop them in turn. Let us at least be able to hand them back to true Jesuits and true Dominicans when these rise again from their present ashes! Pray, because prayer is what matters.

A great American priest, Fr. Charles E. Coughlin, as the famous “Radio Priest” of the late ’30’s and early ’40’s of this century, swung into action and took the Catholic battle right out into the public arena until the Church’s enemies had him silenced—through the Church’s own hierarchy! A few years later he was visited by a young priest seeking ad-

vice. "Father," he replied (in so many words), "go home, and each day prepare to say your Mass, say Mass, and for the rest of the day give thanks for having said Mass." Fr. Coughlin was speaking from experience of the relative uselessness, already forty years ago, of what most men call "action." For we are, by the Lord God Himself, being driven back on the supernatural. Merely natural weapons He is letting fall to pieces in our hands.

One naval spy recently made a whole U.S. ocean defense system obsolete. Nor will any amount of brilliant technology, nor even brave and patriotic lieutenant-colonels, succeed in defending us from enemies designated by the Lord God of Hosts to chastise us. On the other hand, one anguished prayer from good King Ezechias, and the exterminating angel cut to pieces Sennacherib's otherwise irresistible invading army—Isaiah 37. We are in a spiritual battle, and we must resort to spiritual and supernatural weapons: prayer, penance, denial of self, the state of grace. These alone are today efficacious. They are absolutely efficacious.

"The king is not saved by a great army: nor shall the giant be saved by his own great strength. Vain is the horse for safety: neither shall he be saved by the abundance of his strength. Behold the eyes of the Lord are upon them that fear Him: and on them that hope in His mercy" (Ps. 32:16-18). And the weapon of weapons, then? A 50-bullet machine gun given by Our Lady to St. Dominic: the holy rosary. May the Dominican stones of Winona help give you priests who will never themselves drop, nor ever let you drop, the most holy rosary of St. Dominic and of the Blessed Virgin Mary, and may she keep you and your families safe under her unfailing protection!

#53

*September 10, 1987*

**Three Items of Good News**

At least three items of good news: Firstly, a major candle was lit in the darkness when at Fatima in Portugal on August 22 last, the Feast of the Sorrowful and Immaculate Heart of Mary, Archbishop Lefebvre, heading an official pilgrimage representing the entire Society of St. Pius X, solemnly consecrated Russia to the Immaculate Heart of Mary. Over 50 priests, 46 from the Society, and some 2,000 laity from all over the world were present for the consecration which took place after an all-night vigil and a Solemn Pontifical High Mass at an altar improvised in a field, just like the field nearby where Our Lady originally appeared in 1917 to the three children of Fatima, and which is now a huge and impressive paved sanctuary.

Of course it is idle to give to this act any more significance than one bishop's action has in the Universal Church. Turn over this page to see the wise and modest words to this effect in the fourth paragraph of the beautiful text of Russia's Consecration, pronounced by the Archbishop. Nevertheless, with this trailblazing act the Archbishop and his Society have together done the least, and the most, they could do: the least, because with the graces we have received to understand Fatima and the importance of Russia's consecration, we could not do less; the most, because passing for a handful of outcasts, we could not do more. In any case, such a Consecration is certainly the way the Universal Church must, sooner or later, go. The Archbishop's and the Society's act can only draw down upon all of us great graces from the Blessed Virgin Mother of God.

Next piece of good news, the seminary's building fund for the new seminary in Winona is forging ahead! In Fatima

three weeks ago Archbishop Lefebvre promised me a check, and our Superior General, Fr. Schmidberger, gave me an envelope filled with banknotes—both wanted to be amongst the 700 generous donors we called for. In fact at the time of writing, just over 1,000 of you have already given us \$329,000, bringing us close to the immediate purchase price! That is wonderful. If your generosity does not slow down, you will start funding the repairs, an unknown at present, but the final repair bill could be of the order of another two or three hundred thousand dollars. Thank you all very much. May God repay you with good priests out of Winona in the future. Your generosity surely deserves them. And do not fear the Society abandoning our chapels or Mass centers in the East. These will continue uninterrupted even when the seminary moves West.

Third item of good news—the long drawn-out battle in the law courts in the Northeastern United States between the Society and the group of priests that split away in 1983 is terminating next month in a settlement. Archbishop Lefebvre and Fr. Schmidberger (who actually negotiated the settlement) are both very happy with it, because the Society can at last leave behind a most unhappy episode and do the work it is meant to do, of rebuilding the Church. Like all settlements this one is a compromise, but to have fought to the bitter end for our complete rights would have enriched the lawyers much more than the Church. However, let no one be deluded that the Society and the breakaway priests are reconciled. A key point in the settlement is that they may in no way use the name of St. Pius X in their “association,” and if, as they requested, they use the name of St. Pius I or St. Pius V, then for the next eighteen months they must at the same time make it clear that they have nothing to do with Archbishop Lefebvre’s Society of St. Pius X. We would be grateful for notice of any infractions of this rul-

ing, because the differences between the Society and these priests are not insignificant, as some would pretend.

What the Society stands for, you see in brief in the enclosed flyer, just reissued in color. Ask us for as many as you like, because we have a good supply on hand. Remember this month Archbishop Lefebvre in your prayers. It is the month of the 40th Jubilee of his consecration as a bishop. And may God bless you!

**#54**

*October 1, 1987*

### **Episcopal Consecrations Decided**

More good news: The seminary in Minnesota has been bought, and it now belongs to the Society of St. Pius X. In just under two months you have contributed to our Building Fund a sum of \$402,008, enabling us to purchase Winona without a mortgage. That is a remarkable achievement.

Even more precious in God's eyes will be the sacrifice many of you must have made. After all, the Lord of Lords might have inspired one or two souls well endowed with this world's goods to put up the entire sum. Instead He sent St. Joseph to knock on many doors. After all, He wants many souls to store their treasure in Heaven. To all of you, many thanks.

I cannot help quoting from another visitor's reaction to the Winona building:

Words fail me in trying to tell you my impression of the magnificence of the place, the holy atmosphere, and how perfect this will be for the Society... We came away from there so thrilled to see how the Church is going to be able to continue through the Society and the good priests who will come from this seminary. Surely anyone going

there can see the Hand of God in this whole affair, from the day the first shovel of dirt was turned, and how He has enabled the Society of St. Pius X to inherit the legacy that was left by the Dominicans who built this place high on the bluff overlooking the river valley.

What a place! What a view! What an opportunity for the Society! There are just not enough words in my poor vocabulary to describe my enthusiasm—for the future of the Church, for the future of the Society, and for the future of the Catholic people who cling to Tradition and their Catholic faith. I hope that the Archbishop will be able to see what is there on the high ground overlooking the valley and far off to the east and the lands of Wisconsin. Just imagine how thrilled he would be!

What a find! You should have no problems at all raising the necessary funds to get this place running again, and you should keep telling everyone who can help what a good find it is. It would seem to me that to duplicate at today's costs what you have bought, would take at least twenty times the amount. It is almost unbelievable that this most perfect place can become the Society's seminary, and your words, "a jewel in the crown of the worldwide Society of St. Pius X," tell it all.

Mark you, to get the repairs going without delay, we have had to borrow temporarily, so if you made a pledge, or if that envelope you meant to send is still there, please send it in. For a start, roof repairs are costing some \$30,000 and replacement of the boilers another \$60,000.

But repairs are forging ahead! If any of you would like to help on a voluntary basis, even just one month at a time, we will pay for your travel. For the moment there is nowhere convenient to lodge the ladies, but if you are male, single and skilled (or willing to learn a skill), there will be no lack of work for several months—ring Mr. Peter Sardegna (who is in charge of works). What a joy to take part in re-building on Stockton Hill, please God, a Fortress of the Faith!

For in Rome the crisis of the Faith only deepens. Enclosed you find the text of Archbishop Lefebvre's sermon of June 29, at this year's priestly ordinations in Ecône. In it you read how he announced in public, albeit in guarded terms, his decision to consecrate some auxiliary bishops, because he considers that the sign he was waiting for from Providence to do this, has come.

What sign? Firstly, the abominable ecumenical meeting in Assisi of last October; secondly—and still graver—Rome's reply to the Archbishop early this year defending against his objections submitted two years ago on the novel doctrine of Vatican II on religious liberty.

Why is the latter sign still graver? Because, as the Archbishop explained to Cardinal Ratzinger in their meeting at the Vatican on July 14 of this year, it is graver to lay down false principles than it is simply to put them into practice. When the Cardinal then continued to defend the falsehoods of Vatican II, the Archbishop said he and the Cardinal could never come to an agreement, because while Our Lord Jesus Christ means everything to the Society, Rome on the other hand is stripping Our Lord of His rights over men's consciences.

The Cardinal was still anxious to arrive at some agreement, so a mere two weeks later he wrote to Archbishop Lefebvre to propose for the Society official recognition, its own seminaries with the Tridentine liturgy of John XXIII, and a cardinal-visitor to perform ordinations (thus solving the problem of episcopal consecrations), only...only this cardinal-visitor would "guarantee the orthodoxy" of teaching in the Society's seminaries, and he would have the final word on who gets ordained or not.

Now who cannot see that to accept these conditions giving to a cardinal from modernist Rome control over doctrine and ordinations, would be to hand over the Society's

seminaries, bound hand and foot, to modernism? In which case, is Cardinal Ratzinger a fool to have made such a mistake, or a villain to have laid such a trap? Dom Putti's answer was, "They are all delinquents." Yet surely the gifted mind that showed such a concern for the Church as in *The Ratzinger Report* is the mind of neither a complete fool nor a complete villain.

Then how can the Cardinal make a proposal to the Society calculated to destroy in its seminaries exactly what his anxiety to keep the Society as a counterweight to the radicals is seeking to preserve? Answer, because as his writings also show, the poor Cardinal believes in evolving truth, and has no grasp on a fixed, unchanging truth. Hence he cannot begin to understand the Archbishop or the Society, for whom the Way, the Truth, and the Life is unchanging, yesterday, today, and for ever, Our Lord Jesus Christ. The Cardinal and the Archbishop are like on different mental planets. In brief, if the poor Cardinal still has the Catholic Faith in his heart and intentions, he has certainly lost all grip on it in his mind and actions. Such is the depth of perversity of modernism. As has been well said, the end-times will be characterized by men doing evil, thinking they are doing good. In any case, whosoever today would defend the Catholic Faith must hope for no co-operation, and fear no sanction, from this Rome.

Where will it all end? The Archbishop may continue the dialogue, always in the charitable hope of enlightening Rome, but finally he will act. And if he proceeds to consecrate bishops, will he and they be excommunicated? Maybe, but the excommunication, like that of St. Athanasius by Pope Liberius in 359 AD, would merely rebound against its perpetrators. But won't the people be hopelessly confused? Patience. Men may be crushed, but not the Truth. When the Pharisees complained to Our Lord of His disciples hailing Him as Messiah, Our Lord replied that if His disciples

were to be silenced, the very stones of the street would rise up to proclaim the Truth. (Luke 19:40). Whichever way this conflict turns, the Truth will always be there and recognizable, for those that seek Him. “Heaven and earth shall pass, but my words shall not pass” (Matt. 24:35). “Behold I am with you all days, even to the consummation of the world” (Matt. 28:20).

We will not lose hold of the Truth if we pray, especially through the Mother of God with the most holy rosary. Catholics may have their priests taken away, but not their rosaries, if they know how to use them. During October, month of the holy rosary, include a prayer for those priests who are being taken away—like broken on the wheel—by the revolutionary *Novus Ordo*.

And may God bless you and keep you. Fear not, the Truth is mighty and will prevail.

**#55**

*November 1, 1987*

### **Chronology of Contacts with Rome**

We always knew that sooner or later Archbishop Lefebvre would be back in the news. The media being as treacherous as they are, the seminary’s telephone has been ringing for the past two weeks with query after query as to the recent negotiations between the Archbishop and the Vatican. Here then for clarification are the facts, with the sequence of events going back to their origin in the Second Vatican Council:

December 1965: The Second Vatican Council issues a Declaration on Religious Liberty which gravely departs from Catholic doctrine.

October 1985: Archbishop Lefebvre submits to Rome a 138-page document listing 39 *dubia*, or grave doubts against this departure from Catholic doctrine.

February 1987: Rome makes a 50-page reply to the Archbishop's *dubia*, justifying the Council's false teaching on religious liberty.

July 14, 1987: Archbishop Lefebvre takes to Cardinal Ratzinger personally in Rome a collection of documents proving how unsatisfactory has been this reply of Rome. The Archbishop highlights the diametrical opposition between the Society's aim of restoring all things in Christ, and Rome's present policy of liberating society from the rights of Christ.

July 28, 1987: The Cardinal writes to Archbishop Lefebvre, proposing to "legitimize" the SSPX and the Tridentine Liturgy, on condition that a cardinal-visitor from Rome will effectively control the Society and its seminaries.

End of August 1987: The Archbishop lets Rome know that the Society cannot relinquish its seminaries to such a visitor, because, again, Rome's present liberalism and the Society's Catholic Faith are incompatible.

September 4, 1987: The Archbishop in a conference to Society priests at Ecône talks of Rome in very severe terms: Rome has apostasized, the Roman churchmen are quitting the Church, their program of dechristianizing society is an abomination. He has not yet decided to consecrate bishops to save the Faith, but he holds all objections to such consecrations to be soluble.

Mid-September 1987: The Archbishop is on the brink of announcing at the 40th Jubilee of his episcopacy, on October 3, that he will consecrate bishops before the end of the year.

September 1987: Rome, thoroughly alarmed at the prospect of such a consecration, sends a note to the Archbishop that the proposed visitor's sole function will be to work out a canonical status for the Society (in other words, he will not have control over the seminaries).

October 1, 1987: On these terms, the Archbishop agrees to a visitor. His Jubilee Sermon at Ecône on October 3 is of a guarded optimism concerning relations with Rome.

October 17, 1987: The Archbishop and the Cardinal meet once more in Rome to finalize an agreement on the Apostolic Visitor, not yet named. The press release issued at the end of the meeting says that the visitor's task will be "the gathering together of information needed to help define the terms of a canonical regularization of the Society of St. Pius X. In the fulfilling of this function, the Apostolic Visitor will depend directly on the Holy Father."

October 29, 1987: At the Synod on the Laity in Rome, Cardinal Ratzinger announces the nomination of the visitor: Cardinal Edouard Gagnon.

November 1987: Cardinal Gagnon is due to visit the Society's motherhouse, the seminary in Ecône in Switzerland. Upon this sequence of events there are several comments to be made. Note firstly that in accepting a visitor to gather information, the Archbishop has not "given away the store," nor compromised, nor backed off in any way, and whoever thinks he ever will is not a good judge of men. The Archbishop has merely agreed to delay fixing a date for the consecration of bishops, a delay well worth it if Rome's authorization for the consecration can possibly be obtained, but a delay which will not be prolonged beyond next year.

Note on the other hand that by agreeing to send a visitor to Ecône, Rome has not given away its modernism either. The visitor can make a report, a report can be spiked, the

months can slip past... In fact, the Archbishop has said, it will take a miracle for Rome to authorize this consecration of bishops.

Now miracles are rare, but this one may be hoped for on two grounds: firstly, the Society's official pilgrimage in August to Fatima, honoring the widely dishonored request of the Mother of God for the Consecration of Russia to her Immaculate Heart, will surely have obtained a measure of her powerful intercession for the Society. Secondly, the Catholic Church's indefectibility must place some limit upon how far the Lord God will allow His hierarchy to break with His truth. Now only one who knew the mind of God could say for certain whether that limit has yet been reached, but it is surely not far off now. The Lord God will intervene at some point.

Indeed, is it not by divine inspiration that Rome is showing itself so alarmed at the prospect of a consecration of bishops? After all, traditional Catholics are so relatively few that Rome could easily refuse to give Archbishop Lefebvre the time of day. Indeed, if Rome was as wholly villainous as some people claim, it would merely rejoice in the consecration formalizing the Archbishop's "schism," and giving them the long dreamt-of excuse to "excommunicate" him. Yet here is Rome sending as visitor, on the Archbishop's terms, the cardinal most sympathetic of all towards the Society, Cardinal Gagnon... What to make of it?...

Does Rome have a bad conscience, realizing that if it had done its duty, the Archbishop would not now find himself being driven to this extreme? Did the Pope's latest American journey make him realize that the Society's Catholic vitality is not something the Church can afford to throw away? Do the Romans realize that, despite all their maneuvering, an eventual "schism" will be blamed on them? Do they fear that if they push the Society out into the cold, the Church's

center of gravity will lurch leftwards, leaving them virtually defenseless against the radicals amongst them whose only strong-principled opponent they will have eliminated? And which way will Rome jump?

Amidst so many questions and so many uncertainties, two things remain certain: the Truth cannot change, and the Truth—in the Catholic Church—cannot lose. Rome may twist and dodge and turn, and the Archbishop will adapt to the situation they create, but he has not deviated from his course of defending the Faith, and nothing indicates he ever will. And even if he did, the Lord God would merely raise another standard bearer of Tradition, which is Truth, to take his place. This banner cannot fall. Therefore “fear not, little flock, for it hath pleased the Father to give you a kingdom” (Luke 12:32). Instead “pray without ceasing” for the Pope, for the Romans, and for the Archbishop, and in the months and years to come, admire how the Lord God, while fully respecting the free will of each one of us, will be nonetheless surely and firmly saving His Church. We are watching a literally divine Master at work!

At the seminary we are now well into the new school year, more crowded than ever, for we have had to find room for 13 brand new seminarians, a 14th returned from five years ago, and a 15th come over from the *Novus Ordo*. And we risk having to still find room for a 16th, another seminarian returning from years ago, and a 17th, a late vocation from South Africa. We have bought Winona in the nick of time, where repairs are forging ahead, also the repair bills! Especial thanks to all those of you who have made real sacrifices to help us. Your letters are most edifying. However, beware of thinking of moving near Winona if you are hoping for a parish situation like in St. Mary’s, Kansas. You will have the Mass of course, but, for the rest, a seminary must guard its relative seclusion.

Also needing more room are the Carmelite nuns of Phoenixville, Pennsylvania. Closely connected to the Society and using exclusively the Tridentine Mass, they are also receiving more vocations than they can accommodate. Hence the raffle tickets that a number of you on Society mailing lists have received. The Carmelites deserve our support, for we all benefit by their prayers.

May Our Lord increase your Faith, inspire you with Hope, and enkindle your Charity.

**#56**

*December 9, 1987*

**The Archbishop Will Consecrate Regardless**

This Christmas we are sending you a card which we hope is a little present in itself. Certainly the Novena of Masses of which it speaks is a present to you all. It is the least we could do at the seminary in return for your gift to us of the magnificent seminary building in Minnesota. The novena will run from the Midnight Mass of Christmas to January 2, inclusive. It comes to you with our very best wishes for above all your spiritual health and happiness for Christmas and the New Year.

What will the New Year bring? What will it not bring? At any rate the closing of the old year brings relatively good news for the Society from Europe. Cardinal Gagnon has just terminated his one-month visit to various houses of the Society and of kindred traditional movements in Switzerland, France and Germany, and he will no doubt be depositing by Christmas on the Holy Father's desk a report highly favorable to the Society.

Just before beginning his visit, the Cardinal excused himself from visiting any Society houses in the New World or

in the United States because his time was too short. In fact, after just the first eight days of his visit, he told members of the Society that he already had enough positive elements in hand to be able to conclude his visit then and there, but he wished conscientiously to complete it as planned.

So he next set off for France, where on Sunday, November 24, he almost took an official part in the celebration of the Solemn High Mass at the famous traditional church of St. Nicolas du Chardonnet in Paris, run by Society priests. He was only prevented from doing so by a last minute intervention from the very highest quarters in Rome: the Holy Father and Cardinals Ratzinger and Casaroli met together and decided that it would be better to avoid such a provocation to the French bishops. So Cardinal Gagnon's place in the ceremony was taken by his colleague on this visit, Msgr. Perl, an official of the Congregation of Divine Worship. Both of them said only the Tridentine Mass in Society houses for the duration of their visit.

Proof that a different wind is blowing in Rome is offered by the fact that on that same Sunday, at the very same time, Cardinal Lustiger of Paris, normally no traditionalist, was celebrating a Tridentine Mass in another church in Paris. The battle of the Mass is virtually won? If so, that is Archbishop Lefebvre's doing.

But will the Pope be able to settle the question of the Mass and the Society as several things indicate he would like to do? The mere mention of the name of Cardinal Casaroli, archenemy of Sacred Tradition, and of the French bishops, archpromoters of modernism, reminds us how fierce the opposition will be in the Roman Curia and amongst the world's bishops, to any papal approval of the Tridentine Mass or of the Society associated with it. Here is what Archbishop Lefebvre wrote to me in a letter dated November 20:

I think that as his visit continues, Cardinal Gagnon is more and more convinced that we are right to be doing what we are doing. However, if his visit is useful, it is not the answer.

We shall have to find a form of institution to protect us from the Roman Curia and the diocesan chanceries. In Rome we shall need a secretariat or commission, composed of members agreeing with what we think and do, to help the Society set itself up with three bishops chosen from within the Society, to form like an “armed services’ vicariat,” with all the powers necessary to continue our work, independently of all other bishops. A way must be found for all traditional movements and initiatives to normalize their juridical situation so that they can continue to ask for the help of our own bishops.

The whole thing is to know whether Rome, that is to say the Pope, will have the courage, despite the howling set up by the bishops and the Roman Curia, to grant us such a degree of independence. There are several cardinals who will support Cardinal Gagnon. But it will not be easy. Already the episcopates are getting together to prevent a solution.

In any case, if they do not give me the authorization to consecrate bishops, I shall do it without authorization. This is the most practical and pressing point. Let us continue to pray, especially to Our Lady of Fatima.

The solution here envisaged by Archbishop Lefebvre, a personal prelature, like an army vicariat for instance, is from the point of view of canon law a very flexible formula and may be the best suited to the needs of the situation. Whereas a local bishop has jurisdiction over Catholics in a given locality, or geographical diocese, a personal prelate has jurisdiction by his person over Catholics in some way connected to him. Thus an army vicar has in person direct jurisdiction over army chaplains or priests and through them over Catholic servicemen and their families attached to that army. Thus Archbishop Lefebvre or his successor would have full powers of a diocesan bishop firstly over

the Society priests and their faithful, but also over priests and faithful outside the Society who would resort to him because of their attachment to the traditional rite of Mass. He would be in effect an alternative Ordinary or bishop for all such traditional priests and faithful, without their necessarily having to quit the diocese to which canonically they normally belong. Such a solution has the great advantage of largely corresponding to an already existing and honest state of affairs. Will it come about? That depends upon God's grace and men's free will. It is, as always, and more than ever, a question of prayer.

A great way to pray is to do the Exercises of St. Ignatius for five days. On last month's flyer for the Exercises of December 26 to 31, we forgot to mention they are for men, age 18 and upwards. There are still vacancies. Come to the help of Mother Church by taking this major step in your own sanctification, and come to the help of the seminary by filling out the enclosed pledge card.

And may the Child Jesus amidst all the trouble and turmoil, grant you the peace, light and joy of the Christmas crib. Do not miss the little poem on the back of the card!

*1988*





#57

*January 10, 1988*

## **Liberalism Against the Family**

January is the month of the Holy Family, because of today's Feast of the Holy Family. This feast was instituted by Popes Leo XIII and Benedict XV a little under one hundred years ago to help defend the family against the onslaught of Liberalism.

For indeed the family is the instrument designed by God for the making of men, from conception to adulthood. Hence to unmake men, the devil will attack the family, and to redeem or remake mankind, the Divine Savior began by giving a sublime example, extended over thirty years, of family life. Here is what Pope Leo XIII taught in 1892:

No one is unaware that private and public prosperity depend principally on the constitution of the family. The community's welfare will be measured by the virtues which have taken root in the family and by the extent of the parents' zeal for inculcating in their children—by doctrine and example—the precepts of religion. For it is of the greatest importance that domestic society not only be firmly constituted, but also that it be ruled by holy laws and that the religious spirit and the principles of Christian life be carefully and constantly developed. It is evidently for this purpose that the merciful God—wishing to accomplish the work of the restoration of humanity which had long been awaited—so prepared the details and the manner of Redemption that from the beginning this work would present to the world the august form of a divinely constituted family, in which all men could contemplate the most perfect model of family life and an example of every virtue and sanctity.

Such was the family of Nazareth...constituted in such a manner that all Christians, of every condition and race, can with a little attention, easily find therein a motive for practicing every virtue and an invitation to do so. In fact, fathers of families have an excellent example of vigilance and fatherly protection in Joseph; the Most Holy Mother of God is an admirable example and pattern of love, modesty, of the spirit of submission and perfect faith for mothers; in the person of Jesus, who "was subject to them," children have a divine model of obedience to be admired, venerated and imitated.

These family roles, distinct but complementary, are so deeply inscribed in the way we humans are, that all common sense, nature and tradition rise up against our society's unmanning of the father, un-womaning of the mother, and dismantling of parental responsibility. Here is God Himself teaching through the Apostle's words what the Holy Family had taught by example: "Wives, be subject to your husbands, as it behooveth in the Lord. Husbands, love your wives, and be not bitter towards them. Children, obey your parents in all things: for this is pleasing to the Lord. Fathers, provoke not your children to anger; lest they be discouraged" (Colos. 3:18-21).

Here is God's own charter for the family, to rewrite which is an insanity. And if it be objected that there are a thousand good reasons why today's wives cannot be cherished or husbands obeyed, why for instance today's mothers cannot stay at home and make and mind the babies that God sends them, then the only reply is that there are a thousand good reasons why our present civilization cannot survive. In all creativity there is nothing to compare with creating people, as God has obviously designed women to do, which takes not only nine months but nineteen years, and then some. Yet women are allowed, or made, to feel that to be "creative" they must put the kids in daycare centers and "fulfill their personalities" in the market-place jobs along-

side the men? Behold the suicidal death-wish, yet again, of Liberalism.

The punishment for disregarding God's plan for the family is all around us. Most interesting testimony came recently from a Chicago University professor, Allan Bloom, analyzing in his surprising bestseller, *The Closing of the American Mind*, why today's students are more or less incapable of whatever a university is really about. Being absolutely free, democratic, and equal, they are so open-minded to all ideas, he notes, that their minds are closed to there being any truth—hence the title of his book. Most interestingly, Bloom is a Liberal, yet he traces the dissolution of his individual students, back through their lack of family life, to the dissolution of authority in society at large by democratic Liberalism. As the principle of authority in politics was replaced by the principle of consent, so paternal and parental authority in the family was inevitably weakened; as freedom and revolution were glorified, so family ties and bonds were progressively discredited; as equality leveled down social rank, so hierarchy and obedience in the family were further discounted. From democracy, the family of consent—"Johnny, put on your shoes, please"; from liberty, the "sexual revolution"; from equality, women's lib and feminism.

Thus what started with the politics of consent Bloom observes to have led through the disintegration of the family to a generation of social solitaries, unbelievably "nice," free and equal, but rootless, shiftless, aimless, unable to commit themselves though yearning for commitment. The students Bloom finds most typical of this social solitude, and most to be pitied, are those whose parents divorced. A few sample quotes:

Divorce has a deep influence on our universities because more and more of the students are products of it,

and they not only have problems themselves but also affect other students and the general atmosphere. Although... people want and need to create a general will out of the particular wills, those particular wills constantly reassert themselves. There is a quest, but ever more hopeless, for arrangements and ways of putting the broken pieces back together. The task is equivalent to squaring the circle, because everyone loves himself most, but wants others to love him more than they love themselves. Such is particularly the demand of children, against which parents are now rebelling...

Children may be told over and over again that their parents have a right to their own lives, that they will enjoy quality time instead of quantity time, that they are really loved by their parents even after divorce, but they do not believe any of this. They think they have a right to total attention and believe their parents must live for them. There is no explaining otherwise to them, and anything less inevitably produces indignation and an inextirpable sense of injustice.

Bloom goes on:

I am not arguing here that the old family arrangements were good or that we should or could go back to them. I am only insisting that we not cloud our vision to such an extent that we believe that there are viable substitutes for them just because we want or need them.... All our (Liberal) reforms have helped strip the teeth of our gears, which can therefore no longer mesh. They spin idly, side by side, unable to set the social machine in motion. It is at this exercise in futility that young people must look when thinking about their future.

Eloquent testimony from a Liberal to the havoc wrought by Liberalism! He dare not openly defend the old-fashioned family, but at least he is honest enough to recognize and relate the tragedy of its dissolution.

Youngsters, before you marry, grow up enough to realize that the Hollywood spooning-swooning-crooning bit lasts

three weeks, three months if you're lucky, so that when it's over you need to have a lot in common with your partner if your marriage is to last; and last it must, firstly to obey God, secondly to avoid spiritually wrecking your children. So choose a partner not only by fancy, but also by reason, one above all with whom you share the Faith, so that you will never disagree over accepting whatever children God sends you, nor over one of you being the fond breadwinner and the other the obedient homemaker. Then marry sacramentally to obtain God's blessing and indispensable grace for your union, and when you marry, pray the rosary every night and prepare for a life of sacrifice, whereby you will put into the family more than you take out of it, giving life and education to your children, and a home eventually even to your own parents. You want nothing to do with immaturity, Hollywood, the justice of the peace, contraception, state schools, or nursing homes! And when you are not exhausted, you will realize you are as happy as you can be in this vale of tears, for our destiny is not here below but in Heaven! And oldsters, never tire of dinning such old truths into young ears! Allan Bloom said it all when he said in so many words that the true family is a school of selflessness, whereas modern ideas are systematized selfishness. Pray one day he be given the gift of the Catholic Faith.

No news yet from Rome. We shall be immensely grateful if the Society of St. Pius X obtains a green light, but we are not holding our breath: we are praying, and trusting God to do as He knows best with His Church.

Enclosed the latest *Verbum* devoted entirely to the new seminary in Winona. It will be a magnificent facility when the renovations are finished. We expect to move out there at the end of the school year, end June, early July. A retreats schedule for retreats at Ridgefield this summer, from July onwards, you should receive with the February letter. And if for a scrapbook or a catechism class or whatever,

you would like any more of the cards that came with the December letter, let us know, we have plenty to spare.

Thank you for your generosity at Christmas, helping a good deal with the renovations in Minnesota. May God bless, guard and guide you, and your family life!

**#58**

*February 2, 1988*

**The Consecrations Are Justified**

Eleven seminarians who entered this seminary last autumn received today the cassock, and so appear to the world from now on like priests. Henceforth, however young they look, they are liable to be addressed in public as “Father” by good souls who make no fine distinction between priests and brothers and seminarians—these all wear the uniform of the servants of God, and they stand out in the world as signs of contradiction.

Their cassock by its mortified black contradicts the world’s bright pursuit of vain pleasures, by its length and looseness the brevity and tightness of the world’s immodest fashions. The cassock is a nonstop sermon without words, so effective that anti-Catholic legislators have more than once singled it out for attack. How often, alas, Our Lord’s enemies seem to know Him better than do His friends! May He grant perseverance to His eleven new soldiers! Archbishop Lefebvre has said that in today’s world each vocation is a miracle. When we consider the forces aligned today to corrupt youth, that is surely no exaggeration. Parents, you have been warned to check your children’s music. Now, check also their computers! An article told in *The Washington Times* a few days ago how youngsters can buy pornographic computer programs, or key into filth if they just know certain numbers!—what a world!

Yet the vocations continue. I am under the impression that we have had this year several more enquiries than at the same time in previous years from young men interested in entering the seminary next autumn. Now this may be because of the magnificent facility that your ongoing generosity and a happy team of thirteen workers are putting together for us in Winona, but I doubt if that is the reason. Certainly the campaign of prayer for vocations launched by the Society's U.S. District Superior, Fr. Francis Laisney, will have had something to do with the increase in interest—keep up those prayers, for remember always, you will have the priests of your prayers. Most likely, the recent hopes of some agreement between Rome and the Society must be drawing towards the Society some young men to whom it previously seemed off-limits.

But how are those hopes? The news is that on January 5, Cardinal Gagnon gave to the Pope his full length report on his one-month official visitation of the Society carried out in November and December of last year, but by the end of January he was still waiting to be received in audience by the Holy Father to discuss the report. As Archbishop Lefebvre said in a sermon given in Paris on December 13:

Rome, we hope, will come to our aid in a positive way and will let us extend and spread the benefits of Catholic Tradition, clearly recognized by Cardinal Gagnon. But I am not sure that that will be the case. Throughout the modernized and modernist Church, the mind-poisoning theories of modernism have such weight at the present time, that I would not be surprised if they seek by all means in their power to make us draw closer to them and to their spirit of the Council. That is what I am afraid of.

And he said that any such proposals of a compromise with modernism “we would refuse. We wish to remain Catholic. We have not fought for twenty years in order to give up the fight and join the ranks of those losing the Faith.”

And so it is possible Cardinal Gagnon and his report will continue to wait. For how can ecumenical Rome (Assisi, Kyoto, etc.) approve of the Society which so vigorously and consistently attacks all of its ecumenical poms and works, all of its enthusiastic commitment to heading up a one-world church? On the other hand, how could Rome disapprove of the Society's faithful continuation of the Catholic Church's two thousand year Tradition without radically discrediting its own last claim to be Catholic? Hence, ever since the Society emerged into public view in the mid-1970's, ecumenical Rome has been on the horns of a dilemma: it cannot approve, and it cannot get away with disapproving.

Of course the dilemma is of Rome's own making. Jesus Christ says, "I am the Way, the Truth, and the Life." Today's ecumenism says (in actions if not in words), "All religions are good, there is no absolute Truth." Hence the ecumenical servant of Christ is a walking contradiction, resolvable only by his abandoning either of this false ecumenism or of Christ.

However, Rome, especially with the support of the vile media, could live with the dilemma, so long as the Archbishop and his Society quietly pattered on towards their extinction with the passage of time. So long as the Archbishop was mortal, delaying tactics kept Rome in the driving-seat. Hence Rome's policy for eleven years, from 1976 to 1987, was one of masterly inaction.

But when the Archbishop threatened last June to consecrate bishops and so perpetuate the living testimony to the falsehood of this ecumenism, then Rome's dilemma rapidly became acutely uncomfortable. For an unauthorized consecration of bishops calls, by canon law\*, for excommunication. Now this forces the issue. For if Rome excommunicates, Rome discredits not only its Catholicism, but

even its ecumenism, for it will be disowning its very own! On the other hand if it fails to excommunicate, it discredits not only its own discipline and law, by tolerating their flagrant violation, but, again, even its own ecumenism, by leaving unpunished such a flagrant anti-ecumenist!

Hence the rapidly reopened dialogue in July of last year, and a flurry of activity, and some until then unheard of concessions on the part of Rome, to cut the Archbishop off at the pass, and prevent him from forcing the issue to the point of excommunication. Hence Cardinal Gagnon's visitation, resulting in a report which may be spiked but is bound to leak out, documenting objectively the fruitfulness of Catholic Tradition, and the injustice of its prolonged oppression.

Thus the threat to consecrate produced this report and put the Archbishop in the driver's seat, which is where he belongs, as long as he serves the Truth, and Rome does not. Hence he was right to threaten to consecrate, he will be right to go on threatening (the latest projected date is for the end of June), and he will be right eventually to consecrate. In the Catholic Church, the Truth cannot permanently lose, and lies can only temporarily win. Thus Cardinal Oddi said in private last November that in a few years' time the post-conciliar "Church" will have rotted completely away. Our Lord built His Church well. Only, we have to be courageous and to take an unflinching stand on His Truth. Pray for an end to the Holy Father's misguided ecumenism, and for no end to Archbishop Lefebvre's courage!

If everything goes according to plan, the seminary will move out to Minnesota towards the end of June, beginning of July. At that time Fr. Jean-Luc Lafitte with one other Society priest will move into Ridgefield and begin operating it as the Society's long-needed full-time Retreat House. Notice however that Fr. Lafitte is making no plans yet for

the shorter three-day retreats. This is mainly because he is convinced that the five-day retreats yield much better fruits. We only hope this schedule reaches you in time for you to be able to plan your vacation time around taking off the full five or six days.

Since the settlement of the Society's litigation last August, the Society is now in complete and tranquil possession of the properties in Ridgefield and Armada, Michigan. In a year's time it recovers clear possession of another two valuable properties, the churches in Detroit and Minneapolis. Of the remaining nine properties in litigation, the breakaway priests recover the one most important to them, at Oyster Bay Cove on Long Island, only by having to pay the Society \$350,000 plus interest on a mortgage over five years; for the church building in Norfolk, Virginia, they have had to pay \$25,000. The remaining seven properties out of the thirteen, generally rather less valuable, are theirs.

They have also been forced by the settlement (they would say, they have "consented") to stop using the name of the "Society of St. Pius X," which is why a sign has come down in front of the Society's former building in Rochester, New York. The settlement further stipulates:

In the event that any of those [the breakaway priests'] corporations choose to adopt the name "St. Pius V" or "St. Pius I," then those corporations shall, for eighteen months from the date of this settlement, include a statement in any printed matter which incorporates that name, that the organization is not affiliated with Archbishop Lefebvre's Society of St. Pius X.

Now these priests have announced their intention to use the title of "Society of St. Pius V," so in the attempt to prevent confusion in people's minds, we would be grateful to know of any instances where they use this title without making clear—as they consented to do—that their "loose as-

sociation” of St. Pius V has nothing to do with the Society of St. Pius X.

Poor Catholics! What confusion! But truth will win out. In St. Augustine’s memorable words, quoted by the Council of Trent, “God never abandons those who have not first abandoned Him.” Not all the confusion in the world, nor all the dissension or distraction or division ever stirred up by the devil, can keep away from the true God a soul intent upon making its way to Him, May cleaving to Him be our firm prayer and intent through the coming holy season of Lent.

*\*This is only foreseen in the 1983 Code of Canon Law. It does not occur in the 1917 Code.—Ed.*

**#59**

*March 1, 1988*

### **Weak Arguments Against the Consecrations**

We may not and must not apologize for coming back on the question of the imminent consecration of bishops by Archbishop Lefebvre, because it is—with good reason—a question now causing concern to many Catholics who truly love their Church.

For instance just recently a nationwide newsletter launched to defend the Tridentine Mass and a reputable semi-monthly conservative Catholic paper both published an open letter addressed by a distinguished French Dominican priest, Fr. Bruckberger, to Archbishop Lefebvre, begging him not to go ahead with these consecrations. Similarly several readers of this letter sent us a copy of an article by Fr. Robert Graham from the February issue of the Knights of Columbus magazine *Columbia*, declaring that the

Archbishop is on the brink of schism with this intention to consecrate.

The latest news to hand of the state of negotiations between Rome and the Archbishop or the Society, is that Cardinal Gagnon has seen the Pope, and the Pope has handed over the question to Cardinal Ratzinger, who has in turn handed it over to canon lawyers for study of the canonical problems involved.

Like the rest of us, the Archbishop himself seems to waver between hope that Rome will do what is right by Tradition (“charity hopeth all things”), and the expectation that it will not (“charity endureth all things,” or prepareth to endure them!). Thus at the end of his February 3rd interview with the French newspaper *Figaro*, reprinted on the sheet enclosed, the Archbishop was hopeful, but when he wrote to recommend for publication the “brief but excellent” study of Fr. Pozzera, here enclosed on the same sheet, he said, “We must not be under any illusions. The Vatican remains more than ever an instrument of destruction of the Faith. How can we cohabit with the disciples of the Father of Lies? We need a miracle.” And the Society priest in Italy closest to what is going on in the Vatican has written to me, “we need not one miracle but several miracles.” So of course we continue to pray, sincerely hoping for the best but prepared for the worst.

Meanwhile let us look at the arguments of Fathers Bruckberger and Graham, firstly Fr. Graham.

Interestingly, the whole first half of his one-page article is in defense of Rome’s having sent Cardinal Gagnon at all to make a visitation of the Society! As though the grave accusation against Rome was not that it is deserting Tradition, but that it is even still talking to Tradition! What a perspective!

Fr. Graham goes on correctly to say that the issue at stake is not just the Tridentine Mass, nor even the canonical status of the “wildcat” Society—has Fr. Graham ever read the documentation in Michael Davies’ *Apologia pro Marcel Lefebvre* of the perfectly canonical erection and un-canonical, Soviet-style, “dissolution” of the Society? But let that question pass. He correctly situates the heart of the problem as doctrinal: the Archbishop’s repeated and specific accusations that Vatican II, and subsequent events in the line of Vatican II, represent a “great betrayal of Catholic teaching.”

And what does Fr. Graham answer to these accusations? Not one single word! He recognizes that Archbishop Lefebvre is more than willing to specify his accusations, but for himself he merely lists the heads of accusation, declines absolutely to go into them, and concludes that the Archbishop is threatening “grim and tragic” prospects of schism.

Fr. Graham has not one single argument! Now since when was Catholic truth short of arguments against real heretics and schismatics? When ever did the true Church fail to refute the fallacies and sophistries of her enemies? Now for Fr. Graham, discretion here may be the better part of valor, but his declining to argue what he recognizes as the issue is not a sign that he is on the side of the truth. He is a Jesuit in good standing with the Society of Jesus. To understand what has happened to the once great Society of Jesus read Malachi Martin’s invaluable *The Jesuits and the Betrayal of the Roman Catholic Church*, now available in paperback.

Fr. Bruckberger for his part is a venerable French Dominican in his eighties. He begins his plea to the Archbishop not to consecrate by laying out his credentials as—he says—one of the Archbishop’s most valiant defenders in his resistance to the faithless destruction of Catholicism in the wake of

Vatican II. He even calls the Archbishop “*a truly great bishop.*”

But then he goes on, “Today, I am assured that on all those points where he conducts a legitimate battle, Archbishop Lefebvre has received from the Vatican the most definite and formal assurances. But in the meantime his original claims have been extended, even displaced. It seems that he has even reached the point of contesting the legitimacy of John Paul II as pope.”

In plain American, the Archbishop is “upping the ante.” But who cannot see that whereas ten years ago, to defend the Faith, the Archbishop at 72 might have contented himself with asking for the Tridentine liturgical books and canonical standing for the Society, its seminaries and himself, today on the contrary, at age 82 the same defense of the same Faith requires that he insist upon obtaining in addition bishops for Tradition, properly shielded from all modernist enemies? Would Fr. Bruckberger say it was the Archbishop’s fault that in these ten years not one other “truly great bishop” (except maybe the equally aged Bishop Castro de Mayer) has stepped forward to offer to ordain the priests who will guarantee Tradition? In which case who is responsible for the “upping of the ante”? If today the Archbishop settled for a traditional liturgy and priests but with no bishops of their own shielded from modernism, would he not, with his own departure from this life drawing normally so close, be abandoning into the hands of its enemies the Tradition Fr. Bruckberger so praises him for having defended?

Fr. Bruckberger then compares at length the Archbishop’s resistance to Rome and to the Pope with that of the heretical Jansenists and their leader, Arnauld, in 7th-century France. However, while Fr. Bruckberger expresses much pious and entirely Catholic feeling in love of the Church,

against schism and for the Pope, the only argument he has for comparing the Archbishop to the heretical Jansenist is both men's unyieldingness and conviction of being right! Dear Fr. Bruckberger, was St. Athanasius right or wrong to be unyielding in his resistance to Pope Liberius? The question is not simply whether a churchman's stand is unyielding, but what he is taking his stand on. Fr. Bruckberger may be a friend while Fr. Graham would pass for a foe of the Archbishop, but both alike fail to tackle the central issue of doctrine. There is in fact no comparison between the heretic stubbornly resisting orthodox popes, and the Archbishop faithfully resisting liberal popes (however well-intentioned these may be).

A Catholic is a Catholic not by nationality, color of skin, sex or class, but by his faith, by what he believes in, and what he believes in is certain definite doctrines. Did or did not the man Jesus Christ rise from the dead? Is He or is He not God as well as man? Do I or do I not have a moral right to practice any other religion than the one He instituted? Do or do not the recent popes believe in a gravely erroneous doctrine of religious liberty, apt wholly to undermine, if they could be undermined, the very foundations of the Catholic Church?

The Archbishop's stand in defense of the Catholic Faith is first and foremost doctrinal, as Fr. Graham has the intelligence to realize. As for the argument of schism, read Fr. Pozzera's text enclosed. When your neighbor's house is burning down, you need not ask his permission to walk across his lawn with a fire hose! When the captain of the liner has in a fit of madness plunged the ship into darkness, you do not need his permission to switch on the emergency lighting system, nor to keep it switched on until he comes to his senses. Such permission is implicit in the nature of the liner, in the absolute needs of thousands of passengers and in the very functions of the captaincy itself. And with the

Archbishop now aged 82, bishops that Tradition can rely on are becoming absolutely necessary to keep the emergency lighting system of the Society of St. Pius X switched on in the liner of the Church.

Since 1976, the Church's situation has grown so much worse that many good priests who at that time contested the Archbishop's continuing to ordain Society priests in "defiance" of Rome, now recognize he was right. Give the situation just a little longer to evolve on its present course, and many good priests like Fr. Bruckberger who now contest his consecrating bishops will soon be recognizing that he was right. It is not the Archbishop who is "upping the ante"!

God love you readers of this letter, because many of you, as I know from your letters, see clearly the need for these consecrations. Not that you rejoice in defying Rome, nor that you have any intention of quitting the Church, but that needs of His Church which God has hidden from the wise Dominicans and prudent Jesuits, He has revealed to His little ones, "Yea, Father, for so it hath seemed good in thy sight" (Luke 10:21). Then in the months to come fear not, and let not your hearts be troubled within you, but remember to sift argument from emotion, truth from slogans, Catholic doctrine from mere abuse.

Your faithful support of the Truth is taking concrete form in the renovation of the seminary's new home in Winona, Minnesota. Everything indicates it is going to be a magnificent facility, ready soon at very reasonable cost. However the bills for the renovation are coming in, and we would like some help. We presently owe \$100,000 to friends, and we will soon owe more for the renovations to be finished in the next few months. Do not put yourselves into debt, but can you help us out of it? Thanks always every one of you that contributes regularly.

All is well at the seminary. Fr. Bourmaud has just finished recording with seminarians another musical tape. It will be called *Reign Jesus and Mary*. Pray that between now and the summer Bernard Janzen and I succeed in getting out a long-projected flyer on obedience, and a tape on the new consecrations.

And pray through March, month of St. Joseph, to this great Patriarch and Patron of the Church. It was only because he was so virtuous that he underwent such agony of mind and heart on seeing that Mary was pregnant with a child not his (Matt. 1:18-25). Had he cared less either about God's Law or about Mary, he would have had no such problem. Because he cared about both, he underwent anguish until God in His good time revealed to him the solution. Likewise we and the Archbishop would have no problem if we cared little either for the survival of Tradition or for belonging to the Church. If then to form St. Joseph for the role of father to Jesus, God let him go through agony, why should not we also have to undergo some perplexity and distress? God knows what He is forming us for, such a storm as...let us be patient and pray to St. Joseph.

God bless you and love you.

**#60**

*April 2, 1988*

### **The Story of Dorothy**

God in His boundless goodness is giving us another spring. Heedless of that goodness, most men continue on their wicked way. Let me for Eastertide tell you a tale of a soul, much as it was told to me.

Dorothy died in June, 1987, on the Feast of Corpus Christi. She was an unusual lady that one does not see too many of.

Born of German parents eighty-nine years ago in the United States, she never married, taking care of her parents on the farm in their later years. She then worked in a furniture factory, finishing by hand the fine points of furniture that the machines do not do. A daily communicant, she would go to Mass before going to work, and if she could not make the early Mass, she would in those days fast all day at work so as to be able to receive Communion in the evening.

She spent little on herself, wearing for the most part used clothes so that she could save, and help educate priests, and build mission chapels and convents. Nobody knows how much she helped all over, except that here and there she let things slip out. When after Vatican II things started to go downhill, she became worried, and would only support priests and causes that never changed from the old ways. She would drive far to attend the Latin Masses.

Before she came here a niece of hers named Lisa was injured as a child and developed seizures. The motor part of her brain was also hurt so that she walked only with a walker, very poorly, and she had to be dressed and cared for in every way. Lisa was then put in an institution by her parents, where she got worse.

When Dorothy was 62, she decided to retire, to take Lisa out of the institution and care for her. She always took Lisa along to Mass and to holy hours in the afternoon, and as a decent Mass became harder and harder to find, she finally moved here. This was because she learned of an 85-year-old woman needing someone to take care of her as she was poorly. So in return for room and board and a little salary, at the age of 74, Dorothy began looking after this old woman and Lisa in an over 100-year-old house with no modern conveniences, bad plumbing, just the old dish-pan methods, like the old-timers used to live on the farms. The L.P. gas was not enough to heat the house, so Dora cut and stacked cords of wood to prepare for winter, mowed, and fixed leaks in the roof.

Then she was told she did not belong at Mass in the local church because she refused to leave her pew to shake hands for the sign of peace, especially during the week, when so few were at Mass that she would have had to walk across the church to do so. Also the priest changed the locks so that she could not make her holy hours, usually from two to four or five o'clock in the afternoon. He would not give her a key, telling her that only important people could have keys. So she left.

Now the nearest center with a regular Sunday Latin Mass was two hours away. For a year she drove the four hours each Sunday, but then it became too much for her, so she began attending the Latin Mass of a retired priest in a private chapel close to home. She had been told she could not attend the Mass of this priest who had been excommunicated for letting himself be made a bishop by the Palmar de Troya group, although he had seen the light and left them when Clemente made himself "pope" upon Paul VI's death. But Dorothy was by now in her eighties so she finally had to give in. Also she could make her daily holy hours with Lisa. She had a great devotion to the Blessed Sacrament, and would read in a loud whisper all the prayers and the rosary, so that her niece could mentally follow as she could not read. There were so many prayers she said, and when she got home she would say some more.

She lived poorly, mending by hand her clothes, bought only from second-hand stores or given to her and her niece. She looked thin and poor and out of style so all thought she was very poor. They also ate poorly after the old lady she took care of died. The renter went on renting the house to Dorothy because as everyone said at the time, in that condition it could not be rented to anyone else. She chose to stay because it was out of the way, quiet, and the Latin Mass, getting by 1979 pretty impossible to find, was close by. She only had one good eye to drive with.

When she herself got cancer and was almost sure her one good eye would go blind, which it did for three good months, she arranged for her funeral, gave the rest of her money to good traditional causes, rather than let the state

or her relatives have it, and in November of 1986 went with her niece into a nursing home. For years she had prayed that her niece would be cured so that she could care for herself, or that God would take both of them at once. Since there was a 40-year age difference, most of us felt that would hardly happen unless they got killed in an accident together.

In the nursing home they continued to pray together and a traditional priest was able to bring them Holy Communion each week. Then due to government cut-backs the niece could not stay with Dorothy and had to be moved to a private home which most likely was less expensive. Lisa liked it, but the woman running it was Protestant, so Lisa missed someone praying with her. Her mother, still alive, did not want Lisa home, but gave instructions to the Protestant that the traditional priest must not be allowed to come and give her the sacraments, only a *Novus Ordo* priest could come, which he did once a month. This troubled Dorothy. She must have prayed even harder. Lisa could not speak well, so could not defend herself against these arrangements.

Dorothy still had two younger sisters living, who old as they were, were so against Dorothy giving her money away to traditional groups and attending the Latin Mass that they tried to convince her that she was out of the Church, and that she sinned by giving money to traditionalists and following them. Dorothy said her sisters were both well off, but they were angry because they felt she should have left to them whatever she had left over. It was by spending so little on herself that she saved up to send money each month to help others, when she could have rented a better place to live in. Things got very bitter between her and her relatives. They blamed her friends for convincing her to give her money away like that. The truth is that the rest of us were hardly aware what she was doing until she asked our help to send out her money according to her wishes, as she was too tired herself. She said her relatives were too worldly and nagged her as though she did not know a thing.

The end did not seem far off when for a week she was unable to eat or swallow. Her weight was down to 80 pounds. On the contrary Lisa was doing well, had gained a little weight and looked better than ever. Then on June 18 Lisa had a seizure, which was not uncommon, but it was followed by two massive heart attacks, and within twenty minutes she was dead. We were all shocked that she went so suddenly, but not Dorothy as she had prayed for that. When we told her, she just said quietly, "Now I can go," and she seemed relieved that her prayers had been answered.

Ever since she had been unable to read the calendar herself, she had been asking us when the next feast day was coming, because she said she was going to die on a big church feast day. Two days after Lisa's death she died in her sleep, on the Feast of Corpus Christi. Her niece can never have committed a serious sin in her life, being brain-damaged from the age of five, so we could just see her waiting for Dorothy to come.

The *Novus Ordo* priest where Dorothy came from objected to burying her from church on the grounds that she had left the Church, but apparently the bishop gave a dispensation for her burial when he was told that a *Novus Ordo* priest had visited her and she had renounced the other Mass, which was not true. In any case we had a Latin funeral Mass for her on the day of her burial. She had her wish.

She had inherited nothing and worked for all she had. She was a hard worker. People marveled how she could do what she did at her age. She went without meat three times a week most of her life. Her prayers must have been pleasing to God for nobody ever thought her niece would go before her. When she entered the nursing home, the doctors had given her two to three months to live, but she lasted until the Feast of the Blessed Sacrament before whom she had spent so many hours all her life, making hours of reparation.

Dear friends and benefactors, the world is plunging to its ruin and the Church into chaos all around us (no news, in-

cientally, from Rome, concerning the Society), but in all this suicidal frenzy there is nothing that can stop us, if we wish, from loving God and saving our souls. Dorothy simply prayed, and did her duty, and more, day by day, as God gave her to do it.

May the beauties of spring be for you all a small image of the beauty of the risen Christ, triumphant over the world, the flesh, and the devil!

#61

*May 1, 1988*

### **The Consecration of Russia**

At the time of writing, still no news from Rome on the state of negotiations between the Vatican and the Society of St. Pius X over the re-establishing of official recognition of the Society's standing within the Church. From Society headquarters in Switzerland we learned in mid-April of the appearance of a glimmer of a possible solution, but above all we were asked to pray.

For indeed, independently of the Society, great events are in gestation. I hope many of you receive the excellent quarterly magazine, *The Fatima Crusader*. In its latest issue, an excerpt is quoted from a prophetic dream of St. John Bosco in 1873, including the sentence, "before two full moons shall have shone in the month of flowers, the rainbow of peace shall appear on the earth." Interestingly, a friend of ours planning to be in Fatima for this May 13 learned from his travel agent that the Holy Father might be there on the same day. And to another friend recently meeting Cardinal O'Connor of New York and asking him if he would ask the Holy Father to consecrate Russia to the Immaculate Heart of Mary, the Cardinal replied, "I am sure he will do it soon." Now "the month of flowers" is normally May, and May of

this year has two full moons, on the 2nd and 31st, an occurrence which will not happen again until well into the 21st century, in other words well beyond the 19\_\_ deadline set for the renewal of the papacy and the Church by St. John Bosco in another famous vision. Could then this month, May 1988, be the month of the long-awaited and absolutely necessary Consecration of Russia by the Pope to the Immaculate Heart of Mary? Could this consecration be Don Bosco's "rainbow of peace"? Speculation.\*

God knows. We do not need to know: "It is not for you to know the times or moments which the Father hath put in his own power," said Our Lord (Acts 1:7). However, He did deign to tell Sister Lucy in 1931 that the consecration, though very late, would at last be done, and so to it apply the words of Hamlet concerning the special providence in the fall of a sparrow: "If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come: the readiness is all." And so these tantalizing bits of prophecy bring us back exactly where Our Lord wishes us to be brought back—"Watch and pray"—the readiness is all.

It is interesting to note that the Mother of God did not ask the Pope to perform this Consecration of Russia in union with the Mass centers, but in union with the bishops of the world. Now thanks be to God for the Catholic Faith of those of us who cling to the true Mass, and for the existence of these centers from which the true Mass will be poured back into the main body of the Church. Nevertheless the bishops remain the fulcrum of Jesus Christ's Church, however undermined or contaminated with modernism He gave His Mother to foresee they would be by the time it would be so "late." This is why Archbishop Lefebvre is unquestionably right to have been striving all these years to bring back to Tradition the cardinals, archbishops and bishops in Rome, however hopeless the task may have seemed.

This is also a major reason why the seminary may well have been right to participate in a Marian Year procession and Benediction on December 6 last year in the nearby archdiocese of Hartford. The decision to participate was mine. It has just been violently attacked in a bulletin known to a few of you. I would not stake my eternal salvation on the rightness of the decision, but interesting questions are raised which concern all of us striving to keep the Faith, so let me describe the event and lay out some of the arguments:

The unofficial invitation to the seminary to participate came to me from a member of the Waterbury clergy who was one of the organizers of this one-off Marian Year ceremony. The official program given us beforehand enabled us to foresee a minimal risk of exposure to *Novus Ordo* modernism. After all, what clergy that disregards the Holy Eucharist and the Madonna will organize a grand-scale rosary, sermon and Benediction, preceded by Marian procession? And so it turned out. The only non-traditional feature I can now remember was introduction of women into the sanctuary (where there was no *Novus Ordo* table in view, only the beautiful and unvandalized high altar), to lead in various languages the decades of the rosary. Regrettable, but hardly infectious!

On the positive side, it was an inspiring and beautiful occasion; a tribute to the faith of the clergy of Waterbury; a demonstration of the Catholic Church's unrivalled power for good over the people; an evocation of what the Church in America once was in a multi-national Catholic city like Waterbury, and proof of what the Church in America could again so easily be, if only the clergy would always give such a lead! For seminarians, many lessons in few hours!

Imagine the scene: the long village green of downtown Waterbury, on a crisp and clear December evening, where

the stars in the cold night-sky are imitated closer at hand by the township's Christmas decorations flecking the canopy of trees over the green. From the basement of the grand Church of the Immaculate Conception giving directly onto the green there slowly emerges, led by a dozen national flags, a procession of thousands of Catholics carrying candles, singing, and praying, before and behind a float of the Madonna held shoulder-high, on which she is picked out by torchlight amidst a bank of flowers. Slowly the procession makes its way round the green, to be engulfed again in the body of the church.

Now Catholics from Catholic parts of the world may be used to such a spectacle, but, for me, such a procession in the heart of an average sin-sodden modern city was a marvel. Amidst all the pornography and abortions, thousands of humble folk for a few hours exchanging the misery of their television set for the tranquil but animated happiness of honoring the Blessed Virgin Mother of God! What a prospect of joy for the angels in Heaven! What balm and relief for the ravaged Mother's Heart! What a flow of graces of spiritual warmth, faith and hope from her divine Son for so many of her children, especially her priests! We had come to honor and love her. I can hardly believe she was unhappy that we were there.

But here come the arguments. We should not have taken part because the procession was organized by the Conciliar Church? Good for the Conciliar Church to have organized such a procession! Because we were cooperating with clergy who daily defile holy places? Some defilement, such a procession! Because we were adoring a doubtfully consecrated host? Find me a modernist rite of Benediction, or even a modernist who puts on Benediction! Because we were practicing a false ecumenism? The seminarians were edified by these Catholic people, and the people and the clergy were much edified by seeing our old-fashioned

seminarians. Because it was a precedent for accepting the *Novus Ordo* Mass? Benediction is not Mass, and one swallow does not make a summer! Because this fraternizing with the *Novus Ordo* betrayed the back-and-forth complicated inconsistency typical of the zigzagging Archbishop Lefebvre and his unprincipled Society of St. Pius X? Ask Rome whether the Archbishop is inconsistent! Ask Cardinal Ratzinger whether the Archbishop zigzags!

These poor enemies of the Archbishop (I do not mean the modernists, but priests like the writer of the bulletin who betray their father in the priesthood and then do not even have the grace to leave him alone)—what they cannot grasp is that it is Rome which zigzags and not the Archbishop, because whereas the Archbishop is balancing attachment to Peter's Rome and attachment to the true Faith which complement one another, today's Rome is oscillating between love of Liberalism and fidelity to Catholicism which contradict one another.

As for the bulletin writer's qualifications to tell what is Catholic, judge for yourselves: He is founding his own religious congregation of nuns, all by himself, answering to no one, and without anyone else's control! For he himself has such control over his some twenty "nuns" that I am told only one girl got into his "convent" and succeeded in getting out again. It would be funny if it was not becoming tragic. When, only recently, thoroughly alarmed parents succeeded in getting a daughter of theirs out for a while who had for the last seven months been on the tranquilizer Librax (Clindex), such was his concern that he sent flying 700 miles after her the "sister superior" who clamped onto their daughter and made it clear to the parents that if they wished to separate her from their daughter, they would have to physically assault her. And she took their daughter back to the "convent." Such tactics sure minimize the loss of "vocations," but they are about as Catholic as Dr. Jim

Jones of Jonestown, Guyana. Parents, if ever a girl of yours expresses an interest in joining the “Daughters of Mary,” I advise you to learn rapidly how kids have to be de-programmed that get caught up in the Moonies. I have for some time been convinced that this poor man has lost his mental grip on reality, but he sure has some people horn-swoggled! Pray for him.

Patience. Not everyone is losing their grip. Dr. Malachi Martin, ex-Jesuit, and world-renowned Catholic writer, authorizes me to announce that, depending on which way events turn, he will write a comprehensive article on the forthcoming consecration of Society bishops, to show that in no case will the Archbishop be going into schism, rather he might be committing a mortal sin if he did not consecrate, given the absolute need for certainly valid priests and Masses.

Remember Our Lady during her “wonder-beautiful” month of May. The perversity of men makes her infinitely sad but it does not confuse her. She prays, and she remains deeply in peace.

With thanks for your on-going generosity, much needed for the renovations in Winona, and with all good wishes in Our Lord.

*\* If Don Bosco's vision is true, obviously the two-moon month comes after 1999, and the 19\_ vision has some other sense.—Ed.*

**#62**

*June 1, 1988*

### **Will Rome Approve of the Consecrations?**

This June promises to be some month! June 30 is the fateful day for the consecration of Society bishops at Ecône in

Switzerland, and at the time of writing it is still unresolved between Rome and the Society whether these consecrations will have Rome's official approval or not.

The reports appearing in the press on the state of the negotiations are distinctly confused. Early in May the Philadelphia Enquirer for instance reported that Archbishop Lefebvre and Cardinal Ratzinger had signed an agreement on May 5. In the middle of May, the Archbishop confirmed on a radio program in Europe that he had indeed signed an agreement, but he said there were certain points still to be cleared up, while on May 23, a Vatican spokesman said that no "definitive agreement" had been reached, but as soon as one was reached, it would be announced (*National Catholic Register*, June 5).

On June 1, a Californian friend told me "from a highly reliable priestly source" that a final accord was reached on May 24, whereby the Society of St. Pius X was to be recognized, the Archbishop's suspension was to be lifted and Rome was to grant permission for one bishop to be consecrated for the Society on August 15. However, no such accord has, between May 24 and the time of writing, been officially announced, either by the Society or by Rome, so I think we must assume there are still "points to be cleared up," whatever they may be.

At this point it is much more important to pray than to be listening for the latest rumor, because a crucial moment in Church history has arrived: will the Church authorities, by approving the Society's bishops, take the decisive step back to Catholic Tradition without which—as we well know, but they do not—the Catholic Church cannot survive?

We may hope that Rome will finally approve the consecrations. The Pope's letter of April 3 to Cardinal Ratzinger in which he pressed for an understanding to be reached, was made public, maybe to anticipate opposition from the

Liberals to any such understanding. Negotiations must have begun soon after for an agreement to have been signed on May 5, which is significantly the feast day of one of the greatest heroes of Catholic Tradition, Pope St. Pius V.

Now, that common agreement seems not to have been final, but an impetus and momentum towards agreement seem to have been generated, which can only help. For instance, if the accord of May 5 (and of May 24?) contained terms granting approval to the Society and the Archbishop, how could Rome now convincingly disapprove of them? Any such terms once signed by Rome represent a concession to the truth which Rome can with difficulty take back.

Nor may Rome wish to take them back. Opening his arms wide to all creeds on the horizon, the Holy Father may sincerely wish that Archbishop Lefebvre be not excluded from his pluralist embrace. Such is the logic of his ecumenism. Similarly, that Luther's exclusion from the Church was the Catholics' fault is a lie, but if this Pope by for instance his official visit to the Lutherans in Rome indicates he has any sympathy for such untruths, may he not regard himself as bound to avoid excluding Archbishop Lefebvre from the Catholic Church? The logical Liberal knows that he must crush the truth as being his only real adversary, but the well-meaning Liberal will embrace even truth. Such an attitude certainly fits the Pope's letter of April 8, and is grounds for hope that he will insist on overriding what looks to him like minor obstacles in order to avoid what looks to him like a major threat of schism.

For your own part, I am sure that a large number of you would welcome an agreement with immense relief. Whatever ill we may have to say of Rome, nevertheless which of us as Roman Catholics wishes to go through even the mere appearance of being cut off from it? However, none of us can be wishing for an agreement at absolutely

any price. There would be a price too high to pay—the placing in peril of Catholic Tradition.

Say what you will about the twilight of semi-approval, semi-disapproval in which the Society of St. Pius X and the Tridentine Mass have officially existed for the last several years (rather more disapproval than approval, to put it mildly!), you have to admit that the corresponding independence from control by the Liberals has enabled the Catholic Mass and priesthood to be preserved true to their nature. Nay, the Faith of many Catholics, including probably our own, has been so strengthened and purified by this trial, that were God to decide the trial must be extended and even intensified by a failure of these present negotiations, I am sure most of us would not change course but would simply ask God for the grace of continued endurance, without bitterness or sectarianism.

So our independence from the modernists, even if it has meant our apparent detachment from the official Church, has not been the worst of evils. On the contrary an agreement failing to safeguard Tradition would certainly be the worst of evils. For why have we been enduring and battling all these years, except to preserve the essentials of Jesus Christ's one true Church? What do we have to offer the official Church except those essentials? What use would we be to the official Church without those essentials? What use would it be to them to re-absorb us if they do not at the same time re-absorb Tradition? Such a dissolution of our opposition may precisely be the Modernists' dream, some would even say it is Rome's purpose in these negotiations, but be that as it may, we at least know that our abandoning Tradition would be their disaster.

Hence, dearly as we ourselves might long for an end to our status as outcasts from Rome, we cannot long for an agreement at any price. To take one example: if it is true that

around May 24, Rome agreed to approve the consecration of one bishop for the Society, that is a great concession, but would one be really enough, to safeguard Tradition? Could not one alone slip from the Truth, as many good men have done? Or could not one alone easily be made to meet with an “accident”? Whereas to arrange three “accidents” would be rather less convincing...

Without any doubt, much the best judge of what agreement will or will not sufficiently safeguard Tradition and the Faith is, by his past record, Archbishop Lefebvre. How many times over the last thirteen years, since the going began to get tough in 1975, have we not been tempted to wish that he would not take the tough decision to climb still craggier heights? Yet each time we followed him, were we not delighted to find ourselves emerging into another sunny Catholic upland, where our children for instance could breathe clean Catholic air? Were he a modern leader, one of the many who follow their followers, he would have taken a rest from climbing long ago, to regain his peace and good standing within the official Church. Instead he has taken the heroic decisions, and the heroic decisions have been right. In conclusion, it is for the sake of the entire Catholic Church that we must now close ranks behind Archbishop Lefebvre in the hour of what may be his greatest trial. He has never failed us yet. Why should he now?

This June is also the month of the seminary’s move to the Midwest. On the morning of June 21 there will be a High Mass here for the Feast of St. Aloysius Gonzaga, patron saint of seminarians, at 10 a.m., after which there will be a farewell lunch-party, outside or beneath the new chapel. Bring your own dish. You are all invited and welcome. Besides bidding farewell to the seminarians, you will be able to admire the resplendent new white polyvinyl cladding of the new chapel. Faced with alternatives of either pulling down the entire structure and certainly losing well

over half a million dollars, or laying out another \$40,000 to shield the exterior, the Society has chosen the latter course. We have had to borrow from the bank to do it, but at least now what has been already spent is protected, and we retain the option of an eventual use of the building. If there was an agreement with Rome, who knows how soon the church might be filled?

Then on June 22, one truck should be enough to move to Winona what worldly goods the seminary will be taking with it. In fact we are leaving behind us everything that St. Ignatius Retreat House will need to start into immediate operation in July, because it makes little sense to pay to move things to the Midwest and have to replace them in the East instead of simply buying them (or often being given them) in the Midwest. However, there are still serious expenses involved in our westward migration, so I do beg of you to be as generous as ever with your monthly gifts. For several months now the seminary has been running two establishments—we are presently running on empty! Thank you in advance!

In Winona, the renovations are mostly done, but voluntary workers alongside the seminarians will be very welcome throughout the summer. The renovations have been costly, and to complete them without interruption we have had to borrow. Patience. There are no ordinations at Ridgefield this summer, but two former seminarians of Ridgefield, Rev. Mr. Peter Lemay of Rhode Island and Rev. Mr. James Doran of Michigan, are due to be ordained priests by Archbishop Lefebvre in Ecône on June 29, and they will both be serving you soon, in Idaho and Kansas unless plans change. In addition the Society is planning in August to import into the United States one or two newly ordained priests from abroad. America is being looked after, as best the Society can. The harvest will come.

A note for priests:—at Ridgefield there is a priests' retreat from the evening of Monday, July 18, to midday Friday, July 22. All priests are welcome (except to celebrate here the *Novus Ordo* Liturgy). Come under a pseudonym if you like. No questions asked. Similarly any and all priests are welcome to visit the seminary in Winona, from July onwards, and to stay overnight, or several days. No questions! Just answers! Lastly we are enclosing the text of the music on the seminary's latest tape, *Reign Jesus and Mary*. Order from Ridgefield or from Winona. And during June, beg the Sacred Heart to give light and strength to one great Archbishop...

Sincerely yours in Christ,

Fr. Richard Williamson



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# LETTERS FROM THE RECTOR

OF ST. THOMAS AQUINAS SEMINARY

## VOLUME 2, PART 1 THE WINONA LETTERS

FROM THE EPISCOPAL CONSECRATIONS  
TO THE SECOND GENERAL CHAPTER  
(1988 - 1994)



# BISHOP RICHARD WILLIAMSON

INTRODUCTION BY DR. DAVID ALLEN WHITE



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## Foreword

The letters of 1983-1988 were mostly the products of “getting a house in order” in the United States. Past the decade of “work” as Father Doran called it in his article introducing Volume I, which was published on TrueRestoration.com, we entered what some saw as a decade of “complacency.” If that is what it was, then one might describe Bishop Williamson’s letters of that decade as being “anti-complacent.”

These letters, known as the “Winona Letters,” are subdivided into three parts, this being the first one. The difference you will notice is that Bishop Williamson now feels free to write on a wider range of subjects, especially cultural.

It would be impudent for me to add anything to Bishop Williamson’s thoughtful and sweeping preface. Allow me simply, as I did in Volume I, to express gratitude to the staff of True Restoration Press and to Bishop Williamson. And most of all, to Our Lord, who has brought this project thus far.

Stephen L.M. Heiner  
True Restoration Press

May 13, 2007  
The Feast of Our Lady of Fatima



## Preface

Any author's preface to the letters from Winona for the years from 1988 to 2003 must begin with a double disclaimer, which was not so necessary for the letters from Ridgefield between 1983 and 1988.

The letters from Ridgefield were largely taken up with defending the position of Archbishop Lefebvre and the Society of St. Pius X, in the years leading up to the watershed episcopal consecrations of June 30, 1988. This position, neither conciliar nor sedevacantist, is still the position of the Society, and so I have few colleagues who might disown many, or any, of those letters. So they can still appear as letters of the Society's U.S. Seminary rector.

But the letters from Winona are different. Once the Society had four bishops securely under its belt, and once the U.S. seminary had moved from Ridgefield to Winona—the two things happened at the same time—then the letters began to open out, and discoursed upon a wide range of topics, some of them clearly controversial. And the letters began to take positions which are not necessarily positions of the Society of St. Pius X, or of all its members.

So for the publication in book form of these Winona letters, I take entire personal responsibility. *Let nobody say that all the positions taken by these letters represent the Society's official view, or the view of all of its members.*

The second disclaimer is that, despite the appearances, the author of the Winona letters would not claim for them infallibility. For instance when in July of 1989 he foresaw a worldwide punishment within the next ten to twenty years, the prophecy might—in 2007—still come true, although the time is shortening! But when in early 1990 he thought that the 1990's would be the decade of the events of Garabandal,

or of the final Communist onslaught on Europe, he was clearly out in his timing.

Similarly when in the months following the episcopal consecrations he foresaw the imminent breakup of the Fraternity of St. Peter, he was also jumping ahead of reality. That Fraternity is still in existence, and despite continual difficulties may exist for a while yet. Compromises intrinsically impossible can be maintained extrinsically for a long time—Anglicanism has survived for centuries—because men can insist on holding together elements that cannot by themselves stay together. Men do like having their cake and eating it.

Another error would be to have accepted in October of 2001 that Arabs were responsible for the 9/11 attack upon the Pentagon and the World Trade Center. The evidence is now overwhelming—and available on the Internet—that what hit the Pentagon punched through six of the Pentagon's, from outside to inside, ten stone walls, something absolutely impossible for a soft-nosed jetliner. Likewise, the burning kerosene from two jetliners could not possibly have evenly melted down the forty seven steel columns upholding each core of the Twin Towers. Any expert in steel construction, anybody with a glimmering of common sense, can see the impossibility. Then why do so many experts and ordinary people apparently believe it? For the same reason that a Catholic bishop needs to write about it—because media lies are constantly today putting together a global state religion to take the place, once and for all, of Catholicism. Forsaking God, modern men have to put their religious faith in something. They put it, for instance, in their governments, and so, as they are meant to, in the official version of 9/11.

Here is surely a classic example of that “operation of error” which St. Paul says God will send in the end times upon men that have not had a love of the truth (II Thessalonians

II). The Antichrist is on his way. If a Catholic bishop sees this, he cannot be expected to keep silent!

Similarly, if in these Winona letters is to be found a calling into question of the historical evidence for the Nazis deliberate gassing of six million Jews, it is only because huge principles of truth are at stake. What is a fact? What is truth? Is truth firstly in the mind or firstly in the heart? To accept a fact, must a mind be given sufficient factual evidence, or is emotional truth enough? Alas, many Catholics' minds have been so softened by the modern glorification of emotion that they can hardly think any longer. Nor is it just a question of thinking Catholic truths. Their minds have lost grip of any notion of truth at all. Everything is sentiment and sentimentality. Here is the reason, and not elsewhere, for a Catholic bishop to raise such controversial questions as the factual evidence for the "Holocaust."

However, more readers may disagree than agree with some of the positions taken in Volumes II, III, and IV of these letters. But if only a few readers are provoked by their reading to reactivate their minds, and to arrive, by their minds, at some truth, the author of the letters will consider that all pains taken to republish them will have been worthwhile. He cares not a fig for his own opinions. He hopes he would go to his death for the Truth.

May He who is "the Way, the Truth, and the Life" have mercy upon us all!

Bishop Richard Williamson

La Reja, Argentina

22 January 2007



## Introduction

Bishop Richard Williamson is the one of the four bishops consecrated by Archbishop Marcel Lefebvre at Ecône in 1988 who is a convert to the Catholic faith. The word “convert” comes from the Latin verb *convertere*, which means “to turn about” or “to transform” or “to translate.” He had begun his working career in London teaching foreign languages in a boys’ school, so in one sense of the word he was already “converting” and teaching others to do the same. Once elevated to the dignity of the episcopacy, he would devote the rest of his life to turning around the thoughts of many through teaching and transforming and translating. There has been continuity in his life in spite of the profound transformation in his own thought and character. In these letters, which cover the years 1988-1994, that continuity is evident. Bishop Richard Williamson has for years sought to teach and transform Catholics, even Catholics holding to Tradition, and turn them about to the fullness of the Catholic faith, so obscured, so neglected, so misunderstood, in our sad time.

He was raised in the Anglican Church but abandoned that sinking ship. The Protestant world offers little intellectual substance that can withstand the destructive force of a modern university education, and therefore most serious young Protestants give up any connection to their “home” church during this time (the same is now true for young *Novus Ordo* Catholics; being basically Roman protestants they follow the same pattern). Protestantism, discussed with special insights in the June 1992 letter, is a series of revolts, against the Catholic Church, against the sacraments, against Our Lord Jesus Christ Himself, and thus must be incoherent, fractured and contradictory. No hun-

gry creature seeking substantial truth can find nourishment in that thin and tainted gruel. The modern university thus filled young Mr. Williamson's head with its nonsense, but that could not last long in a mind logical, well-ordered and disciplined. Nor could the noise and ugliness of modern life offer anything of value to a heart that already had the rigors and beauties and energies of Beethoven written on it! The finest products of western civilization had tilled the field of that heart, and his love for the great creations of the past prepared him to receive the seeds of the faith. But where to find them?

If, as His Excellency observes in his June 1992 letter, Protestantism dissolves the social bonds of the true faith, then many individuals have of necessity found themselves lost and alone in an increasingly disordered world. In a moving eulogy to Malcolm Muggeridge in the December 1990 letter, Bishop Williamson describes riding his bicycle in the south of England and knocking on the cottage door of one of the lone English voices to speak in opposition to the modern world. It was a Catholic social impulse and a great grace that sent the young teacher to Muggeridge's door; it was an act of Catholic charity and a great grace that he was received so kindly by the wise old gentleman. Muggeridge had not yet converted to the Catholic faith but was beginning to understand the depth and truth of its mysteries. The young man knocked and a new world that was very old indeed began to be opened to him.

The defining elements of an episcopal career were already in place by that time. The man who wrote these letters is by nature a teacher; that impulse and those endowments are evident on every page. Christ Himself in one sense began His career by teaching the elders in the Temple and His final admonition to His disciples was to go forth to teach and to baptize. In these letters we find another disciple, another bishop, in that great line stretching across the centuries,

still teaching and traveling endlessly to provide the sacraments (many of the letters give interesting accounts of his many journeys).

Some may be puzzled by the letters which deal with music and art and literature, or by the constant references to the same. As stated before, for years these have been central interests of the writer of these letters and so much a part of his life that off-hand references and quotations are simply second nature. One of the first in the collection gives a description of the beauty of the new Winona seminary, so lovingly restored by the hard work of the faithful. The author states, "Every time I step into the corridor outside my room, I feel like singing 'I dreamt I dwelt in marble halls!'" (October, 1988). The reference is to a very beautiful and once very popular number from Irish composer Michael Balfe's operetta *The Bohemian Girl*. Such references spring naturally to a mind steeped in the joys and delights of the great products of western civilization. The arts remind us of what it means to be human, to live, to love and to die as an individual soul in this mysterious world. That is why a profound knowledge of and love for the arts may assist in bringing a soul to the Catholic Church. The letters are therefore well seasoned with quotations from, and references to, the works of Shakespeare, Wagner, Hopkins, Keats, Pope, Aeschylus; one letter discusses the career of Picasso, another links the Brahms *Requiem* to the devastation of World War I.

One of the great insights granted to Bishop Williamson that reappears throughout his writing is the need for such cultural grounding to keep a soul centered and a mind ordered, especially in the noise and devastation of the contemporary scene. Inclining to analyze things intellectually (which of course makes him a true devotee of St. Thomas Aquinas and the *Summa Theologica*, the bedrock of all seminary training), he also nevertheless understands the special need

in our time for artistic beauty to fill the heart and artistic truth to move the soul, helpful complements to the ultimate truths of the Catholic faith. He knows that not all the great artists were Catholic, but God has granted those gifts to certain artists for a greater good. The imaginations of many different men have been allowed to create great art, just as great acts of kindness can be performed by almost anyone (think of the Good Samaritan).

One of Bishop Williamson's gifts to the seminarians whom he taught for many years at Winona was this gift of art and music and literature. He knows well the intrinsic value of the arts and also knows that most of the young, especially in America, have been denied substantive exposure to the arts. He provided it at Winona, in the lecturers he brought to the seminary (I was fortunate to be invited often), the summer "book camps," the trips he arranged to concerts and museums and theatrical performances. He also added a year of seminary training for the new seminarians, a year of literature and history and music designed to give them some grounding in the glorious legacy of western civilization and to ensure that all the young priests coming from the seminary will not only have a richer interior life but that they will have their feet firmly planted on the ground and not float off into the clouds. Priests are men, not angels.

The volume contains forthright and illuminating discussions of expected topics—the relations of the Society of St. Pius X with Rome, the *Ecclesia Dei* Commission, sede-vacantism, etc. Others record historic events that are the signposts of time—the deaths of Archbishop Lefebvre and Bishop Antonio de Castro Mayer, the consecration of Bishop Rangel, the 500th anniversary of Columbus's discovery of the New World. Other letters take on surprising subjects, beyond the artistic discussions already mentioned. This collection contains the most controversial letters ever penned by His Excellency—the three discussions

of why women should not dress in slacks (September 1991, January 1992, and January 1993). The resulting uproar and voluminous response was unprecedented. If one reads the initial letter, one finds a Catholic bishop presenting clear and solid Catholic teaching, an attempt to instruct and inform his flock. The response suggests how far removed many Catholics are from real Catholic culture. Modernism has rent society asunder and fragmented all of us. Too many of us want the Tridentine Mass on Sundays and the great “benefits” of the modern world the rest of the week. The good bishop keeps reminding us that as Catholics we must be integral human beings. It is the great promise of the Faith that our wounded and shattered natures can be healed and made whole. The obligation we have is to live our faith every minute of every day, not just on Sundays. And as most aspects of life in the modern world only further wound and rend us, this bishop will not allow his flock to wander heedlessly to the slaughterhouse, bleating ignorantly as we go. The glory of the feminine is one of the casualties of our time; feminism has murdered the feminine. The outward sign of that destruction is in the fashions worn by modern women. If all the men were wearing dresses, the absurdity would be obvious. His Excellency points out the equivalent absurdity and some of the females of the flock growled and others cheered. The subsequent letters on this same subject where the bishop continues to teach and persuade are filled not just with additional argument (even Aristotle gets his moment on the subject!) but also good humor, showing the real fondness this shepherd has for all of his flock. When the good bishop appears in his solemn episcopal dignity, embodying the majesty of the Catholic hierarchy, many find him a formidable figure. As a dedicated Catholic bishop and a tough-minded churchman, he is; but these letters also display his fatherly love for his spiritual sons and daughters, as well as his British good humor

(after all, the “precious stone set in a silver sea” has given us many of the greatest comic writers of all time!).

So, yes, the letters cover every possible subject. All of modern life is discussed here because the Catholic faith is the key to all of human life. Our author is a bishop of the Catholic Church and an integral man. His pen traces a sane pathway for us through all the subjects that define our humanity, natural and supernatural, religious and political and cultural. What a grace from God to meet again with a sane mind! What a joy and inspiration to read these episcopal letters!

Dr. David Allen White

# Foreword

## Letter after the Consecrations

*July 2, 1988*

Dear Friends and Benefactors,

It is on behalf of former “Father” Williamson that I write these lines. Indeed as Father Schmidberger happily proclaimed, “I announce to you great news, we have four bishops!” one of them being our dear rector. It will not be an easy task to describe two days of the most beautiful ceremonies of the Church.

On June 29, the crowds gathered at Ecône before the vast decor of the Swiss Alps under the 5000-seat tent yet too small to cover the multitudes coming from all continents, notably an important delegation of Gabonese in their colorful dress. Over 160 priests were witnessing the ordination of 16 new priests, 13 of them members of the Society, among whom three are or will be familiar to you as they come back to the States: two Americans, Rev. James Doran and Peter Lemay, and one Australian, Rev. Peter Scott.

June 29 is usually the big day at Ecône; it is the “priest day.” But this year, it was somewhat eclipsed by the episcopal consecrations. The 30th of June 1988—posterity may call it the “Society’s D-Day”—had been preceded by a well orchestrated campaign of misinformation by the media blaming the rebel bishop. It was preceded also by the curse of the German theologian, von Balthasar, asking God for the death of the Archbishop, but he happened to be buried a week or so prior to receiving the red hat—God’s answer, perhaps. And finally there was the Pope’s reaction. He sent an ultimatum begging our founder to desist from the would-be sign of rupture. And strangely enough, on the very eve of the consecrations, the Pope also put at his disposal a car due to drive him to Rome and allow the Archbishop

to visit with him. Remember that never had he been invited while in Rome during the long period of negotiations. Archbishop Lefebvre's comments were, "I let you judge the opportunity and wisdom of such an appeal."

Despite this tempest raging over Ecône, it was an atmosphere of festivity and supernatural gaiety which overtook the tent, made into a cathedral, for the most beautiful ceremony ever to be seen by most of the 10,000 spectators. Waves of applause, as well as endless camera clicks coming from the reporters' stage, saluted the appearance of the two bishops followed by the four ordinands in white cope and purple biretta.

"Dear friends," said the Archbishop in his warm and calm voice, this is certainly a very historical ceremony. ...Far from us be the miserable thought of separating ourselves from Rome. We rather wish to manifest our attachment to the popes of all times before Vatican II... On my grave, I wish to have these words written: "I have transmitted what I have received." I am only the mailman, the messenger of God's word and of God's sacraments. It seems I can hear the voice of all the popes from Gregory XVI to Pius XII calling on me:

"What will you do to our teaching of the Catholic Faith? I beseech you: continue! Do not abandon the Church! After the Council, the modern errors we had condemned are now adopted, professed and exalted by the Roman authorities. If you do not act, everything will disappear!"

We did everything to make Rome realize that the *Aggiornamento* (Renewal) is not Catholic, all to no avail. The only truth they recognize is the Conciliar truth. For nothing in the world shall we accept it. Therefore, by performing these episcopal consecrations, we are obeying the call of all former popes... Despite our desire for unity, while awaiting the time when Tradition will have recovered

its rights in Rome, we will today perform the “Operation Survival of Tradition.” Had I pursued the agreements with Rome, it would have been the “Operation Suicide.”..I cannot leave you and these seminarians orphans, it would be contrary to my duty.

On numerous occasions, the Blessed Mother gave us warning in particular, Our Lady of Good Success appeared in Quito (Ecuador) to a nun soon after the Council of Trent. She prophesied in an apparition authenticated by Rome that the corruption of the faith and morals by the 19th and beginning of the twentieth century would lead the Church to a state of catastrophe. She mentions also a prelate who would oppose that wave of impiety by preserving good priests. I let you draw your own conclusion...

After twelve years of so-called suspension, of rebellion against the pope, of dissidence with Rome, Cardinal Gagnon, the spokesman of the progressive Church could only congratulate us. “You are doing exactly what is needed to rebuild the Church.” Hence we have no doubt that today’s accusations are null and that as before, Rome will some day congratulate us for having maintained the faith in our seminaries, convents, families and nations...

The media came in numbers to cry out loud against the act of schism of the rebellious bishop. But in their enthusiasm to condemn the Archbishop and the four newly made bishops, they unjustly forgot the sixth bishop also excommunicated from the “Assisian Church,” Bishop de Castro Mayer from Campos, Brazil. If one bishop says sensible things, he can be easily dealt with by just saying that he is a tiny bit senile, or French, or anything for that matter, but two bishops are such a serious handicap for our “impartial” media that they simply (and most wisely) avoided mentioning the second. However, his presence was a most precious one as

is evidenced by the short but striking declaration he made on that dramatic occasion:

St. Thomas Aquinas teaches that one has no obligation of professing his faith in every circumstance. But when it is in danger, it is urgent to confess it even at the peril of one's life. The present crisis in the Church touching the very marrow of the Church... is the cause of my fulfilling the duty of professing publicly my faith... I give my adhesion to the position of Archbishop Lefebvre, dictated to him by the Faith of all times; both of us have drunk at the same fount, that of the Church Catholic, Apostolic, and Roman... May God bless him and his work.

"We thought all this was a dream this morning, we were in heaven!" were the sentiments of all, expressed by our Superior General. He described the ceremony as a religious burial. "Today the spirit of Assisi has been buried in the tent. You were, Your Excellency, the undertaker, and truly this burial fills us with great joy!"

The new bishops were also professing their fidelity. To the astonished reporters, one of them explained, "Far from being against the Pope, we are his most faithful supporters, we are the servants of the Truths of the Church Catholic Apostolic and Roman!" "A Catholic bishop has a share in the responsibility of the whole Church." Today the Archbishop fulfilled these words of Pius XII at a time when the leader fails to do his duty. They also expressed their fidelity to their founder. "Twenty years ago, as soon as I saw you, I knew I had found a father. Thank you for giving me a share of your paternity... We only wish to be your crown."

And I cannot but finish with the words of a new bishop, rector of a certain seminary, in a certain country: "Thank you for having held the Truth against a mad world. You were indeed alone, terribly alone, since the final decision of the negotiations rested only on you... Many thanks to all of you here present, we belong to you, these rings are yours. May we be the bishops God wants, and those you need." And as the Archbishop was pleasantly alluding to the short

distance—one hundred feet exactly between his room and the grave where Father Barrielle was awaiting him, he was begged by the new bishop to take his rest, but not to leave them too soon, echoing the moving ceremony of the morning when the new bishops bowed thrice before their bishop consecrator and sang aloud, “Long live our bishop!”

You will find enclosed the letter of the priests of Campos, which shows you that not only the Society of St. Pius X, but the Traditionalist movement all over the world unanimously agrees to the “Operation Survival of Tradition.” And we include an advertisement for tapes on burning issues magisterially treated by a Bishop Williamson already feeding his flock. Also enclosed are the SCSF cards to enroll new monthly supporters of the seminary.

Most certainly the very best means to help Holy Mother Church are those which ensure our own sanctification, especially the Ignatian retreats. Many retreats are still open. Don’t lose such a salutary opportunity.

As for the new seminary, the move took place without major broken bones or dishes. All things are kept in due proportion: we have indeed a new and excellent seminary for a new Excellency. The seminary’s first name is “magnificent,” the second is “work”: any male volunteer will be warmly welcomed with a paint brush or a hammer for as long as he wishes.

Many thanks for your fidelity in these trying but also most encouraging times of ours. Don’t forget we have a bishop, and this means the seminary continues with you and for you.

Sincerely yours in Christ,  
Fr. Dominique Bourmaud





#63

August 1, 1988

### Rome Relentlessly Conciliar

So Archbishop Lefebvre has consecrated four bishops, with Rome's approval in principle on May 5, but without its permission in practice on June 30. The enclosed *Verbum* would have been in color to commemorate the occasion, had *The Angelus* not anticipated us with its consecrations issue containing pictures and documents, which you must not miss!

A great number of you are overjoyed at having four new bishops for Tradition, with good reason. Let me here thank all of you that sent congratulations, gifts or the promise of (much needed) prayers. As for the "excommunications" from Rome, easily most of you are not upset, on the contrary. Judging by your letters, I think many of you would have liked also to sign the "Open Letter" sent to Cardinal Gantin on July 6 by all the leading priests of the Society gathered at Ecône, in which they invited him to "excommunicate" them also, as a badge of honor and of orthodoxy!

However, a certain number of you prayed so earnestly for a reconciliation to take place between Rome and the Society, that you were puzzled or disappointed when your prayers were seemingly unanswered. Why did the Archbishop not stay with the May 5th agreement and work from there?

Rome conceded one bishop for August 15, why ruin everything for mere details such as one bishop or three, August 15 or June 30? For an answer, it is best (as usual) to lis-

ten to the Archbishop himself, speaking in private in mid-June:

It is not true that between ourselves and Rome it is just a question of details to negotiate. The basic problem is always there—Rome’s liberalism and modernism. They mean to bring us and all our works round to the Council while leaving us a little Tradition. Thus Cardinal Ratzinger said in the negotiations that Tradition is the Church and the Church is Vatican II, so by leading us to the Council he thinks he is saving our Tradition! When we signed the agreement, he also put before me a letter to the Pope that I should sign, apologizing for my errors! But it is we that should be questioning them on their faith! We should be demanding of them to pronounce the Anti-Modernist Oath, and to accept papal documents such as the anti-liberal *Quanta Cura* and the anti-modernist *Lamentabili*, but whenever I bring up their Liberalism and Modernism, they never reply. They just persist in their errors.

The more you think about it, the more you realize their intentions are not good. The problem is not a few negotiable details. They remain what they are. We can’t put ourselves into their hands. To think they would do anything other than eat us up little by little is an illusion: With the kind of agreement they were proposing we would not have lasted a year. Dom Gerard (of Le Barroux) thinks an agreement would open up an immense apostolate for us. Yes, but in a half-Catholic, half non-Catholic environment which would in the end corrupt us. Ah, they say, but union with Rome would bring us in many more vocations. Maybe, but vocations coming to us because we were “with” Rome would bridle at a single word being spoken “against” Rome, our seminaries would immediately be split in two. As we are now, vocations are self-sifting before they come to us.

Similarly, in the wake of such an agreement the mainstream bishops would say, “Now we are ‘together’, you must mix with us!” Slowly the mixture of *Novus Ordo* and Tradition would take place, the Society would split down the middle, and everything would become a source

of division. Take for example the Archbishop of Lyons' offer to our Father L. of a traditional parish in the archdiocese on condition he quit the Society. They mean to pick up our people and bring them round to the Council. [*Editor's note: compare the massive campaign launched since June 30 by the Vatican to draw away traditionalists from Tradition more anon*]. By prudently stepping back from such an agreement we are saving the Society of St. Pius X and Catholic Tradition. We made an honest attempt to continue under Rome's protection, but it did not work out. Their intentions were not good. They never intended to secure a place for Tradition within the Church. Their intentions in all these negotiations were quite different from ours. I entered these negotiations because Rome's reactions in the second half of last year had raised in me a faint hope that these churchmen had changed. They have not changed, except for the worse. Look at Casaroli, in Moscow! They have spiritual AIDS, they have no grace, and their immunity defense system is gone.

I do not think one can say that Rome has not lost the Faith. As for an eventual "excommunication," its disagreeableness diminishes with time. Simple Catholics understand. It is the clergy who will come down hard on us. But then witnesses for the Faith, the martyrs, have always had to choose between the Faith and the authorities. We are reliving the trial of Joan of Arc, only with us it is lasting not twenty days but twenty years.

Altogether, the Archbishop is convinced that it was by a grace of Our Lady that he was impelled on May 6 to go no further with the agreement he had signed on May 5. Not that he retracted his signature of May 5, but that at the very moment of signing, Rome showed its wholly different understanding of what was being signed by, for instance, immediately prevaricating over the practical date for the consecration of the one bishop in theory agreed to. And when some three weeks later, a date of August 15 for this bishop's consecration was conceded by them, they promptly refused all three candidates proposed by the Archbishop.

Clearly, Rome would only have approved a candidate of whom they knew he would help them to bring the Society and traditionalists back into the Conciliar Church.

Dear Friends and Benefactors, not one breath of all your prayers was wasted—unless you wished to follow Vatican II!

Vital question—are these Romans in good faith? When Catholic common sense judges their poisoned fruits, obvious to all, of destruction of the Faith and of the Church, the answer is a resounding No. How could they not know what they are doing? How could God let them not know, when they are destroying His Church? Has not God raised Archbishop Lefebvre (amongst others) precisely to show them what they are doing? Yet they appear so sincere that down the years they succeed in persuading one group of Traditionalists after another to rejoin them! How is it possible?

Merely the latest in a long line of such groups from within the Society is one you may have read about in the papers: some (to date) dozen Society priests and fifteen seminarians (none yet from Winona), led by the Society's former Second Assistant, forming a Society of St. Peter (who else?), modeled on the Society of St. Pius X, promised pontifical status by Rome, but already so divided over the Mass that they have reportedly almost come to blows and two groups of them have had to negotiate separately with Rome's Cardinal Mayer! Of course this "Society of St. Peter" will swiftly disintegrate, like the seminary *Mater Ecclesiae*, and its members will likewise dissolve individually back into the Conciliar Church. But how could these Romans deceive yet another group of Society priests? It is a vital question, because who can guarantee that he will not be the next one to succumb to such an apparently powerful recurring temptation?

I think the answer lies in the history of modernism. Liberals and Modernists are dreamers, dreaming the modern world's great naturalist dream of solving all mans' ills without need of, or recourse to, penance, grace or the Cross. Unless one loves the truth, this dream is, firstly, most seductive. Secondly, it has by 1988 become all but universal, for with Vatican II even the Church of Truth slipped into it, so that today virtually everyone is confirming everyone else in thinking that truth is the dream and the dream is true. So the whole dreaming world applauds the now dreaming Romans, and they have themselves convinced they are serving the truth when they are in fact trampling on it. As Our Lord says to His Apostles, "They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things they will do to you, because they have not known the Father, nor Me." (Jn. 16:2, 3). However, the Romans' universally induced conviction that they are serving the truth enables them to play most convincingly—conviction convinces—the part of sincere churchmen, and the dream marches on. Only the facts give it the lie.

Two simple facts: the six bishops of June 30 and all who follow them are neither schismatic nor excommunicated. One reason they are not schismatic is because as the Dean of the Canon Law Faculty at Paris' Catholic Institute (nothing to do with the Society) said on July 4, what constitutes schism is not one bishop consecrating another without permission (even if that gravely offends against Church discipline), but the subsequent conferring upon him of an apostolic mission, *i.e.*, jurisdiction. But upon the bishops of June 30 Archbishop Lefebvre made no claim to confer jurisdiction—they are merely his auxiliary bishops, at the service of the Society, and under orders of its Superior General, principally to confirm and ordain (in the USA, prepare for a tour of confirmations in the spring).

Nor are they excommunicated, firstly because a Church censure like excommunication to be valid requires a real offence (c. 1321, §1, 1983 *CIC*), and by consecrating bishops in the line of refusal of the novelties of Vatican II, Archbishop Lefebvre has offended against neither the doctrine nor the unity of the true Church nor against true obedience (our flyer is on its way). Secondly, because whoever breaks a law because of an emergency (c. 1323, §4, 1983 *CIC*) or because he sincerely thinks there is an emergency (c. 1323, §7, 1983 *CIC*), incurs no penalty, and Archbishop Lefebvre knows, as do we all, that there has been a major emergency in the Church for the last twenty years, brought on by the wilful blindness of the Roman authorities.

See the *Osservatore Romano*, English edition, July 4, 1983, page 12, for their truly incredible statement that it is the Archbishop who has purposely created the “emergency”! These poor Romans! Our Lord again: “Let them alone: they are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit” (Mt. 15:14).

Friends and Benefactors, you will be delighted to know that you have surprised the Archbishop himself by your steadiness under fire, this latest fire from Rome. You have a man to follow, and you are following in manly fashion. I beg you to continue your support in renovating Winona for his American and English-speaking seminarians.

With all my heart I send you the first episcopal blessing in this letter of your servant in Christ,

+ *Richard Williamson*

## #64

September 1, 1988

**Aftermath of the Consecrations**

When Archbishop Lefebvre referred in his Consecrations sermon of June 30 to a message of Our Lady from Quito, Ecuador, alongside her well-known messages of La Salette (France, 1846) and Fatima (Portugal, 1917), a number of you were interested. The latter two messages were known to you, and their importance, but the former only some of you saw when a version of it was printed in *The Angelus* about a year ago. Here, firstly, is how the Archbishop referred to the message from Ecuador:

It was not only the good Pope Leo XIII who said these things (*e.g.*, how “The See of Peter would become the seat of iniquity”), but Our Lady prophesied them as well. Just recently, the Society’s priest in charge of our priory in Bogotá, Colombia, brought me a book concerning the apparition of Our Lady of *Buen Suceso*, of “Good Fortune,” to whom a large church in Quito, Ecuador, was dedicated. The prophecies were received by a nun shortly after the Council of Trent, so you see, quite a few centuries ago. This apparition is thoroughly recognized by Rome and the ecclesiastical authorities; a magnificent church was built for the Blessed Virgin Mary wherein the faithful of Ecuador venerate with great devotion a picture of Our Lady, whose face was made miraculously. The artist was in the process of painting it when he found the face of the Holy Virgin miraculously formed. And Our Lady prophesied for the twentieth century, saying explicitly that during the nineteenth century and most of the twentieth century, errors would become more and more widespread in Holy Church, placing the Church in a catastrophic situation. Morals would become corrupt and the Faith would disappear. It seems impossible not to see it happening today.

I excuse myself for continuing this account of the apparition but she speaks of a prelate who will absolutely oppose this wave of apostasy and impiety, saving the priesthood by forming good priests. I do not say that prophecy refers to me. You may draw your own conclusions. I was stupefied when reading these lines but I cannot deny them, since they are recorded and deposited in the archives of this apparition.

The text of the apparition itself is enclosed. We have marked out the passage referring to the prelate saving the priesthood, of whom the Archbishop says it may or may not be himself. Certainly it is getting a little late in the twentieth century (to which Our Lady explicitly refers) for any other prelate to be seen as doing anything like saving the Catholic priesthood!

And now the Archbishop has been “excommunicated” for his pains. Of course the excommunication is of no significance. By refusing the un-Catholic novelties of Vatican II, the Archbishop has committed no offence against Catholic doctrine; nor then against Catholic obedience by refusing orders to follow these novelties; nor against Catholic unity by not being at one with those who do follow them; from which it also follows that in no Catholic sense of the word is he schismatic, any more than Our Lord was schismatic when by telling the truth He so antagonized and divided the Jews of his day. Now common sense and Church law (c. 1321, §1, 1983 *CIC*) say that where there is no offense, there is no penalty. So the apparent excommunication is no excommunication at all. However, what has been the fall-out?

The Archbishop himself is in good health, I learn, maybe better than he expected. It might not be surprising if God, having given him to apprehend his departure from this life in order to incite him to consecrate auxiliary bishops, was now to keep him in good health for a while yet. For when

this crisis is over and the Church has to be rebuilt, which of today's churchmen with any experience will then have any credit with Catholics? (The protestations of large numbers in the swollen victory parade that they were with Tradition all along, may not convince everyone). But which of today's churchmen earning credit in the action will, even by then, have had anywhere near the administrative experience necessary to re-build the Church? For the combination of prestige and experience which will be needed, myself I can, humanly speaking, see only one candidate. In any case the Archbishop is at present actively at work and continuing to guide events. *Deo Gratias.*

As for Cardinal Ratzinger, we know that within weeks of the consecrations he addressed the bishops of Chile on the "positive elements" in Archbishop Lefebvre's movement, responding to deficiencies in the post-Vatican II Church, e.g., an entertainment liturgy, the super-dogmatizing of Vatican II and the ecumenical dilution of Catholic beliefs. Very true, dear Cardinal. Then why did you excommunicate him? Because, as the Cardinal himself told an Italian paper before the consecrations, "We cannot have a body inside the Church refusing to join the main movement of the Church." Ah, dear Cardinal, I hope you were not surprised if you saw some of the Chilean bishops faintly grinning as you addressed them on the sins of Vatican II—your actions against the Archbishop speak louder than your words for him!

The Cardinal may have been happier when Dom Gerard, prior of the well-known traditional Benedictine monastery of Le Barroux in France, and a world-renowned Traditionalist leader, accepted in July Rome's terms for re-joining the mainstream Church, which Archbishop Lefebvre had turned down in May. Dom Gerard was granted for his monastery by Cardinal Ratzinger the lifting of all suspensions for his community, reconciliation with the Holy See,

the Tridentine liturgy of 1962, ordinations by a bishop “in good standing,” free contact between the faithful and his monks, and reintegration in the mainstream Confederation of Benedictine communities. And what does he receive in return? Merely that he undertake no more to resort to Archbishop Lefebvre (or any of his auxiliaries) for episcopal services to the monastery. It looks like a good bargain, does it not?

Most of Dom Gerard’s intellectual following has accordingly approved of it, but not the “little” Catholics. So many of these have protested or withdrawn their support that to defend his action Dom Gerard has felt obliged to issue a Declaration, of which he had me sent a copy. He makes the opening towards Rome look very attractive, but he will not mind if I differ in public, because the issues concern us all. He lays out four main reasons for accepting what the Archbishop refused: Tradition should not be outlawed from the Church (of course); the Traditional liturgy should not be outlawed from the Benedictine order (of course); so long as the Faith and Sacraments are safeguarded, it is better to observe the Church’s laws than break them (of course, but the whole problem is that these modernists in Rome have a twenty-five-year track-record precisely for wrecking the Faith and the Sacraments); fourthly, the opportunity should be seized that will enable Catholics freely to attend the True Mass (of course, but what price the opportunity?).

Dom Gerard comes to the conditions: no discrediting of Archbishop Lefebvre, and no doctrinal or liturgical compromise on the monastery’s part, nor silencing of its anti-Modernism. Is that all? Dom Gerard makes no mention of the cutting with Archbishop Lefebvre which was apparently the one condition required by Rome. Yet here is the rub. “Divide and conquer.” One may well wonder how Dom Gerard will fare amidst the Roman foxes, once he is divid-

ed from Tradition's proven champion: "Who supps with the devil, needs a long spoon."

Yet Dom Gerard resents such distrust. He goes on to suggest that some Traditionalists are setting up Tradition like a political party within the Church, with a leader elected by them to push them around as he likes, while they enjoy resisting for its own sake, and trample on charity in the process. Of which, all one can say is that if that is true of a few followers of Tradition, it is certainly not true of the mass of them, who would much rather be united with Rome, but not at the price of their Catholic Faith. Far from being pushed around like by a party politician, they freely follow the shepherd they have learned to trust will best defend their Faith.

Dom Gerard concludes with three wishes: firstly, let no one judge hastily, but wait for the fruits (but do we not know these Romans' fruits well enough by now to fear that if our friends sit down to sup with them, it may well already be too late?); secondly, let all traditionalists unite for Christ the King (of course, but should we unite with His proven enemies?); thirdly, let all remember Our Lord's words that whoever is not against Him, is for Him (yes again, but is Dom Gerard willfully blind to all the fruits proving these Romans to be against Christ?).

Dom Gerard is letting himself be deceived by the honeyed words of these perfidious modernists, objectively perfidious even if we suppose them to be in such mental confusion as to have good intentions for the evil they do of crippling Tradition. We pray for Dom Gerard that he quickly get up from his supper with the devil! The Archbishop for his part is apparently refusing to re-open negotiations with Rome until they make a profession of faith in accordance with the old catechisms. Exactly right. The Truth has done

enough begging for respectability from people turning their backs on it.

And “Beware of false prophets that come to you in sheep’s clothing, but inwardly they are ravenous wolves. By their fruits you shall know them.” How many more “excommunications” does anyone need to recognize the wolves in Rome? Have patience. The truth will prevail and is prevailing upon all of you that wish to keep the Catholic Faith.

#65

*October 1, 1988*

### **Irreconcilability of Tradition & Vatican II**

For Catholics with eyes to see, the very real division between Catholic Tradition and the Second Vatican Council has long been apparent. With the unauthorized consecrations of the four Society bishops at the end of June, this long existent split simply came still more sharply into focus. It is in fact the split between Jesus Christ and the world. But men do not like having to choose. They want to be on good terms with both. Ignoring Our Lord’s warning that a man cannot serve two masters, they seek like Pontius Pilate a way out, a third way, a way of reconciling Christ and the world.

Accordingly what we have seen since July is an extra flurry of words and deeds on the part of those seeking to reconcile the Second Vatican Council with Catholic Tradition. Alas, whether it is well-intentioned Romans reaching out to Traditionalists, or more or less well-intentioned Traditionalists going begging to Rome, there is no way in which either of them are going to be able to make a mixture of Catholicism and the Second Vatican Council work. “For either he will hate the one, and love the other: or he will sustain the one, and despise the other” (Mt. 6:24). To see

in theory and in depth why the Council and Catholicism are irreconcilable, read a book like Archbishop Lefebvre's *They Have Uncrowned Him*, just published in the USA. To see the irreconcilability in practice, one need only observe current events:

On the one side, an example of a Roman reaching out to traditionalists is Cardinal Ratzinger (soon after the May-June negotiations broke down, one morning it is said he could not continue Mass for weeping). A friend of the Society living in Rome comments:

As a moderate liberal, Cardinal Ratzinger absolutely wished for an alliance with the Traditionalists to help him stand up to the extreme liberals. The breakdown of negotiations has discredited this policy, and so weakened the moderates. It is their scalps that the extremists now want, and since the moderates refuse to take their stand on doctrine and truth, they have neither strength nor courage to stand up to the extremists, and they have lost the battle in advance.

The extremists have also triumphed by getting Archbishop Lefebvre excommunicated on doctrinal grounds, for having, allegedly, a false notion of Tradition. For the first time the Archbishop has been condemned not just on disciplinary grounds. Henceforth, any opposition to the Council is schismatic! However, the Catholic world in general has reacted somewhat indifferently to the excommunication. This punishment, in itself terrifying, has not terrified, which again weakens the moderates' position. With what punishment can the Cardinal now threaten the radicals when they ordain women priests, or whatever? He must either let them do as they like, or risk splitting the Church into a thousand fragments. Either way he loses.

Outwardly we have peace, but it is logical to foresee an explosion of schisms, the disintegration of the Church. The modern world is a gigantic corpse which can fall apart from one moment to the next. This *status quo* of confusion belongs to the devil. Any gesture of truth, ev-

ery outburst of truth is a germ of hope. The right word from Peter could turn the situation around, but this word he does not say.

These comments are surely accurate, because they make all the moderates' weakness flow from their departure from Catholic doctrine. It is because the "excommunications" had no basis in Catholic teaching that Catholics generally have been indifferent. Polled in early August, after a TV program in France opposing a supporter to an adversary of the consecrations, 65% of the viewers answered that Archbishop Lefebvre is more Catholic than Cardinal Lustiger, 66% thought the Archbishop was right to perform the consecrations, and 60% considered that the separation between Archbishop Lefebvre and Rome will not last long! Three cheers for Catholic common sense! God is not abandoning His people.

Yet in pursuit of that chimeric third way, on the other side from Roman conciliarists groping after Tradition, we still have the spectacle of Traditionalists going over to Conciliar Rome. An outstanding example of these "refugees" is Dom Gerard, prior of the erstwhile Traditional Benedictine Monastery in the South of France, who, having accepted in July an offer of Rome similar to that turned down by Archbishop Lefebvre for the Society in May and June, must now, by his own choice, be meshing in with the Conciliar Church. By the terms of the July 25 letter to him from Cardinals Ratzinger and Mayer, the bishop of the diocese in which lies Dom Gerard's monastery can control its apostolic activity (c. 680, 1983 *CIC*), and even "for very grave cause" expel it from his diocese (c. 679, 1983 *CIC*).

Now the bishop in question, Bishop Bouchex of Avignon, has made clear in a mid-August letter how he understands the meshing-in will take place: rebuilding unity will be painful, he says, but "let us help one another along this path, all the while remaining firmly attached to Vatican

II, to the Council in its entirety, which forms part of the Church's Tradition." So if Dom Gerard shares this evolutionary notion of Tradition, then he and Bishop Bouchex will get on famously, and Le Barroux will gently evolve into a fully Conciliar monastery. But if Dom Gerard still at all grasps like Archbishop Lefebvre and like the extreme Liberals of Vatican II, that the Council represented a radical break with Tradition, a 1789 or a French Revolution within the Church, then how is he going to mesh in with Bishop Bouchex?

He must take his pick. Either Conciliar "tradition" or Catholic Tradition, but he cannot have both. Yet Tridentine priests have been, I have been told, "swarming" to Rome to obtain for their activities Rome's approval from the Commission to Recuperate Traditionalists set up by the Pope immediately after the consecrations of June 30. Yet the same source said that this Commission is "the biggest mess he ever walked into," a saying not elegant but probably accurate. For when in his *Motu Proprio* of July 2, *Ecclesia Dei Adflicta*, the Pope condemned what the Archbishop was doing and set up a commission to do it in his place, how could such a commission not reflect such confusion?

However, God does not abandon His Church. See firstly the magnificent declaration enclosed of Dom Thomas Aquinas, O.S.B., who refused to follow Dom Gerard back into the Conciliar fold. And be consoled that ordinary Catholics are not as confused as so many of their leaders. An estimated 10,000 to 12,000 people took part in the Society's August 15th Marian Procession in the center of Paris, many more than in the two previous years. At a stopping-point for the procession in Lutetia's Arena, they were treated to the spectacle of a live lion in a cage, hired by Father Laguerie for the occasion, to put Catholics in mind of their illustrious forebears who used to make a close acquaintance with

lions in arenas. However this lion raised a question vexing Parisian minds—since he took public part in a procession led by one of the four new bishops, was he or was he not excommunicated? Notwithstanding, the procession and lion were a roaring success.

Another uprising of Catholic common sense took place in South Germany at the end of the same month. In Penk, a little village not far from the Society's German-speaking seminary in Zaitzkofen, Bavaria, a shooting association wished to celebrate its thirtieth anniversary, and invited forty two similar associations from the area to join in the celebration. The parish priest having refused to celebrate Mass for them, they turned to the rector of Zaitzkofen, Father Natterer, who accepted. In the wake of the June consecrations, the local bishop threatened excommunications all around, but the laymen were not scared. Then the vicar general turned round and proposed the auxiliary bishop to offer the Mass, but the shooters were now no more impressed by the blandishments than they had been by the threats. So on Sunday, August 28, between 5,000 and 6,000 Catholics attended the open-air Mass in Penk, celebrated by Father Natterer. One may hope a number of these Catholics came to the ordination by Bishop Fellay at Zaitzkofen of three new priests for the Society on October 1, within a week of Bishop Tissier de Mallerai's having ordained six at the French-speaking seminary in Ecône. These ordinations were brought forward to replace the casualties fallen in the line of spiritual battle, but have no fear of the consecrations causing many more defections. Instead, join us in thanking the Mother of God for having secured for the Church the means of the Society's survival. For one whole year every day all Society priests are in turn offering a Mass of thanksgiving for the consecrations.

A series of ordination ceremonies also began today at the Society's English-speaking seminary, which is fitting into

its new home in Winona like a hand fits into a glove. After years of neglect and months of builders' dust and dirt, the terrazzo floors are coming up gleaming, just like apparently they used to gleam under the Dominicans years ago. Each time I step into the corridor outside my room, I feel like singing "I dreamt I dwelt in marble halls." To these halls fifteen new candidate seminarians and five postulant brothers have just returned from their entry retreat in North Dakota. Your own unrivalled chance to dwell in marble halls may be the Spiritual Exercises or Ignatian Retreats which begin here for men the second week after Christmas. Send the yellow flyer here to sign up for the retreat here, to Canada for the retreat immediately after Christmas in Grand Forks, North Dakota, but to Ridgefield for any of the retreats now blessedly available all year round at St. Ignatius Retreat House in Connecticut. And if there are names of dead friends and relatives whose souls you would wish to benefit from the monthly Requiem Mass at the seminary, and whose names you have not already sent us, use the enclosed card which will be placed on the main altar for that Mass, and throughout the month of November.

Pray the rosary especially faithfully during the month of October, month of the Holy Rosary. It is difficult for anyone who regularly prays the rosary to lose the Catholic Faith. Each night of October, there will be rosary and Benediction of the Blessed Sacrament at the seminary, including the prayer for the Pope.

Finally, thank you for your continual generosity to the seminary, continually necessary (we have \$360,000 of debts and still two floors of one wing to finish renovating), and thank you especially for your prayers for a new bishop rapidly growing into an old bishop.

#66

November 1, 1988

**The Arguments of *Ecclesia Dei***

One remarkable feature of this summer's condemnation by Rome of Archbishop Lefebvre was, as commented on in this letter last month, that for the first time Rome ventured to condemn the Archbishop on doctrinal and not just on disciplinary grounds. It will be interesting to see what those grounds were.

They are to be found in their most authoritative form in the Apostolic Letter of Pope John Paul II, *Ecclesia Dei Adflicta*, given at Rome on July 2. Section 4 of the Letter is the doctrinal section. In it the Archbishop and those who think like him are accused of having "an incomplete and contradictory notion of Tradition."

The Pope seeks firstly to prove that the Archbishop's notion of Tradition is incomplete, "because it does not take sufficiently into account the living character of Tradition." In other words the Archbishop has a dead, or "fixist" notion, a too rigid notion of Tradition. To expound the supposedly true or living notion of Tradition, *Ecclesia Dei* gives an extensive quotation from the Second Vatican Council's Dogmatic Constitution, *Dei Verbum*, Section 8. Here the Council says, (A) there is a progress of Tradition, (B) by a growth of insight, (C) by believers' contemplation and study, (D) by their intimate experience, and (E) by the bishops' preaching. Since the Pope hangs the whole first part of his argument on this text, maybe we should quote it in full:

Tradition (A) comes from the apostles and progresses in the Church with the help of the Holy Spirit. (B) There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. (C) It

comes through the contemplation and study of believers who ponder these things in their hearts. (D) It comes from the intimate sense of spiritual realities which they experience. (E) And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth.

Now at the time of the Council, Archbishop Lefebvre himself voted to approve *Dei Verbum*, so no doubt each of the five sentences above can be given a Catholic meaning, for instance: (A) with the passage of time there is a progress in Catholics' grasp of the abiding truths of the Faith. (B) They see deeper into these truths, (C) by contemplating and studying these truths, (D) by more deeply penetrating into them, and (E) by the bishops' preaching fresh aspects of these same truths.

That is undoubtedly the kind of interpretation that the Archbishop gave this text at that time. With such an interpretation, it would give him no problem, but it also could not serve to condemn him. If then the Pope is using the passage to condemn him, the Pope must be giving it a different interpretation, for instance: (A) Catholic truth lives and grows and changes with the passage of time. (B) Modern Catholics have more living insights than olden-day Catholics. (C) Modern Catholics' hearts studying their living needs discover new truths to believe in. (D) Modern Catholics' inner sense of their own religious experience creates new and living truths from within them. (E) Also Catholic truth is added on to with the novelties preached by the living bishops, because these bishops can say no wrong.

Now interpreted in some such way, no doubt the text condemns the Archbishop, and he in turn would find it reeking of modernism, which Pope St. Pius X stigmatized as "the synthesis of all heresies." But there is just one problem. With such an interpretation the Council's text is absolutely

not Catholic. In which case, how can it serve as a basis of a Catholic condemnation? In other words, either the text is given a Catholic meaning, and then it in no way condemns the Archbishop; or it is given a non-Catholic meaning, and then it has no right to condemn him.

But, someone might object, it is totally unfair to the text to say it can bear such a modernist interpretation! Fine, is the reply. Let us suppose for the sake of argument that it cannot be given any modernist interpretation (that is a big supposition, but let that pass). Then if the text is only Catholic, it is only capable of approving, and of being approved by, someone like the Archbishop. There is no way round the fact that in any Catholic sense the text does not condemn him, and in any non-Catholic sense it stands itself condemned! The reason for this is that one who thinks like the Archbishop takes his stand four-square on Catholic truth, and nobody will prove the contrary by casting in his teeth ambiguous texts of a two-tongued council!

Is the second argument of *Ecclesia Dei Adflicta* any better? The Pope seeks secondly to prove that the Archbishop's notion of Tradition is contradictory, because it pretends to set up Christ's Tradition against Christ's Vicar. Now it is true that these two cannot contradict one another, as they are both of Christ. But to *assume* in the case of an apparent contradiction that the mistake is on the side of Tradition, without *proving* it, as is done here, is to assume that the Vicar of Christ has an infallibility which not even Peter himself had (Mt. 16:23; Mt. 26: 69-75; Gal. 2:11-14), which the Church has never taught the pope to have had (his ordinary infallibility (*DS* 3011) is circumscribed within Tradition, his extraordinary infallibility (*DS* 3074) is strictly conditioned), and which history shows some popes certainly not to have had (*e.g.*, Pope Liberius who excommunicated St. Athanasius (*DS* 138, 141, 142), and Pope Honorius (*DS* 563) who "allowed the immaculate Faith to be stained").

Clearly, the Pope can make even grave mistakes. Then in the case of a clash he may not assume, but must prove, that he and the mass of bishops are right and the Archbishop is wrong. This he does not do in the rest of Section 4 of *Ecclesia Dei*, so its second argument falls to the ground.

Now in defense of *Ecclesia Dei* it might be said that Sections 5 and 6 urge bishops, priests, and faithful, while steering clear of Archbishop Lefebvre, nevertheless to have more consideration for Catholic Tradition. But consider the following facts:

- On the very day after the issuing of *Ecclesia Dei*, Bishop Poletti, the Vicar Apostolic of Rome, gave instructions at *San Geronimo della Carita*, the parish church in Rome where visiting priests have for years been able to celebrate in peace the Tridentine Mass, that henceforth every foreign priest must celebrate Mass in the vernacular, with the *Novus Ordo* missal.
- Three times in the last two weeks, Archbishop May of St. Louis has refused a *Novus Ordo* priest in his fifties permission to celebrate a Tridentine Requiem Mass for his own mother's funeral.

This October 22, just as the seminary of the Conciliar-protected "traditional" Fraternity of St. Peter was about to open in Wigratzbad in south Germany, the diocesan bishop (of Augsburg) required of Father Bisig a signature which Father Bisig felt unable to give. Exit in haste Father Bisig, probably to Rome. And maybe this time Rome will override Augsburg for him. But who cannot foresee an inexorable series of ultimately deadly harassments?

Dom Gerard's claim, that his July agreement with Cardinals Ratzinger and Mayer for a Rome-approved traditional monastery, required of him no essential concessions in doctrine or liturgy, was contradicted by Cardinal Mayer in an interview published in the October issue of *30 Days*.

The Cardinal said: “Dom Gerard’s statement was not exact,” and the journalist colloquially sums up the Cardinal’s stand-point as follows—“Me, sell out the Council? You’ve got to be kidding!” (*30 Days* is not a traditional monthly!).

And Tradition-loving Carmelites are being persecuted in New Jersey, and so on and so forth. It is a long, hard road ahead of us, but since when did Our Lord promise it would be easy? However, He does give us encouragement.

#67

*December 1, 1988*

### **Obedience Must Be to Tradition**

The original purpose of this monthly letter was to thank the seminary’s regular benefactors. The end of the calendar year is a good time to think of what you have obtained for us.

Firstly, your prayers have obtained us many graces. For instance, the seminary this summer lost only one seminarian because of the consecrations. If the seminarians have kept their balance, this is not something that happens all on its own, it happens because someone is praying for them to become good servants of God. Please continue to pray for the perseverance of the seminarians we have, and for the vocation of those we need. We are in the thick of the battle with Satan, and there is no way we could have survived or are going to survive another year without your prayers. The seminary is very happy in its new surroundings. When I was back in Ridgefield for two days in October, I could not imagine how the seminary used to fit in there, so small did the house seem, compared with the spaciousness here. Now all the figures are not yet in, but look at it which way you will, Winona was a “steal.” With renovations, I guess

the total cost will be around one million dollars for what every visitor recognizes to be a superb facility, only a small part of which could be constructed today for one million dollars if it had to be built new.

It is an interesting question, from whom was Winona “stolen”? Not from the layfolk who actually sold the building to us, because they paid a paltry \$157,000 when they bought it from the Dominicans a few years ago. In that case the people who put such value into the building were the Catholic contributors who enabled the Dominicans to build this first-class priory back around 1950. Then it was, so to speak, these contributors who took the heavy loss when the Dominicans “unloaded” the building in the early 1980’s. So if you Catholics today bought so much more than you paid for, it is because those Catholics yesterday put into the building so much more than it was sold for. In which case, so to speak, you “stole” from them! A consoling theft, both for the victims whose loss has turned into no loss and for the “thieves” who turned a Catholic loss of their brothers in the Faith into a Catholic gain. “I believe—in the Holy Catholic Church, the communion of saints...” What a marvel, the Mystical Body of Christ!

We must also thank you for your sustained generosity each month that we have been here in Winona. Running expenses for the larger building are heavier than they were in Ridgefield, but we are beginning to get after our debts, standing now around \$340,000. When I remember how you rid us in Ridgefield of a burdensome mortgage, this figure does not worry me, except for the vulnerability of the economy... Might it be wise today to transfer some assets from Wall Street to an account in heaven? By way of return, please find enclosed a small Christmas present, the flyer on “obedience.” It is a difficult subject to get into one small flyer, so the flyer is quite dense. As you open the flyer, it first seeks to establish that obedience is essential-

ly relative. Obedience relates to who or what I am obeying. Hence, being fundamentally a faith, Catholic obedience cannot be conceived without reference to the Catholic Faith. That is in fact what Catholic obedience is for, and what it is about.

Now whatever be true of other faiths, the Catholic Faith is essentially a deposit of doctrinal and moral truths, coming from Our Lord Himself and entrusted by Him to His Apostles: “Teach ye all nations, teaching them to observe all things whatsoever I have commanded you” (Mt. 28:19, 20). Hence the Catholic expression: “the Deposit of Faith.” This deposit, deposited by Our Lord with his Church, the Church has to hand down faithfully, unchanged: “whatsoever I have commanded you.” The reason for this is because Our Lord Himself is only handing down to His Apostles what He Himself has received from His Father, as He emphasizes again and again in Scripture. Three of these quotes are in the flyer, but there are some two dozen in St. John’s Gospel! So the Catholic Faith is essentially something handed down, from all eternity by Father to Son, and from Jesus by His Church to men down to the end of the world (Mt. 28:20).

Now the Latin word for handing down is “*trado, tradere*,” from which comes “*traditio*,” or tradition. If then the Faith is essentially handed down, it is essentially traditional, hence the expression, “Catholic Tradition.” And so if Catholic obedience is essentially relative to the Faith, it is essentially relative to Tradition. And so just as obedience outside of or contrary to the Faith would not be Catholic obedience, so any obedience outside of or contrary to Catholic Tradition will not be Catholic obedience either.

Hence Catholic Tradition sets the parameters of Catholic obedience. Proceeding then to the flyer’s centerfold, we find that, as one can either overshoot or undershoot any

given parameters, so one can in matters of the Faith either undershoot the parameters of Tradition by disobedience, or overshoot them by exaggerated, indiscreet or false obedience. Disobedience and false obedience you find both colored red, with large “STOP” signs, while the Catholic balance in between is colored green for “GO.” Note on each of the seven white-separated lines beneath the centerfold pictures, how Catholic obedience is a balance of two parts each of which is contradicted in the red column next to it, and exaggerated in the red column farthest from it. True obedience is a balance, balanced by Faith, measured by Tradition.

Conclusion, final panel in blue: when the fruits of our priests, bishops and pope are thoroughly good, we may give them “blind” obedience because those fruits make us sure that the churchmen are leading us in the Faith (actually, such obedience is not blind, it is seeing the fruits as Our Lord told us to do). But when we see the fruits turning thoroughly bad, as today, then the time for that kind of unquestioning obedience is over, and I must fall back on my Faith, measured by Tradition, to tell me when obedience is true and when it is false. For God can allow even the pope to make grave mistakes. Apparently John Paul II has just commemorated Assisi again by a meeting with eighty five leaders of different religions in *Santa Maria Trastevere* in Rome. If that is so, may God one day give him to weep as He gave to Peter!

We have available here and now at the seminary any number of these flyers, cost price about ten cents each, but you need not pay a cent. Order as many as you like. Enclosed also is a seminary Continuous Support Fund card, which you can fill out and return to us if you would like to receive each month a return envelope to facilitate a regular donation. You will also then receive this letter by first-class mail, instead of by bulk mail.

Have a happy Christmas and, close by the crib, let nothing daunt you. For—Romans 8—“if God be for us, who is against us?... For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord.” At the seminary, this year as last, we will celebrate a Christmas novena of Masses on the main altar for all your intentions.

*1989*





#68

*January 1, 1989*

**Southern Africa, Down Under, Hawaii**

On December 18 I landed in the mainland United States back from a swift five-week visit to South Africa, Zimbabwe, Australia, New Zealand, and Hawaii. What traveller's tales do I have to tell? All around the world, in widely varying circumstances, God is raising a remnant of Catholics to keep the Faith in the midst of a world giving itself over to the devil.

The tour began at the southern end of Africa with confirmations in Windhoek, the capital of Southwest Africa, a country whose fall into Communism is now being jointly engineered in Moscow and Washington. For while Russia gives some of her latest Mig-23 fighters to the Cubans in Angola, the American Congress imposes sanctions to paralyze South Africa, and the European bankers queue up to lend Russia billions in Western currencies to pay for the Mig-23's. Suicidal stupidity! Is anyone still surprised at the advance of Communism? In fact the Liberals rejoice in the birth of a new and better world, understand, without God, and beg the Communists to deceive them. The Communists naturally oblige, and tighten the noose around the Liberals' necks, with rope, as Lenin foresaw, gladly paid for by the victims.

And where in this scene are the interests of God? While He lets the majority prepare a major scourge for their own backs to remind them that He is not mocked, He is turning a minority of Catholics more seriously to their Faith. In each of the main cities of southern Africa, Windhoek,

Capetown, Port Elizabeth, Durban and Johannesburg, a kernel of Catholics, most numerous in Durban and Johannesburg, is gathering with more and more conviction around the Tridentine Mass, celebrated for the most part by three Society priests, and these Catholics rejoice in being able to present their children for confirmation by a Society bishop. In Capetown, a sedevacantist priest on the right and a diocesan bishop exploiting the Indult on the left (sounds familiar?) have unsettled the Society's mission, but with a regular Society priest this situation would soon stabilize.

Not that these Catholics take much interest in politics, not even in the "problem" of apartheid. For to those, black or white, who take Heaven and Hell seriously, racism and anti-racism pale into insignificance, as did slavery for the early Christians. In truth, apartheid, like the Boer War (1899-1902), is a problem engineered by the liberals to force the old-fashioned Calvinist Boer into step with their Brave New World. The Boer's strength was always his religion. His downfall will be neither Mig-23's, nor apartheid, still less sanctions, but his turning aside from his old-fashioned religion and morals to delight in the sinful pleasures of Western materialism. So unless he turns back, the turmoil of revolution is inevitable.

However (a lesson for us) such turmoil need not be only harmful to the Faith and so need not only be feared. In Zimbabwe, formerly Rhodesia, the country immediately to the north of South Africa, the turmoil of a terrorist war ran from about 1966 to 1980, when the Communists gained control. Yet the Society of St. Pius X has a priory in the capital city, Harare, and is right now finishing construction of a beautiful church to hold 250 people! The priests find their ministry often more rewarding in Zimbabwe than in South Africa, and the local laity are convinced there is amongst both whites and blacks a great apostolic opening for true priests, because the terrorist war was a chasten-

ing experience for everyone. One soul in Zimbabwe told me she reckoned that with all the shortages and inconveniences typical of communist rule, it was nevertheless easier now to save one's soul in deprived Zimbabwe than in prosperous and comfortable but materialistic South Africa. What God has to do to get our attention!

After the confirmations in Harare, a long flight across the southern Indian Ocean led to the next stop, in Sydney, southeast Australia, where the Society has its Australasian headquarters. Many Rhodesians and South Africans have taken this flight in recent years in order to escape from the past or future revolution in Africa. However, spiritual problems do not have geographical solutions. It is true that in Australia the aborigines have proved too peaceful to serve the agitators' purposes of stirring up non-whites against whites, but the Revolution is nonetheless striding ahead amongst the whites with socialism and materialism. An interesting newsletter by a brave young man, Peter Sawyer, gave graphic details of huge new bunkers in Canberra and Melbourne, disguised at first as "telephone exchanges," but designed in fact to house vast inter-departmental governmental computer centers. The facilities for big government to spy on every detail of citizens' lives, "Big Brother" in George Orwell's *1984*, are being put in place, linked apparently with similar facilities in the USA and elsewhere...

Meanwhile the Society in Australia has large and thriving parishes with churches in both Sydney and Melbourne, a growing parish with a church in Brisbane, many out-lying missions and a newly bought seminary building not far from Canberra where I was able to give Tonsure to eight seminarians at the end of their first year of seminary studies. The building, formerly of the Christian Brothers, is much in need of repair, but lay helpers had already done a beautiful job of renovating the chapel. Sounds familiar? "For in one Spirit were we all baptized into one body, whether

Jews or Gentiles, bond or free.... And there are diversities of operations, but the same God, who worketh all in all” (I Cor. 12:13, 6). Truly, Wisdom “reacheth from end to end” of the world “mightily and ordereth all things sweetly.”

The high point of the visit to Australia was the ordaining of Winona seminarian Shane Johnson to the priesthood. He is Australian, and will in a few weeks’ time begin his ministry with the other Society priest in New Zealand, Father Ruben Gentili from the Argentine. At the Society’s two main centers in New Zealand, Wellington and Auckland, there were numerous confirmations, although Archbishop Lefebvre’s last visit had not been so long ago. And from New Zealand the Society priests make occasional visits to the island of Fiji, way out in the Pacific. “Yes, verily, their sound hath gone forth into all the earth, and their words into the ends of the whole world” (Ps. 13:5; Rom. 10:18). The only thing that stops the Society priests from going there more often is the airfare, and the same must be true for the farthest-flung islands in the Pacific!

In all these distant parts all over the world, Society priests find themselves full of admiration for the work done by Catholic missionaries of yesteryear. How well many of them did their work of planting the Faith! It is often there all ready to revive under the hand of the Society priests. What a crime, that Second Vatican Council, which paralyzed missionary effort by “re-evaluating” all the false religions! For “how shall they believe him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?” But who shall send anyone when Vatican II states (*Unitatis Redintegratio*, #3) that “the spirit of Christ has not refrained from using non-Catholic Churches and Communities as means of salvation”?

Between New Zealand and the mainland USA, it was easy to stop over for two days in Honolulu. The eight-island multi-racial state, a quarter of whose one million inhabitants are Catholic, is presently plagued with such a blatantly bad bishop as to make wholly likely the thesis of Communist infiltrators in the episcopacy. Be that as it may, a group of Hawaii Catholics, quite independently of the Society of St. Pius X, have got themselves together to defend their Faith, with a weekly radio program and a monthly newspaper and the Tridentine Mass celebrated each Sunday by a “suspended” diocesan priest in a hall obtained with the backing of the mayor of Honolulu, who cannot stand the bishop! The bishop is very much aware of these Catholics, who cause him an annoyance—of the right kind—out of all proportion to their relatively insignificant numbers.

From me they asked for a day-long recollection concluding in a slightly improvised ceremony of some twenty confirmations and Mass, at which a piece of cord attached to a piece of string out of someone’s trunk had to make do for the bishop’s cincture! But what is that when compared with such attachment to the Faith? On the following day, Sunday Mass was attended by about a hundred souls. Stranded in the mid-Pacific, they are tempted to think no one is concerned for their struggle for the Faith, but they should know they have close friends in the same combat all over the world. Hawaii, can you hear us? Keep up the good fight! All of us are behind you!

I arrived back in Winona just in time to ordain three deacons on the Feast of St. Thomas, Apostle. That would make four American priests to be ordained at Winona on the Feast of St. John the Baptist.

And what occurs for the New Year? Any of you in the metropolitan New York area that have not yet thrown out your TV sets may be interested to watch WNBC-TV’s religion-

special “Splitting Faith,” because it will include shots taken last autumn of priests and laity from the Society’s retreat house in Connecticut. Of course we expect nothing very good to come out of the media where for some interesting reason the liberals are in their element, while the conservatives are always swimming against the current. But a colleague recently pointed out to H.E. the wisdom of President Reagan’s handling of the media with patience and courtesy, despite all their antipathy for him. The same holds for the Catholic, even the traditional Catholic, media. No names!

The American people have loved President Reagan for standing for sanity and against liberalism in many of its insane forms. Here he is on Communism: “Have you heard the Communists now have a million-dollar lottery for their people? The winner gets a dollar a year for a million years.” On socialistic government: “Government’s view of the economy? If it moves, tax it. If it keeps moving, regulate it. If it stops moving, subsidize it.” On Congress: If “they want to bring the Panamanian economy to its knees, why don’t they just go down there and run the country?” On Communism again: “If the Soviet Union let another political party come into existence, they would still be a one-party state, because everyone would join the other party.”

Catholics will surely miss Reagan for many of his qualities, and we must pray for George Bush, who may pleasantly surprise us. We have the leaders we deserve, and the best of them will say they can do little good without the support of good people. And where does the goodness of good people come from? From their religion, or rather, from whatever is Catholic in their religion.

May God then give you all a New Year filled with an ever increasing knowledge and love of Himself and of your Catholic Faith.

#69

February 1, 1989

**Rome and the Fraternity of St. Peter**

Many Catholics are presently pinning their hopes on the Society of St. Peter, founded last summer by ex-priests of the Society of St. Pius X to combine traditional beliefs and practices with papal approval. So I know you will be interested in what Archbishop Lefebvre said in private a few weeks ago:

Between us and Rome right now there is complete silence, thank goodness. We will have to wait some six to twelve months. They are trying to destroy us by means of the Society of St. Peter. Rome is granting them all kinds of things, but it's a bluff, they're trifles, superficial things, it all has no basis. Besides, those joining them will have *Novus Ordo* habits, which will not make things easy for them.

On our side I think the bleeding has stopped. They will be disappointed that the excommunications and so on have not demolished us, on the contrary we are continuing stronger than ever, and so when Rome comes under the inevitable pressure from the bishops, it will give way. For instance, Bishop Mamie of Fribourg in Switzerland told journalists recently, "There will be no Society of St. Peter in my diocese, and on this point we bishops of Switzerland are agreed. This is because by the positions it takes, the Society of St. Peter is implicitly refusing the *Novus Ordo* Mass, which means refusing the Council. Likewise, insisting on the old catechism means refusing the new catechism, which also means refusing the Council. Now as far as I am concerned, there is the Council, the Council, and again the Council."

Archbishop Lefebvre continued:

So Rome and the bishops are at loggerheads. Rome does not mind approving of the Society of St. Peter, because it is not on their hands, it is on the bishops' hands.

However, the bishops want nothing to do with it. Rome will do nothing about our case until it has resolved the case of the Society of St. Peter, which is where there is now the open conflict. The bishops of Augsburg in Germany and Bourges in France refused to let Cardinal Mayer come into their dioceses to do ordinations for St. Peter's. The monastery of Fontgombault in France accepted. Then the bishop of Augsburg would not let the ceremony take place in Wigratzbad. However he did attend the ordination which finally took place in Rome.

Who will win? Rome or the bishops? Rome cannot fight the bishops. And the bishops are right, because Rome promotes the Council, and Rome is now imposing on them what the Council forbade! Rome is between a rock and a hard place. And all this because of ourselves. Rome is at a loss what to do. Their ecumenism is now meaningless; the same ecumenists who made excommunication into a prehistoric relic, suddenly made it front-page news! As for the two Masses, their new Mass made them hound us for maintaining the old Mass which they now promote, so they are in hopeless self-contradiction.

As for us, however, there is no problem. We have undergone another purification making the defense of Tradition more solid than ever. So if Rome wanted to reopen the dialogue, we would put the dogmatic problems in the forefront. I was willing to deal on the disciplinary level in order to obtain bishops, but now that we have bishops, the disciplinary question is over. Now they must get the Council and the Decree on Religious Liberty into line with Tradition. Dogma first and foremost. But questions of dogma are far more difficult to arrange than questions of discipline. We can hope for no change so long as they think like modernists in Rome. Any change would mean for them signing the death warrant of everything they have been doing for the last twenty five years.

Now they are seeking to sink us by appointing bishops who are fond of Latin but are Charismatic, who are for the Council, even while being conservative. The progressives are furious, but it's only a political game. These conservatives are against us, maybe even more so than the progres-

sives. In general these conservatives are Charismatic and very pro-Conciliar. But no ideas have changed in Rome. On the contrary, all these maneuvers are simply to put the Council into effect better than did those modernists who went too far, too fast.

The consecrations of June 30 have brought about some extraordinary conversions. The expected rout never took place. I find that almost miraculous. Instead there was an outburst of joy and a sense of security—the Truth will continue... My health is more or less alright, but I thank God for having done the consecrations on June 30, because I am no longer capable of long ceremonies. Imagine my relief!—For twenty years I was battling more or less on my own to keep something going. Now I can see it will continue after me, because the Society has a solid structure... Everything about June 30 was miraculous. It could have been far otherwise. *Deo Gratias!*

As often, these remarks of the Archbishop will be like a breath of fresh air to some, while seeming unduly severe to others. Rome, others say, was sincere in the negotiations of the first half of last year, so the Archbishop was wrong to distrust Rome, wrong to withdraw from the Protocol of May 5 and wrong to consecrate bishops. Although these gainsayers admit that his mere disobedience did not by itself amount to schism, nevertheless they fear that his alienating the Society of St. Pius X still further from the official structures of the Church gravely increases the danger of Society members eventually going into schism. Hence for the gainsayers the great hope for the Church presently lies with the newly formed Society of St. Peter, which trusted Rome, accepted the Protocol, has chosen to stay within the official structures of the Church, and is already ordaining traditional Catholic priests, *Deo Gratias*. Notice how this whole argument rests upon the supposed sincerity and trustworthiness of Rome in the negotiations around the Protocol of May 5. Oh, sincerity! How many crimes are committed in thy name!

Now it is perfectly true that on Rome's side Cardinal Ratzinger for instance may well have been sincere in those negotiations. God knows. It is reported that he wept a few days after they had broken down. It is certain that he sincerely believes that Vatican II is the true Tradition of the one and only Catholic Church, from which it would follow that he sincerely thought he was saving Archbishop Lefebvre from schism by striving to reintegrate him into the Conciliar Church. But however sincere or well-intentioned the Cardinal may have been subjectively, *i.e.*, inside himself, nevertheless objectively, *i.e.*, in reality, or outside of and away from his interior dispositions, his notion of Catholic Tradition (Vatican II is as traditional as Trent) is way wrong. Objectively then, he was subverting the Faith when he strove to reintegrate the Archbishop into conciliar structures. Objectively then, he and all who think like him are traitors to the Church, and not to be trusted, because however good their intentions, their false ideas make them, objectively, dissolvers of the Faith. Now these conciliar prelates' subjective dispositions certainly affect the morality of their actions but in no way affect their radical inability to defend Tradition, even when they mean to be nice to traditionalists. Hence the Archbishop, having sadly once more experienced this inability in the negotiations, was right for the sake of Tradition and the Church to break them off. And poor St. Peter's Society is no real hope, but a fond illusion fathered by subjective fraternizing of pro-Catholic liberals with pro-liberal Catholics, a fond illusion doomed to be torn apart or at least rendered sterile by the objective antagonism of Liberalism and Catholicism, as utterly antagonistic as insubmission and submission to God respectively.

Why doomed? Why cannot this half-and-half house, wished for by so many, stand? It cannot stand because the objective ultimately governs the subjective rather than the reverse.

As the English proverb says, "A fact is stronger than the Lord Mayor of London." For wishes do not make potatoes. Because wishful thinking is a delightful activity but it does not change the facts. Because the facts are that for two hundred years now, since 1789 (the bursting out of Liberalism in the French Revolution), Liberalism and Catholicism have been engaged in all-out war. As the Archbishop pointed out above, the Liberal bishops are already dropping shells on the Liberolics (they want to resemble Catholics but they are still drunk on Liberalism) venturing into the No Man's land of Catho-liberalism to fraternize with the Liberal-loving Catholics. Does the Archbishop drop shells on the latter? No. If they insist on quitting the Catholic trenches, his policy is to cover their withdrawal in silence. Only let them not say he did not warn them. They will be bombed to pieces or they will effectively join the enemy, like all the Catho-liberals before them. War is war.

In similar vein, it is a pleasure to learn that for instance at St. Agnes Parish in Manhattan, New York, a Latin Tridentine Mass is being celebrated in prime time, at 11 A.M. every Sunday morning. Thanks be to God for what will be a great flow of graces in the heart of New York City! No doubt much glory will go to God from the Mass. Ask New Yorkers on a spiritual starvation diet for the last twenty years if they should attend! However, when we recall that the same New York archdiocese, a few months prior to the naughty consecrations, promised New Yorkers a Latin Tridentine Mass in the city, but on conditions such that before one was celebrated, it was taken away again, we are entitled to wonder if the Tridentine Mass at St. Agnes will last. If it does, thanks be to God! If it does not, well maybe Archbishop Lefebvre could be persuaded to help out by being naughty again!

What times we live in! Patience! Pray that good vocations still find their way to Winona. We now have some beau-

tiful cells to fill, but also there are extra alternatives for prospective seminarians... At present, we have forty seven seminarians.

Enclosed is the latest letter from our Superior General, and the retreats' flyer for Ridgefield and Winona for the rest of this year. Here is a Winona retreatant of a few weeks ago:

When I came on the 5-day exercises, I was sorely troubled by problems with my family, my work and career, and my faith. Through the Exercises I could feel myself being lifted above my problems. I was able to find the answers that had eluded me for months prior to coming. I left with an inner peace and direction to deal with the difficulties I faced. If you are troubled and cannot seem to come to terms with the trials of life, come to the Retreat and find yourself in your God.

**#70**

*March 1, 1989*

**Paul, an African Catholic**

Enclosed once more, after a few years' interval, is a copy of a "Minimum Knowledge Requirement Sheet for Confirmation," because, God willing, Bishop Fellay and I shall in April and May be giving the sacrament of confirmation, according to the old and certainly valid rite, in many parts of the USA and Canada. With four bishops available, there is of course no more the hurry to have children confirmed in the traditional rite that there was while Archbishop Lefebvre was confirming all on his own.

The Consecrations of June 30 last are bearing fruit. So if a child is too late to be prepared or registered for confirmation this year, let him just wait until next year. Meanwhile you have another "Minimum Knowledge Sheet" in hand, which as a compendium of our Catholic Faith is useful

for more than just confirmations. This Faith we must never forget is a gift of God, from the moment we first receive it until the moment we die. Take for example, this letter which recently came to the seminary from an African country with which so far the Society of St. Pius X has had little contact:

“Dearest in Jesus,” it begins, “Your letter was received as well as the requested special issue of *The Angelus*. Three of them arrived in a large parcel. I am very happy. I got it on October 31. Some are criticizing it, but I know the value of the Consecrations. So do some few old Catholics who saw Catholicism in its original purity. The question is, how can we in our country, get your priests to minister to us since everywhere the *Novus Ordo* prevails here. Please if there are other people from our country who have correspondence with you, send me their names and addresses so that I can contact them in order to effectively unite with them to fight our way through for your priests and a way to support you.

“If I am the only person from this country who writes to you, please tell me also. As the new bishop has promised to be remembering me in his Masses, I promise to pray in turn for the expansion of the Society. Error has gripped everything Catholic in our country. Long live the four new bishops, long live Archbishop Marcel Lefebvre. Thank you. Yours sincerely,” and there follows the signature of certainly an African name.

Now I do not know how this letter strikes you, but what strikes me is how this Catholic, Paul by first name, is so isolated and yet sees so clearly. He does not even know if there is anyone else in his country who believes as he does and his is a large country containing a whole Catholic sub-nation within it. Yet he is absolutely clear in his mind that

the Catholic Church in the whole of his country has gone wrong!

All over the world today, most wise, most learned and most prudent men are confused, and the confusion grows daily worse. Sophisticated Catholics in the West have at their disposal any amount of books, videocassettes and audiotapes, Mass centers, papers, newsletters, etc., to consult, yet despite (or because of?) this wealth of means of information, still the large majority of them miss the essential point. Our African friend, on the contrary, living maybe in the middle of nowhere, just receives a Consecrations [issue of] *The Angelus*, and he has the whole picture. No confusion, no hesitations, no agonizing, just: when and how can we get a true priest to give us the true Mass? Of such is the Kingdom of Heaven made, and certainly, the traditional Catholic movement. “And Jesus calling unto him a little child, set him in the midst of them and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven” (Mt. 18:2-3).

For some fifteen years now, Catholics like Paul have been calling from all over the world for priests like Archbishop Lefebvre’s, and no amount of arguments, authority (misused), abuse or whatever will put down this simple up-rising of the Faith, which will triumph over every obstacle. Our Lord again: “Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth” (Mt. 8:10-12). Of course not all the sophisticated Catholics today in confusion, will tomorrow be cast into the exterior darkness, for a number of them will finally re-

cover their sight, but for the moment they are, in comparison with Paul, blind.

Here is a great mystery of grace, reaching deep within God's divine nature: "In that same hour Jesus rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight" (Mt. 10:21). Notice Jesus' rejoicing. Does He rejoice that the wise and prudent do not see? No. He is rejoicing in the divine wisdom of His Father's love for the little ones. But if to escape confusion depends on God's mysterious grace, a man might object, then what can he do? Answer, he must pray and strive to acquire or conserve that humility and simplicity of heart which always has access to the Sacred Heart of God, who gives His grace to the humble, but resists the proud. The unparalleled example of humility given to us by Christ in His Passion is before our minds at this time of year.

May God repay you for thinking of us when many of you have to think of your income tax return, and may He grant you many graces for Holy Week and Eastertide.

#71

*April 1, 1989*

### **Picasso, Art, and Morality**

An interesting exchange took place in the pages of an issue four months ago of the American fortnightly conservative magazine, *National Review*. It was an exchange between Roger Scruton and Arianna Stassinopoulos Huffington concerning the latter's recently appeared book on the famous twentieth-century artist, Pablo Picasso. The exchange is unusually interesting because it opens onto theological

values which should be at the heart of *National Review's* conservative positions, yet which *National Review* generally avoids.

But that is another story. Mrs. Huffington, born in Greece in 1950, educated from 1966 in England, married and domiciled now in the United States, was overwhelmed by a visit she made to the massive retrospective Picasso exhibition held in Paris in 1980. The nearly one thousand works on exhibition amply proved Picasso's legendary vitality and artistic creativity, such inventiveness as enabled him from early youth to old age to hold people spellbound with his wizardry. And yet the exhibition left her with "an uneasy feeling."

In 1982 Mrs. Huffington began to write a book on the wizard, and five years later it was finished, with the title, *Picasso, Creator and Destroyer*. For behind the fabulous artistic creator, she had discovered the source of her uneasiness, Picasso the destroyer. For instance much of her book is taken up with Picasso's successive relationships with seven women, of whom only the third and, finally, the seventh were ever his lawful wives, and of whom the fourth and the seventh committed suicide after Picasso's death in 1973.

However, having worked over Picasso's less than admirable private life, her book ends with a judgment on Picasso as artist:

...he took to its ultimate conclusion the negative vision of the modernist world... Unlike Shakespeare and Mozart, whose prolific creativity he shared, Picasso was not a timeless genius... [but] ...a seismograph for the conflicts, turmoil and anguish of his age.... From the time (1908) that he shook the art world with his "*Les Demoiselles d'Avignon*," Picasso was out of love with the world. He saw his role as a painter as fashioning weapons of combat against every emotion of belonging in creation and cel-

ebrating life, against nature, human nature and the God who created it all... Picasso told Malraux that he had no need of style, because his rage would become a prime factor in the style of our time.

And his rage did become the dominant style of our time; but there are growing signs that something beyond rage is demanded...

And so while Mrs. Huffington readily grants Picasso's "prodigious skill, complete mastery of the language of painting, inexhaustible versatility and monumental virtuosity, ingenuity and imagination," nevertheless she concludes her book on a somewhat negative question mark: "As we move toward the beginning of another world and a new century, what will Picasso, so irrevocably tied to the age that is dying, have to say to the age being born?" However, Picasso is still such a god to our own age that to call him little more than a brilliant pyrotechnician would be calling down on one's head the united wrath of all liberals.

Accordingly, Mrs. Huffington's book has apparently been savaged by critics all over the world. She had hit on a raw nerve. In the exchange in the *National Review*, it is a well-known English critic, Roger Scruton, who takes up the cudgels. Following the proportions of her book, easily most of his article is taken up with defending more or less the artist's right to behave immorally, and with attacking Mrs. Huffington for silencing Picasso's art "by the avalanche of his misdemeanors." The last paragraph of his article at last defends Picasso's art:

[It] should not be seen as disintegration, but rather as an attempt to reorder and reintegrate what had already disintegrated... Picasso sought to re-assemble the un-seeable fragments of the modern world so as to make them visible and reveal their truth. The modern world may be ghastly; but the modern artist has no other world to play with. And, as Picasso showed, he can still discover in this world an order and a purity that justify his work.

Mrs. Huffington's vigorous reply begins by accusing Scruton and her multiple critics of fearing the devaluing of their cultural idol. Behind this fear she senses firstly that these critics, like Picasso, refuse to see that there is in fact another world behind the twentieth century's disintegration; secondly that they share in Picasso's disordered notion of woman and of the love of woman; thirdly, that clinging to art as a substitute for religion, they do not want one of art-religion's high priests torn down. And her article concludes: "The time has come to recognize the metaphysical lie on which Picasso's life and art were based, to re-evaluate him, and to move beyond him, in our art, in our culture, and in our lives."

In other words, the modern liberals, artists and critics firstly refuse the love of God, secondly turn to a disordered love of creatures, and thirdly suck art dry as a pacifier, or baby's dummy, to fill the void left by the God they have emptied out. Bravo, Mrs. Huffington. I do not know your religion, but your perspective is religious. The raw nerve you hit on was the panic of these liberals, that the God whom they have resolutely shut out of existence, even His, let alone theirs, might yet come back into their lives. No doubt the profoundest thing to be said about Picasso, as about many twentieth-century "heroes," is that he was making war on God.

Of that war on God, Picasso's gravely disordered private life was another symptom. Faithful and believing liberal, Scruton would disconnect art and morality, and he is at least correct in saying that Picasso's immorality is not essential to the question of his art. However, in her book on the man, as in her reply to Scruton, Mrs. Huffington instinctively grasps that at the heart of Picasso was a disorder manifested in his life as in his art, and so to present the one man, her book was perfectly entitled to present the two aspects of his one disorder; who refuses to love God, must

mis-love creatures: “For my people have done two evils. They have forsaken me, the fountain of living water, and have dug to themselves cisterns, broken cisterns, that can hold no water” (Jer. 2:13).

Contrariwise, whoever loves God will rightly love creatures, and out of such a lover will come all kinds of beauty and art. “Jesus stood and cried, saying: If any man thirst, let him come to me and drink. He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water” (Jn. 7:37, 38). Thus whereas Protestantism as revolt against God is in all its forms iconoclastic—the posturing-Communist Picasso was riddled with the contradiction of being the supreme iconograph of iconoclasm—the Catholic Church has continually since the Incarnation brought forth the most beautiful art. For a little example, it does not show in the seminary renovations as presented in the enclosed *Verbum*, but the second- and third-floor chapels are now being—artistically, we hope—decorated. Come and see on June 24.

#72

June 1, 1989

***Ecclesia Dei—Impossible Halfway House***

So I did not drop dead after all, but no doubt thanks to your prayers, arrived back here safe and sound in mid-May after an inspiring confirmations tour of over thirty traditional Mass-centers and churches in Canada and the USA. I say inspiring, because such a tour makes it very clear that the Catholic Faith is taking hold upon a new generation. For in the large majority of these centers there is a significant proportion of young families and children, which of course guarantee a traditional future.

Not that many of these young parents, for instance, are deeply concerned or involved in the crisis of the Church, for “I send you out like sheep amongst wolves” said Our Lord: but that, prompted by grace, they are established in the true worship of God. They have not found it in the new religion installed in their “Catholic” parish churches; they do find it in the traditional Latin Mass and in the “old” religion that goes with that Mass, and for their reward they find therewith something solid to which they can hold their children, as opposed to the all-surrounding Liberalism which visibly makes those children disobey, disintegrate, and fall apart. So such young parents are not about to turn back to the *Novus Ordo*’s “onions of Egypt,” and once more in the history of his backsliding people, the Lord is raising up a faithful remnant. Truly, “if the number of the children of Israel be as the sand of the sea, a remnant shall be saved” (Is. 10:22).

Of such people’s strength in the Faith, Rome had no idea when it thought one year ago that the episcopal consecrations would scatter Archbishop Lefebvre’s followers, or at least that the threat of excommunication would do so. Yet on the whole of this tour, I can hardly remember the word having been mentioned. These Catholics are happily and quietly, not defiantly, practising their Faith, and to false shepherds they are paying little or no attention. Meanwhile the false shepherds are staying on their course. You remember what Archbishop Lefebvre said back in January: Rome would grant all kinds of trifles to the traditionalists to make them come over to the Conciliar Church, but the Conciliar bishops would object even to trifling concessions and Rome would not be able to fight the bishops. A few sample news items illustrate the accuracy of this forecast:

From a source within the *Ecclesia Dei* Commission (which you remember Rome set up just after the consecrations to welcome traditionalists back into the Conciliar Church), I

am told that they are granting permission to say the old Mass in private to all kinds of priests in order to stop people going over to the Society of St. Pius X. However, these grants are not having the desired effect. Firstly, they are drawing few people away from the Society (which is infuriating the members of *Ecclesia Dei*, says the Archbishop): for instance in London, England, Cardinal Hume has laid on a Tridentine Latin Mass in three London churches on Sunday morning, but attendance at the Society's London church is only increasing! The same occurs in Dublin, Ireland. So it looks as though people are profiting by the Indult, but not accepting its purpose (were I setting mouse-traps, such mice that ate the cheese but avoided the trap would infuriate me too!).

Secondly, these permissions are having an impact unforeseen by Rome. They are for instance creating within the official Church something like an underground Church of individual house Masses, celebrated by priests and people who are no doubt longing for the true Mass, but are still effectively barred from its public celebration. In other words, from the stand-point of the official Church, *Ecclesia Dei Adflicta* is creating a mess. Thus bishops are to be seen in many dioceses reaching for their fire extinguishers to put out the *Ecclesia Dei Adflicta* brush fires. And so for the diocesan bishops even Rome's little concessions to Tradition are that much too much. For, insignificant as the concessions so far of *Ecclesia Dei* are in comparison with the rightful demands of Tradition, nevertheless Tradition has such a power within it, that these little concessions are seen to threaten their on-going Conciliar Revolution ("conservative" Cardinal Law of Boston is reportedly pressing for altar girls).

And so, as the Archbishop foresaw, the bishops are making their weight felt in Rome, and Rome is having to give way: on May 16 the Holy Father with Cardinals Ratzinger

and Mayer (head of the *Ecclesia Dei* Commission) met in Rome with the heads of the Episcopal Conferences of France, Germany, Switzerland, and England, to discuss the putting into practice of *Ecclesia Dei*. What is the conclusion? The commission must in the future work in much closer collaboration with the diocesan bishops.

Now where does that leave the Fraternity of St. Peter (whose members chose last summer to trust Rome and accept the offer turned down by the Archbishop)? They may well wonder. Probably they put their hopes in the Pope himself. Fond hopes! When the Pope returned recently from Africa, he said his travels were useful, especially in Europe, to protect Vatican II both against the progressives wishing to overtake it with Vatican III, and against the traditionalists, symbolized by Archbishop Lefebvre, who regret its novelty: "I hope my journeys will keep the balance between the two movements, and, if they cannot make them disappear, will at least keep them out of the mainstream." From which it is clear that, for St. Peter's and whoever else will "follow" the Pope (unless and until he changes his mind, for which we pray), Archbishop Lefebvre and his whole idea of Tradition are to be left behind on the side-lines.

Clearly, the Church's official leaders are staying on their Conciliar course. Also clearly, the Conciliar course is—wittingly for some, unwittingly for others—that of the Antichrist. In Basel, Switzerland, in the third week of May was held a "Council for Peace, Justice, and the Saving of Creation," with seven hundred delegates, half Catholic, half Protestant, from all over Europe, including some fifty bishops, under the aegis of the World Council of Churches, and beneath the sign of the rainbow. Basel was filled for the week with rainbows, sign of the New Age. This meeting was to prepare for the World Council due to take place in Seoul, South Korea, next year, which in turn is to lay the foundations of the New World Religion. The Pope sent his

blessing and a message to the Basel Council. One wonders, wittingly or unwittingly? His mind is profoundly confused. His idea of Catholicism is such, that such ecumenism he thinks is Catholic.

Where does that leave the Society of St. Pius X? Happily and quietly, not defiantly, we must practise our Faith, which means, carry our cross (who would ever abandon the Truth were it not for the Cross?). One of the Society's latest crosses has just come from France. Many of you will have learned about it through the media, in the May 24 discovery of a "Nazi collaborator" in one of the Society's priories in the South of France.

Is the Society neo-Nazi? Whatever actions the now seventy four-year-old Paul Touvier committed that may have been criminal before the French law between 1939 and 1945, the statute of limitations (which in any country reasonably stops criminal investigations going on for ever and ever) expired on them in 1967. In 1971 the French government quietly gave him what amounted to a pardon, and he ceased to be on the run. However, the vindictive Nazi-hunters, under a new French law against "crimes against humanity," subject to no statute of limitations, began to hunt Touvier all over again. Whether on May 24 he was being given refuge in the Society's house in Nice, I do not know, but if he was, it will not have been the first time the Catholic Church has harbored refugees. During the war itself, Catholics all over Europe gave refuge to unjustly persecuted Jews. Why not now to unjustly persecuted collaborators? Is it because it is never unjust to persecute "crimes against humanity"? Let us stop a moment and examine the idea.

No doubt the greatest "crime against humanity" of all was the Nazis' "deliberate gassing of six million Jews," notably, we are told, in the concentration camp of Auschwitz. But the supposed gas-chambers, shown as such to tourists,

at Auschwitz and at two other “death camps,” Birkenau and Majdanek, all in Poland, were thoroughly and technically examined between February 25 and March 3 of last year by Fred Leuchter, the American technician in charge of the Missouri State Penitentiary gas chamber. What is his conclusion? He found the evidence to be “overwhelming” that the alleged gas chambers at the three sites “could not have then been, or now be, utilized or seriously considered to function as execution gas chambers.”

So the so-called “crimes against humanity” are definitely not what the left-wing media make them appear to be. Thus there is a great deal of hard evidence that the so-called “Holocaust,” for instance, is largely a myth. Was then Paul Touvier being unjustly persecuted? I do not know, but I do know most of the media seize on any opportunity to associate any part of the Catholic Church with being pro-Nazi. Patience. The media do their work, and we must do ours.

Much work is now being undertaken by the Society of St. Pius X at St. Mary’s, Kansas, to set up a new college program. See the enclosed prospectus. It offers a real hope to Catholic parents of offering to their youngsters a serious Catholic college education.

Remember the Ignatian Exercises being preached through the summer for men and women at Ridgefield and Winona. Remember also the “Workshop on Modernism” for men, being given at Winona. These three days will not be a retreat, they will not even be silent. They will be based on Pope Pius X’s encyclical *Pascendi* and on his letter on “The *Sillon*.” They will attempt to enable thinking laymen to get a firm handle on the most perfidious heresy in all Church history, Modernism, and on its practical accompaniment, Sillonism, arguably the most pernicious dream in all Church history. Both are totally relevant to the Conciliar

Church preparing the way for the New World Religion. Non-Catholics welcome, to learn the Church's mind.

Between now and then, the seminary's great day of the year will be June 24, with the ceremony of the ordination of two deacons and four priests. It will have to be outside, so pray for good weather. I am told the Winona motels are already booked up, but there is plenty of room for campers. My dream is that one such day there will be as many children in the meadows around the seminary as there are summer dandelions. Young parents, I have only one thing to say to you—there's lots of dandelions! God bless you all, and may He repay one hundredfold all of you that keep faithfully supporting us. We pray in particular for your intentions.

#73

*July 1, 1989*

**Tradition Miraculously Protected in Nimes**

Thanks to one of those machines for which the twentieth century is actually useful, a FAX copier, this letter is being penned in Switzerland, where within days of ordaining four new priests (all American) for the Society of St. Pius X at Winona, I have just attended the ordination of eight more Society priests at Ecône. The ordinations at Winona went off very well. God gave us beautiful weather for the Saturday of the ordinations. The seminarians worked hard, as usual, to put together the outdoor altar, the ceremonies and the banquet, guided by the seminary's stalwart friends, Emily Johnson and the Sardegna family. Some four hundred friends of the seminary attended the ordination Mass, and most stayed over to attend the four new priests' first Masses on the Sunday morning. Ask any who came if it was worth the journey, and mark in your diary next year's Ordinations Day, Saturday, June 23, 1990. The August

seminary letter should bring you another souvenir edition of the *Verbum* in color to help those of you to visualize the ceremony who could not come this year.

The ordinations at Ecône on June 29 also went off well, as usual, although the weather was not as sunny as it had been at Winona. Each year the June ordinations bring to Ecône a large number of priests, both Society priests and friends of the Society. It is always moving to see the young priests one knew as innocent bright-faced seminarians visibly maturing in the combat conditions of today's battle for the Faith. The gleaming truck straight off the production line is beautiful, but it is only useful when it starts to get covered in mud! Not, of course, that the mud is useful, but that there is no normal sanctification without the fulfilling of one's daily duty which in this world is frequently in muddy conditions. Which hand-missal does Jesus prefer?—shiny, trim and brand-new, or battered, torn, dog-eared, greasy-thumbed, and bulging with holy cards? No prize for the right answer. It is similarly moving to meet the Society's priestly friends, some of whom come to the ordinations at Ecône year after year. One of these is Father Maurice Raffalli from Nimes in southern France, who told me this year a story of the famous Nimes flood in October of last year which should put heart into all of you: God is faithful to those who are faithful to Him!

The story begins with the dreadful film, *The Last Temptation of Christ*, a wholly blasphemous presentation of Our Divine Lord as some kind of impure weakling. Being introduced all over France on Wednesday evening, September 28 of last year, the film was given its very first showing on the morning of the same day in Nimes, a city of about 130,000 inhabitants, where Father Raffalli says Mass each Sunday in the downtown Chapel of the Sorrowful and Immaculate Heart of Mary, for about one hundred and forty traditional Catholics. Of this film's first showing for Nimes, the city's

authorities dared to boast in public, beforehand! Heaven's reply did not delay.

In the night of October 2-3, the following week, French meteorologists picked up on their instruments an extraordinary rain cloud piling five miles high above downtown Nimes! At about 5 A.M. a rainstorm began over the city with thunder and lightning. By 8 A.M. all electricity and water mains were cut off (taking a week to be restored). By 10 A.M. the sky was as dark as night, an extraordinarily menacing copper-black color. At about 10 a.m., the streets of downtown Nimes turned into torrents several feet deep, sweeping away and destroying some three to four thousand cars and causing such wreckage in the whole downtown area as will take ten years to repair, says Father Raffalli. By the time the rain had stopped at 11:30 A.M. (a fall of sixteen inches in about six hours) and the flooding had subsided an hour later, the official death count stood at twenty souls, but the popular estimate was one hundred and fifty deaths (the insurance companies profit by the official estimates being kept low).

The infamous cinema of the first showing of *The Last Temptation* was totally wrecked. Amongst the people, the immediate reaction was recognition of the hand of God, of the wrath of God. But then, sure enough, the media went to work: "Such a downpour happens every four hundred years..., it happened in Roman times... the Communist municipality put buildings in drainage areas meant for the water to go away," etc., etc. Within a few days the people had forgotten the wrath of God and were blaming just unfortunate circumstances. However, the traditional Catholics were given clearly to see the hand of God.

During the downpour itself, Father Raffalli had been up in one of the hills surrounding Nimes, so he was naturally worried for his church wholly exposed on a downtown

street-corner. Sure enough, down the street running directly alongside the Gospel side of the church, with a door giving straight onto the street, the water had been running two and a half feet deep. Worse, down the left-turn street running across the bottom end of the church and past the open-footed loose iron gates of the church's courtyard the water had been racing four feet deep! Imagine then Father Raffalli's astonishment upon entering the church to find that not one drop of water had broken in! Nor were any of his other three buildings on the same courtyard in any way damaged whatsoever! In natural terms this was inexplicable. The church door giving onto the street was by no means water-tight, and beneath the courtyard-gates, at street level, so beneath four feet of water, was a gap large enough for a cat to pass through. Yet during the downpour, inhabitants on the third floor of the apartment block opposite the courtyard noticed that there was no more water splashing in the courtyard itself than that of an average heavy rain!

Yet some one hundred and fifty yards down the road, a Pentecostalist church was completely ravaged by the flood. Father Raffalli's own parishioners were in no doubt that their church had been supernaturally protected. On an outside wall they placed on December 8 a plaque to commemorate the Blessed Virgin's protection of their church.

This remember, is 1988! We are not speaking of the supposedly dim-witted peasants of "backward" times. Truth to tell, even the Mayor of Nimes realized his city had been punished, and asked the bishop of Nimes to celebrate a Christmas Mass of reparation in the city's Roman arena. (Says Father Raffalli, the "Mass" was an abomination. Alas!)

Still more extraordinary than the protection of Father Raffalli's church may have been the protection of his parishioners. The parish organist had left his car on a street

where the torrent left all cars unusable that it did not sweep away, but he found his where he had left it, so he turned the key in the ignition and it started up with no problem.

Mrs. Aucre is another parishioner. The two apartment blocks on each side of hers were wrecked by the water smashing through the windows and sweeping everything out the other side, but all that her own block suffered was eight inches of water in the basement.

Most remarkable of all, Mrs. Nourrit, a daily early morning Mass-goer, found herself taking an unusually long time to get up on the morning of the third and to prepare to leave the house, and when at last she left the house, some mysterious force absolutely prevented her from climbing into her car. She could not get in. Too bad! She would have to miss Mass. Later she understood. Had she driven to church down the Ales road as usual, she and her car would have been swept away in the torrent which washed the coffins clean out of the Protestant cemetery!

Dear friends, what can one say? God exists, He has not handed in His resignation, He knows what we do, and what we do matters to Him. Even in 1989 He speaks to us, and if we have ears to hear, He speaks loud and clear. That daily Mass, or whatever be our daily duty, that day-by-day turning of the shiny missal into a dog-eared hulk, of a shining seminarian into a war-scarred veteran, can seem to us a pointless drudgery, but that is not how it seems to God. He takes note. He rewards. He protects.

For sure and certain within the next ten or twenty years, His wrath must come down in crushing and terrible form on great masses of mankind. Not to worry. If I have not abandoned Him, He will not abandon me. If He knows that it is best for me to be protected in this world, He has a thousand means of shielding me, and if He knows it is not best for me, then best if I go. I cannot lose, or, as King David

says, “Yea though I walk through the valley of the shadow of death, I shall fear no evil.”

#74

August 1, 1989

***Ecclesia Dei* Playing Softball**

When the Catholic Church’s enemies seem to be shattering her in a thousand fragments, it is a surprising time to say that she has the structure of a rock, yet that is what is today becoming more and more clear. The sand and cement of half-truths and compromises may be able to prop up human institutions, but the Catholic Church will rest upon nothing but the granite of sheer Truth. *Ecclesia Dei* and its progeny, the Society of St. Peter, are failing.

*Ecclesia Dei* was the Commission formed by Pope John Paul II just after the consecrations of June 30 last year to stop Catholics from going into the “Lefebvrist schism”; the Society of St. Peter was the Society approved by *Ecclesia Dei* as a substitute for the Archbishop’s Society of St. Pius X from which most of St. Peter’s members broke away. It is not pleasant to document the failure of *Ecclesia Dei* and St. Peter’s Society when both contain no doubt sincere and well-meaning men. Only, when hardball is being played, it is absolutely necessary to sift out those still trying to play softball.

*Ecclesia Dei* has met with two major setbacks. Firstly, it has failed to obtain from the Pope the much-rumored document liberating the Tridentine Mass. In 1984 you remember the Pope granted an indult for the Tridentine Mass, and in July of 1988 his *Motu Proprio Ecclesia Dei*, founding the Commission, asked bishops to make generous use of that Indult. Within months of its founding, the Commission was able to document the bishops’ lack of cooperation or posi-

tive hostility towards the Pope's appeals. Cardinal Mayer, head of the Commission, took this documentation to the Pope and said to him that if he was serious about *Ecclesia Dei*, he must grant a general Indult for the Tridentine Mass.

"Promulgate it yourselves with my permission," replied the Pope. Accordingly *Ecclesia Dei* drew up a document allowing four ways to say Mass: the new rite (*Novus Ordo*) in the vernacular, the new rite in Latin; the Tridentine rite (1962 missal) with readings in the vernacular, and the Tridentine rite all in Latin. In mid-May of this year this document was due for triple signatures by the Pope and Cardinals Ratzinger and Mayer. Then, however, took place their meeting with the heads of several Bishops' Conferences in Rome: "Are you worried about the extreme-left theologians?" said the bishops to the Pope (knowing full well how they worry him).

"Leave us to look after them, but in the meanwhile no more of this *Ecclesia Dei* nonsense, if you please." So the liberation of the Tridentine Mass was never signed, and the handsome document waits in some Roman drawer... The thinking of the Bishops' Conferences was made known to a number of you in an article by John Travis, syndicated in American papers, and entitled "Aftershocks of Lefebvre Incident Still Reverberating." Travis quoted a bishops' spokesman as saying: "When the Pope created this Commission, it was an *attempt to help in an intermediate or transition stage, not to create a new rite or a new institution. But some people now think maybe there should be a new rite. This was not the bishops' understanding.*" And what is not the Bishops' Conferences' understanding will not fly in today's official Church. In theory, power in the Church belongs to the Pope and to the individual bishops, but in practice, thanks to collegiality, real power lies with the Bishops' Conferences, at least until the Vicar of Christ

stops believing in “collegiality.” So until then *Ecclesia Dei* will conciliarize Tradition, or it will do nothing.

This is hardball. The second major setback of *Ecclesia Dei* has been over *celebrets*. In the Commission’s early days, since the bishops would not cooperate, it freely granted to individual priests (at any rate those not too closely associated with the Society of St. Pius X) a *celebret*, or permission to say the Tridentine Mass. However, since the May meeting with the bishops (briefly described in the June seminary letter), Cardinal Mayer now directs applicants for a *celebret*, with few exceptions, to go through their local bishop, with foreseeable results: the flow of permission has been reduced to a trickle. Moreover, where *celebrets* have been granted, the bishops are reining them in. In Buffalo, New York, for instance, a priest was struck off the retirement fund for daring to use his *celebret*, with the result that many priests are now too scared to use theirs. And where a priest in a Wisconsin diocese used his in defiance of the bishop, this bishop obtained a letter of support against the priest, from the same Cardinal Mayer who had granted the *celebret*!

Softball player on a hardball field, Cardinal Mayer is knuckling under to the bishops, which frustrates members of the Commission, but if they insist on obeying the Pope, *who obeys the Bishops’ Conferences*, what can they do? Their Society of St. Peter is another paper tiger. The bishops give it no freedom to act in their dioceses. For instance, its most prominent American representative was recently refused entry to a North American archdiocese, so that he was obliged to meet in private, by two’s and three’s, members of the sweetest Society of softballers you could ever as a bishop hope to meet! What is his advice to them? No doubt welcome! “Avoid confrontation. Be patient.” But still no North American bishop will take priests of St. Peter’s. This representative of St. Peter’s was reportedly depressed at

the turn of events. Well might he be. What man likes playing the part of a de-clawed pussy-cat?

So *Ecclesia Dei* and St. Peter's Society are being swept aside while the bishops speed up their hardball game of destroying the Church. In France, they recommend intrinsically sinful means to protect against AIDS. In Italy, they mendaciously discredit the Holy Shroud. Worldwide they sit by while blasphemous films outrage Our Lord and Our Lady. In Germany, the author of a scandalous book denying that the Gospels are historical fact is appointed to the key bishopric of Stuttgart, and is congratulated on his appointment by Cardinal Ratzinger. In Rome, another wrecker of the Faith is appointed head of the Biblical Commission, while in Denmark, the Holy Father himself is again visiting the Lutherans to praise the arch-heretic Martin Luther (*L'Osservatore Romano*, English ed. June 19, p. 8). Who ever hoped that a pussy-cat would be able to take part in such a game of hardball? And yet we shall doubtless see more staircases of sand being proposed to us to climb out of trouble.

More than ever, dear readers, you must take your stand behind or alongside Archbishop Lefebvre, because time is proving, and will ever more prove, that on the side of God he is the only one who has known how to play Catholic hardball. As all mud and sand and cement get progressively washed away, the granite stands out, and with it, the rock-like structure of the Church of Truth. Have no doubt, those who scorn and spurn you today for taking your stand on Truth will thank and bless you tomorrow for having saved it for them, however few you were. Have also no doubt that if in defense of the Faith the seemingly mighty ones of this world were to falter and fail, then He would raise up, as in the early days of His Church, weak maidens to testify in their blood, with an adamant strength, to the purity of Truth.

#75

September 7, 1989

**Asian Tour**

Three weeks ago, I was just back from another journey around the world. This time, after a five-day stop to give a retreat in California, the journey was, at the Superior General's request, to the Far East. Asia is not the most Catholic part of the world, but it has much to rejoice and edify a Catholic heart.

The first stop was Japan. In the two biggest cities, Tokyo and Osaka, a devout and brave widow, Mrs. Shuko Nakama, small in stature but great in heart and faith, has gathered together two small groups of Catholics with a devotion to the Tridentine Mass. These eagerly await the next occasional visit of a Society priest, and during his brief stay, they know what it is that they want of him—the sacraments! Four of the seven sacraments in one day for instance, and then sacramentals also, to be blessed by the bushel!

The Japanese are an extraordinary people. Amongst all the Far Eastern peoples St. Francis Xavier met, he is said to have liked the Japanese best. They are not a Christian people and never have been, except for a minority, but their natural virtues of discipline, work and order are such that they are presently an economic superpower, beating the West at its own game. What a shame that visitors from the West show themselves in their dress and behavior so lacking in dignity and discipline! What self-respecting people would ever wish to adopt the culture or beliefs of such unmanly men and unwomanly women as many of these Western tourists give every appearance of being? Oh, Liberalism! St. Francis Xavier was in the same upset over the poor example of Christianity given then in the Far East by the sup-

posed Christians. Yet the Oriental peoples could of course be won for Christ.

It is an extraordinary experience to be sitting, on the floor, Japanese style, in a Japanese restaurant, amidst complete strangers of an alien culture, and to hear, coming through the interpreter of their strange language, pertinent and serious questions concerning the Faith in today's world. Back one sends an answer into their wholly unknown tongue, and then the attentive faces light up with wholly known and familiar reactions, we are all children of the same Father!

After Japan, Korea. The South Koreans, saved from Communism by the United States' intervention in the Korean War in the early 50's, are another hard-working people whose natural virtues, as they come from the country into the modern city, are making of them a major industrial power. The capital, Seoul, is now an enormous city of some ten million inhabitants, and Hyundai and Daewoo cars are competing with the world-famous Japanese brands. However, Hyundai's competitiveness is being threatened by the rising demands of its workers as their country simplicity drops behind them and they require modern city wages. By the same token, that religion of materialists, Communism, is threatening South Korea even more from within than from North Korea—man cannot live by bread alone.

The Society's anchorman in Seoul, Professor Kim, teacher at Han Yang University, with two teenage sons, was dissatisfied several years ago with the direction being taken by the Korean Catholic Church. So he prayed very seriously to Our Lord to know the true way to follow. After several months of such prayer, his mind was suddenly enlightened with an overall grasp of the Redemption, which, as he explained it to me, corresponded wholly with the old catechisms, but not at all with what he found being then

put forward in the Catholic churches in Seoul. This was the beginning of a prayer group, meeting regularly in his home and attracting numbers of—youngsters! A first contact was made with the Society early last year. Before I arrived this summer, already three Korean girls from the prayer group had ventured around the world to try their vocation with the Society Sisters in Armada, Michigan. Three more are interested. In truth, man will throw up what roadblocks he likes, but they will not stop the Lord God! Prayer is the key.

Third stop was the Philippines. This archipelago of over seven thousand islands and forty million inhabitants is the only Catholic nation in Asia (except perhaps Vietnam?), thanks to the Spaniards who discovered and colonized it back in the 1500's. The capital, Manila, has four centuries of Catholic history. Alas, this heritage of the Faith is being eroded by neo-Modernism, and heavily menaced by Communism. So two groups of Filipinos are interested in the Society and the Tridentine Mass. One is of prayerful parishioners, upset by the neo-Modernism; the other is of devout young militants, alerted by the threat of Communism. It is simply a matter of time before the Tridentine Mass puts down firm roots again in Manila.

From Manila to Hong Kong, where low taxes and its strategic location on the southern coast of China have given to this little British colony immense wealth and importance as a center of commerce. Hong Kong harbor bustles with ships and boats, and the downtown by the waterside is crowded with banks and high-rise buildings. The Catholic Church is here, but seems to gasp for breath amidst so much wealth in so little space. The Society has in Hong Kong a few good friends, centered again around a prayer group, but outside of these, few seem even to “glimpse” the crisis of the Church. In 1997, the British lease runs out, and the Hong Kong territories are due to revert to the Chinese Communists. Is it a mercy? Frightful to say, however from

the standpoint of heaven and hell, the ETERNAL kind, it is probably a mercy.

Last stop, Singapore. Another bustling port and major center of trade and commerce, former British colony but now a city-nation made independent even of Malaysia since 1964, when the Malays cut it loose in order to remain masters in their own house. For in Singapore over 80% of the people are Chinese, whose, again, natural virtues under the remarkable, albeit naturalistic, leadership of Lee Kuan Yew would make of Singapore a formidable competitor in industry and commerce, were it not so limited in size. To Singapore the Society and the Tridentine Mass have been drawn in the last two years by a prayer group, in the formation of which the action of the Holy Ghost is visible. A few years ago a retired school teacher advertised in the Singapore press, offering to come with a statue of the Infant Jesus of Prague or Our Lady of Fatima, and with one or two friends, to pray in people's homes. Several people responded, and from the contacts a circle of friends interested in prayer arose. They bind themselves to pray fifteen mysteries of the rosary a day, to go to confession once a week and to receive Communion only kneeling. The group attracts, you guessed it, many youngsters, some of whom are now seriously considering a vocation with the Society. The group is notorious throughout the Singapore Catholic Church for kneeling for Communion, but they will not give in to pressure to do otherwise. They come together for monthly vigils requiring of each of them to pray SEVEN rosaries. Some forty took part in the weekend retreat I was able to give them. They loved it. They love the old Mass, which most of them hardly even know, and they long for the next Society priest to bring them that Mass. As Our Lord said, "I am the good shepherd, and I know mine and mine know me."

Coming home via Europe made this the third journey around the world since I joined the Society. St. Martin, it appears, was not the only Bishop of Tours!

Back in the United States, I find the number of young men enlisted to enter the seminary this year to try their vocation, is topping twenty. Of course not all will persevere, but it is still the largest number enlisting that I can remember in any one year. Several have come through retreats, so we are delighted to send you again the details of Ridgefield's retreats for the coming year.

Note also the Christmas and Easter retreats for men seventeen and upwards at Winona. And as your own activity maybe picks up in the autumn, may it bring you also closer to the Good Shepherd. We are not on this earth for any other reason.

#76

*October 1, 1989*

**Traditional Bishops Absolutely Necessary**

Enclosed is a long interview with Archbishop Lefebvre. It is coming to you full length because the material in it that is already familiar to us bears repetition, and the whole of it sheds a clear light on our situation as Catholics in the Church today. Amidst all the darkness, Archbishop Lefebvre remains a beacon of Truth.

He begins with a summary of the events necessitating the episcopal consecrations of June 30, last year. The nub of his argument is that the fight for Catholic Tradition is a fight for no less than the whole of the Catholic Faith and the Catholic Church. Now the Catholic Church is made above all of bishops, because superiors make their subjects and not the other way around. Hence today's fight for Tradition

absolutely requires traditional bishops, and the idea of defending the Faith without them is a complete illusion.

Notice in passing that the decisive power of superiors within the Catholic Church is the reason why over the last twenty years so many good laymen have, relatively speaking, lost time, and are still doing so, by trying to fight the destruction of the Church “from within,” as they thought they had to do, and as so many people still urge the Society to do. For if even in a democracy the saying is true that “you cannot fight city hall,” how much more will it be difficult within the hierarchically designed Catholic Church for laymen to fight determined priests or bishops.

One recent example is the poor parishioners of St. Boniface in Stewart, Minnesota, whose bishop has closed down their church because they refused to pay thousands of dollars to be group-psychoanalyzed for their rejection of anti-Catholic doctrine! Used or misused, the authority lies with the clergy. But if God insists on giving such authority to the clergy, how does He save His Church from bad churchmen?

Answer, in a variety of ways. In the 1970’s He inspired an archbishop to give to the laity a fresh start of priests, and in the late 1980’s fresh bishops. There is no way all these can give themselves a new pope, but if they stay with the Truth, God will finally give them a pope of Truth. Within the fullness of Truth is within the Church, and without the Truth is without the Church.

The steady decomposition of Truth within the official structures of today’s Church is the reason why Catholics more and more each day need not, even must not, stay within those structures. Over many years Archbishop Lefebvre did all he could just short of abandoning the Truth to stay within those structures, but notice in his interview his realistic assessment, wise after the event, that had he “stayed

last year, he and the Society would have been swamped from within.” Yet the interview continues with an objection beloved of conservatives: Yes, the Catholic Church is meant by God to be visible, and the visible Church today is the official Church, so to be outside the official Church is to be outside the Catholic Church.

The Archbishop’s reply: what makes the true Church visible is its four marks of being one, holy, catholic (*i.e.*, universal) and apostolic. Now the traditional Church shows more of these marks than does the official Church (for instance, since when did holy Catholics flock to Communion, by-passing the confessional?). So the true Church’s visibility is more in the “traditional” than in the “official” Church. Yes, continues the objector, but the official Church is infallible, so traditionalists who fight it must be wrong. Interesting reply of the Archbishop: indeed the true Church is infallible, but whereas today’s official Church in effect repudiates that infallibility, traditionalists cling and appeal to it. Hence traditionalists are more infallibilist [in favor of infallibility—*Ed.*] and, again, more Catholic, than the official Church. Such arguments used against traditionalists, concludes the Archbishop, are just words in the air, words disconnected from reality.

As for reconciliation with Rome, that is impossible so long as Rome continues to aggravate its dogmatic errors on religious liberty, ecumenism, and collegiality, because these errors mean the dissolution of any objective truth and so the death of the Church. For Church leaders to pretend that such ideas are traditional is a plain lie. Even Communists treat Catholics better than do such churchmen!

Nor are the supposed hopeful signs of a turn for the better in Rome to be relied on, and the Archbishop says why: misunderstandings between Rome and the Communists are more apparent than real; Rome may give the right lead on

basic moral issues like abortion, but it takes no strong stand to enforce that lead; Rome may be appointing conservative bishops, but these still believe in the Council and can even be our worst enemies; Rome may be indulging certain traditionalists with an Indult Mass, but such indulgence is always the exception to their rule, which remains the New Mass and the Council. For the time being Rome remains impenitently Conciliar, as is demonstrated by its new oath, more modernist than anti-modernist, potentially an oath of infidelity, so for Rome to become amenable to Tradition, we have to wait, alas, for more Conciliar chickens to open Catholics' eyes by coming home to roost. Only the facts, of traditionalists continuing to build up the traditional movement, will bring these Romans back to the negotiating table.

Send for copies of this interview if you wish. Also enclosed are these cards on which to inscribe the names of your beloved departed, placed once a month on the seminary's main altar, for a Solemn Requiem Mass for the repose of their souls. Inscribe, for no charge, and you need not inscribe names inscribed in previous years. People ask if the seminary has Perpetual Masses or Mass cards for the living or dead. The answer is no, because in today's unstable world any promise of "perpetuity" might be difficult to keep, so we do not believe in taking money on such a promise. The seminary can look after normal Mass intentions sent with a stipend, but please keep such intentions separate from the enclosed cards, which are exclusively for names for the Requiem Mass which we do promise to say, month by month. All your intentions are included in the Holy rosary recited every night of October by seminarians in front of the Blessed Sacrament exposed.

Sister Lucy of Fatima assures us that there is no problem that cannot be solved by praying the Holy rosary. General Naaman was cured of leprosy by merely getting in and out

of the River Jordan seven times (IV Kings 5). All he needed was the humility to comply with heaven's instructions. The same applies to us. Whoever wishes to slow down the evil rampant around us can do no better than start a rosary prayer group. It only takes a few friends in the Faith. However, I suggest you not content yourselves with five mysteries, go straight for fifteen! Our Lady needs them all, and then some! May God bless you and keep you.

#77

November 1, 1989

**Women in Arms**

Within the last month I read in a Washington D.C. daily paper—no, not the *Washington Post*!—of a U.S. Navy ship unable to set sail because so many of the sailors were drunk? No. Drugged? No. But pregnant! Shiver me timbers! Navy in Wonderland! The fact appeared in a (woman's) review of a recently appeared book by a seven-year U.S. infantry officer, now a *Navy Times* newspaper reporter, Brian Mitchell: *Weak Link: The Feminization of the American Military*.

The book piles up the examples to prove what no man with a grain of common sense would doubt, namely the utter and intrinsic absurdity of enlisting women anywhere near combat units. The Israelis for instance have given up drafting women into combat because they learned the hard way that each time a woman is hit, two soldiers are put out of action, for not even the most valiant re-designers of nature in creation sorry, in evolution, can eradicate the instinct of the man alongside the wounded woman to stay and protect her.

From where then came this insanity of enlisting women for combat? That the rank and file soldiers, sailors and airmen

should, at least when the bullets are not flying, raise no strong objection, is, well, understandable. But what is infinitely grave is when Mitchell says that the men's leaders and senior officers, the top brass of the U.S. military, are, to a man, also caving in to the insanity! He says these officers all know the women cannot fight, that the forced integration, promotion and preferential treatment for the women undermine the military's combat readiness, its discipline and morale, for which they are responsible to the nation, yet not one of them will say so. Instead they impose on the military a systematic brainwashing to enforce so-called equal opportunity. Mitchell calls his book "an account of the creation of a lie."

What in heaven's name is going on? Well, the feminists are on the war-path. To achieve a gender-neutral society, they are setting out to unman the warriors, supposedly the most manly of men, and then the rest of the men can be counted on to fall into line. Yes, but what drives these denatured women to de-nature their men, and why do the men let them do it? The first part of the answer is that it is the men's fault, in both cases, as a young American soldier-writer, John Bruce Campbell, clearly sees in his *The New American Man: A Call to Arms*.

The sexual revolution of the '60's and '70's took a lot of men out of the fight. Sex, drugs and rock 'n' roll are socialist tools for weakening men, [for diminishing their resistance to] ...the Marxist fraud known as "women's liberation"! Many of these befuddled souls, attempting to demonstrate sympathy with their "sisters," became to some extent effeminate. Men began increasingly to look to women for answers... our manhood was cut slowly away... But from a woman you do not get answers... From a woman a man gets questions, all amounting to the same one: "What are you going to do?" A man must ACT and a woman can only respond to his action or his lack of action. If a man refuses to act, or acts stupidly, a woman

must and does compensate. That's where "women's Lib" came from. Men failed women.

Well said, Bruce. Men failed women. There was a great nineteenth-century Frenchwoman, St. Madeleine-Sophie Barat who was aware that in founding Catholic boys'-style schools for girls, she was essentially filling the gap being left by the men as they were going soft on Liberalism. For a while the women held, but when the men continued refusing to take a stand for anything, then in the twentieth century the women gave up the unnatural effort, slipped anchor also, loosed all bonds and let loose all hell.

Concerning these soft men, Cardinal Pie said, also in the last century, "There are no men today because they have no force of conviction. There is no force of conviction, because there is no Faith." Bruce, you dream of spraying Congress with an AK-47. Alas, it would not work. But pick up the Madonna's 150-round machine-gun and go with it into battle against the devil, and not one bullet will miss! Seriously, has anyone told you about the rosary?

Thus the second part of the answer is that the men are falling prey to Liberalism because they have no Catholic faith.

An English professor at a top U.S. military academy said on a recent visit to the seminary that the real situation in the U.S. military is still worse than Mitchell portrays it. He gave us a vivid example of the collapse of nerve on the part of decent men in his own academy. Three years ago a very fine U.S. Marine officer, a much decorated Vietnam hero, found the academy's English and History departments, of which he was now in charge, full of Liberal nonsense. He began an attempt to restore order by imposing a non-elected military man as chairman of the English department. The department rose in revolt, and all thirty members demanded a confrontation with the would-be reformer.

Our friend describes how at this meeting the hero who could face down hordes of armed Communists, could not face down a pack of unarmed Liberals. Why not? Because in his resistance there was a grain of self-doubt, which the Liberals are masters in detecting, and ruthless in exploiting. The anti-Liberal maintained his candidate, but only on condition that the nonsense in the English department would roll on as merrily as ever. What would he have needed to be able to stand up to them? Our professor friend said, the Catholic Faith, in all its ancient strength and integrity.

Dear readers, a civilization is collapsing in ruins around our ears because the Catholic Faith on which it was built is in a terminal state of official collapse. Now if you and I and others keep that Faith despite the officials, then on the one hand the Liberals all around will do all they can to tear us down too, as they see in us the last obstacles in the way of their “triumph.” On the other hand they absolutely need us to stand up to them, firstly because we know what Satan has in store for them in the next life if they do not change, secondly because they themselves suspect that he is not making them happy even in this life. Deep down, the best of them are yearning for us to give them good reason not to be Liberals. Who else can do it? Therefore, dear friends, if ever you or I feel like flinching, we must pick up our rosary until the feeling goes away!

The good Lord made man to think and lead, and deal if necessary in death. He made woman to love and follow, and necessarily nurture life. And if the feminists want to scratch your eye out when you tell them so, reply with stories like that of the young widower, heir to the French throne, whose second bride might have been highly upset when she found him on their wedding night all in tears at the memory of his first wife. Instead she simply said, “Do not mind weeping, Your tears do not offend me, quite the contrary, they show me what I can expect of you if ever I

succeed in deserving your love.” Succeed she did. They were very happy together and had eight children, including three future kings of France.

Remember the Spiritual Exercises of St. Ignatius are available at the seminary here for men, age seventeen and upwards, from the evening of December 26 to the afternoon of December 31. What better way of closing out the old year and opening the new? There is much seminary news in the enclosed *Verbum*. At this point we still have nineteen new seminarians, a good number. However, pray for their quality rather than their quantity, and receive our continuing thanks for all your prayers and indispensable support.

#78

December 1, 1989

**Indult Masses & Fatima**

The Jubilee Mass, celebrating on November 19 in Paris, France, the sixtieth anniversary of Archbishop Lefebvre’s priestly ordination in September 1929, was a great success. Celebrated in a huge steel and concrete exhibition hall near Le Bourget Airport, it was attended by some 23,000 people from all nations, races, classes and ages. The demonstration of Faith by a large and solid worldwide remnant of Catholics must have been a consolation to the Archbishop’s heart. Now eighty four years old, he is in good health and in fine fettle. Judge for yourselves by his comments on the fight for the Faith: “It is inevitable that the bishops will force Rome to drop the Society of St. Peter, whose head has written to a former colleague and friend that he does not know how long Rome will continue to support them.”

Presently Rome is trying to combat Tradition by the cardinals’ starting Indult Masses next to our Mass centers, but these tactics are not working. Attendance at their London

centers is down to 35% of what it was at the beginning. "Nor will their 'parallel Liturgies' (i.e., priestless Masses) save the Church, which in France, as everywhere else, is becoming a facade with nothing behind it." Some bishops appear traditional by organizing seminaries with cassocks and processions, so that some say "Rome is coming round," but it is only an appearance. Their ideas and the formation they give to their priests are entirely conciliar: secularism, Liberalism, the New Mass, the new catechisms. Such bishops cannot accept St. Peter's Society in their dioceses.

The bishop of the diocese in which lies the monastery of Dom Gerard, the Benedictine who left us to go over to Rome in 1988, has written in his diocesan bulletin that if he attended the ceremonial blessing of Dom Gerard's abbey, nobody should conclude that he (the bishop) is departing by one inch from the Council or the renovated Liturgy. He wishes the new abbey to make a public gesture of communion with him, and he has spoken to Dom Gerard of concelebrating the New Mass with himself and priests of the diocese. There is no turning back from the Council, concludes the bishop of Avignon.

In France the churchmen are supporting the invasion of their country by non-Christians whom for centuries the popes strove to hold back. East Berliners are flinging themselves into West Berlin's immorality, world-wide forces are seeking to destroy Christendom. Our Society of St. Pius X is setting up the only solid resistance. Without ourselves, there would be nothing to effectively check the apostasy and immorality. We are small in numbers, which goes to show the power of the Catholic priesthood, the foundation-stone of society. Now the Secretariat for Christian Unity, which was the vipers' nest in the Council, is organizing Gorbachev's meeting with the Pope. We are not out of the woods. The Society must build fortresses of the Faith, schools, seminaries and above all parishes as normal as possible. We are not dividing the Church but

rescuing it. If God does not intervene, this situation could go on for a long time.

The Society's monthly magazine in the USA, *The Angelus*, is putting out a commemorative issue for the Archbishop's jubilee. I warmly recommend the articles it will contain which are translated from the Italian fortnightly paper, *Si Si, No No*. They are a serene and profound exposition of Catholic common sense. Let me give you a sample: The writer (anonymous) compares the Society's Mass centers to oases of the Faith in what is otherwise a desert. There the people find everything Catholic which is being trampled underfoot elsewhere: "Is it surprising that the faithful [under the threat of excommunication in 1988] did not care to abandon these oases of living Faith? What did the promoters of the Church's new course have to offer them, other than communion in name with the Successor of Peter, for they very well know that communion in reality, *i.e.*, in the Faith, was not being destroyed [by the "excommunication"]? All that the innovators could offer them was ruins. These faithful have not refused communion with Rome, they have simply refused to be chased back into the desert." The next best thing I could do to having written these articles would have been to translate them.

I also wish I had written the second volume of *The Whole Truth about Fatima* by Brother Michael of the Holy Trinity, just published in paperback in English by the courageous Father Gruner out of his Fatima Center in Upstate New York. Subtitled *The Secret and the Church, 1917-1942*, it documents the history of Fatima from the time of the original apparitions through the inter-war years, and upon those troubled years, deeply confused in our minds by liberal propaganda, it throws the light of Fatima which is the light of God, a flood of light. It shows for instance how Pope Pius XI thought he could deal with Communism, and so rather than consecrate Russia to the Immaculate Heart, he

preferred his own backdoor negotiating with the butchers of the Kremlin.

Bitter experience of their in-grained perversity taught him what he at last taught the Church in his famous Encyclical on Communism in 1937: "Communism is intrinsically perverse, and no-one who wishes to save Christian civilization may collaborate with it in any undertaking whatsoever." For all those who enjoy reading and wish to understand in depth today's crisis of the Church, which did not begin only yesterday, I cannot recommend this book too highly. Listeners to the tape that I made with Bernard Janzen of Fatima will immediately recognize this book as our major source.

Pope Pius XI learned his lesson, but will Moscow-bound (in both senses) Pope John Paul II ever learn his? To help him build his utopian "better world for man" in which East and West, Communism and Catholicism, will merge, the delinquent churchmen must smother the truth coming out of Fatima. Hence the recent purported letter of Sister Lucy, and a statement of Fatima's bishop, to the effect that Russia has been consecrated as the Blessed Virgin wished, which is certainly not the case. To see clear, subscribe to Father Gruner's *Fatima Crusader*, and pray for him. He must need protection. But enough of the devil and his machinations!

Let me tell you for Christmas-time one beautiful story amongst others I could tell, all recent and true: A Society priest making his way from New Zealand to France for the Archbishop's jubilee last month, stopped over in Singapore to say Mass for the group there of friends of the Society. Visiting in hospital the dying mother of one of them, he noticed in the bed next to hers a Chinaman in his late fifties, but visibly on the brink of death. After giving to the mother the Last Sacraments, he went to the man's side and said, "I am a Catholic priest. Would you like to become a Catholic?"

I am offering you life everlasting.” The poor man dying of cancer could not speak, but when the priest asked, “Do you believe in Jesus Christ and the Holy Catholic Church?” he twice clutched the priest’s hand affirmatively. So the priest gave him baptism, confirmation and the papal blessing *in articulo mortis*. Eight hours later he died. On the following day, the priest learned that this man, a pagan, Hong Kee Koh, on entering the hospital a few weeks previously had asked the nurses to bring a Catholic priest to him, but they had not done so, maybe because his wife was opposed to him dying a Catholic. However “man proposes, God disposes.” God himself led a priest to his bed-side to invite him into Mother Church. Mr. Hong Kee Koh died in her arms, and in his baptismal innocence went straight to heaven, where may we all meet him!

Dear Friends, there is nothing God allows in all this tired ending of the world which, if we want to go to Him, can stop us; in fact everything He allows is designed to help us to go to meet Mr. Hong Kee Joseph Horace George Koh in Paradise! Happy Christmas. Plan your summer retreat. God bless you.

*1990*





#79

*January 1, 1990*

### **Coming Decade Calls for Heroes**

Happy New Year, and first and foremost, thank you for the great Christmas generosity of so many of you, which will enable the seminary to take another large chunk out of its debts. Our essential worries are not material or financial. Year by year you see to that! Thank you very much.

Interesting question, as we enter not only a new year, but also the new decade of the 1990's: What are our essential worries?

They might be economic, not on the local but on the national or international scale. Many economists foresee an imminent depression to cap the 1980's as the Depression of 1929 capped the 1920's. Certainly the escalation of public and private debt, a mountain of paper credit and a tidal wave of red ink, threaten to bring down the whole house of cards, the veritable palace of credit cards. Yet our politicians sweep gaily downhill, slaloming their way round any barriers like those of Gramm-Rudmann designed to slow them down.

So our essential worries for the decade might rather be political. For not only are our politicians financially irresponsible (in fairness, what else can one expect of men elected democratically to provide their voters with something for nothing at everyone else's expense?). Our politicians are also pretending that a change so significant is taking place within Communism that the Cold War is over. The West need only share with the erstwhile Communist coun-

tries in the lavish handouts? Bunnies and pornography to East Berlin, abortion made legal again in Romania? And the Big Bad Wolf will happily join in Little West Riding Hood's non-stop Friday evening party, and we shall all live globally ever after. Again, to what extent are democratic politicians to be blamed for leading the people into such a Never-Never-Land when the majority, by their materialism, implicitly insist on being led there?

Then our essential worries might lie above and beyond politics, in the domain of morals: the people's morals. We are getting warmer. A people of upright morals will automatically keep clean house in its economics and politics. A people hell-bent on money and pleasure will attain the hell but lose both money and pleasure. So what prospects does the New Decade hold out for people's morals?

The prospects are frightening. Now there are honorable and decent non-Christians and non-Catholics fighting the good fight on a variety of fronts, for instance, against abortion, Satanism, rock and roll, and feminism. Indeed a number of the most urgent and aware adversaries of these horrors are, in the USA, Protestants. All honor to them. However, reading even the best of their books a Catholic cannot help noticing the lack of coherency and depth which Catholic theology would give them. This ideological lameness of these honorable men, despite all their good will, is of course doubled by their practical disunity. Gallant individuals with nothing to unite them in their beliefs are unable to fuse their strength in one organization. Hence the good that these even only material heretics can do to people's morals is strictly limited.

So our essential worries must focus on the divinely instructed and structured Catholic Church. Already some thirty years ago, when a privileged soul in contact with Our Lord in Paris, France, complained to Him of the chaos

in the world around her, He reportedly replied, "Yes, my child, but it is a hundred times worse in my Church." If only Mother Church would straighten out today, the world could lift its head again tomorrow; but if the Catholic Church continues to self-destruct, not all the world's wisest economists, politicians, or Protestants can lift a finger to save it, today or tomorrow.

What of the state of Mother Church? Alas, to say nothing of her worst members, her best continue to resemble a computer trying to operate with two contradictory programs (Liberalism and Catholicism) jammed into it at once. A little example: the priest of Buffalo Diocese, New York, concerning whom I quoted a report a few months back that he had been penalized by his bishop for using his permission from Rome to celebrate the Tridentine Mass, assures me that that report is a falsehood, even a "slander" against his bishop. So be it, dear Father. The falsehood is hereby rectified and the "slander" taken back. But tell me now; if you and/or he reckon such an imputation of enmity to the True Mass to be slander, why does he, by the falsehood of conciliar obedience, enmesh you in the greatest slander of all against the True Mass, the *Novus Ordo Missae*, and why do you allow yourself so to be enmeshed? For if you see the imputation as slander, how can you live with the New Mass? But if as a priest you live the New Mass, how can you resent the imputation as slander? It is probably because you see no clash between the two rites. But that is sweet nonsense, like talk of dry water or hot snow. "Wahn, Wahn, ueberall Wahn," contradiction and confusion are everywhere within the Catholic Church.

Logical conclusion? Any events are to be wished for and prayed for in the new decade which will bring an end to the confusion in the Church; even an economic collapse, it is only money; even a World War, what is mortal blood compared with immortal souls? "But one thing is neces-

sary,” an end to the confusion within Mother Church. That is why Garabandal’s triple prophecy, of a Great Warning to forcibly remind everyone who is the real Realtor for all reality, of a Great (and permanent) Miracle to confirm the Warner’s identity, and of a Great Chastisement to eventually clean house in His creation, is, whether or not authentic, at least wholly logical. Myself, I expect this to be the decade of Garabandal.

In any case the Lord God (blessed be His holy Name!) is not confused! At the little village of San Damiano in northern Italy, a place of alleged apparitions of the Mother of God to a Mamma Rosa in the 60’s and 70’s of this century, pilgrims are so numerous from both the official Church and from Tradition that the apparition grounds have had to be divided in two. In the sector of Tradition the Swiss traditionalists have set up a little cabin-chapel for the exclusive celebration of the Tridentine Mass. In this chapel for a week last May (1989), Archbishop Lefebvre, seeking peace and quiet, celebrated Mass each morning at 6:30 a.m., and on May 25, Feast of Corpus Christi, he exposed the Blessed Sacrament after Mass for adoration.

About midday the same day, four French pilgrims who had been praying in the official sector, opposite the traditionalists, came over to the Swiss priest accompanying the Archbishop, and said to him more or less these words: “We are not with you. We do not belong in your sector. We attend the New Mass. But we are stunned. We feel bound to come and tell you what we saw this morning. We saw an immense luminous cross rising above your chapel, up to Heaven, and bathing it in light, with an immense Host in the middle, also luminous.” After hesitating for several hours, the same pilgrims repeated their vision to the Archbishop himself in the evening. His comment?—“The Cross, and the Holy Eucharist, that is our Fraternity: through many trials, serving the Mass.” Surely this sign has all the more cred-

ibility and comfort for having been witnessed by no friends of Tradition. Thank you, dear Lord.

And also thank you for bringing us alive into a decade which will drive us perforce into being heroes in Thy service! Dear Friends and benefactors, with thanks again for your own generosity we wish you happy, high, and heroic Nineteen Nineties!

**#80**

*February 1, 1990*

**Is Communism Dead?**

What are we to make of all the turmoil over the last few months inside the Communist empire? Is Communism dead? Is the Cold War over? Are the Soviets no further threat to the Western world?

The evidence is overwhelming that the Communist tiger is at the most taking one step back to spring later two or three steps forward, maybe the final spring to snatch and devour his prey. See for instance the excellent December issue of the *McAlvany Intelligence Advisor*, which shows that Gorbachev's *glasnost* is the sixth Soviet *glasnost* since Lenin; scripted years ago by the KGB, it calls for the appearance but not the reality of loss of Soviet control in Eastern Europe; while Gorbachev purrs, the massive Soviet arms build-up continues, notably in Central America; while America stampedes to disarm, Soviet espionage inside America is exploding; while American businessmen go into feeding frenzy over the opening up of Eastern bloc markets, the Soviets calmly prepare for the moment described in 1930 by Dmitri Manouilski, professor of the Lenin School of Political Warfare:

War to the death between Communism and Capitalism is inevitable. Presently it is beyond our capabilities but in thirty to forty years the moment will come. To overcome we will have to take them by surprise. We shall have to lull the bourgeoisie to sleep. Then we shall begin launching a spectacular and unprecedented peace movement. There will be highly publicized openings [*e.g.*, the Berlin Wall!] and unheard of concessions. The stupid and decadent capitalist countries will be happy to cooperate in their own destruction. They will see a new chance of being friends with us. Then when they have dropped their guard we shall smash them with our clenched fist.

And McAlvany slates this final onslaught for the mid-to-late 1990's.

However, the media and our political and religious leaders present a picture rather more reassuring to our hopes and desires for peace. President Reagan: "Gorbachev is a different kind of Communist; he is a man we can trust.... The Soviets have abandoned their plan to conquer the world.... We are entering into a new era of peace and friendship and even association with the Soviets." President Bush: "The next ten years will mark the triumph of democracy." Pope John Paul II: "Marxist ideology is clearly exhausted." Cardinal Ratzinger: "Communism is dead." The Pope again: "The *perestroika* or restructuring taking place in Russia corresponds not only to the expectations of Western countries, but also to the social doctrine of the Church."

Now these voices of peace and hope might well beguile us if our discourse remained at the merely human level. Here in the USA some high class conservative commentators seem beguiled, precisely because their analysis does not rise above politics. In fact Communism has a messianic dimension; it is the messianism of materialism, a religion for the anti-religious, and only in a religious frame of reference can it be seen for what it is. Let us then briefly cast the light of three truly Catholic minds firstly on Communism's

latest front, then on Communism itself, and lastly on what lies behind Communism.

Firstly, we consider its latest front, or “socialism with a human face.” In October of last year, Archbishop Lefebvre was asked by a German journalist how the democratic socialism based on human rights, being promoted in the East, corresponded to the Catholic Church’s social teaching. He replied:

Such a socialism is indeed being promoted, in Poland one might even say it is the Pope’s own handiwork. He has created the impression there that a Christian Communism might be possible, which would uphold sufficiently acceptable social principles. I think this is a grave error. It is unthinkable for Communism to become what it is not, unless it ceases to be Communism. If Pius XI was right about Communism, namely that it is intrinsically perverse, I do not see how it can suddenly be accepted, so long as there are only a few outward changes involving praxis and not doctrine. Yet that is Pope John Paul’s thinking, I do believe. He calls himself anti-Marxist but not anti-Communist. That is an unbelievable distinction.

The Pope is certainly still in contact with international Freemasonry, which stands for similar principles, according to which an agreement with Communism is possible on the basis of human rights, and I know not what else. But say what you will, those are just empty words, because Communism will never accept any version of human rights corresponding to the Church’s social teaching. I think the Russians are playing games, which are deceiving the West and could lead the West into a kind of Communist-like socialism. We would end up somewhat in Poland’s present situation, perhaps soon the situation of East Germany and other countries...

Question: Is all this moving in the direction of the Antichrist and of a global political and religious union? Archbishop’s reply:

One can in any case say that a political union close to Communism is being prepared; probably it will not be called Communism, but it will be socialistic and will glorify the same principles as Communism does. In the ecumenical field, property would be in the hands of international corporations. In the religious field we would have a kind of global religious society. We shall soon see what the ecumenical meeting in Seoul will bring forth. We may fear that the foundation will be laid there for an international religious society based on wholly Freemasonic principles: solidarity and equality of all religions, and pacifism. Religion would in effect become a means of promoting a world-wide communistic socialism.

The basis of Archbishop Lefebvre's analysis here was the intrinsic perversity of Communism in itself, as laid out by Pope Pius XI in his encyclical of 1937, *Divini Redemptoris*. Secondly then, let us get behind Communism's most recent front, to Communism itself. Why does Pius XI castigate it as "intrinsically perverse"?

Enclosed you will find a one-sheet two-side summary of the encyclical's eighty two paragraphs as numbered in the edition of the Daughters of St. Paul. In Sections I and II Pius XI lays out the diametrically opposed teaching of Communism (#9-13) and the Church (#26-33), on God, man, family, society and the state. If they clash on these, what can they agree on? From Communism's implacable hatred of God and of everything supernatural or natural, instituted by God, flows one horror after another for Christian civilization (#19-22). When it comes in Section III to putting Church doctrine into practice, notice the Pope's conclusion, #57 and #58 above all. Keeping Gorbachev in mind we must quote both paragraphs almost in full:

In the beginning Communism showed itself for what it was in all its perversity, but very soon it realized that it was thus alienating the people. It has therefore changed its tactics and strives to entice the multitudes by trick-

ery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will respect liberty of conscience. There are some even who refer to certain changes recently introduced into Soviet legislation as a proof that Communism is about to abandon its program of war against God.

See to it, Venerable Brethren, that the faithful do not allow themselves to be deceived! Communism is intrinsically perverse, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error.

For the accuracy of Pius XI's analysis of what changes (#57) and what does not change (#9-13) in Communism, listen to the great Communists themselves, and think again of Gorbachev: Marx: "We call 'Communism' the movement which will overthrow the present state of affairs." Stalin:

“Communist strategy changes every time the Revolution moves from one stage to the next. At any given stage of the Revolution the tactics can continuously vary, according to the ebb and flow, the rise and fall of the Revolution.” Lenin: “The duty of a truly revolutionary party is not to proclaim its refusal of all and any compromise, but through all the compromises to succeed in remaining faithful to the principles and purpose of the Revolution... to use zigzags, conciliatory maneuvers and withdrawals, in brief all the shifts necessary to take power.” Gorbachev is a faithful pupil of Marx, Lenin and Stalin, as numerous quotes of his own go to show.

But let us leave him behind, for with these Communists’ talk of the Revolution, we come to our third and most profound quote, unveiling what is behind Communism. Listen to a French prelate, Bishop Gaume, speaking over a hundred years ago, of the spirit behind all modern revolutions. Some of his examples from the eighteenth and nineteenth centuries may be unfamiliar to us, but it is easy to find twentieth-century equivalents to place in brackets alongside them:

If you snatch off the mask of Revolution, and ask her, “Who are you?” she will reply:

“I am not who you think I am. Many speak about me, but few know me. I am neither Carbonarism [Council on Foreign Relations] conspiring in the shadows, nor the riot raging in the street, nor the change from monarchy to republic, nor the switching from one ruling family to another [Trilateral to Kremlin], nor the momentary disturbing of the public order. I am neither the howling of the Jacobins [radicals] nor the wrath of the populace, nor the fighting on the barricades, nor the pillaging nor the burning, nor the agrarian law [anti-farm legislation], nor the guillotine [firing squad], nor the massacres. I am neither Marat [Trotzky] nor Robespierre [Lenin], nor Babeuf [Daniel Ortega], nor Mazzini [Gorbachev], nor Kossuth

[Janos Kadar]. These men are my sons; they are not me. These things are my works; they are not me. These men and these things are creatures of time, whereas I am a permanent state.

“I am hatred of all order not set up by man and in which man is not both king and God at the same time. I am the proclamation of the rights of man with no regard for the rights of God. I am the founding of the religious and social state upon the will of man in place of the will of God. I am God dethroned and man put in his place [man becoming his own end]. That is why my name is Revolution, that is to say, turning upside down.”

With these words, penned or spoken long before the Russian Revolution broke out in 1917, the timeless essence of Communism is laid bare: war on God. That is why Communism has a religious dimension, and why only religious people, like Alexander Solzhenitsyn, can understand it. That is why Pope Pius XI says (#78) that merely political or economic remedies are futile. That is why our liberal West is not only powerless to resist Communism, but is continually favoring and promoting it, because Liberalism also is convinced that it has a mission to abolish God's order, to dethrone God and to enthrone the rights of man. That is finally why at Fatima, Our Lady called for entirely supernatural counter-measures: the five first Saturdays, and the Consecration of Russia by pope and bishops to her Immaculate Heart. That is why liberal churchmen are now seeking to smother Fatima by pretending that the consecration as requested by Our Lady has already been done, which it certainly has not. But what a well-timed pretense! Communism has no more powerful allies than liberal churchmen.

All of which being so, dear readers, you might well be tempted to wish you and your children had been born in some other age than ours, but you would be wrong. For instance whereas two hundred years ago you might have

believed in a Constitution to guarantee life, liberty and the pursuit of happiness, since 1973 you have seen it made to protect abortion; whereas one hundred years ago you might have believed in universal education to enlighten the world, now you see the public schools to be the scourge of youth; whereas fifty, thirty years ago you might have believed in a governmental New Deal or New Frontiers to solve the nation's problems, today all you see is bureaucratic red tape and red ink running out of control.

As more and more of these devices by which liberal man tries to hold together his existence are being shown up for what they are, namely, without God, wholly inadequate to the task, so do you and your children have more and more chance to discern where true salvation lies, in the revolution by which a man turns over, but turns himself over to God, through Our Lord's unchanging Catholic Church, outside of which (yes) there is no salvation. For especially since Vatican II your children can be taught to see that Protestantism is the grandfather of Communism.

Then lift up your Catholic hearts and rejoice, and whenever the devil's sulphurous breath presses too close upon your nearest and dearest, throw him back with a famous prayer taught for protection in our times by the Mother of God to a holy priest in the middle of the last century, just when hordes of demons were by man's fault and God's permission being unleashed upon earth from the depths of Hell:

August Queen of Heaven and Sovereign Mistress of the Angels, who didst from the beginning receive from God the power and mission to crush the head of Satan: Send forth, we humbly beseech thee, the legions of Heaven, that, under thy command and by thy power, they may seek out all evil spirits, engage them everywhere in battle, curb their insolence and hurl them back into the pit of hell. "Who is like God?" O good and tender Mother, thou shalt ever be our hope and our love. O Mother of God, send

forth the holy Angels to defend me and drive from me the cruel foe. Holy Angels and Archangels, defend us and keep us.

**#81**

*March 1, 1990*

**Our Lady of Akita**

It is not going to be necessary month after month to come back on the question of Communism, but in a Liberal age, it is always necessary to come back upon the primacy of God and upon the dependence of all things, including politics, upon Him.

In the year 590 B.C., the people of Judah with their king, Sedecias, were being besieged in the city of Jerusalem by the mighty Assyrians (or Chaldeans) from the East, when from the Southwest came up the army of Pharaoh out of Egypt, long-standing enemy of the Chaldeans. Thereupon the Chaldeans withdrew from around Jerusalem, giving the Jews hope of escape from the Chaldeans' clutches. Fond hope, said the Prophet of God, lifting the discourse way above mere politics or military logistics:

And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away. But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up, every man from his tent, and burn this city with fire. (Jer. 37:7-9)

Which is of course what happened in 587 B.C. From which it is clear for our own time that even if Russia were economically bankrupt, ideologically exhausted and, let us imagine, militarily crippled, still a handful of Russians

would inflict whatever chastisement God had appointed they should inflict upon the sins of the apostate West. The problem is, first, last and foremost, religious.

In our own century, God's representative who, just as Communism was about to seize hold of Russia, highlighted that apparently military or political problems are in fact religious, was of course Our Lady of Fatima. In the First Secret, on July 13, 1917, she showed to three little children the fires of hell, "where sinners go if nobody prays for them." In the Second Secret, to prevent Russia from "spreading her errors throughout the world, causing wars and persecutions of the Church," she called for two entirely supernatural and religious countermeasures: the Consecration of Russia by the pope to her Immaculate Heart, and the Communion of Reparation by Catholics on five successive first Saturdays of the month, with confession, meditation, and rosary. (A rosary, to stop tanks? Yes, a rosary to stop tanks!).

In the Third Secret, there is good reason to think that she highlighted the religious problem even more, especially within the Catholic Church, but the churchmen locked the secret away in 1960, preferring in 1962 their own political way of handling Communism: the infamous Vatican-Moscow Agreement.

In her two messages of 1961 and 1965, straddling Vatican II, the Council which kept a disgraceful silence on Communism, the Lady of Garabandal again warned that our problems were primarily the offending of God, especially within the Catholic Church, *e.g.*, "Many cardinals, bishops, and priests are on the road to perdition, and are taking many souls with them," but some churchmen smothered her voice, saying she was not Our Lady.

But no matter. In 1973 Our Lady said the same thing again, and this time it certainly was herself. For in 1984, just be-

fore retiring at a venerable age, in one of his last official acts as diocesan bishop of Niigata, Bishop John Shojiro Ito, the competent authority, in contact and in consultation with the Church's highest authorities in Rome (they did the right thing this time) wrote a pastoral letter in which he recognized as being authentically of the Mother of God, the extraordinary series of events that had taken place from 1973 to 1981 in a little lay convent within his diocese, at Akita. Hence in Akita we are dealing with a Church-approved intervention of Mary, as sure in this respect as Lourdes or La Salette or Fatima.

The events at Akita, authenticated then by Bishop Ito, began with miraculous occurrences clearly preparing the forty-two-year old Sister Agnes and the community around her for her role as messenger of Heaven. Then, all in 1973, there were three messages. Finally, to corroborate the messages, the wooden statue of the Madonna in the convent wept human tears, literally and physically, 101 times, between April 1, 1975 and September 15, 1981, each time before numerous witnesses. Find a copy of the 202-page book *Akita, the Tears and Messages of Mary*, by Fr. Teiji Asuda, in order to find the eyewitness accounts, testimonies, and documents. Suffice it here to quote the third and no doubt most important of the three messages:

My beloved daughter, listen closely to what I now tell you and then inform your superior. Just as I have said earlier, if Mankind does not repent and amend its ways, the Father will allow a supreme punishment to fall on the human race. The Father will inflict an unprecedented chastisement, more crushing than the Deluge. Without the slightest doubt it will be a punishment such as has never yet been seen. Fire will plunge from the sky. By such calamity most of humanity will be annihilated. The clergy will perish, no less than the laity. Any who are spared will know such suffering and desolation that they will envy

the dead. The only defenses remaining then will be the rosary and the Sign given by the Son.

Every day pray the rosary on behalf of the bishops and priests. The wiles of the devil invade even the Church, which is torn by internal strife. Cardinals will rise against cardinals and bishops will confront bishops. Priests who venerate me will be despised, combated and vilified. The altars and churches will be vandalized. The Church will abound with agents of compromise. Numerous priests and religious, seduced by the temptations of the devil, will betray their vows and desert their sacred call to serve the Lord. The devil will most specifically target those souls which are dedicated to God the Father.

The perdition of so many souls is the root of my Sorrow. If sins persist, and even intensify beyond the current level, then even the forgiveness of sins will finally vanish.

What sign “of the Son” is being referred to halfway through this message is still unclear: maybe the Cross, maybe the Holy Eucharist. Also the last sentence is at first puzzling, insofar as we all know that as long as one priest is still alive, the availability of confession is still there, but who can deny that the actuality of confession is virtually disappearing in the mainstream Church? I am told the American National Conference of Catholic Bishops issued about one week ago a White Paper on the disappearance of confession in the USA, which in effect merely compounded the problem by bracketing out the sacramental life! No, the Third Message of Akita is right on target.

“But it is depressing.” Personally I find such a return to reality in today’s miasma of all-round blasphemy, lies and fantasy like a breath of oxygen in a putrid atmosphere. What matters, obviously, is not when or how we die, but whether or not we die with the grace of God in our souls. Such a message is a forcible reminder to be prepared. Said American patriot, Patrick Henry: “For my part, whatev-

er anguish of spirit it may cost, I am willing to know the whole truth, to know the worst, and to prepare for it.”

“But no Catholic is obliged to believe in private revelations.” True, but through Lourdes, a private revelation, tens or hundreds of thousands of souls must have been saved. If the Mother of God intervenes, and if a serious Catholic bishop officially authenticates her intervention, and if it is grave, how can we say it is unimportant?

“But there is nothing we can do about it anyway.” Untrue, because nobody is better equipped than Catholics to take religious action. The salvation of the world is in the hands of Catholics. Especially in Lent, Catholics can apply themselves with a renewed zeal to doing their duty in whatever state of life it has pleased God to place them. “Do your duty, and all will be well,” said Pius X. “Your daily duty is your penance,” said Our Lady of Fatima to the three children (How true today!). “Pray, hope and do not worry,” said Padre Pio.

#82

*April 1, 1990*

### **Sedevacantism Not Obligatory**

An interesting book is just becoming available to Catholics in the English-speaking world, thanks to our friends who publish the monthly *Catholic* in Australia.

The book is called *Peter, Lovest Thou Me?*, and it was written in French two years ago by an Ecône seminarian, Mr. Daniel le Roux. Its sub-title is, “John Paul II, Pope of Tradition or Pope of Revolution?” The book sets out to answer this question, relying on literally hundreds of textual quotations from John Paul II’s own speeches and writ-

ings, so connected and grouped together as to bring out the steady line of thought underlying them.

Now any one of these quotations or even a whole speech, taken on its own, might by a devout Catholic be given a benign interpretation, because one of the two faces of a Liberal Catholic is Catholic, and so his words can often be given a Catholic sense. But when, as in this book, the quotations are all put together, one after another, so that a coherent pattern emerges, and when this pattern is confirmed by a series of photographs of the man acting in accordance with that thought pattern, then something emerges with devastating clarity: this man does not have a Catholic mind.

Of course Mr. le Roux is not the first writer to have noticed this, but he may be the first to have laid out the evidence in quite such a devastating fashion. That is why a friend wrote to me recently: “Though *PLTM?* is an excellent book, I do fear that it can lend substantial credence to the “pope is not pope” faction, if we neglect to defend the Society’s position.”

The position of the Society to which our friend is referring is that despite many hereticizing words and deeds of Popes Paul VI and John Paul II in particular, nevertheless the Society holds them to have been, or to be, popes, unless and until clear proof emerges to the contrary. On the other hand those who consider that their heresies have disqualified them from being pope are called “sedevacantists,” a word taken from the Latin expression “*sedes vacans*,” meaning that the Apostolic See is vacant.

The Society of St. Pius X has from the beginning rejected sedevacantism and continues to do so. Catholics are told that if they find any Society priest taking that position, he is out of line with the Society, and in fact numbers of Society priests have left the Society, or forced their own dismissal, because of their aggressive sedevacantism.

Like the Society of St. Pius X, many traditional Catholics instinctively reject sedevacantism. Their arguments may be simple but they are not false for all that: how could the Catholic Church, designed by Our Lord to be a visible structure, long survive without a visible head? For instance, if the popes since 1958 or 1963 have been invalid popes, how can they have appointed valid cardinals? And if there are few valid cardinals, how can another valid pope ever be elected? Apparently inextricable difficulties for the survival of the structure and so of the very Church. Again, if there is no pope, who will consecrate Russia to the Immaculate Heart? It will be done, said Our Lord in 1931, but it has not yet been done. One may also think that it is only by the divine promise to Peter that the liberalism of these recent popes has been held back from completely wrecking the Church, as when the democratizing Paul VI nevertheless defused democratic collegiality with the famous Note added to *Lumen Gentium*, or when after looking like liberalizing contraception, he finally condemned it with *Humanae Vitae*. Not to be forgotten is that these popes are still Catholic enough to be hated by ultra-liberals.

Yet good Catholics do fall into sedevacantism. Many do so, because of a false dilemma. They say: if he is pope he must be obeyed; if he need not be obeyed then he cannot be pope. The error here is an error on obedience. The truth is that absolute obedience in everything is owed to no superior except to God (a tape and a flyer are always available from the seminary on the question of true and false obedience). I am perfectly entitled to “disobey” the pope when he gives me an unlawful order, but that does not entitle me to disobey his lawful orders.

Others fall into sedevacantism because they are afraid that to hold these liberal popes to be true popes is somehow to minimize the damage these popes are doing to the Church, just as some fear that to say that the *Novus Ordo* Mass can

be valid is to affirm its harmlessness. But the contrary is true: to say that the *Novus Ordo* Mass can be valid is to explain how its poison avoids being rejected outright by Catholics and so how it *succeeds* in doing so much harm; similarly to say that these liberal popes are still popes is to explain precisely how they retain so much power to damage the Church. Archbishop Lefebvre says there is nothing worse than a liberal on the See of Peter.

However, what traps a number of Catholics in sedevacantism is an apparently logical argument.

- Step One: the recent occupants of the See of Peter “hereticize,” *i.e.*, they say and do things which are heretical.
- Step Two: He who hereticizes is a heretic.
- Step Three: Every heretic is cut off from the Mystical Body of Christ, or the Church.
- Step Four: Whoever is cut off from the Body cannot possibly be its head. Conclusion: These hereticizing “popes” cannot still be popes.

On this argument there are many things to be said, but there is not much space left this month to say them, so we may have to come back to the question next month, or another time. Meanwhile, let me be brief.

Step One of the argument is incontestable. The great value of Mr. le Roux’s book is that it places squarely before us the evidence. Woe unto those poor Catholics who think there is no problem for the Catholic Faith in what these recent popes say and do! Such Catholics are losing, if not their faith, at least their grip on their faith.

It is between Step Two and Step Three that the major weakness of the argument arises. True, whoever hereticizes is at least a material heretic, *i.e.*, one who speaks or acts against Catholic truth without realizing it or without meaning to

do so; but he is not yet a formal heretic, *i.e.*, one who consciously and *pertinaciously* denies what he knows to be revealed Catholic truth. However, to be cut off by heresy from the Mystical Body, or excommunicated, one has to be at least a formal heretic. From which it follows that by no means everyone who hereticizes is thereby excommunicated. So both Paul VI and John Paul II may well hereticize, but that does not as such suffice to cut them out of the Church.

That is not the only weak link in the essential chain by which the sedevacantists who argue, bind themselves and seek to bind others. For instance, because of Christ's words to Peter, "I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren" (Lk. 22: 32), the Church has great theologians who question even the possibility of the pope's falling into formal heresy, let alone the fact, and indeed Mr. le Roux's book should be read with these words of Our Lord always in mind. But read the book!

May Passiontide remind us that Our Lord's way of overcoming the evil all around is by good, and may Eastertide be as joyful supernaturally as the springtime is joyful naturally!

### #83

May 4, 1990

### Rome Puts Out Feelers

The end of last month saw another of those beautiful Society occasions when, after celebrating last November in Paris, Archbishop Lefebvre's sixtieth Priestly Jubilee, it celebrated on April 29 in Friedrichshafen in south Germany its own twentieth anniversary.

Twenty years! Exactly speaking, a little less than twenty years from the Society of St. Pius X's official founding on November 1, 1970, when His Excellency Charriere, the then bishop of Fribourg, Geneva and Lausanne, gave his entirely official approval as diocesan bishop to the founding *Statutes* of the fledgling International Priestly Fraternity of St. Pius X. But still, a little more than twenty years from the time when the ecclesiastically much-decorated Archbishop Lefebvre renounced his well-earned retirement in Rome, and began gathering around him in Fribourg, Switzerland, the few Church students who would be the first in a line of, later, hundreds upon hundreds of Society seminarians and priests.

It is an astonishing story when one looks back on it. From tiny beginnings, against all odds, against in particular the mighty opposition of Rome (which is normally, and rightly, but not this time) decisive within the Catholic Church, to a position of worldwide prominence, as stable as is possible without the pope's continued backing; and all this over these twenty years when something like an ever more violent tidal wave of evil has washed across the face of the earth. It is an astonishing story and well worth celebrating.

The Archbishop himself, now eighty four, came from Switzerland for the occasion, and celebrated the Pontifical Solemn High Mass, lasting between three and four hours, and including a substantial sermon, delivered as usual without notes. Imagine a beautiful, late April Sunday morning in one of those picture-postcard southern German towns situated on the northern shore of Lake Constance, amidst rolling hills and well-tended fields, so thick at this time of year with dandelions massing to glorify the month of Mary, that from a distance the pasture-land looks yellow instead of green—such was the setting.

In one of those large modern exhibition halls, the Society's German Brothers and seminarians from Zaitzkofen had erected an altar beneath a twenty-foot tall image of the Mother of God, surrounded with banks of thousands of white and yellow flowers—but not dandelions!

The entry procession, lasting itself a full twenty five minutes and including all four new bishops, wended its way towards the altar through a crowd best estimated at about eight thousand people, but that may not include the numerous children, so numerous as to be specially mentioned by the Archbishop in his sermon. The mood of the people throughout the Mass, which was impeccably executed by the Society's German priests and seminarians, was quiet, attentive, devout. The Archbishop noticed the difference from 1976 when, in the autumn following the "hot summer" of his own "suspension" by Pope Paul VI, in the thick of controversy, the Society held its first major public celebration in Germany, also a Pontifical Solemn High Mass in Friedrichshafen. The crowd had then been larger, maybe ten thousand people, but possibly might have come out of curiosity, even antagonism. In 1976, the Archbishop had sent out like a clarion call to rally the broken ranks of Catholics bewildered in the wake of the Council; in 1990 he was like consoling and confirming the ranks he had done so much to reform. Friedrichshafen 1976 may have been as much an end of the pre-Council as a beginning of the post-Council; Friedrichshafen 1990 had nothing about it of a break-up or end. With so many young people, it was essentially a future.

Accordingly the Archbishop who a few weeks before the ceremony had wondered if he would have the strength to be the celebrant, after the ceremony gave little sign of tiredness. Returning afterwards to his German hosts, in no hurry to rest, he who speaks no German happily chatted for a while with them, who speak little French! "I have meat to

eat which you know not... My meat is to do the will of him that sent me" (Jn. 4: 32, 34).

The occasion then seemed to have given heart to the Archbishop. What a dream it would be if orderly and powerful Germany would reunite in the Catholic spirit shown in Friedrichshafen on April 29! Today, men will not have it so, neither the forward-pushing liberal materialists of the West, nor the back-tracking Communist materialists of the East. However, "*Der Mensch denkt, Gott lenkt,*" man proposes, God disposes. Tomorrow, God may have it so, notwithstanding.

And Rome today? The Archbishop said in his sermon at Friedrichshafen that there was no hope of any Roman turn-around for the moment. If Rome is now allowing in certain cases the old Mass, that is in contradiction with the Roman churchmen's profession of faith in the Council and in the spirit of the Council, expressed in the new Mass which is the destruction of the old. Catholics accepting compromises with this Rome will soon find themselves obliged to accept the new Mass, he said.

In private the Archbishop added that the rumor had recently gone around Rome that he wanted to be reconciled with Rome. Cardinal Oddi immediately telephoned Ecône to offer to act as intermediary. All the Archbishop need do is write a little letter of apologies, he said. "But," replied the Ecône priest picking up the call: "it is not as simple as that. The problem is one of the Faith, not just of discipline." "Oh, no, no," protested the Cardinal. But when asked if he had read Cardinal Ratzinger's profoundly un-Catholic book on principles of theology which appeared a few years ago, Cardinal Oddi admitted he had not. In truth, however well-intentioned and benevolent towards the Society a Cardinal Oddi may be, he clearly has no idea, but no idea,

of what the whole dispute is about! The same holds for the “best” of his colleagues.

Archbishop Lefebvre said he had also received an affectionate letter from his old pupil and friend, Cardinal Thiandoum, expressing the desire to meet him and to do anything he could to help towards a reconciliation. The Archbishop said he had replied that after twenty five years of battle between the Council and Catholicism, there was no question of re-opening the dialogue so long as the Council’s errors held sway in Rome. Since then he has not heard again from Cardinal Thiandoum, no doubt a dear man. “For they are all honorable men,” as Mark Anthony said in Shakespeare’s play, speaking of Julius Caesar’s assassins!

A third feeler from Rome reached the Archbishop through none other than Dom Gerard, head of the French Benedictine monastery, famous among traditionalists until it compromised with Rome immediately after the episcopal consecrations two years ago. The feeler gave the Archbishop to understand that Rome would be ready to receive him.

It is a thorn in Rome’s flesh, commented the Archbishop, to have to admit the almost complete failure of its efforts to break Tradition by means of the Fraternity of St. Peter, *Ecclesia Dei*, and so on. That Fraternity’s head, said the Archbishop, came recently to the USA to visit out West a retired American bishop, more than sympathetic with St. Peter’s Fraternity. The Fraternity’s head had hoped that this bishop would be able to help in gathering together in the USA the American seminarians of St. Peter’s who have run into great difficulties over in Europe (One of them wrote to me two months ago that the main difficulty causing him to leave was that St. Peter’s did not seem to know where it was going—copy of the letter on request, I am sure the author would not mind). The bishop out West duly contacted

the two most likely colleagues of his in the USA, but both refused...

It is painful for Rome to run up against this opposition of the bishops, said the Archbishop, for Rome is looking for a way to do away with us, and they would prefer to do it by dialogue, because that is their way. However, Cardinal Ratzinger now recognizes that as long as there is no Tradition in Rome, there will be no dialogue. Alas, concluded the Archbishop, they and we just do not have the same notion of what Catholic Tradition is.

As the Archbishop recognizes but some Romans do not, what we have here is what the French call a dialogue of the deaf, for as the Latin axiom has it, when you disagree on basics, what is there to discuss? Interesting meanwhile to note that whereas the Archbishop used to go to Rome, since the “excommunications” it is Rome which is coming to the Archbishop. As another French proverb has it, “Caress him and he will bite you, bite him and he will caress you.”

Now, dear Americans, I have a bite that the Society needs you to take. The Society’s own Sisters are urgently in need of a new home for their novitiate, presently housed in Armada, Michigan. Their efforts to find somewhere have till now proved so vain that they are sorely tempted to build. But that is absurd when one thinks on the one hand of today’s building costs, on the other hand that convents today are falling empty all over this wide land, and many must be being sold at knock-down prices. Remember what you did for us? A palace for less than \$400,000! Can you not do the same for the Sisters? They are looking for a building with anywhere around 35 to 50 rooms, with a measure of isolation, in about 10 to 20 acres if possible, with refectory and chapel in particular, with preferably not too long a winter. Surely some such convent building can be found

by one of you? These handmaids of Christ deserve a home of their own.

Enclosed you will find a flyer for the seminary's booklet and tape on Gregorian chant, and another flyer for the ordination and first Masses of the new American priests two of whom are due to be ordained in Winona on Saturday, June 23, by Bishop Bernard Fellay. Pray for good weather, and come in large numbers. How about a crowd of eight thousand on this side of the Atlantic? If you have never attended the ordination of a priest, it is a unique experience to see before your eyes a man who is not a priest become one with all the awesome powers of the Catholic priesthood: one of those men without whom everything is doomed to ruin.

May Our Lady obtain for your priestly candidates graces proportional to their needs, and may she obtain for yourselves consolation to match her lovely month of May.

**#84**

*June 4, 1990*

### **The Modernist Church Self-Destructing**

A friend of ours in New York has interesting things to say about the situation evolving within the Catholic Church. Here he is:

In the United States the Church is not drifting, it is moving arrow-straight in a certain direction—the destruction of the priesthood. More and more people are becoming aware that the aim of those in control is to eliminate the sacramental priesthood, and level it down with the people.

Amongst the U.S. bishops there is a strong body of opinion for doing away with priestly celibacy. The U.S. bishops have been holding private meetings with representatives of two organizations of ex-priests, Corpus and

the Fellowship of Christian Ministry. One hundred and fifty-two U.S. bishops have already signed in private a common agreement that they will incorporate married clergy in their dioceses, provided they overcome Rome's objections. Some of the Roman authorities involved have shown themselves willing listeners, based on an argument derived from the pope's admission of Anglican clergymen with families to ordination and to pastoral activities.

In July of this year, these U.S. bishops will meet in San Jose, California, to discuss in particular the acceptance of ex-priests back into the active priesthood. Representatives of Corpus and F.C.M. will be there.

Over the crisis of homosexuality showing itself in the ranks of the U.S. clergy, the U.S. bishops will do nothing. This year they paid out over \$100 million in out of court settlements. The homosexuals have established a powerful networking within the clergy.

The Maryknoll priests, working with the Fellowship of Christian Ministry and in concert with the bishops, will launch a campaign of petitions and studies for deaconesses and married priests, to be discussed at the bishops' meeting in November, along with the ordination of women.

Here in New York, Cardinal O'Connor and Bishop Daly are prevaricating on the issue. The sense is being lost of what the priesthood is. Recently the U.S. Bishops' Liturgy Committee was asked whether the "Body of Christ," said by the priest to a Catholic on giving him Communion, means "This is the Body of Christ." No, came back the answer, it means the Community of Christ, and the Committee moreover forbade priests to say "This is the Body of Christ." Soon Catholics will find it hard to go to Communion.

The bishop of Tallahassee refers to the old-fashioned priests as "slaughter-house priests," presumably because they celebrate Mass as a sacrifice. However, grace is at work in the young priests who never knew the Tridentine Mass but are beginning now to celebrate it. One of them

said to me recently, "It is a complete disorder to celebrate Mass facing the people."

In Rome, a few things are now clear to most people. The official commission for Tradition, *Ecclesia Dei*, has become a bad joke, ineffectual. There are no *celebrets* issued unless the recipient is also willing to celebrate the *Novus Ordo* Mass or to adulterate the Tridentine Mass. Cardinals Gagnon and Mayer have their heads on the block. The Fraternity of St. Peter will be used and abused. Individual priests who follow Tradition on their own are good but unco-ordinated. That leaves the Society of St. Pius X, whose continuing success despite all Rome's efforts is stuck like a bone in Rome's gullet—Rome cannot swallow the Society down, nor cough it up.

Concerning Fatima there is a complete collapse in Rome. They would like to suppress it totally. Last August the entire Apostolic Delegation in Lisbon was changed. The previous Apostolic Delegate was favorable to Fatima. His replacement hates Fatima. A watchdog has been set on Sister Lucia.

As for Pope John Paul II, his position in the Church is more precarious than ever. More and more members of the Curia are against him. He wanted to sign into existence a traditional Ordinariat, but there was a fight, and he let himself be overwhelmed. He will not wield his authority.

Similarly, Cardinal Ratzinger did not dare to write the preface, as he wished, to the American edition of an excellent book called *Celibacy in East and West* which demonstrates that priestly celibacy as a historical fact goes right back to the Apostles. Ratzinger is behaving as though he is impotent. He so lacks courage in defending the Faith as to place in question his own faith.

When all is said and done, it is a crisis of authority. The Pope will not wield it. Ratzinger cannot. The disarray in the Curia is something awful. We have mental disequilibrium in the highest places. The word has gone out to kill off Tradition, by fair means or foul.

However, more and more people are realizing that Archbishop Lefebvre was right when he said, there are antichrists in Rome. As people see the Church and the priesthood being destroyed, so they are changing their minds about the episcopal consecrations and the entire Society of St. Pius X. This is a great opportunity for the Society. Its stance is everything. But please, no arrogance, no fanaticism, no blindness. The Society may have two to five years to capitalize on this situation.

How? The direct confrontation of June 1988, is, in a certain way, a thing of the past. The Society has kept all its principles and all the strength of its belief. People believe a believer. And, given the failing condition of the Church structure, people are getting desperate. The rising hunger for truth and spirituality amongst the laity, priests and a small quota of bishops is an opening for the Society. Without the Society diluting its Faith or principles, let it only be a little conciliatory in its manner, and there is a rich harvest awaiting it.

The two-week confirmation tour of the United States which I completed a few days ago confirms that there is a harvest awaiting, but not yet being gathered in. The Society's priests in the USA are working hard, and the Society's churches and centers are holding firm, *Deo gratias*, but these centers are few and far between, and no doubt large numbers of Catholics in distress are still hanging back from the Society, afraid of moving "outside" the Church. The harvest is surely ripening but not yet ripe. Patience.

Most encouraging on this tour was to meet four non-Society priests who were in the *Novus Ordo* but are now working with or alongside the Society. For a variety of reasons such priests can prefer to gallop alongside rather than jump on board the Society's freight-train, "going so fast"! That does not prevent them from recovering, had they lost it, the true sense of the Faith. One of them, twenty five years a priest, said to me he had never been so happy in his priesthood as these last two years when he has returned to the Tridentine

Mass and picked up a demanding Society Mass circuit! A tiring, luminous, happy life.

As for the Society's own workers for the harvest, three seminarians were ordained subdeacons here on Whitsun Eve. Quality will have to make up for the lack of quantity. It seems clear that to bring in the harvest mentioned above, many non-Society priests will be needed. How God will provide will be a wondrous spectacle.

**#85**

*July 1, 1990*

**Sedevacantism Fails to Grasp Modern Mind-rot**

Three months ago I wrote in this letter that I might come back to the question of sedevacantism. Since then one lady wrote to discourage me from doing so on the grounds that it raises unnecessary and hurtful questions in many people's minds. It would be more loyal to the Holy Father simply to ask for prayers for him, she said.

However, the problem set by the recent popes is already very much there in many Catholics' minds, and so is the hurt. Witness the variety of more or less wild explanations to which they are liable to have recourse: the drugged Pope, the prisoner Pope, or dummy Pope, the KGB Pope, the Freemason Pope, etc. Notice that each of these explanations, seen from the correct angle, has a grain of truth; for instance, these popes are like people drugged with their utopian dreams, and they are impregnated with freemasonic ideals. Nevertheless, these explanations do not leave the Catholic mind at peace, because they raise more problems than they solve.

There are then two reasons to lay out in a longer letter than usual what is surely the true solution. The main reason is to

give in general an explanation as satisfying as possible of the mystery of these occupants of the See of Peter doing so much damage to the Church, and this explanation not out of disloyalty to the Holy Father, but on the contrary out of loyalty, namely in the hope of helping Catholic minds to ride out in peace the present storm and to stay by the Pope's side without falling into his errors, The accessory reason is to resolve in particular the main argument or objection of the sedevacantists.

Let us begin by recalling that argument: "The recent popes say and do heretical things (such as would have earned instant excommunication, had any Catholic bishop said or done them fifty years ago). Now heretics are outside the Church. Therefore these popes are not even members of the Church, let alone true popes." Recall also the solution very briefly given three months ago: a Catholic who says and does heretical things is a material heretic, or has in him all the material of a heretic, but that material does not form into a proper or formal heretic, such as is excluded from the Church, until he is "pertinacious" (c. 1325 §2, 1917 *CIC*), *i.e.*, fully aware that he is denying revealed Catholic dogma.

The question we want to go into here and now is how a number of these intelligent and capable Church leaders, apparently of good will and despite being trained before Vatican II, may still be unaware that they are flouting eternal Catholic truth. In one word, the answer is—Liberalism.

Proceeding from the craze for Liberty to the refusal of reality, Liberalism in its ultimate form is a mind-rot whereby a mind becomes capable of thinking and saying and doing totally contradictory things. Starting out from nominalism and Protestantism, building up over centuries of intellectual corruption, this mind-rot achieved its greatest victory for Satan when it penetrated the Church one hundred years

ago in the form of modernism. Pope Pius X did his best to root it out, but it so grew back that now his successors are destroying the Church while convinced they are saving it! Let us look at the case of John Paul II.

Biographical data, as given for instance in *Peter, Lovest Thou Me?* show that Karol Wojtyla, born in 1920, was one in a long line of Catholics seeking to come to an understanding or compromise with that world which, insofar as it is "seated in wickedness" (I Jn. 5:19), is always opposed to the Church. Such Catholics are especially numerous in our own generation, because the Church has now for nigh on five hundred years been fighting the Great Apostasy building up through Protestantism, Liberalism and Communism especially, and it has been a tiring fight, and apparently it has been a fight in vain, because the Apostasy just seems to go on winning. So when the devil makes the world look reasonable and attractive, the temptation to make a deal with him and with it can become overpowering.

However, if one was, like the Polish Karol Wojtyla, born in a country and culture steeped in the benefits of Mother Church, there is no question of simply abandoning her. On the contrary, one believes in her, one even believes profoundly in the goodness of what she does. Hence what one believes in most profoundly of all is a mixture of the world and of the Church; a combination of everything admirable in the modern world with everything admirable in Mother Church, for one is profoundly convinced that since both are so admirable, they cannot be irreconcilable; on the contrary, all that is needed is a new synthesis of the two, a synthesis that everyone is waiting for.

Alas, the last five centuries are littered with the wreckage of such syntheses, for the very simple reason that in our age the essence of what is modern, as modern, is independence from God, diametrically opposed to Catholicism's depen-

dence upon God. Hence all such syntheses break down, as so many efforts to mix oil and water. Nevertheless, for as long as men will let themselves be mothered by the Church and seduced by the world, such efforts will continue. Thus from the time that the young intellectual Karol Wojtyla entered the clergy as a seminarian in his early twenties, he was attempting to put together a philosophy which would blend Catholic with modern thinking, Thomism with existentialism and personalism.

Here we must pause for a moment to explain what we mean by “philosophy” in men’s minds. Generally speaking what passes for philosophy today is such arrant nonsense that philosophy is discredited as a whole, and people think that all philosophy is nonsense. But if one takes a man’s philosophy to be the mental framework of his grasp of reality, then obviously every man does have some “philosophy,” and that “philosophy” is central to his way of thinking and so of living.

Now the philosophy in this real sense (mental grip on reality), which is natural to all men, is to subordinate their minds to reality outside of them. If I see one tree outside the window, I do not pretend I see three. That is common sense, magnificently protected and developed in depth by Catholic thinkers, especially St. Thomas Aquinas, from whom the Church’s favorite philosophy, Thomism, takes its name. However, modern man likes no kind of subordination. With Protestantism he began by liberating himself from subordination to the Catholic Church, but even when he had gone on to liberate himself from Jesus Christ and from God, he still had to liberate his mind from the ultimate outside domination, from any outside reality imposing itself on his mind. From here arose modern philosophy whereby reality is no longer what is, but what I feel, what I like, or what I want. I thus make the ultimate declaration of independence: I declare myself henceforth independent

of any reality I do not like. This is the ultimate Liberation philosophy, or Liberalism.

Now you may object that such detachment from reality is madness. You are right. Modern philosophy is ideologically insane. But not clinically, at least not straightaway! Whereas a clinically mad man has become involuntarily mad and can no longer choose what he takes for reality, your modern philosopher is voluntarily and selectively mad, that is to say, he readily admits that his cup of coffee is real coffee, because if he felt it was poison, he might become rather thirsty! So amongst all the realities around him, he readily admits to be real those that serve his purpose, but he carefully denies to be real anything that diminishes his own rights, independence, or dignity. Thus he has made himself the master of reality, reality is no longer the master of him. From which logically follows the lunacy, to each man his own reality, as it suits him.

It is not difficult to see how such a philosophy completely unhinges the Catholic Faith. By that Faith, a series of supernatural truths, in perfect synchronization with all natural truths, are presented to my mind, in just the same way that those natural truths are presented, from outside my mind. Now, I may refuse to submit my mind to Jesus Christ being God, just like I may refuse to submit my mind to there being one tree and not three outside the window, but the Catholic knows that even if everyone (including himself!) denied it, Jesus would still be God, just as common sense knows that even if the emperor and all his men denied it, there would still be only one tree and not three outside the window. Things supernatural and natural are what they are, independently of our minds.

But imagine now these supernatural truths presenting themselves before the bar of the mind of a Liberal Catholic whose frame of thinking, or philosophy, is modern: "Eternal hell

exists”—now, do I feel that? Definitely not! How could God be so cruel, etc.? And so I plunge into heresy, for in Greek heresy means choosing, and with my modern philosophy of feeling truth, I am well into choosing what of the Catholic “Faith” is true for me and what is not. Moreover, “Jesus Christ is God”—now do I feel that? Yes? Then it is true. But do you not feel it? No? Then for you it is not true. From which logically follows the lunacy of ecumenism, to each man his own religion, as it suits him—any religion is good for any man who feels it.

The Catholic Faith is of course devastated in such a mind. However, the devastation goes much further than just the denial of certain dogmatic truths. When a Protestant refuses certain Catholic truths, he admits it, he is even proud of it, he puts himself outside the Catholic Church and if he attacks the Catholic Faith, he can only attack from outside. On the contrary your Liberal Catholic with a modern philosophy, or your modernist, logically does not admit there are Catholic Truths out there that he is refusing, so he does not admit that he is outside the Church, rather he is convinced he is an improved (updated) Catholic and that he has a mission from inside the Church which he has not left, to “improve” the rest of the Church.

No wonder then that when Pope St. Pius X denounced modernism at the beginning of this century, he did so in the strongest possible terms—what could be more deadly for the Church than having within its gates such a deceptive and self-deceiving enemy as modernism?

Alas, that question has an answer: more deadly still is the renovated modernism, or neo-Modernism, of the 1960’s! For of course when the original modernists of the 1900’s came under the Pope’s hammer, consistently with their system, they did not “feel” the condemnation was true, so finding the condemnation had nevertheless made it diffi-

cult for them to “improve” the Church, they went underground to wait for better times, when the imperatives of being modern would have made enough Catholics sympathetic to having their Faith “improved.”

Sure enough, this time came, in the 1960’s. Pope John XXIII launched the Second Vatican Council, determined to “update” the Church, and Paul VI, profound believer in the modern world, enabled the neo-modernists, 1960’s version, to gain virtually complete control of the Church. However, there was this crucial difference with the modernists of the 1900’s: whereas the modernists of 1907 had had the Pope absolutely against them, the neo-modernists now had the Pope largely with them, as well as the whole modern world inside and outside the Church. So whereas a modernist after Pius X’s condemnation could not have, at least in public, a good conscience, your neo-modernist after Vatican II could only in private have a bad conscience! The collective folly of the Church now bolstered him in his errors. (Of course the Lord God would not let Truth be silenced, but how could two old bishops be taken seriously against two thousand?)

Thus by the time Karol Wojtyla emerges from the Second Conclave of 1978 as the Conclave’s elected choice and is acclaimed as pope by the Universal Church, he finds neo-Modernism firmly established in the upper ranks of the Church. And so what can he know “Catholicism” to be but this “improved” version which he himself strove with conviction to promote at Vatican II; which was shared with him by all the choice and master spirits of the Council; which duly prevailed in the Council and in its aftermath, and which he now finds accepted by virtually all Catholics except a numerically insignificant minority (that’s us)?

In which case from 1978 on, whom does he find that can get through to him that his “Catholicism” is way off track?

Nobody above him who could do it with authority, because he now is the supreme (albeit tiara-less) authority. Nor is there anybody alongside him or beneath him to protest that his thinking is heretical, because his predecessor Paul VI has deliberately cowed or crushed within the Church all opposition to the “improved” Catholicism. Then who or what remains to tell him his thinking is not Catholic? Only a scattered handful of universally discredited “followers of Lefebvre” (that’s us). While a mass of “conservative” Catholics by their support, and a mass of radicals by their revolt, give him to think that his stand is not Liberal but altogether Catholic!

In which case how can he still know for instance that his ecumenism is flouting Catholic dogma? It takes mind-rot to believe all he teaches and to believe it is Catholic, but that mind-rot is in him and all round him, so one may well believe he is basically unaware of how he is wholly undermining Catholic dogma. But just as a man who unawares tells an untruth is not properly a liar, so a man who unawares flouts Catholic dogma is not properly (formally) a heretic. So John Paul II may well be destroying the Church with his ecumenism, but until he wakes out of his Liberal dream and becomes aware of the fact, he may not by formal heresy be out of the Church (and one may well think that if he did become aware of what he is doing, he would change course). Hence the main sedevacantist argument falls to the ground.

But Mother Church’s crucifying problem remains—assuming that mind-rot has so engulfed the Catholic hierarchy (“Satan reaching to the very summits of the Church”), what is the way out? How can it all end?

Humanly, the situation is irredeemable. Man has dug himself into a pit he can no longer get himself out of. When he will admit as much, and beg for God’s saving help, God

will step in and save him from his folly. As for the Catholic Church, no question but that salvation will come through the Pope. “Satan hath desired to have you (plural–Apostles) that he may sift you as wheat: but I have prayed for thee (singular–Peter), that thy faith fail not: and thou, being once converted, confirm thy brethren” (Lk. 22:31, 32).

When Peter ran away in the Garden of Gethsemane and then thrice denied his Master, his faith failed massively but not totally; he converted, and built his Master’s Church. John Paul II’s faith, one may argue, has massively but not totally failed; he (or his successor) will convert, and at that moment the pope will need a support system to rebuild the Church in the true Faith. At that moment when he converts, a totally new rainbow coalition of until then scattered sheep, many traditionalists, some Fatimists, some anti-abortionists, some sedevacantists, some *Novus Ordo* Catholics, some papists, etc., will rally around him (and many that are last will be first and first will be last), but the kernel of this support system must be the traditionalists who, with all their faults, have never betrayed the true Mass and the true priesthood, which are the uranium in the reactor of the Church, and to which the Church cannot not come back. Therefore our function in the Mystical Body of Christ is to not let go one jot or tittle of Catholic Tradition until the rest of the Church sweeps back to reclaim it, and to fulfill this sacred function we must, as Our Lord said to Peter in the same garden, in the same hour of Satan and power of darkness, watch and pray. “Every day pray the rosary for bishops and priests,” especially the Bishop of Rome. Lady, you are right: readers, pray for our poor Pope.

And those of you with children of school age, think hard of sending them to St. Mary’s Academy in Kansas—flyer enclosed. The new rector sent away many children last year, and no doubt each child sent away was an unfortunate case, but with each child sent away there could be more clearly

seen the emerging outline of a proper Catholic school capable of attracting the parents worth attracting.

Take courage. The storm is still rising, but it will make some first-class sailors for Heaven!

**#86**

*August 1, 1990*

### **Archbishop Lefebvre Charged with Racism**

A number of you know that on June 21 Archbishop Lefebvre was tried in front of a French civil court on a charge of “racism” for remarks he had made last November concerning the flow of Mohammedans into France. Judgment was given on July 12: the Archbishop was acquitted of “racism,” but was condemned to pay a 5,000 franc fine (about \$850), and to publish the court’s judgment in two newspapers, because he had “defamed” the Muslim community. (Probably his sharpest remark referred to the Mohammedans’ practice of kidnapping European girls for their harems in cities which they dominate).

This judgment, apparently a compromise, may or may not satisfy the parties to the lawsuit. On the one hand the plaintiff, LICRA (International League Against Racism and Anti-Semitism), may appeal in an attempt to make its accusation of racism stick; on the other hand Archbishop Lefebvre could counter-appeal by proving that what he said about the Mohammedans was not defamatory but factual.

Now, given that Archbishop Lefebvre spent over thirty of the best years of his life in service of the Catholic Church in black Africa, why should LICRA, whose president is a Jew of the same venerable age as the Archbishop, wish to prove him a “racist”? Cardinal Thiandoum, Archbishop Lefebvre’s French African colleague and successor as

Archbishop of Dakar, wrote a public letter before the June 21 trial to a well-known French editor, Jean Madiran, to encourage him in his defense of the Archbishop's cause:

Dear Mr. Madiran,

Let me firstly greet you in Jesus Christ and express my fraternal communion with you in this. I was truly disgusted to learn of the decision taken by LICRA to haul His Excellency, Marcel Lefebvre, Archbishop, in front of the law-courts on a trumped-up charge of racism! I wish you to activate your talents as a man of letters, writer and Catholic to bring to naught such a perverse enterprise. I hope that the lawyer chosen by Msgr. Lefebvre will nullify the action being undertaken by LICRA.

I rejoiced profoundly at the way in which you refuted the charge of so-called racial discrimination leveled at Archbishop Lefebvre. If such a suit were filed in Africa, its authors would have been made to suffer for it! ...In truth, as you have so well written, this trial is being directed, through Msgr. Lefebvre, at your country's Catholicism.

I shall be grateful if you will keep me informed on this question. Meanwhile, since we are at the end of Holy Week, I wish you a joyful Easter, thanking you in advance for all you will do to stop LICRA's suit against a bishop.

+Hyacinth Cardinal Thiandoum, Archbishop of Dakar.

So in black Africa, says the African Cardinal, it is the "anti-racist" LICRA which would have got into trouble for attacking the Archbishop, whereas in white France LICRA gets a hearing and half a victory! What is going on?

A gigantic religious war is being waged for the hearts and souls of Frenchmen between two radically opposed views of life and of the world, both religious but one pretending not to be: Catholicism and Secular Humanism. On this side of the Atlantic, columnist Patrick Buchanan admirably brings into focus the same clash behind many events

in the USA; but in France, “eldest daughter of the Catholic Church,” the clash is still sharper than here.

On the one side is the Catholic worldview: God exists, and He created a world of varied creatures, with order and inequality in their variety. That inequality in all creatures, as issuing from God’s hand, is not punishment of any sins of theirs, but the variety in order and order in variety are designed to show forth the infinitely varied goodness of God Himself a little less inadequately than would a creation without any such inequality or variety (imagine a garden with only roses, an aviary with only eagles, a zoo with only lions, etc.). Wisdom therefore consists in working with this order of God and not against it; in acknowledging the differences and not denying them; in synchronizing the variety and not in leveling down the inequality.

On the other side is the secular humanist worldview: all inequality is injustice, so if any God exists who created such inequality, he or she deserves to be kicked out of his (or her) creation, and mankind must correct God’s handiwork by leveling down all inequality and by denying all differences, for instance, of age, sex, class or race. Hence from ages fifteen to seventy five, all will pretend to be twenty five; between man and woman all will pretend there is no difference; all social classes will be abolished; all racial differences will be ignored.

Now a minimum of common sense tells us that this latter worldview will be continually flying in the face of facts, but such common sense forgets that that is just what this worldview wishes to do; it wishes to rewrite the charter of the universe, and everything coming from God it would turn upside down if it could—universal Revolution.

Hence behind the beautiful ideal of universal “equality,” as preached today, stalks Luciferian revolt (not even in heaven will all men be equal, but all of us will be graded ac-

ording to the degree of our charity). Similarly, behind the media's preaching of "anti-racism" stalks the diabolical desire to discredit and dissolve those nations which have in the past best served the Church, so making way for the world-triumph of those racists (*sic*) who have most fought the Church!

Hence the moment a Catholic prelate sets out to rally his fellow countrymen against the dissolution of their race or nation and against the dilution of their Faith by the poisonous falsehoods of their politicians and their media, he must for the purposes of the Antichrist be immediately struck down, regardless of the facts. Hence LICRA's accusations against Archbishop Lefebvre. Cardinal Thiandoum is right, but it took an African to see it, or at least to say it: LICRA's real target is France's Catholicism. Again, that the poor secular humanists should be blind is normal, so to speak. What is grave is when Catholics every day ingurgitate their poison, for instance from the media. Readers, if you regularly frequent the media, do not be surprised if "anti-racism" seems to you the next best thing to patriotism—*Televisio ejicienda est!* Throw out that television set!

Then the Society of St. Pius X is racist, you will say? Tele-idiot! Go back to Cardinal Thiandoum's remarks about Archbishop Lefebvre! Just two months ago the Archbishop flew down to his old stomping grounds in Gabon, the heart of French Equatorial Africa, to bless the Society's newly-built church in Libreville where the Society has a thriving mission. The ceremony was attended by 1,200 Africans. It takes a tele-idiot, or a maker of tele-idiot, to accuse anyone or anything so Catholic of "racism"!

#87

*October 1, 1990*

**Principles with Wolves' Teeth**

Enclosed is another landmark conference of Archbishop Lefebvre. He is always, when one understands him, saying the same thing, but like a rock continually reappearing beneath the crash of the waves, he is, in today's riptide of sentimentality, steadily offering to the Catholic mind and soul a stable footing.

Addressing his priests just a few weeks ago in the motherhouse of the Society of St. Pius X, he clearly sensed the danger coming to them once more from the left, the tug of Rome, the hurt of the continuing separation from the authorities in Rome, and now, since the summer of 1988, the additional hurt of division within Catholic Tradition's own ranks, and separation from close friends who left us then to rejoin Rome. Can we not get together again, if not with Rome, at least with our friends? Why these divisions? Why all this divisiveness? Look at what Cardinal Ratzinger is doing for Tradition! Why do we need to shun those who are so close to us? Charity! Unity!

The Archbishop's answer is as clear as it is unsentimental: the Liberal Revolution of the last two hundred years is directly opposed to Our Lord Jesus Christ. Rome is now in the hands of that Revolution. However well-meaning Cardinal Ratzinger may be, his principles are still those of the Liberal (freedom from God) Revolution. Hence to go over to him as did our former friends in 1988, is in fact to betray Our Lord Jesus Christ. We have a clear choice between Christ and the Revolution, and no friendships on earth entitle us to abandon Our Lord. Shaking hands with liberals is what has destroyed Christian civilization.

The great service rendered to us by the Archbishop is that he keeps discerning and uncovering the wolfish principles of liberalism beneath the layers and layers of sheepskin that are laid over those principles to disguise them. “We are reforming the Church,” said the Protestants, as they tore the Church in half. “We are tightening up the Church,” said the Jansenists, as they mixed Protestantism with Catholicism. “We are reaching out to the modern world,” said the liberals, as they mixed the post-Jansenist Revolution with Catholicism. “We are up-dating the Church,” said the modernists at the beginning of this century, as they smuggled liberalism into the Church. “We are renewing the Church,” said the bishops of Vatican II, as they double-talked modernism back into the Church. “And we are regularizing Catholic Tradition,” say the Catholics who went off to put their Catholicism back under the officials of Vatican II.

As each successive sheepskin wore out and showed through, another was laid on. The same old wolves’ teeth were always there to see, but is it not much nicer, sweeter, kinder, gentler, more loving and more caring to fondle sheepskin than to yell “Wolf!”? Well, when wolves are around, someone has to do some yelling, or there will soon be no more sheep around, nor even any sheepskins!

In his address of September 8, the Archbishop denounces for example the dear, good, kind, sincere and conservative Cardinal Ratzinger, not because he is dear, good, kind, sincere and conservative, but on the contrary because despite being dear, good, kind, sincere and conservative, he is also a flaming Revolutionary! (How are the two combinable? See last July’s letter: by the each day deeper universality of liberal mind-rot.)

He is a flaming Revolutionary because despite his desire, evident throughout the *Instruction on the Ecclesial Vocation of the Theologian* (the document to which the

Archbishop refers), to rein in the wild theologians who are causing the conservative Cardinal so much grief, still he turns round and gives them all they need by way of a stick with which to beat him to death! For (read carefully on page 5 the Cardinal's own words quoted from the *Osservatore Romano* by the Archbishop) the Cardinal takes immensely weighty decisions of Pope Pius IX and St. Pius X (it is easy to argue that *Quanta Cura* belongs to the Extraordinary Magisterium which is infallible!), and reduces then to "provisional dispositions," "expressions of pastoral prudence," "substantial anchorages" whose "core is valid" but whose "individual details influenced by the circumstances at the time may need further rectification."

No marks for imagining the reaction of one of the "wild" theologians that the Cardinal is trying to get under control!

"It might be, dear Cardinal, that no doubt the core of your Instruction is valid, and it is a fine expression of your pastoral prudence, a substantial anchorage in the problem of the Congregation for the Doctrine of the Faith for 1990. So as a provisional disposition, it is admirable. But, you see, we theologians are looking to the future of the Church, and so we cannot take all those individual details of your Instruction seriously which we know have been influenced by the circumstances of 1990 and, therefore, need further rectification. Get lost."

And the Cardinal having taken upon himself to rectify out-of-date popes, how can he resist the theologians rectifying himself, a mere Cardinal? The poor man has not left himself a leg to stand on! Poor man, because the conservative values which in most of the "Instruction" he valiantly tries to build up with his right hand, with one sweep of his left hand he knocks to pieces in this section quoted from his own presentation of the "Instruction." His right hand

knows not what his left hand is doing! And he is, can you believe it, the Prefect or Head of the Congregation for the Doctrine of the Faith, in other words the man in charge of guarding the Church's Catholic Faith! And here he is, absolutely undermining some of the most solemn declarations of that Faith! In vain Pope Pius IX raised his "Apostolic Voice" to "reprobate, denounce and condemn" all the errors laid out in *Quanta Cura*; here comes the good Cardinal to declare *Quanta Cura* to be a "provisional disposition" needing "further rectification"!

Poor man. More to the point, poor Church! The Faith being the basis of that by which a Catholic is a Catholic, and by which the Church is the Church, what is Mother Church going to do so long as such a man is entrusted with guarding her Faith? It will go on being torn basically to pieces. Dear readers, you may not care for horror tales of wolves' odontology, but if in the coming storm our Faith rests upon the sands of sentimentality, it is going to be washed away, and our souls with it. We must build on rock, and keep before our minds what rock is.

Good news? Archbishop Lefebvre continues to be well. As you will read, he thinks all he has left to do is to die, but we shall see. He may even come on a brief visit to the USA in the spring. He will find at the seminary most of thirty six old seminarians and the remainder of fifteen now in-coming seminarians.

**#88**

*November 1, 1990*

**SSPX Celebrates 20 Years**

November 1—this is the day on which twenty years ago the International Priestly Society of St. Pius X officially came into being, because it was on All Saints' Day, 1970,

that Bishop Charriere of the Swiss diocese of Geneva, Lausanne and Fribourg gave his canonical approval to the erection within his diocese of the Society as an institute of the Catholic Church.

What an extraordinary twenty years! About a one-hundredth part of the time elapsed since our Redemption by Our Lord Jesus Christ. Nearly one hundred years ago his enemies were bragging: “We have long past taken care to discredit the priesthood of the *goyim*, and thereby to ruin their mission on earth, which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion... We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.”

No doubt, by God’s mercy, the great Pope from 1903 to 1914, St. Pius X, and the Popes who followed in the line he had traced out, Pius XI and Pius XII, slowed down the timetable of Our Lord’s enemies, but there is equally no doubt that by God’s justice, with the Second Vatican Council running from 1962 to 1965, these enemies took another giant step forward towards their goal, Satan’s goal, the destruction of the Catholic Church.

Some Catholics reveled in the sea-change wrought within the Church by that Council, because the new religion was “up to date.” Other Catholics slowly grew used to it, for after all, the new religion was rather easier than the old one. Others were uneasy with the new religion and remained uneasy, but they clung to the familiar surroundings of the Catholic institutions they had known, and which Our Lord’s enemies had been cunning enough to leave standing

at least as shells. It was merely the substance that had been emptied out.

These Catholics were (and are) like dock-workers in a sea-side port which once was busy but now by a shift of the sea's currents is being left high and dry, miles inland. Busily they continue to operate the familiar cranes, and they run in and out of the warehouses they have known all their lives, but there is less and less water, there are fewer and fewer ships, the Faith is all the time ebbing away. But with these poor souls, operating yesterday's structures comes before locating where the Faith is to be found today. Here they are described by a friend of ours:

One thing I have done this summer (1990) is to look critically at all the Catholic magazines and organizational statements that have come my way. They are all bankrupt, and they are all bankrupt for the same reason: they cannot see, or they refuse to see, the life-and-death struggle going on in the Church between the champions of Vatican II and the traditionalists.

For of course from 1965 onwards, there was another group of Catholics who, as they saw the Faith ebbing out of subsidiary Church structures, instead of quitting the Faith, quit those structures, and then made for the sea, and began rebuilding as best they could, but at any rate by the edge of the living waters of the traditional Faith. There was no lack of sea, and no lack of seaside, yet there was (and is) a heap of abuse and mistreatment from the dock-workers who insisted on remaining stranded inland.

Such is the story of the Society of St. Pius X, founded within the Church five years after the Council, "dissolved" by churchmen five years later, yet still very much alive and active after another fifteen years, making twenty years of life so far. Happy Birthday, dear Society!

Immensely dear to a remnant of souls, for which it has been the only sustenance of their faith, hope and charity. Dear also to many other souls presently trapped inland, but who long for the living waters, and who watch keenly from afar—not all is lost as long as the Society holds aloft the integral banner of Christ the King.

Yes, but can the Society survive for another twenty years? Answer, God knows. Humanly no, no more than it could have survived so far with merely human resources; but if God wills, yes, and if God does not so will, certainly He will raise someone or something to take its place, because the souls who wish not to abandon Him cannot be abandoned by Him. For that to happen, the Good Shepherd would have to cease being the Good Shepherd—impossible. So let us thank God for the immense graces that have come to us through twenty years of the Society, and let me also on behalf of you all express our ongoing thanks to the Society’s founder, Archbishop Lefebvre, eighty five years old at the end of this month, November 29. Happy Birthday, Your Grace!

**#89**

*December 1, 1990*

**The Death of Malcolm Muggeridge**

So Malcolm Muggeridge has died, at the venerable age of eighty seven. He was a famous journalist and broadcaster in the English-speaking world, but especially in his own country, England, and in his later years he converted to Catholicism. Countless souls seeking God owe him a great deal. I was one of them. Dear Malcolm! –

“God rest him all road ever he offended.”

When I returned to England in 1965 after two years in Africa, and, school-mastering in London, found the school-boys, like their country, ravaged by, notably, four unworthy “mop-heads” known as the Beatles, I looked around for a voice of sanity, or representative of worth, and standing out in his articulate, amusing but relentless condemnation of our worthless twentieth century, leaving it no chance of appeal, was Malcolm Muggeridge.

With crafted clauses and crafty glee, his articles that I would read went for the tin gods of Liberalism, and without mercy or malice tore them to pieces. Poor Liberals accused Malcolm of being “negative,” of being “destructive” (you know the whole silly line!) but for anyone with eyes to see or ears to hear there was more to him than that. Firstly, someone who has nothing to say does not usually bother with style or craftsmanship to say it, but Malcolm always had style and he was a craftsman with the English language.

And then secondly, behind all the impish mockery and iconoclasm there ran a coherent sense of there being some real values by which all the posturing poltroons who betrayed them stood condemned. Accordingly, although he was not a Catholic at the time, nor even, as I recall, professed himself to be a Christian, he attracted a large number of implicit and explicit believers who had nobody else to defend their minds and souls against the great lie of Liberalism with which their official leaders were, to a man, more or less going along.

So one day I got on a bicycle and rode over to his cottage in Robertsbridge, Sussex, to see him. I cannot remember whether I had announced my (completely unimportant) visit beforehand or not. In any case he and his wife Kitty received me very kindly, sat me down to lunch, and we talked, and he listened, and he essentially understood

everything that “my dear boy” had to say about the woes of teaching abandoned youth in mid-twentieth-century London.

I have fond memories of maybe half a dozen such visits to Malcolm and Kitty over the next few years. I am in no way boasting that I was a special friend of theirs, only that Malcolm was a good friend to me, a friend in need as I have no doubt he was to hundreds, maybe thousands, of spiritual derelicts of the twentieth century who made as I did the pilgrimage to the Sage of Park Cottage.

How good God is! I think had Malcolm been a fully-fledged Roman Catholic at the time, I might not have gone near him. As it was, with his sharp and independent mind which had gone right into left-wingery and come out the other side, with his total refusal to buy into twentieth century illusions, and with his wisdom and goodness of heart manifested in his ready ear and warm hospitality, he greatly helped me towards the time when I left London and went ahead of him into the Catholic Church.

“Ah, my dear boy, so now you are a full card-carrying member,” was his greeting to me as I next visited him in the South of France, as though I had done something like joining the Communist Party! But I can remember how I went with them to a local Mass, something he told me that he and Kitty did every day, and how they sat at the back ... Malcolm said the mere idea of receiving Communion was something still alien to him ... yet the reverence with which he attended the Mass, how describe it? This white-haired man withdrawn to the rear of the dark church, with his life’s companion beside him and with years of life and of life’s battles behind him, several decades of striving and questioning, all dropped into silent homage before the great Mystery in which he sensed, but could not yet discern, the Answer... And we would emerge into the daylight,

and the twentieth century would pick up again with coffee and breakfast and banter.

So it was no surprise when maybe some ten years later he and Kitty entered the Church. *Deo gratias*. However, Catholic readers of his several autobiographical books might be surprised for instance by his un-Catholic choice of heroes, with exceptions like of course the great St. Augustine, whom he loved. Alas, I never met Malcolm again after he became a Catholic, so I cannot be sure of how he evolved, but I suspect that he came into the Church by his heart, drawn especially by the example of, and contact with, Mother Theresa of Calcutta, while a certain part of his head remained outside, with the existentialists and their progenitors. But let such readers be re-assured that a large part of Malcolm's head was Catholic—how many Catholic rectors of a prestigious university would step down, as he did, years before he became a Catholic, in protest at contraceptives being made available on the campus? He believed with complete sincerity in so much of what many “Catholics” had quite simply abandoned. In any case, he was a beacon in the darkness to many of the spiritual waifs of our time like myself. Dear Malcolm, thank you, and goodbye!

Earth, press not hard upon these bones  
 Of Malcolm, humbug-hater—  
 To rise, they are too weary now  
 And nothing will stop them later.

Readers, say a prayer for Malcolm's soul and for Kitty whom he has left behind him.

Meanwhile our beloved twentieth century is dragging one more year to its close. Nineteen ninety has seen the putting in place of a major Third World War trigger in the Middle East—will 1991 see the pulling of the trigger? God knows, and He does know what He is doing—He has better things to do than to make the world safe for swimming pools!

Back here at the seminary you friends and benefactors have looked after us well through the year, and we thank you warmly for all your generosity. We do not have that many seminarians, their number is back below fifty, but if they are faithful to the graces Our Lord is giving them here, they have all that is needed to give back light, warmth, hope and youth to a dark, cold, desperate and aging world. Thank you for relieving them of material worries.

*1991*





#90

*February 1, 1991*

## **Gulf War I**

So we are into 1991 and into the Gulf War. There is much to fear. Now matters military and political are not the Church's immediate domain, and events can take unexpected turns, but there are underlying factors which do not change. Let us take a few supernatural sight-lines.

Most naturally, one may fear bloodshed, especially of kith and kin. Now as the attack on Iraq began, pilots could be heard on our radios describing the dropping of bombs like the scoring of goals in a football game, but the bombardment has caused no immediate surrender and in at least one institution of the American military the mood is turning from euphoric to serious as they realize the war will not be over in a week. So without predicting the course of such an unpredictable as war, one may fear the battlefield turning from football-field into killing-field.

As World War II raged, a privileged soul in Italy who could converse with Our Lord, complained to him of the number of young men being cut off in the prime of life. Yes, replied Our Lord, but think how many of them will save their souls this way who, living on in a sinful peace, would certainly have lost them. Good news from Saudi Arabia is that the chaplains are working hard. Catholics must pray that the war be the occasion for many souls to be saved, and that does not exclude one's enemies.

Secondly, behind the Gulf War one may fear Russia. Russia's military help to Iraq is well-known; not only a

mass of tanks, radar-transmitters and rockets, etc., but also thousands of “technical assistants” to operate them, and, for instance, an outstanding tank warfare general to guide and ensure the swift success of the original invasion of Kuwait. What is less well-known is Russia’s military help to the United States: for instance, the reported lending of two heavy transport ships to help get U.S. war material across the Atlantic, and the revealing to Secretary of State James Baker in Moscow in October of key information concerning that same Russian war material supplied to the Iraqis.

It becomes easy to imagine Russia playing at balancing the war which way she likes by supplying further equipment to the Iraqis or further information to the Americans. Certainly it is in Russia’s interest not only to see Iraq destroyed as an obstacle between herself and the Oil Gulf, but also to see destroyed as much as possible of the American forces that stand between Russia and the invasion of Europe, and also to have world attention diverted from her own brutality in her Baltic front-yard. “...If my requests are heeded [for the Consecration of Russia to the Immaculate Heart and the five first Saturdays’ Communion of Reparation], Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, causing wars and persecutions of the Church...” (Second Secret of Fatima).

May we not fear then that as World War II pretended to be making the world safe for democracy but in fact was making it safe for Communism (*e.g.*, the take-over of Eastern Europe), so the Gulf War pretends to be in defense of Kuwait (since when did democracy there get a fair sheikh?) but is in fact designed to kill with one stone two or three obstacles to the advance of International Socialism?

Supernaturally, one must reply that the Western nations have only themselves to blame for their suicidal blindness if Russia marches through the now unguarded gateway to

Europe. This blindness comes from their apostasy and their materialism, whereby they are gravely offending God. Communism is no more nor less than a divine scourge permitted by God to embody His justice. While then nobody in his right mind may rejoice in the suffering as such which it causes, one may well rejoice in any salutary shock administered to the once Christian nations such as may awaken them from their sinful slumber. Such an awakening is the necessary prelude to the triumph of the Immaculate Heart, also promised by Our Lady at Fatima.

However, behind the Gulf War and even behind Russia, may one not, thirdly, fear the looming figure of the Antichrist? Before hostilities are over in the Gulf, expect Israel to be looking to “solve” the Palestinian problem by removing King Hussein of Jordan, by turning Jordan into a client Palestinian state and by forcibly moving there all Palestinians from Gaza and the West Bank, to “make room” for the Jewish immigrants from Russia (cf. *Washington Post*, August 26, 1990). Imagine how such an idea appeals to the Arabs! In which case, one understands why so many friends of Israel in the USA were and are rooting for the United States to break the Arab strong-man.

Supernaturally seen, such a scenario, capable of many adaptations, represents one more in many steps of the Jewish people towards their appointment with God at the end of the world, when, maybe converted by the heroism and endurance of the Catholics undergoing persecution by their Anti-Christ, they will at last convert (Rm. 11) and discover their own true Messiah, Jesus Christ, who has never ceased to love them as His own people. However, until they re-discover their true Messianic vocation, they may be expected to continue fanatically agitating, in accordance with their false messianic vocation of Jewish world-dominion, to prepare the Antichrist’s throne in Jerusalem. So we may fear

their continuing to play their major part in the agitation of the East and in the corruption of the West.

Here the wise Catholic will remember that, again, the ex-Christian nations have only their own Liberalism to blame for allowing free circulation within Christendom to the enemies of Christ. As these make society more and more oppressively anti-Christian, he will profit to raise his sights above this world and look to the things of heaven: "When these things begin to come to pass, look up, and lift up your heads, for your redemption is at hand" (Lk. 21:28). Remembering also that Annas and Caiphas induced but never obligated Judas to betray Jesus, and that the Apostle's betrayal was a crime far worse than the Jews' deicide, the same wise Catholic will look at the state of the Catholic Church today, and see why the enemies of Christendom are being given so much power...

The mainstream *Novus Ordo* Church is falling apart. There are recent signs in Canada of current priestly difficulties reaching up to a higher level, which fits *Novus Ordo* doctrine. When I teach that all sin is social, what individual behavior is still sinful? In at least one American seminary, crucifixes are having to be replaced with "resurrexifixes," and seminarians' spiritual direction is by women. In New York, besides spiritual direction, women are also taking over visiting of the sick and diocesan administration—when they are sufficiently in control, they plan to declare that they can say Mass.

The conservative *Novus Ordo* is little better. *Opus Dei* attracts decent Catholics in distress, pushes a pacifier of conservative appearances into their spiritual mouths, and then feeds them a pro-capitalist, pro-banks, pro-One-World doctrine of worldliness that is the same Revolution, only better disguised.

As for the “traditional” branch of the *Novus Ordo*, it is paralyzed by internal contradiction. As head of *Ecclesia Dei*, Cardinal Mayer wrote recently to an American layman that Mass said facing the people, or with the 1970 Lectionary, is not an unlawful intermingling of rites; whereupon *Novus Ordo* priests obviously feel free to import into the Indult Mass little doses of the *Novus Ordo*; which makes the true Mass as attractive as a barrel of whisky with a little gasoline poured into it; which chases away souls thirsty for Tridentine whisky; which enables “obedient” bishops to close down the Indult distillery they never wanted open in the first place. Rename it—the Indulterated Mass.

Similarly, a St. Peter’s Fraternity priest tried last March to use his *Ecclesia Dei* Tridentine permit in St. Peter’s Basilica, Rome, to say the Tridentine Mass. Permission refused. The priest, reasonably, complains to *Ecclesia Dei*. *Ecclesia Dei* in April consults the Vatican Secretary of State. In May, the Holy Office comes back to *Ecclesia Dei* with the answer: in St. Peter’s Basilica, what the basilica authorities say goes. *Ecclesia Dei* is at the twenty-four-hour mercy of the local bishops.

As for St. Peter’s Fraternity, I am told that its seminary in Wigratzbad recently lost thirty-one seminarians, including thirteen Americans (I cannot vouch for these figures), whether by its choice or theirs. Those who chose to leave gave apparently a variety of reasons, for instance the introduction of subtle little items of the *Novus Ordo*. Poor St. Peter’s! As the product of a cross between the noble steed of Tradition and the asinine *Novus Ordo*, they should have known that mules cannot produce little ones, but then they would not listen to Archbishop Lefebvre’s horse sense!

In brief, conditions are worsening, the rape of the official Church continues at speed, the individual Catholic within

it has no institutional pick-up or back-up. Of the official Church one may come to say: in the framework is death.

For refreshment, take a few long draughts of another interview given recently by Archbishop Lefebvre, enclosed. It comes to you without divisions or sub-headings, but there are a few high-lightings. What is not Catholic whisky is horse sense, and what is not horse sense is Catholic whisky!

Alas, it is not certain he will be able to visit Winona in the spring (it would be around April 15 to 20), but it is certain that four present deacons are scheduled for ordination to the priesthood this year.

#91

March 1, 1991

### Visit to Latin America

In Latin America the faithful remnant is faithful but it is only a remnant. Such was the conclusion from the journey I made there from late November to early January.

The first stop was Colombia. This was the third time I had visited Latin America. Each time I visit I get a sense of the extraordinary accomplishment of Spain in setting up a rosary of Catholic nations from Mexico in the north to the foot of Chile and Argentina in the south. Today Catholicism and colonialism are heavily devalued, to the point that in Latin America they are now regretting that the continent was opened up by the Spaniards. Yet it is the exact opposite of matter for regret. From the stand-point of the Faith, how many millions of souls must have gone to heaven from these countries, thanks to the Spanish *conquistadores* having brought with them the Faith, and missionaries and priests to plant it firmly amongst the local peoples.

This sense came over me again soon after landing in Colombia. True, this country, which at the turn of the century had a highly Catholic constitution, was in November just about to elect a majority of Communists to rewrite that constitution; true, Colombia is presently preyed upon by the drug trade, which is also protected from on high by the Revolution; nevertheless, not far beneath the surface of Colombia, the values, history and mentality are Catholic. What a blessing for a country to have been founded in the Faith! The practice may be corrupt, but deep down lie good principles which shed light even when they are abandoned. The hallmark of Protestant countries is that even with the best will in the world men believe in principles that will tear any society apart.

Pray for the Society's two young priests in Colombia, both in their mid-twenties, Father Martinez ordained one year ago, Father Zendejas (the Superior!) ordained two years ago, neither of them Colombians, both several hours by airplane from the next closest Society priest, between them carrying two priories on their shoulders and the defense of the Faith in a whole country collapsing under the Revolution! Ordinarily speaking, it makes no sense at all, but there they are, and that is the Society. May Our Lady protect them and reward them!

Next stop was Chile, where the Society has a priory with three priests in the capital, Santiago. Chile is very different from Colombia. Well led by General Pinochet (yes, well led by General Pinochet), Chileans had worked themselves into such a favorable economic situation as even the Liberals were obliged to admire, but that of course did not stop them using their vile media to get him out of office in a vote genuinely free such as only a non-Communist will allow. Now Chile is no doubt getting back into the bankers' debt, into the Communists' clutches and into the media's favor, unless the people rise up to restore Pinochet. I was

taken to the spot where he was waylaid in a highly professional ambush on a country road some forty minutes out of Santiago in 1985. Five men of his escort were killed, and gun fire rained down accurately on the back window of the car in which he was riding. The protective glass was battered but did not give way. The Chilean people were indignant at the vile assassination attempt, and the figure of the Madonna and Child seemingly punched out on the glass by the bullets—copies of the picture on demand—suggest that she at least is not afraid of mixing politics and religion!

Then why did Pinochet fall from power a few years later? Maybe, just maybe, it is because although three Society priests separately urged him to consecrate Chile to the Sacred Heart, he failed to do so. “O ye of little faith...” It is heart-breaking to visit in Santiago a great and handsome convent building occupied by a handful of nuns only holding on because of a Mother Superior heroically resisting the diocesan authorities who are doing all they can to fill the whole convent, like its church, with dust... When Mother Veronica ten years ago opened the church to Society priests arriving in Chile, they and she must have hoped in a popular reaction, in an up-swing of the Faith, in the re-filling of the dusty pews. It was not to be. “My thoughts are not your thoughts,” saith the Lord.

From Chile to Argentina, circumstances enabled me to make the passage by road over the majestic Andes, the same pass taken by the much impressed St. Frances Cabrini on her missionary travels years ago. How men must have toiled to cut a pass by road or rail over such heights! Yet, for the mountains themselves, what insignificant and fragile surface scratching such a pass represents! “O Lord, how great are thy works! Thy thoughts are exceeding deep... Thou hast multiplied thy wonderful works, O Lord my God; and in thy thoughts there is no one like to thee. I have declared

and I have spoken, they are multiplied above number” (Ps. 91:39).

Argentina is the Society’s base of operations in South America. It is the most European of the Hispano-American countries, having received for instance many post-colonial immigrants from Italy, and it boasts a depth of Christian civilization and Catholic culture which the financial manipulators and engineers of corruption have not yet succeeded in destroying. The inland city of Cordova had a magnificent Jesuit baroque church and university long before Harvard University was even a gleam in a heretical preacher’s eye.

Today, I was told, the uncrowned king of the Argentine is the American ambassador, and the present Argentinian president is a theatrical puppet. Just before I arrived a failed military putsch had, one may think, been laid on to persuade the visiting President Bush what good democrats the Argentinians are, yet when the financiers will have passed away with all their pomps and all their works, the baroque church, one suspects, will still be standing.

Meanwhile the Society profited by Argentina’s Catholic leadership of the continent to launch there in the late seventies its mission to South America. Now the Society has a thriving parish in the capital, Buenos Aires, another parish in Cordova, and a Sisters’ noviciate and a priestly seminary a little way outside the capital. Alas, a rigorist putsch within the seminary in 1989 emptied it of half its seminarians. Of the two dozen left, I was privileged to ordain in mid-December an Argentinian for Mexico and a Mexican for Colombia. Youngsters, to minister virtually unaided to an aging and ailing world... Sheep sent out amongst wolves... *“Eppure si muove.”*

The next stop was Brazil, where I was to spend three days as the working guest of the traditional Catholic priests of

the diocese of Campos, a city lying a few hours by car to the northeast of Rio de Janeiro, a city little in size but great in faith, having given to the world over the last thirty years the living proof that no diocesan bishop or diocese was obliged to follow Vatican II in its soft apostasy. It is well-known that Dom Antonio de Castro Mayer, bishop of Campos from 1949 for over thirty years, is the only bishop in the world to have stood in public beside Archbishop Lefebvre in his resistance to the neo-modernists' destruction of the Church; it is also known that Dom Antonio's diocesan priests stood behind him and maintained the Tridentine Mass when the rest of the Church was dropping it; what is less well-known is how after Dom Antonio's resignation the large majority of those priests, driven out of their parish churches by Dom Antonio's modernist successor, have since hung together and, with the vigorous support of their people, are rebuilding eleven new churches, from ground zero, to continue keeping the Faith!

I was able to meet a good number of these priests. Humanly speaking they are ordinary enough men, humble and solid workers in the Lord's vineyard, but divinely speaking, the example of Catholic fidelity which they are giving to the world is an extraordinary accomplishment. As always, the disproportion between the humility of the instrument and the sublimity of the achievement demonstrates the finger of God. May He richly bless and long preserve these faithful priests!

They are the fruit of Dom Antonio's episcopacy. Dom Antonio, now in his eighty-seventh year, is mostly confined to bed where his priests will let no one else look after him and where I was able to visit him. His mind is completely alert and with his twinkling good spirits he continues to be the supernatural inspiration of his priests. They are seriously considering consecrating one of their number to succeed him, and that is another thing that might divert

Archbishop Lefebvre from North America this spring. But successor or no successor, the story of Catholic resistance in the diocese of Campos is no less than an epic.

Last stop on the way back to USA was Mexico, maybe the most privileged of all the Catholic nations in Latin America. Our Lady of Guadalupe is Patroness of the Americas. However, in God's Providence Mexico has also been severely tried by the proximity of its immediate non-Catholic neighbor to the north, from where Freemasons have repeatedly interfered in Mexican history, for example in 1929 when they helped to frustrate the Cristeros of their imminent victory in their bloody three-year struggle for the Faith. But the Faith is still alive in the Mexican people, so that hundreds of Catholics attend Mass in each of the Society's two largest and most recently purchased buildings in Mexico City and Guadalajara. The Society landed in Mexico like by parachute, but it is putting down roots, thanks especially to our retreat house near Colima, and to the Spiritual Exercises of St. Ignatius.

For these Exercises for men in Easter Week in Winona, see the enclosed yellow flyer, giving also the dates for the Exercises for the rest of the year in Winona, and in Ridgefield, Connecticut. Sign up. There is also a flyer for the summer camps being held by the Society of the United States this year for boys and (separately) for girls: Next on blue paper is a Profession of Faith for the 1990's by our Superior General, Father Schmidberger, most usefully addressing itself to the errors attacking the Faith today. This Profession of Faith should be valuable to put into the hands of Catholics asking what "Tradition" is all about.

We are full into Lent and Passiontide begins soon. Profit by the graces of the season. There is nothing like the Passion to help understand this crisis of the Church, and nothing like this crisis to help understand the Passion. It is through

weakness, humiliation and defeat that love emerges triumphant. Divine mystery!

**#92**

*April 1, 1991*

**Death of Archbishop Lefebvre**

As the great majority of you surely know already, Archbishop Lefebvre died in the early hours of Monday morning, March 25, Western European time. He was in his eighty-sixth year and he felt he had fulfilled his mission on earth, so for his part he was quite ready to depart this life. Yet for us his death was still a shock.

For many years he had seemed in such good health that few if any of us took seriously his own repeated references to his coming death. We readily imagined his living for another ten years to continue guiding the Society of St. Pius X with his irreplaceable experience and wisdom, especially through the next few years. Truth to tell, whenever he were to have died, it would have seemed too soon. But now he is gone from amongst us here on earth.

He was hospitalized in Martigny in the canton of the Valais near Ecône in Switzerland on March 9, as a result of violent pains in the abdomen. The doctors having discovered an alarming lump, they decided on an operation which took place on Monday, March 18. A large cancerous tumor was removed. For several days he seemed to be slowly recovering until on Sunday morning, March 24, he fell into a high fever. Antibiotics reduced the fever but also overwhelmed the organism, and at 11 P.M. on Sunday night he lapsed into a coma. Reanimation could not save him. At 3:30 A.M. in the early hours of Monday morning on the day which is normally the Feast of the Annunciation he breathed his last, and gave back to God his heroic and pure soul:

Here cracks a noble heart. Good night, sweet prince,  
And flights of angels sing thee to thy rest. (*Hamlet*, Act  
V)

No doubt they did. Imagine: whenever it took place, the Archbishop's triumphal entry into heaven! Was it coincidental that a specially bright *aurora borealis* lit up the northern sky in Europe and in parts of the U.S. on the night of his death? It was a suitable omen for a worldwide event, because the whole world has lost in him one of those great pontiffs whose intercessory prayer shields us from the wrath of God. In 1968 Padre Pio died, in 1969 arrived the *Novus Ordo Missae*... What new peril draws near this time?

The Catholic Church also enters into a new era without him. Since for the last twenty years he has stood for the Truth as no other bishop has done and as none other than a Catholic bishop can do, and since the Catholic Church revolves around the Way, the Truth and the Life as no other institution on earth does, then willy nilly, these last twenty years of the Catholic Church have been, as history will show, the era of Archbishop Lefebvre.

For during this time even his enemies within the Church have depended upon him. For instance, had he not consecrated bishops in the summer of 1988, *Ecclesia Dei* and St. Peter's Society would not even exist, and all those conservative Catholics who condemn his disobedience or hubris would have no Indult Mass from the comfort of which to spurn those consecrations. Similarly had he not braced the whole traditional wing of the Church in the 1970's, the left-wingers would have swept the middle-of-the-roaders and themselves to destruction years ago, they would all by now be One World social workers, and there would have been, had it depended upon them, no official Church left standing from the platform of which to suspend or excommunicate him.

He sustained his enemies even as he nourished his friends, for he sustained the Truth, and even liars need a half of truth to market their wares. He passed for being the greatest enemy of recent popes, certainly he was the only one they excommunicated, yet by resisting their corrosive Liberalism, he alone will have saved their papacy which, if left to themselves, they would have destroyed. Thus friend and foe in the Church leant on him. Now he is gone. Mother Church moves into the post-Lefebvre era.

As for his own foundation, the Priestly Society of St. Pius X, of course the enemies of Tradition have long been waiting for the Archbishop's death to ensure its disintegration, and humanly speaking, given the value of Archbishop Lefebvre's presence and advice right up to the end, they will normally be right. However, before he died Archbishop Lefebvre provided his Society with all that it needed by way of structure and successors to carry on his work.

Firstly, as Superior General to run the society, he had himself replaced as far back as 1982 by Fr. Franz Schmidberger for a twelve-year term running until 1994, for the first two-thirds of which term the Archbishop was always available to help and advise him. Now Father Schmidberger is on his own. We must pray for him in earnest, especially as Rome is bound to start up the carrot and stick routine all over again.

Secondly, for his functions as bishop the Archbishop consecrated four successors to ordain and confirm, on that famous June 30 of 1988. How wisely he provided! Imagine where Tradition would now be without those four. Yet it was a truly agonizing decision at the time, and a stupendous achievement. Single-handed, for such decisions are absolutely lonely, the Archbishop created out of his faith and courage and thin air a viable future for Catholic Tradition, and for the Catholic Church.

So by this historic action the Society was equipped with all that it needs to continue operating as the Church's emergency lighting system, until such time as the main lights get turned on again. If it too fails, it will not have been the Archbishop's fault.

Will it fail? If it depends on human weakness, yes; if it depends on God's grace, no. And what does the Lord God have in mind? Only He knows. We had fondly thought he would conserve the Archbishop to guide us for many years yet, but the Archbishop was right, it was not to be. We may now fondly think that the Society is meant by God to be His light-bearer until the Church's crisis is over, but the Lord God is not short of alternatives, and He may have in mind still more darkness. It would not be undeserved.

However, it is never to be forgotten that, as St. Augustine said, He abandons nobody who has not first abandoned Him. With or without the great Archbishop, with or without his little Society, no sheep that seeks the Good Shepherd will be forced to lose Him. That is an intrinsic impossibility. "Fear not, little flock, for it hath pleased your Father to give you a kingdom" (Lk. 12:32). Then while grieving for the loss of the Society's founder and father, let us thank God that we had such a leader for so long, and let us rely on God's grace to carry on where he left off.

The Catholic Church cannot fail, so for the machinery of its continuance God will provide, even as He provided us with the Archbishop. When we see how God has steered us through the last twenty years, it is not difficult to put our trust in Him for the next twenty.

Concerning the Archbishop personally, a journalist asked recently about my outstanding memory of the man. I gave maybe a surprising answer: his objectivity. He had of course a uniquely attractive personality because he was a saint, gentle, simple, kind, humble, humorous and so

on without a trace of sentimentality, but that was not the point. Underneath all that lay a great intelligence and faith and firmness of character, but that was still not the point. Essentially he was a man empty of self and full of God. To meet him, to talk to him, was to see, through him, the Truth, Our Lord Jesus Christ, the Catholic Church. He was like a window on the interests of God. Not he, but Christ, lived within him, and yet he was Marcel Lefebvre and nobody else. And what a marvelous man he was! Shakespeare again:

His life was gentle, and the elements  
So mixed in him, that Nature might stand up  
And say to all the world, "This was a man."  
(*Julius Caesar*, Act V)

However, even these noble lines on a stoic hero fall a long way beneath doing justice to the supernatural hero, the saint who has left us...

...left us in a darker world without him? Yes and no. Sanctity is infectious, saints breed saints. We are the legacy that the Archbishop bequeaths to the world. Oh no, we are not saints, but we of the Society of St. Pius X have had a marvelous saint amongst us, we should have caught the infection, and if we have, then we need only spread it for what was marvelous in him to continue. Archbishop Lefebvre lives!

When I accompanied him once on a journey to Ireland, our plane, waiting to take off from London Airport, was being shaken by the thunderous roar of the supersonic Concorde leaving just in front of us. What a marvelous piece of work is man, I commented, to have invented the Concorde. The Archbishop quietly replied, how much more marvelous the God who invented the inventor. Similarly, if it has been so marvelous to know one of Jesus' great saints and mas-

ter-creations here on earth, how much more marvelous to know Jesus Himself in heaven!

With much serenity I shall attend the Archbishop's funeral on April 2.

**#93**

*May 9, 1991*

**Death of Bishop de Castro Mayer**

A number of you will have been wondering what happened to the seminary's May mailing. Some of you may have guessed it would consist in a commemorative issue of *The Angelus* for the death on March 25 of the founder of the Society of St. Pius X, Archbishop Marcel Lefebvre. The seminary has had to shake out its piggy-bank to be sending it to you, but one's founder dies only once! And then the better we appreciate God's gifts, such as a great Catholic bishop, the more inclined will God be to send us more like him: "If thou didst know the gift of God...." says Our Lord.

And now the bishop who had the honor and glory of being the only bishop in the world to stand by Archbishop Lefebvre in the Church's hour of need, Bishop Antonio de Castro Mayer, retired bishop of the diocese of Campos in Brazil, has also died, one month to the day after the Archbishop, in a hospital in Brazil, on April 25. Thus God has seen to it that the companions in arms on earth are also companions in heaven.

Bishop de Castro Mayer was born one year before Archbishop Lefebvre, and became bishop of the diocese of Campos, small city some two hundred miles northeast of Rio de Janeiro, in 1948, when he was in his mid-forties. He was strong in canon law and theology, and a Pastoral Letter

on “Problems of the Modern Apostolate,” which he wrote for his diocese in 1953, and which contained a “Catechism of Opportune Truths to Oppose Today’s Errors,” spread far beyond his own diocese, inside and outside of Brazil.

His strength in doctrine was the reason why, when the tornado of Vatican II struck the Church, neither he nor his diocese were blown off course, a feat achieved by no other bishop with his diocese in the whole Church! Many a bishop during and after the Council must have felt extremely uncomfortable with the new religion being introduced, but unless he had a very clear mind he will have said to himself, “Well, I don’t like it and I don’t feel it’s Catholic, but the Faith doesn’t go by likes or by feelings, so if that’s what the pope says, I must obey.” Only if he knew with a clear mind that the doctrine of the Faith itself was gravely endangered by the changes, could he quietly and steadily resist them, as did Bishop de Castro Mayer.

What is more, what is much more, his priests stayed with him. When the New Mass came in, they followed him in keeping to the Tridentine Mass, and when he reached the age of seventy-five and was obliged by the new Church’s rules to step down, still the great majority of his two dozen priests kept the Tridentine Mass. No doubt thanks to him, they had understood.

He was replaced by a modernist bishop who proceeded to drive all Bishop de Castro Mayer’s priests out of their parishes. A few of them gave up the fight, but it was again the great majority of them who literally took to the streets, and when they decided to build new churches from nothing, then—further testimonial to the former bishop and his priests, they were followed by the great mass of the people, so that there are now eleven brand new churches being built. I saw three of them when I was in Brazil last December. They are not small, and the one that I saw fin-

ished was very fine (and already too small)! What one good bishop can do!

No doubt Dom Antonio's last great moment was when he stood by Archbishop Lefebvre's side to co-consecrate in the Consecrations of June, 1988. In the course of the ceremony he gave a brief sermon stating why he had come. He said he had been under much pressure to stay away, but for him it was such a duty that he considered he would have committed a mortal sin had he not come.

Archbishop Lefebvre was immensely appreciative of his presence. Bishop de Castro Mayer was in all respects so completely independent of Archbishop Lefebvre, that when he stood with him against all the world, it was the clear demonstration that the Archbishop was not just inventing everything out of his own head. Quite uninfluenced by the Archbishop, one other Catholic bishop facing the same confusion had arrived at the same dramatic decision: better incur "excommunication" than remain inactive. Thenceforward nobody could dismiss the Archbishop as a lone eccentric.

Just how much the Archbishop appreciated his companion in arms, let this extract tell, the beginning of a letter written by the Archbishop from Switzerland on December 4 of last year to Dom Antonio, bed-ridden in Brazil:

Very dear Bishop Antonio de Castro Mayer,

Rumors reach me from Brazil concerning your health which they say is declining! Is the call of God drawing nigh? The mere thought fills me with deep grief. How lonely I shall be without my elder brother in the episcopate, without the model fighter for the honor of Jesus Christ, without my one faithful friend in the appalling wasteland of the Conciliar Church.

On the other hand there rings in my ears all the chant of the traditional liturgy of the Office of Confessor

Pontiffs!... heaven's welcome for the good and faithful servant! if such be the good Lord's will.

Little apparently did Archbishop Lefebvre guess that he would be the first one home, but from there he clearly did not wait long to draw his companion after him. "Lovely and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions" (II Sam. 1:23).

The Archbishop's funeral which I attended in Ecône on April 2nd was solemn, but consoling rather than sad. There are several pictures in the enclosed [issue of] *The Angelus*, and a little of the scene at the graveside is evoked in the piece entitled, "What he stood for could not die." The time for sadness will be when, if ever, his work dies.

#94

June 10, 1991

### **Unity and Perseverance in Tradition**

Many of you have had to wait for the arrival of our May mailing from the offices of *The Angelus* in Dickinson, Texas, but I doubt if many of you were disappointed after the long wait. *The Angelus* team did magnificent work to get out the commemorative issue on Archbishop Lefebvre. It is a keepsake which will no doubt be treasured in many a Catholic home for years to come.

*The Angelus* team also did tremendous extra work to collate and get into the mail copies for the entire seminary mailing list (currently about 12,500 names). Well done, ladies, and thank you very much. You did the Archbishop proud! Extra copies, as many as you like, can be ordered either from the seminary or from *The Angelus* at \$10 each, with 10% discount for bulk orders. *The Angelus* will also

have 8" x 10" or 11" x 14" color reproductions available of the picture of the Archbishop on the cover of the commemorative [issue of] *The Angelus*.

It is the same picture as the card enclosed, of which you can also order from the seminary here as many as you like. We have had tens of thousands of them made up. No fixed price. Donations not refused!

Also enclosed is the complete letter of Archbishop Lefebvre to Bishop de Castro Mayer from which you read the first two paragraphs in last month's seminary letter. The complete letter shows the Archbishop's concern for the future of Catholic Tradition in the diocese of Campos in Brazil, together with his complete respect for the independence of the Catholics of Campos. At no time since the founding of the Society of St. Pius X did Archbishop Lefebvre seek to pull into or under the Society, priests from outside the Society, unless they asked of their own free will to join the Society, and even then he was reticent.

This was, and I think remains, despite what many of the traditional laity think, doubly or triply wise. The laity, bless them, long to see traditional priests all getting together, because their Catholic instinct is that priests who share the same true Faith should all be united, and what they see amongst their various traditional priests is—I do not wish to exaggerate!—a certain amount of division. Now the largest single body of such priests that they can see is the Society of St. Pius X, so friends especially of the Society are liable to wish that all independent priests would join the Society. Under normal circumstances such a wish is entirely correct, but it surely mistakes the will of God in today's particular circumstances, firstly as to the Church, secondly as to the Society, thirdly as to the priests concerned.

First and foremost, there is one man and one man alone who has from God the mission and the faculties to pull the

Catholic Church together in unity, in fact to make the unity of the Church, and that is the pope. If the pope does not or will not unify the Church, nobody else can, because that is how Our Lord Jesus Christ designed His Church, and there is no other way upon earth in which it can be built, unless one wants to build some other “church,” which, for Catholics, God forbid. Now the present pope has such un-Catholic notions in half of his head (like the curate’s egg, it is good in parts) that he has no idea how to pull the Church together in the Faith, even if he wished to, so that for the moment the Church cannot be united. Hence the lack of unity amongst priests cannot for the moment be cured, so it must be endured, so instead of lamenting this lack of unity by *hierarchy*, traditionalists might be wise to thank God for the remarkable degree of unity by *Faith* amongst their priests. They will be wise also to keep praying for the pope who is so bitterly attacked by the radicals that he must be doing something right.

Secondly, these who wish independent priests would join the Society surely mistake the mission of the Society which is to preserve the Faith, the priesthood and the Mass for better times, but not to replace Rome. To be Roman Catholics, all Catholic priests must be somehow attached to Rome, but they need not be attached to the Society which has a particular origin and a particular character making particular demands, capable of wide but not of universal extension. True, a Catholic priest should normally be under a bishop and the Society has bishops, but these bishops are expressly not hierarchical, and if a priest is without bishops through no fault of his own, God clearly can give emergency graces of guidance to leaderless priests. Of course priests must be attached to that Faith to which the Society is attached, but that is a different matter. While it brings many a faithful priest alongside the Society, it does not put him into or under it. Again, rather than lament how few priests

jump on board the Society train, traditionalists might well thank God for each of those galloping alongside, and pray for more; there are many priestly Nicodemuses.

Thirdly, it is, humanly speaking, expecting a great deal of priests with maybe long diocesan or religious experience to put themselves within the Society, under the orders of relatively young superiors. Of course inexperience is, as they say, a disease which is cured each day in twenty-four-hour doses, and many an old man's responsibilities resting on young men's shoulders is making the youngsters of the Society learn fast (how swiftly some lose the youthful expression and waistline they had as seminarians!). Nevertheless, with all the good will in the world an older man can hardly unlearn what he reckons it has cost him hard knocks to learn. As old Father Barrielle used to say at Ecône, there are as many standing miracles in the Society as it has houses still standing, for there is not one mistake the youngsters miss! "*Eppur si muove,*" as Galileo is meant to have said: "And yet it moves." Despite all, the Society works, a major reason again to thank God. For we face trials. Listen to this forecast:

Rome will make full use of the occasion of the Archbishop's death to try to entice the sheep out of the fold. They will do it so kindly and so deviously that they will pull some of the shepherds away also... However, we must not be dismayed in the least, regardless of the defections. It is the hand of the Good Shepherd separating more intensely the sheep from the goats. There are yet many half-breeds in the flock, neither sheep nor goat (and consequently goat!)... they will not be allowed to remain.

The "troops" who reach the final stages of "battle-readiness" must be totally committed, fully trained and firmly convinced, body, mind, heart and soul, of the cause for which they fight. Anything less is a danger to the forces of Good.

The superiors must warn of the dangers from Rome, and from within, but they must not anxiously try to hold back those who would leave, nor be disheartened at the numbers lost. Our strength is not in numbers, but in each soul's full surrender to God. Many who are with us now will not be soon; and many that are scorned and looked down upon by the traditionalists now, will be the strongest members in the future. Any who have sought out the Tridentine Mass and sacraments and then lay back, smug in their "Catholicity," will not come through the test.

Truly, these are glorious days, and a person burns to prepare for battle—more prayer, penance and careful attention to daily duty, thus ever closer union with God and more battle-readiness... May she who prepared Christ for His sacrifice, prepare us also for ours.

#95

*July 1, 1991*

### **Should Abortionists be Assassinated?**

So another school year at the seminary has drawn to a peaceful close with the Society's bishop from Argentina, Bishop Alfonso de Galarreta, ordaining four seminarians to the priesthood and eight to the diaconate here at Winona on June 22.

Everything went off perfectly except for the surprisingly cool weather on the morning itself of the ordinations, starting in the low forties! O, Minnesota! Notwithstanding, God's grace was poured out in abundance. Of some four hundred visitors including many stalwart friends of the Society, not one can have regretted making the journey to see the beginnings of some of their future priests. Of the Society priests they already know, a number were in attendance to draw strength and inspiration from the family atmosphere and the solemn ceremony.

Think seriously of coming next year—Saturday, June 20, 1992—when eight priests should be ordained, if God wills, easily the largest ordination yet from the Society’s American seminary, and all of them Americans; especially if you have never before come to an ordination, come and stay of course for the Sunday when the new priests celebrate their first Masses, another outpouring of grace.

This year on the evening after those first Masses two young men from the Wild West came into my office, to ask me a serious question. Given that the abortionists are waging war on the unborn, and given that the present peaceful methods of fighting them are being rendered somewhat ineffective by wicked decisions in the law-courts for instance, and by apathy of the general public, are pro-lifers entitled to think of taking out (assassinating) “doctors” notorious for baby-killing?

The question is not as wild as it may seem when one considers that this unchecked slaughter of the innocents is screaming for vengeance from Heaven, and that it looks as though the vengeance is descending upon our society as a whole. The fight against abortion is, for all of us, self-defense. But the answer to the question was still, no.

In my opinion, the killing of the killers might be justified if it would be effective in stopping the abortions, as unquestionably it would be if it was the government that took out the killers by capital punishment in accordance with sane laws of the country. But what use will it be for young braves to take the law into their own hands when the foreseeable result is that a corrupt public opinion, misled by the vile media, will turn the executed abortionists into martyrs? Then the “executions” would be directly counter-productive.

I told the two young braves that they were up against an insoluble problem, as set at present. Abortion can only

get worse, because it flows, believe it or not, from principles which many decent people hold sacred. For instance, if the American Constitution stands for democracy, liberty and equality, then abortion is not happening despite the Constitution, as many decent citizens wish to think, but because of it:

- Liberty—the liberty of each individual citizen to lead his life as he or she sees fit, so the liberty of woman to do as she likes with her own body...
- Equality—the sexes are equal, so why should woman not be as free as man from any unwanted after-effects of exercising one's right to pleasure?
- Democracy—we, the people, are sovereign, so if our laws have approved of abortion, then what can be wrong with it?

Abortion flourishes in Western democracies because the principles of Liberalism which these hold sacred open the door wide to it, as to a host of other horrors. Those principles have to be reversed.

For example, supposing the people believed in the sovereignty of God, and in His inalienable rights, starting with His absolute right to be obeyed in all Ten Commandments, notably “Thou shalt not kill” and “Thou shalt not commit adultery”?

Supposing the people understood that all souls are equal before God who will judge them all alike, when they appear before Him at the end of their lives, on the good or evil they have done, but that in all other respects, observably, almost no two souls are equal in any way, least of all men with women? And supposing the people came to understand that real liberty is freedom from sin and from Satan? Where then would abortion be? Back in the dark corner out of which it crawled into public acceptance, when the

principles of Christianity were steadily eroded by those of Liberalism.

Therefore the Truth of Our Lord Jesus Christ must be re-established in people's hearts and minds, and who has the authority and grace to do that, if not his Catholic priests?

"My dear young braves," was the conclusion, "this may not have been what you were expecting by way of reply to your original question about baby-killers, but it is the real answer: if neither of you are married, go away and think seriously about coming back here as seminarians to become Catholic priests like those you saw ordained yesterday. Whereas the two of you, as you well know by bitter experience, are walking into nothing but insoluble problems, the four of them are nothing but walking solutions. Let them only be faithful to their priesthood of Our Lord Jesus Christ, and they carry with them the answers to all of men's real problems. See you in September?"

It is a wonderful thing that the world has four new old-fashioned priests this summer from Winona, nine from Ecône and three from Zaitzkofen. Make sure to thank God, pray for them, and He will give us more. Winona's enrollment for September looks promising at present.

Also promising is the prospect of another traditional bishop, in Campos, Brazil, to replace the recently deceased Bishop de Castro Mayer. The Catholic priests and faithful of the diocese of Campos who under the leadership of that great bishop from 1948 through to this year have never allowed their religion to be changed, as it has been changed in every diocese in the world, including now the official diocese of Campos, have made public their decision to request the bishops of the Society of St. Pius X to consecrate for them a successor to Bishop de Castro Mayer who can continue to shield their Catholic Faith and give them the sacraments of confirmation and holy orders. And the

Society's four bishops have made public their decision to accede to that request.

We shall no doubt be accused again of fomenting schism, but just how far we are from any thought of founding a counter-Church, or even a counter-diocese, should be clear from the two documents of Archbishop Lefebvre, one enclosed with last month's letter, the other with this letter, which express the sense and meaning of the consecration due to take place on July 28.

Refusing neither the pope nor his normal authority, in this case to appoint bishops, we are not schismatic. Acting in an abnormal emergency neither invented nor created by ourselves, but created only by Rome's apparent incapacity to give to the Catholics of Campos a bishop who will look after their Faith, we shall be, according to both old and new Code of Church law, neither excommunicated nor excommunicable. However, I am confident that the Catholics of Tradition will take this new consecration in their stride as easily as they did the consecrations of June, 1988. Like the previous four bishops, the fifth will certainly be ready to put back in the pope's hands all his episcopal powers, as soon as the pope returns to his Catholic senses. For which consummation, devoutly to be wished, let us unceasingly pray, and may God bless you.

**#96**

*August 1, 1991*

**Consecration of Monsignor Rangel**

No doubt another great blow was struck for the liberty and the exaltation of Holy Mother Church with the episcopal consecration in Brazil on Sunday, July 28, of Msgr. Licinio Rangel.

From amongst the two dozen priests formerly constituting under Bishop de Castro Mayer the diocesan clergy of the diocese of Campos which lies some three hours by road northeast of Rio de Janeiro, Msgr. Rangel was the choice of Bishop de Castro Mayer himself before the bishop died last April, and he was also elected by his fellow priests. He can be seen on the front cover of the 1991 Angelus [Press] calendar looking over the right shoulder of Bishop Fellay, the bishop farthest to the right in the picture. Now fifty five years old, he was under Pope John Paul II in 1981 made a domestic prelate with the title of monsignor, a reward for years of quiet and faithful labor in a series of diocesan posts which he occupied under the guidance of Bishop de Castro Mayer while the latter was still the official bishop of Campos.

Today of course the Campos priests who remained faithful to Tradition are no longer the official priests of the diocese (because by being obedient they became “disobedient” so that without being schismatic they fell into “schism”—do you not love our twentieth century?), so the question can be raised, why did they need a bishop of their own in addition to the Society’s four bishops who could on regular visits provide them with the sacraments of holy orders and confirmation?

The answer is that the Campos priests are, because their dismissal by the modernist successor of Bishop de Castro Mayer was extremely unjust, continuing with their diocesan work. Now diocesan priests need a local bishop like a family needs a father. They need, to guide them, to hold them together and look after them, much more than just a provider of those sacraments which require the fullness of the priesthood to be administered. If no traditional bishop succeeded Bishop de Castro Mayer, those priests that held together could not stay together, they would be broken up and his work would come to an end.

But his work was important not only to tens of thousands of souls in and around the city of Campos. It was, in the darkness following Vatican II, a beacon of light and hope for the whole Church, proving on the diocesan level—as Archbishop Lefebvre proved on a missionary level—that the true Faith was alive and as efficacious as ever. Hence for the souls of Campos and for the good of the whole Church, the Society’s bishops decided to consecrate a Catholic bishop for Campos, as Archbishop Lefebvre had recommended before he died.

This does not mean that the Campos priests or Bishop Rangel (or the Society of St. Pius X) do not recognize the official bishop of Campos. They recognize him in the same way that they recognize the pope, in other words they acknowledge his *authority* but refuse to follow him in his *grave errors*. Bishop Rangel makes no pretence of having that official authority over the traditional priests and faithful of Campos, but his moral authority will come from his being the guardian of their Faith and the guarantor of their sacraments.

Bishop Rangel is not a Society bishop, nor does he come under the Society, but he profoundly agrees with the Society’s positions, just as Bishop de Castro Mayer profoundly agreed with Archbishop Lefebvre. All are aligned on the same objective truth. Twenty-five Society priests from Europe and Latin America attended Bishop Rangel’s consecration, and the harmony between the Campos priests and the Society priests was complete, because objective. However, since Bishop de Castro Mayer was the only bishop to stand by Archbishop Lefebvre, the Campos priests are unique in the world, and so there is no prospect at present of the Society bishops undertaking any further consecrations.

Not that such consecrations still so need to be explained as they did until recently. Thus on Saturday morning, July 27, the day before the consecration of Msgr. Rangel, the spokesman of the Campos priests, Fr. Fernando Rifan, organized a press conference to explain the consecration. Now just a few years previously, anyone attempting to prove such a consecration to be Catholic would have been covered in ridicule. Yet here, anyone of good will listening to the arguments had to be convinced. The “new” truth was in possession. An astonishing reversal, which will continue to reverse and to astonish.

In fairness, most of the dozen journalists from all of Brazil responded very fairly to the presentation of the truth. The consecration itself received front page articles and pictures in all four major newspapers of the Campos area, and entire page articles in newspapers of Rio de Janeiro.

Outside of Brazil, however, silence. Signs are that the puppet-masters of Rome are in the process of putting some more juicy cheese on the Indult mousetrap in order to catch us foolish traditionalists, so it probably sent out instructions that no-one should hear of courageous mice looking after the production of their own cheese!

As for the mice of Campos, you should have seen and heard their reaction to the consecration! The people had long been fervently praying to have a bishop, so they saw in the event of July 28 the answer to their prayers. As they waited for the ceremony to begin and the three bishops, one consecrator and two co-consecrators, came in view, many women openly cried and the men held back their tears—the Church lives!

For a detailed description of the ceremony, see the September [issue of] *The Angelus*. During the ceremony the people were quiet, attentive and pious. They frequently wanted to applaud, but obeyed the ceremony commenta-

tor, Father Possidente, asking them from the microphone to hold their applause in check. At the Offertory he explained how the new bishop “out of his gratitude and great generosity” presents his consecrator “with gifts of bread and two barrels of wine.” The people waited to see normal-sized barrels and on came two tiny tubs the size of soda siphons, to the general amusement of the people! I recalled how in 1988 Archbishop Lefebvre was cheated with the same two mini-barrels being presented to him by each of the four new bishops! However, the formalized beauty of this gesture brought a radiant smile to the face of the consecrator of 1991.

At the end of the four-hour ceremony (and the people were not tired but expected more) now four bishops stood in line to be photographed and the people’s exultation could be checked no longer: led by the dynamic young parish priest of Sao Fidelis, Father Jonas, their joy exploded in one “*Vivat*” after another: Father Jonas: “Long live the bishops!” and an explosion: “*VIVAT!*” Father Jonas: “Long live the new bishop!” Explosion: “*VIVAT!*”—“Long live Dom Tissier!”—explosion: “*VIVAT!*” “Long live Dom Lefebvre!” (he is dead)—“*VIVAT!*” “Long live Dom de Castro Mayer!” (he is dead)—“*VIVAT!*”—a good two dozen explosions running through all of Father Jonas’s heroes, like a series of fire-crackers. At this point the Society’s District Superior of France, beaming all over, stepped forward to get a better view of Father Jonas on the sanctuary stage above—I can see the Society’s French District being instructed to take a leaf out of the book of the effervescent Brazilians!

Dear friends, let us get missionising, let us rebuild another Catholic diocese, and to the consecration of its bishop I promise to invite Father Jonas! We may die, but if we keep our Catholic Faith we shall not die of grief! God bless you.

#97

*September 1, 1991***Slacks I**

Summer's end may not seem to be the cleverest moment to choose to write about women's dress. Surely the arrival rather than the departure of the warm weather would be the time to inveigh against immodest clothing. However, several ladies happen to have raised with me this summer the question of women wearing trousers or shorts (pants), and the problem is broader and deeper than just immodesty, grave though immodesty is.

For instance Bishop de Castro Mayer used to say that trousers on a woman are worse than a mini-skirt, because while the mini-skirt is sensual and attacks the senses, the trousers are ideological and attack the mind. For indeed women's trousers, as worn today, short or long, modest or immodest, tight or loose, open or disguised (like the "culottes"), are an assault upon woman's womanhood and so they represent a deep-lying revolt against the order willed by God. This may be least true of the long "culottes," trousers most closely resembling a skirt, and at best mistakable for a skirt, but insofar as "culottes" establish the principle of dividing woman's outward apparel from the waist down, they merely disguise the grave disorder. What disorder? ("Excellency, this time really you have flipped your lid!")

In the beginning, God created man and woman, both human but quite different, firstly man, secondly woman (Gen. 1:27; 2:22); woman to be man's help-mate like unto himself (Gen. 2:18). Woman for man, not man for woman (I Cor. 11:9) for: "the man is not of the woman but the woman is of the man" (I Cor. 11:8). Thus even before original sin happened, God ordered between man and woman distinction, inequality, and the headship of man over woman for

purposes of living in society and in the family upon this earth.

Original sin, whereby Eve made Adam sin and not the other way round (I Tim. 2:14), entailed Eve's being punished, amongst other things, by the turning of her natural and painless subordination to Adam into a punishing domination of his over her, for she had shown by seducing him that she needed to be controlled... "thou shalt be under thy husband's power, and he shall have dominion over thee" (Gen. 3:16). Thenceforth with the transmission of original sin to all children of Adam passes to all daughters of Adam (except, of course, the Blessed Virgin Mary) this punitive subordination.

As with all problems of sin, the only true solution is the grace of Our Lord Jesus Christ. For instance in a Catholic marriage the painful control of man over woman, evident in all non-Christian cultures and re-emerging in our own anti-Christian culture, becomes by supernatural grace more and more that subordination of woman to man which is in accordance with their nature and which is profitable to both, which Eve had before she and Adam fell.

But away with Eden by grace! The modern world will have none of Jesus Christ's solutions to Adam's and Eve's problems. Making idols of liberty and equality, to refuse any inequality or subordination of woman to man, it will deny any distinction between them, as it denies of course any order of God in His creation, any need for Redemption, and it will deny if necessary God's very existence. Today's feminism is intimately connected to witchcraft and Satanism.

These considerations have taken us a long way from the question of women's trousers, and of course not every woman putting on a pair of shorts is consciously thinking of defying God or of defying her menfolk. She is, however, conscious of something. She is clearly aware that divided

shorts are not like an undivided skirt, and the difference is that abandoning the skirt gives her a vague feeling—surely of unease, or emancipation, or both... What is that feeling based on?

Clothing divided for the legs obviously liberates the mobile lower half of the body for a number of activities for which clothing undivided like a skirt is relatively cumbersome. Adam then having to earn his family's bread by the sweat of all kinds of activities outside the home, it is entirely normal for the man to wear trousers, and if a girl gets it into her head to join him in these activities, obviously trousers likewise emancipate her to do so. Shorts are the outward and visible sign of her liberation from the restricted range of home-making activities.

However, she is uneasy because trousers are not the natural wear of a woman. Howsoever it be with other species, in the human species the female is designed to attract the eye of the male much more than the reverse—compare the number of male and of female beauty magazines on the market. Now original sin wounds human nature with concupiscence (unlawful desire) particularly in the senses of sight, touch and imagination. It follows for questions of clothing that what might rouse concupiscence needs more to be disguised in woman from man's eye than in man from woman's eye. Hence as trousers benefit the activity of the man, so skirts disguisingly loose befit the dignity and honor of the woman. Hence while donning his emancipatory trousers, she feels uneasy (at least until her conscience is dulled) as she is moving away from her identity and role and dignity as a woman. In her conscience is resounding the voice of the Lord her God pronouncing in the Mosaic Law: "A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doeth these things is abominable before God" (Deut. 22:5).

And trousers are normally man's apparel, for reasons given above.

Of course if one denies the original sin which inflamed man's concupiscence (Gen. 3:7) and sharpened woman's subordination (Gen. 3:16), women's trousers are not so unreasonable, but see all around you the absurd consequences of denying original sin!—sweet Pollyanna goes to the office dressed fit to inflame a stone, but woe unto the poor male colleague in the office who fails to react like a stone, because with recent laws (in the USA) she will attack him in court! Insanity! Places of work will soon have to extract in advance from women sworn declarations whether they do, or do not, want to have advances made to them! But what was to be expected when women were pulled out of their home? It all serves the liberal men right, for so misleading their women.

Contrast the reflective good sense of an American grandmother who said to me this summer when she was on retreat here in Winona that, looking back on her Californian youth, she could see she had often been induced to wear trousers, and now she regretted it—she could see now that each time her womanliness had been diminished. As G. K. Chesterton said, "There is nothing so unfeminine as feminism." Women's trousers are a vital part, maybe the crucial break-through, of feminism.

As for the true womanliness of woman, its importance cannot be exaggerated. It all turns on women being essentially designed by God for motherhood; for the bringing of children into this world, and for their rearing; for the giving of life, warmth, love, nursing, and nourishment, everything represented by mother's milk. For this men are not designed, of it they are intrinsically incapable, yet upon it they are wholly dependent if they are to become human, as opposed to inhuman, beings. In a valuable book, *The Flight*

from *Woman*, a cultivated Jewish psychiatrist, Karl Stern, tells how he could discern in countless ills of the big city patients coming through his Toronto practice after World War II a pattern of womanlessness with which he was familiar from the works of famous modern writers such as Goethe, Descartes, Tolstoy, Ibsen; not a lack of women, but a lack of truly womanly women, because modern men and women alike are trampling upon the womanly qualities and virtues. Shakespeare distilled this spirit in Lady Macbeth, proto-feminist and Satanist:

Come you spirits  
That tend on mortal thoughts, unsex me here,  
And fill me from the crown to the toe top-full  
Of direst cruelty.... Come to my woman's breast  
And take my milk for gall, you murdering ministers...  
(*Macbeth*, Act I, Sc. V).

Heaven help us! The womanliness of our women is being rooted out and the result is a way of life doomed to self-destruction, doomed to abort.

Girls, be mothers, and in order to be mothers, let not wild horses drag you into shorts or trousers. When activities are proposed to you requiring trousers, if it is something your great-grandmother did, then find a way of doing it, like her, in a skirt. And if your great-grandmother did not do it, then forget it! Her generation created your country; your generation is destroying it. Of course not all women who wear trousers abort the fruit of their womb, but all of them help to create the abortive society. Old-fashioned is good, modern is suicidal. You wish to stop abortion? Do it by example. Never wear trousers or shorts. Bishop de Castro Mayer was right.

Enclosed is a flyer of tapes made by Bernard Janzen, a Canadian friend of the seminary with whom I have made a dozen tapes myself. The seminary would surely not endorse every statement on each of the tapes. For instance,

Malachi Martin's latest book, *The Keys of This Blood*, showed him to be deeply divided between the conservative and the traditional analyses of the crisis of the Church, two analyses which one might love to reconcile but which are irreconcilable. This reconciling of irreconcilables makes his tapes very popular, and they might greatly help someone struggling out of the *Novus Ordo*, but they might equally confuse someone making the last part of the climb up to Tradition. Be careful to whom you might give them. Similarly Michael Davies is conservative rather than traditional, he is certainly not 100% behind the Society of St. Pius X, but like Malachi Martin he can reach many a listener closed to the Society, at least for now.

#98

*October 1, 1991*

### **The SSPX as Pilot-Light**

Another school year has quietly started, with thirty nine old seminarians coming back from their summer vacation, and eighteen new seminarians stepping into the ranks. Of these eighteen, eight are from the United States. The remaining ten will, for as long as they persevere over the next six years, enjoy the hospitality of the United States, but they come from all four corners of the (pardon me the expression!) Empire; two from England, one from Scotland, two from Canada, one from Nigeria, one from New Zealand, one from Australia, two from South Africa. It is certainly this seminary's most international intake ever. Thank you, American benefactors, it is mostly on your backs that these young men from all over the world will work their way towards the priesthood.

Eighteen young men out of today's world! Archbishop Lefebvre would have said eighteen miracles. Some of them

have had in mind for years to give the seminary a try while others make up their minds at the last moment. Obviously not all will reach the priesthood, but it is interesting that one can never tell in advance who will persevere and who will not. Of 1989's entry of twenty two, only nine were still there after one year, whereas of 1990's entry of fifteen, fourteen lasted their first year. A vocation is something altogether mysterious.

Of course between eighteen young men, and the needs of hundreds of millions of souls in danger of eternal damnation throughout the English-speaking world, there is no proportion, except in God's eyes. Why is it that He is not calling many more young men to the true priesthood, or to the Society's seminaries? Firstly, of course it is not He who is to be blamed. The tales told for instance of young men's true vocations being deflected or destroyed in the training grounds of today's mainstream "Church" are nothing less than horrific. A true vocation is exactly what that "Church" does not want.

Yet still one may ask, given the world-wide emergency, why does the Lord God, whose grace is all-powerful, not reach through to more young men to lead them to where they can become true priests? A consoling thought which is hardly consoling: the young women reaching for the religious life seem, at any rate in the English-speaking world, to be even rarer than the young men. Maidens! Look around you at all those children of young families at the Tridentine Mass! Who is going to be their spiritual mother to put them on the path to Heaven? Of course we have some wonderful laywomen to teach them, but you do realize how much farther into their little souls a Sister in habit can reach? Which is more effective, a physical mother of eight, or a spiritual mother of eight hundred? The Sacred Heart needs you! You do realize how much more of a man He is to spend your life with and give your heart to than even the most wonderful

Prince Charming that Hollywood could make you dream of? As the chief steward says at the marriage feast of Cana (Jn. 2:10), every other man puts out his best wine first, and it gets worse as one goes on, but with Our Lord the best wine is reserved for the last. Blessed the faithful Sister! What a happy life! What a happy death! But few seem to seek that happiness today.

Alright, but maidens apart, why such a mere handful of male vocations to that priesthood on which the Church's survival depends? A more consoling consolation: if everything goes to plan, the fourth of the Society's four new bishops to come to Winona, Bishop Bernard Tissier de Mallerais from France, will ordain eight seminarians to the priesthood, the largest ordination yet in any one year from the Society's American seminary, and all eight from the United States. Mark the day down in next year's calendar and plan to come to the family occasion, both to receive great graces and to show God how grateful you are for the immense gift of each new priest.

Indeed, if the Lord God seems to be calling relatively few to the traditional priesthood, it is surely because relatively few faithful are calling for traditional priests. Let us not deceive ourselves. We are living through, if not the Great Apostasy itself told of in Scripture (II Thess. 2), then at least the dress rehearsal for it. Either way, these days are such that unless they be shortened, no flesh shall be saved (Mt. 24:22). The great mass of men are turning away from God, they do not want Him, they do not want His Church, they do not want His kind of priests, so God will not impose these by force, but as a punishment He withdraws them from among mankind, as He withdraws Himself.

He is chastising, sifting, and purifying mankind, especially His Church. It has gone into a tunnel and it looks like going through a good deal more darkness before it comes out

into the light again on the other side. This tunnel is the logical conclusion of centuries of Catholics' infidelity, and it is the prophesied harbinger, by God's mercy, of an unprecedented Catholic triumph. Meanwhile He is guaranteeing that His Church does not altogether perish, so the order of the day is survival, and to the fulfilling of that purpose our eighteen young men are proportionate.

I have compared the Society of St. Pius X to the pilot light on a gas stove. When the gas is turned off, the gas-rings go dead, no cooking can be done and very little heat comes off the pilot light, but so long as one can see the pilot light still lit, one knows that the action will resume as soon as the gas is turned on again. But turning on the gas is not within the power of the pilot light itself!

The stove is the Catholic Church, the gas is the grace of God which has been turned off by the fault of men, so that one gas-ring after another has gone out, and the Catholic priesthood and the Catholic Mass have been almost extinguished. However, the Society of St. Pius X like a little pilot light is still lit, and its function is to stay lit until such time as God sees fit to turn on His grace once more, at which point the clergy and faithful of the Society and its valiant companions in arms, still lit and warmed by the true Mass, however few they be, will be on hand with the true practice of the Faith to re-ignite the multitudes of men then returning to God. It is not a question of numbers. It is a question of fidelity, or faithfulness. Pray these new seminarians keep the Faith, and we will pray the same for you, especially each evening of October at rosary and Benediction.

I am asked what I think of events in Russia. I think the *coup* of August 19 was a fraud (Since when do only four people get killed in real tussles for power?). The leading Communists have changed little more than the name of Communism. They have lost no real power. Their ability

to deceive the suicidal West foreshadows the Antichrist's future deceiving of the world. The Red Army is more dangerous than ever, continually arming, arming, arming. God is not mocked (Gal. 6:7). War is the punishment of sin (Jm. 4:1).

Do, in time, an Ignatian Retreat. As you see from the inside (not from the pre-printed outside) of the enclosed yellow Retreats' flyer, the Society has opened up a new retreat house in California, in Los Gatos near San Jose. There are now these powerful retreats year round in the East and in the West. Do not turn down the call of grace to go through these gateways to Heaven. As for the enclosed violet sheet, it reproduces two texts concerning the meeting in 1967 of Padre Pio and Archbishop Lefebvre. The first text is a pack of lies currently circulating in the USA and disturbing some souls. In the second text the Archbishop sets the record straight. Of course, responsible for the lies is not Padre Pio, but the author of the book about him.

**#99**

*November 3, 1991*

**Slacks II**

Few of you will be surprised to learn that the September letter appealing to the women not to wear trousers caused a strong reaction, comparable only to the reaction to the seminary letter which referred to scientific evidence that certain famous "Holocaust gas-chambers" in Poland cannot have served as gas-chambers at all.

Truly, "I believe in the Holy Ghost and the Communion of Saints" has been replaced by "I believe in the Holocaust and the Emancipation of Women"! So when with Bible in hand one calls in question these dogmas of the new media religion, it is surprising at how old-fashioned a stake many

people wish one to be burned! Or, it is not surprising. As far as this media religion goes, one is a true heretic!

So dozens of readers asked to be taken off the seminary's mailing list. Done! And a number of you wrote letters. These were about evenly divided, half for women's trousers and half against. Of the letters in defense of women's trousers, most confined themselves to saying, some politely, some less politely, that his Excellency had indeed "flipped his lid." However, a few letters reasonably argued that surely women should not be barred from these and those activities which surely require trousers. The question is worth examining again, even at the risk of alienating dozens more readers (fortunately we are not in a popularity contest), because in the West today, man-woman relations are in profound disarray, and where can Christ's grace come to rest if nature is in upheaval?

Witness in the USA the widely publicized recent Senate hearings in Washington, D.C., on Judge Clarence Thomas's suitability for nomination to the U.S. Supreme Court. The consensus of serious opinion is that he was innocent of supposedly "sexually harassing" several years ago the lawyeress who was brought in by the judge's enemies at the last moment to torpedo his nomination. Yet before the hearings there was like a hysterical uprising amongst women across the land to insist her fantasizing be heard, during the hearings it received an inordinate amount of attention, and after the hearings there has been a spate of law-suits being filed by her imitators who feel themselves similarly victims.

Now the vile media played no doubt a large part in inflating the issue out of all proportion, in order amongst other things, whichever side won, to bring the Supreme Court into disrepute:

It is indispensable to stir up the people's relations with their governments in all countries so as utterly to exhaust

humanity with dissension, hatred, struggle, envy... so that the *goyim* see no other course open to them than to take refuge in our complete sovereignty in money and all else. (Pr. 10)

Nevertheless even our media require some raw material to work with, or to inflate, and that raw material was in this case, whether the harassment be real or unreal, a deep sense of grievance on the part of many women—like a feeling they have been betrayed. Something is going profoundly wrong in man-woman relations.

Take another example of this grave disruption of nature in the USA today: the invasion of public life by gays and lesbians, men and women being “delivered up to shameful affections... changing the natural use into that which is against nature” (Rom. 1:26, 27), then flaunting their unnatural vice in public and being rewarded by the vile media with a blaze of publicity. And decent citizens seem unable to do much about it, partly no doubt because “in countries known as progressive and enlightened, we have created a senseless, filthy, abominable literature” (Pr. 14), which literature such citizens allow to prevent them from seeing the so-called “alternative life-style” for what it really is, namely one of four sins, as the Catholic Church teaches, so horrible as to cry to Heaven for vengeance.

Again, something is going profoundly wrong when men in large numbers turn from women to men, and women from men to women. Might not women wearing trousers be contributing to this blurring and confusion of the sexes? In any case this upheaval, this earthquake in the realm of morals, is the correct back-drop against which to view the arguments for women’s trousers, only this time the appeal will be to the men.

Men, let us suppose that your womenfolk need to go skiing, sailing, mountaineering, Operation Rescuing, engineering,

home-repairing, parachuting, etc., etc., and that for these activities they absolutely—or for modesty—require trousers. Nevertheless, if with trousers they gain the activity but lose their femininity, is not the price too great? Today, you want to go mountaineering. Tomorrow, she wants to go with you, the day after she loses her womanliness. The day after that, your son turns to his own kind. Obviously, that is to fast forward the process involved, but the fact remains that when women are allowed, encouraged or pushed into activities in any way diminishing their womanliness or their modesty, they are being betrayed.

“But, Excellency, you are talking as though we men still have some control over what they do!” Reply: if men have lost control, it is only because they have wanted to lose control. Even disobedient modern woman is still, believe it or not, only following her disobedient Revolutionary man. If he would obey his God, she would much more easily obey her man. If he is liberal and lawless, why should she not be? “The head of every man is Christ; and the head of the woman is the man” (I Cor. 11:3). The responsibility is man’s, coming from God. Modern women have, in general, been betrayed, by the liberalism of their men.

“But, Excellency, the logic of what you are saying is that the men must no longer go mountaineering, skiing, etc., etc.!” The objection is grave, resting as it does upon, for instance, the modern city-dweller’s serious need of recreational exercise, and so on. Reply: If modern life necessitates for the man a measure of activities requiring for the woman to accompany him that she forfeit her womanliness or her modesty, then modern life is not viable, and will destroy itself, as, arguably, it has already gone a long way to doing. Turn the question which way you will, that woman be womanly and that her womanliness be protected by her man, it is not an optional extra, it is an absolute necessity for human survival.

Menfolk! Here are seven practical suggestions:

First and foremost, yourselves obey God, submit to His Law and give that example to your womenfolk who will find it that much easier to obey you when they see you are not a law unto yourselves. Kneel down, in front, to recite the family rosary.

Secondly, throw out, without mercy, that television set as being the prime poisoner of your mind and the minds of those around you. And waste little time on newspapers. The media are vile.

Thirdly, stop wallowing in Hollywood slush and video mush, of which that which is pornographic bestializes you, while that which is romantic unmans you by exalting feeling over reason. No amount of “macho” sports will make you a man when your entertainments make you mentally a beast or a woman.

Fourthly, give your womenfolk all the affection they need, even a bit more, but do not wrap yourselves around them. The bean-plant wraps around the pole and not the pole around the plant!

Fifthly, absolutely yourselves abstain from, and discourage (or forbid!) your womenfolk’s participation in, any activities necessitating immodest dress on their part, *e.g.*, tennis parties or athletics meetings, especially when these also set women in graceless competition with one another. Fighting may build manliness, but it destroys womanliness.

Sixthly, do not abstain yourselves from manly activities, on the contrary, but rather than have your womenfolk accompany you on them even in modest trousers, *e.g.*, skiing or sailing, remember that they need your company (“thou shalt be under thy husband’s power”—Gen. 3:16) and devote enough of your time to activities where they can ac-

company you if need be without forfeiting anything in womanliness or modesty.

Seventhly, never admire your womenfolk when they are unfeminine or immodest, readily admire them when they are feminine and modest. The granting or withholding of your admiration may well succeed where your commands and prohibitions fail.

The rest is easy enough to work out along the same lines of old-fashioned common sense. Along such lines you may spare yourself the punitive shock of having a son or daughter come home one day and announce they have taken up living with one of their own kind!—Heaven help us! What more shall the times force us to address, of which St. Paul might have preferred “it not so much as be named amongst you” (Eph. 5:3)?

#100

*December 1, 1991*

### **Why Rome Must Take Out the SSPX**

Jiminy Cricket! If ever the writer of this letter were to fear its readers going to sleep, all he need do would be to write “Slacks III”! From “Slacks I” and “Slacks II” the mail is still coming in, continuing about evenly divided for and against women’s trousers. No, this letter will not be “Slacks III,” the writing of which will be held over as a threat to keep *some* of you in line! (Yes, Madam, I heard you! *Nothing* will keep *you* in line!) However, we will be printing (anonymously) some of the very fine letters received here in praise of skirts for women. Be warned, these will be printed on brown paper, so when they arrive, whosoever wishes may direct them straight into the circular file! For indeed the writing of this letter is a tyranny, but its reading is a democracy!

Meanwhile on the Superior General's blue paper is coming to you this month an interview given last summer by the Society of St. Pius X's Superior General Rev. Fr. Franz Schmidberger, to the international magazine *30 Days*. Father Schmidberger was asked principally about on-going relations between the Society and Rome. In his replies one can see the Society of St. Pius X continuing along the lines laid down by Archbishop Lefebvre: openness to Rome, respect for Rome, the classical attachment of any Roman Catholic to Rome, but a firm refusal to follow *today's* Rome in its modernist errors.

Father Schmidberger tells that since Archbishop Lefebvre's death last March, there has not been much contact between Rome and the Society. Elsewhere Cardinal Oddi was quoted last autumn as saying that henceforth Rome is disregarding the Society. All honor to His Eminence and to his colleagues, but I for one do not believe him. The Pharisees pretended to disregard Our Lord, but they spied on His every step!

After all, Rome cannot help keeping watch on the Society, or on any coherent group with large numbers of Catholics keeping the Faith. The reason is not hard to find—such groups are the main obstacle to the advance of the Antichrist.

In our time towards the end of the world, the infinite Wisdom and Justice of God have allowed His enemies a great deal of control over world affairs. These enemies consider they are today on the brink of achieving their One World Government, towards which an economic crash, or threat thereof, is about to give a powerful push. However, religion has even more power than economics over men's minds and hearts. So, Roman Catholicism being amongst world religions the one with an incomparable prestige and world-wide levers of spiritual power, the One Worlders owed it to themselves to infiltrate Rome and harness it to

the purposes of the Antichrist. This with Vatican II they largely succeeded in doing, as the fruits of its aftermath continually demonstrate. Another recent example in the USA, quite independent of the Society of St. Pius X, is the dealings since 1988 between Rome and Queen of the Holy Rosary Chapel in Vienna, Ohio. One may hope the complete documentation of these dealings will be published to demonstrate once more that Rome is clearly out not to defend but to destroy the Catholic Faith and Catholic Church of all time.

However, to sweep all Catholics into the clutches of the One World Government, to switch them from followers of Christ into followers of the Antichrist, Rome must deceive them. Many are willing to be deceived, but the influential minority needs to have the appearances maintained for them while the contents are switched, until such time as even the old appearances can be jettisoned. In this process, it is vital that the people should be persuaded that Catholicism is only what Rome says it is, that no other Catholicism is possible, and that the old Catholicism in particular is dead and gone. Hence the vigor with which Rome stamped it out in the wake of Vatican II.

For if any group of Catholics survives or revives within the Church to demonstrate by their practice of the "old" religion that it is as true as ever, and viable, even vibrant, such a group will be the living proof that Catholicism is not automatically what "Rome" says it is, that another form of Catholicism than that of "Rome" is after all possible, and that the "old" Catholicism is neither dead nor gone. Such a group will accordingly form the major obstacle in the path of the Religious Department of the One World Government. So the more numerically important it is, the more it must be watched for a flaw, circled around for an opening, maybe infiltrated, in any case subverted and above all divided. That is what *Ecclesia Dei* and St. Peter's Fraternity were all

about (poor St. Peter's! Let me spare you the latest circle-squaring woes of their Tradition-docile-to-Modernism). That is why I simply do not believe Cardinal Oddi when he says Rome is henceforth disregarding the Society. As Churchill might have said, His Eminence is perpetrating a terminological inexactitude (there is a simpler word for it, but a gentleman is not meant to use such words).

Logically, this Rome *has* to be casting around to find a way of dividing and destroying the Society...maybe "unheard of concessions, undreamt of overtures," something along the lines of Dmitri Manuilski's famous recipe for the Communists to lull and smash the decadent West...

Ah, my dear friends, the Society is a poor affair, humanly speaking quite insignificant, but it is rich in its upholding of the Divine Truth. Until Rome unequivocally returns to upholding that same Truth, there is little or nothing Rome has with which to endow the poor Society, least of all Rome's current version of respectability, so that there is nothing that the Society has to go beg of Rome. In the Catholic Church, and, amongst all human enterprises beneath the moon, in the Catholic Church alone, the Truth is in the driving seat. Read these two blue pages for reassurance as to the at least immediate future of the Society. And keep our Superior General in your prayers, as he dances with foxes and wolves. Dom Putti said of these Romans, "*Sono tutti delinquenti.*" Translation upon request!

As for the long-term viability of the Truth, take out your missal, and see if it includes the wonderful antiphons of today's Office, the first Sunday in Advent, drawn from the Prophets Joel (3:18), Zachariah (9:9; 14:5) and Isaiah (4:1, 6), and from Deuteronomy (18:18).

Advent means the coming of the Messiah to rebuild the spiritual Jerusalem (#5) which is the Catholic Church, not the physical Jerusalem which was razed to the ground in

AD 70 for its crime of deicide. Rejoice and shout for joy, O children of the Church (#2), because no worldly miseries, not even of 1991 or 1992, can stop you from finding the Messiah if you seek him, or from slaking your spiritual thirst in the waters of His Church (#4), and on that day the mountains shall drop down sweetness and the hills shall flow with spiritual milk and honey (#1), collapse of the economy notwithstanding!

Join us on the Feast of the Immaculate Conception in making the enclosed Consecration of Russia to the Immaculate Heart of Mary. May she obtain blessing and protection for all of your families, especially for the womenfolk who never wear trou-\*\*\*BE QUIET, Bishop!



*1992*





#101

*January 1, 1992*

**Young Mothers, Keep Mothering!**

We at last arrive at January, the month of the Holy Family, Jesus, Mary and Joseph. In these times, to write every month in defense of the family could not be too much. Of course the family pivots around the mother, so whenever one defends the true woman one is still defending the family, for instance when one attacks women's t\*!\*!\*- "BiiiiSHOOOP!" Don't worry about that howl, that's just the butch ghost from the seminary dungeon. I was going to say, this letter will be written to encourage the young family fathers and mothers.

Young (and not so young) mothers and fathers, yours is not an easy task today of creating a Catholic family. To take a measure of the problem, you need to take a measure of the corruption of Catholicism, which lies centuries deep, and for which you were not responsible. All you are responsible for is resisting the Revolution in your own family when you realize how it works.

Wherever Protestantism prevailed four hundred years ago, it dissolved in that part of the world the Catholic Church, or the Mystical Body of Christ, and left man no longer a member of that divine social body, but a lone individual before God; hence modern individualism. Protestantism also "liberated" man's conscience from the authority of the teaching and commanding Church (*cf.* Mt. 28:19, 20), leaving him "free"; hence modern liberalism. By the end of the twentieth century, even in those parts of the world where Protestantism did not originally prevail, the individ-

ualistic liberalism it spawned had deeply penetrated, for instance inside the Catholic Church itself, with Vatican II. Hence the entire modern world is soaked in the values of Protestantism, each man free, each man on his own, equal in society. But these are profoundly anti-social values. Hence all modern society is breaking down. But the family is a small society. Hence the modern family is breaking down.

For a picture of how, take the spectacle in airports today, or wherever, of one who is obviously a family father with his wife and one or two children, but who dresses, behaves and does his best to look like the Lone Ranger! Poor family! One can watch nature pulling them towards him as his natural dependents, and then his second nature, the individualism he absorbed today from the cradle onwards, pushing them away. However, two can play at the independence game, so one often sees the wife and then the one or two children trying in turn to look as though they do not belong to him, whereupon it is merely a matter of time before each of them goes his or her own way.

Marriage as designed by God is a bond, children are a bind, a family consists of ties, or constraints. But “liberty” means a lack of constraint, “No strings and no connections, no ties and no affections.” So “Liberty” destroys the family.

The family as designed by God is a little hierarchical society, with the father as its head, the children under the father and mother, and the servants after them (Eph. 5:22-6:9, passage including the Epistle of the Catholic Nuptial Mass; *cf.* Col. 3:18-6:1). But “equality” means the dissolution of any superiority of rank or position. So “equality” destroys the family.

The family as designed by God is a small society or social body in which each limb or member plays its distinct and complementary part, even children with Down’s

Syndrome! But individualism means the independence, not the interdependence, of single human beings, and so “individualism” destroys the family.

As an old school-teacher of mine used to love quoting, “You pays your money and you takes your choice.” Either the modern world continues to glorify liberty, equality, “rugged individualism,” revolt against authority, “standing on your own feet,” “going it on your own,” in which case the family is undermined; or it seeks to defend the family, in which case it must stop glamorizing the anti-social values. It cannot have it both ways. It cannot have its cake and eat it. It cannot love liberalism and family. One of them has got to go. At present it is the family which is going. Decent liberals with the best intentions are, despite themselves, destroying it. The way to hell is paved with good intentions (and bad ideas).

Dear moms and dads! Do you have any sneaking sympathy with the lone rebel who stands up to authority and single-handed makes the true and the good prevail over “them”? Such is the hero of almost every modern film. Beware! Lurking in that values system is the destruction of your family. And the break-down of the family, God’s own framework for *making* human beings, lets loose an avalanche of evils, *unmaking* human beings: divorce, contraception, pornography, abortion, euthanasia... need one insist?

Young mother that wrote to me, over fifteen years ago, you became a Catholic and a traditionalist, after growing up in the 60’s and 70’s somewhat indoctrinated, you told me, in the Women’s Liberation Movement, going through college, qualifying as an educator, even working on Capitol Hill, becoming “capable of a great deal,” finding “excitement and fulfillment” with other adults in the work-place. Then you married, you decided to listen to your priests,

you stayed at home with children, a slew of whom arrived, including by now two teenagers, after you had climbed over a mound of diapers and never caught-up laundry and mess that the family makes, on top of which a few years ago the decision to find Catholic schooling for your children drove you into commuting two hours a day for the three of them while home-schooling two more and raising a toddler. “This has been crazy!!” you say.

Not so crazy, mother! What did you dream of on Capitol Hill? Fighting pornography? I tell you, if your motherly warmth and purity is in the hearts of your boys, you will have done more to immunize them against it from within than all those legislators put together will ever do to protect them from without! Or did you perhaps dream of getting into the interesting fight against abortion? I tell you, if you have put the supernatural Faith first, and stayed at home to raise a slew of kids in that Faith, you have done more in the hearts of your girls to fight abortion than if you and they took part in numberless marches and campaigns and demonstrations.

Mother, you may not think so right now, but you have chosen the better part. Just wait to find how empty the nest is when the slew has flown off! Can’t wait? Get back to me in twenty years’ time! Meanwhile God bless you richly and may you have all the support you need, because the hand that rocks the cradle rules the world, because the mother’s heart is the children’s school-room, because what you alone can put into your children’s hearts and souls today will be the making or unmaking of society for all of us tomorrow.

Husbands, get behind the mothers raising your children! Grandpa, grandma, shoulder to the wheel, your kids still need you! Fellow-parishioners, *lend a hand* with that mound of laundry, one little gesture goes a long way!

Catholics, let us get together, the whole world depends on us! And young moms, keep producing a slew more of k\*!\*!\*—“BiiiiSHOOOP!” Oh, folks, I must be going!

God love you all through 1992. Live by your Catholic Faith, and you are building on rock, and no wind or rain or floods can harm you (Mt. 7:24, 25).

### #102

*February 1, 1992*

### **Cardinal Oddi's Visit to Ecône**

A rumor circulating recently from at least one source in the Northeastern United States has it that “the Society of St. Pius X has turned over all its property to the Vatican. In protest several German seminarians of the Society are said to have left it, and the priest secretary of one of its bishops is said to have resigned.”

The only reason for quoting such a rumor is that it provides an opportunity to tell the truth: in April of last year, three seminarians left the Society's German seminary in Zaitzkofen in Bavaria because the Society will not refuse to recognize John Paul II as pope of the Catholic Church. For the same reason an Oblate Sister rendering some service as a secretary to Bishop de Galarreta in Argentina, also severed her connection with the Society over one year ago.

As for the Society turning over its property to the Vatican, one has to guess that last year's summer and autumn contacts between Rome and the Society must be the grounds for this wishful thinking on the part of our adversaries (to our right and to our left), who hope that the Society has surrendered or is about to surrender its position to Rome. Last December you received with this letter the text of an interview between the Society's Superior General, Fr. Franz

Schmidberger, and an Italian journalist. That interview hardly showed the Society “giving away the store.”

Let me now give you a first-hand account, made public several months ago, of another of these contacts, the September visit of Cardinal Oddi to the Society’s new mother-house in Ecône, Switzerland. Then you can see again how the Superior General reacted. Here is how the Society’s French District Superior, Fr. Paul Aulagnier, who was present, described that visit in the French District’s bi-monthly magazine, *Fideliter*:

Cardinal Oddi often used to ring up Archbishop Lefebvre. He had telephoned Ecône in August to say he would be in the area and that he would call by the seminary. He was told, you are welcome, just give a little advance notice.

Without further notice he turned up on September 18 at lunch-time. He was in a clerical suit, having come in a car driven by his nephew.... The seminary rector hastened to greet the Cardinal and to bring him straight to lunch... the meal took place in silence as is usual during the beginning-of-school-year retreat. After the meal we invited him to exchange a few words with us over coffee in an adjoining room of the seminary. The seminary rector and Vice-rector were present, one of the seminary professors, a Society priest from Italy and myself.

The cardinal showed us a good deal of sympathy. He told us how fond of us he was and how much he respected the Archbishop whom he held to be a holy man. He told us he wished there would be an agreement with Rome, that he was ready to do anything to make a solution possible but we would have to hurry up because he and the few cardinals favorable to us were getting on in age, and once they were gone, he was afraid things would be even more difficult for ourselves. I told him we put our trust in Providence, as did the chaste Suzanna in the book of Daniel, Chapter 13, meaning that God will not abandon those who put their trust in Him.

The conversation was very lively. The Cardinal is a short man, corpulent, old, tired, and not well, but in his eyes one can read profundity, intelligence, sympathy, affability. Our conversation was altogether straightforward, good-natured and peaceful. Above all we convinced him that we were still attached to the Roman Church and ready for any contact or meeting to try to come up with some solutions towards an agreement, provided only Catholic Truth and Tradition be safeguarded. However, he made clear that his visit was on his own initiative, that nothing had been pre-arranged...

He told us: "I am getting old, I am no longer in any position of importance, I have much less authority." Nevertheless, he did still seem to have easy access to the Holy Father. He suggested to us a solution along the lines of *Opus Dei*, with a personal prelature. He admitted that we were in a stronger position with our bishops now consecrated, and that Rome, if we could show a little flexibility, might eventually agree to arrange things. He gave us to understand that Cardinal Ratzinger was also fond of us...

After the conversation ended, the Cardinal went to visit the Archbishop's tomb nearby. He prayed briefly and then said out loud so that everybody could hear, "*Merci, Monseigneur*" (Thank you, your Grace). It was most touching. Who could be so churlish as to doubt the Cardinal's sincere affection for the Society's founder and for all that he stood for?

However, know that the Society's Superior General replied last month to the Cardinal's beguiling advances (unofficial, of course), with a private letter not due to become public, but the essential contents of which are known: given the doctrinal differences between the Society and Conciliar Rome, differences unchanged by anything proposed by the Cardinal, then for as long as Rome remains Conciliar, a fruitful and open collaboration between the two does not seem possible.

As soon as the Archbishop died in March of last year, a certain churl was predicting that Rome would begin again towards the Society with the routine of carrot and stick. One may speculate that it was carrots for lunch at Ecône last September 18 (not pre-arranged, of course). And if the Superior General's reply to the Cardinal was as straightforward, good-natured and peaceful as the Cardinal's advances to the Society (and what else would it be?) we can expect a Roman diet of carrots for a little while yet; especially the type of carrots which might split the recalcitrant Superior General from any of his subjects, or any of his subjects from their superior. If I was a Roman prelate today, I would be prowling round and around the Society like a lion, or a wolf, or a fox, seeking a way in, looking for the unguarded sheep or the sleeping shepherd. I would have had *enough* by now of this confounded Society! And when my supply of carrots (which would be exhaustible!) had run out, I would, while weeping copiously in public, resort once more to the stick.

And if these donkeys of the Society were too stupid to feel any longer the Church's grand stick of "excommunication," then, then what would I do? I have it! I would turn to the State! After all, the Liberal State clamorously separated itself from the Church, but ever since the Church at Vatican II grasped the wisdom of the Liberal State (Declaration on Religious Liberty, #3, #6), Liberal State and Liberal Church have been back in union (#13), and I can rely on the State to get this infernal Society out of my way.

You are shocked? Already in France since 1988 the Liberal government has conspired with the Liberal Church to block payment of much-needed bequests to the Society; in Canada, the Liberal State can be seen now preparing its Inquisition to crush any religion laying absolute claim to superiority! Liberals are preparing an Inquisition perhaps? See the story at the end of the enclosed *Verbum*.

Dear friends, the Society does not, humanly speaking, stand a chance. From a variety of angles, it cannot win. But in our divine Faith lies a power which cannot lose. All the cunning and might of Imperial Rome could not overcome the simplicity and faith of the tender virgin martyrs. Let us be faithful and patient under our daily cross, and with the dear Society, without it if necessary, we too shall go singing to our Eternal Bridegroom. But we shall meanwhile pray for our superiors in the Society and for the cardinals in Rome, that God give them light and courage. Two or three times a week, an extra decade of the rosary is prayed at the seminary here for the intentions of the pope.

**#103**

*March 5, 1992*

**Sedevacantism: Too Simplistic, Too Absolute**

Let us get into another argument (no, not yet Flak III !). A Catholic likes using his mind on his Faith, like burnishing a treasure.

The position taken by the Society of St. Pius X in today's crisis of the Church has again come under attack. The arguments of the sedevacantists who believe the See (*Sedes*) of Rome is vacant have been brought forward once more in the first issue of a magazine just launched in the USA, which I will call *CR*. The arguments are not new, but it will do no harm to explain once more why the Society acknowledges the authority of the present Church leaders, despite the damage they are doing, or allowing to be done, to the Catholic Church.

This damage is of course the reason why the so-called sedevacantists cannot accept that the recent popes (since, say, Paul VI) have really been popes. How could Christ's own Vicars so betray Christ's own Church? Answer, they cannot

be real Vicars! The argument is simple, and notice that it rests on truths of the Faith. If the sedevacantists did not believe in Christ, in his Vicars and in His Church, the present betrayal would be no problem. The sedevacantists believe in Our Lord and in his Church. In this respect they differ from the Liberals and are far superior to them. However, their arguments are too simple. Let us have a look at the latest version of them.

*CR* says that faced with this crisis of the Church we can take one of three positions, that of *Ecclesia Dei*, or that of the “Lefebvrist” (*i.e.*, the Society of St. Pius X), or that of the sedevacantists. The *Ecclesia Dei* position is at least consistent, says *CR*, but it means submitting to and siding with the Liberals. The Lefebvrist position refuses to submit to the Liberals, but it is riddled with contradictions. The only non-Liberal and non-contradictory position is that of the sedevacantists.

As for the futility of the *Ecclesia Dei* compromise with the official Church, the Society and the sedevacantists are agreed. No chicken with its head still on walks into the fox’s den for protection! But how does *CR* argue that the Society is mired in contradiction? It is by a triple-barreled argument, or by three parallel arguments based on the Church, on the Faith and on the papacy.

Firstly, the Catholic Church as instituted by Our Lord must be visible and indefectible. But the presently visible Church, *i.e.*, the official Church, has gravely defected, by Liberalism. Therefore either Liberalism is acceptable—absurd, or the official Church is not the real Church. But the Society insists on partly treating it as the true Church, partly not treating it as the true Church, so the Society is in contradiction.

Secondly, the Catholic Faith is either integral, *i.e.*, complete in all its elements, or it is not at all. Now the *Novus*

*Ordo* system of doctrines, moral teachings, worship and discipline pertains to the Catholic Faith. Therefore it is *either* integrally Catholic and to be accepted entirely, or it is not Catholic at all and it is to be entirely rejected. But the Society insists that for instance the Mass of the *Novus Ordo* is not automatically invalid, and yet it refuses to let people attend it, so the Society is again in contradiction.

Thirdly, true Catholic popes even outside of their solemn or extraordinary Magisterium can prescribe nothing harmful to souls in discipline or worship (Denzinger 1578). But the Liberal *Novus Ordo* system was prescribed with the full authority of the recent popes. Therefore either the *Novus Ordo* system is not harmful to souls, absurd, *or* these seeming popes are not real popes. But the Society insists on recognizing their authority while refusing their authority! And so once more the Society is caught in impossible contradiction.

Moreover, an extra difficulty for the Society is that since it is caught in contradictions, somebody has to decide what it will accept and what it will refuse. But Archbishop Lefebvre alone had the prestige within the Society to do this work of sifting, so that now that he is gone, the Society must disintegrate.

Leaving aside for the moment the last argument, it will be noticed that each of the three main arguments consists in, an either-or. Since the “either” always results in Liberalism while the “or” results in sedevacantism, both rejected by the Society, then obviously the Society believes there is a third possibility which is in each case being excluded by *CR*. Let us take each argument in turn:

Firstly, the Catholic Church considered *in her pure state* as Bride of Christ is indeed indefectible. But she is embodied, by Christ’s will, in human beings, churchmen, who are, as human beings, defectible. By the *CR* argument, no church-

man should ever defect! But see how the Apostles ran away in the Garden of Gethsemane! What the Church's indefectibility requires is that at no one time should all the churchmen defect, which has not happened, even today. Hence the Society, believing in the Church, sifts the churchmen, as Our Lord told us to do: "Beware of wolves in sheep's clothing" (Mt. 7:15).

Secondly, the Catholic Faith must indeed be professed integrally in all its parts, and any system defective in any of those parts will not be Catholic, *either* as a whole *or* in its defective parts. But nobody can say that any of its *Catholic* parts, as a Catholic *part*, is not Catholic. For instance in the third century the Church judged, after a bitter dispute, that baptism administered by the Donatist heretics was valid. This baptism was culpably incorporated in a non-Catholic whole, but that did not invalidate it as a Catholic part. Thus the Society rejects the *Novus Ordo* Mass both as a whole *and* in all its non-Catholic parts, but it no more says that the hereticising whole necessarily invalidates all the parts, including for instance the Consecration correctly said, than that the Donatist heresy invalidated the Donatist baptism; hence the need to sift.

Thirdly, it is true that if the pope uses the full weight of his Apostolic authority to *impose* upon souls some measure of discipline or worship, that measure cannot be harmful, but from the very beginning of, for instance, the *Novus Ordo* Mass, a handful of wholly competent canon lawyers pointed out that Paul VI never, while instituting the New Mass, at the same time strictly abrogated or prohibited the continuation of the Old Mass. Therefore, strictly, the *Novus Ordo* was an option rather than an obligation. So neither the Society nor anyone else was, or is, obliged to declare that Paul VI was only a seeming pope. Providence in a sense kept him Liberal even when he enforced his favorite laws! But neither the society nor anyone else is obliged to

accept those anti-Catholic laws, even if Paul VI was a true pope; hence again the need to sift.

Neither is the Society nor any other Catholic essentially dependent upon Archbishop Lefebvre to do the sifting of what to accept and what to refuse amongst the parts of the *Novus Ordo* religion, always refusing it as a whole. The yardstick is Tradition, which is independent of us all. True, Archbishop Lefebvre proved himself to be an outstanding yardstick of Tradition while he lived, and all true Catholics miss him today, but he would have been the first to say that the documents and monuments of Tradition are as accessible to us now as they ever were to him.

Contrary to what many sedevacantists and Liberals may think, the Society did not follow the Archbishop blindly. Had he ever made a major departure from Tradition, I am sure the Society would have split much worse than it ever did. And then, were he so indispensable, how could the Society have lasted already one year without him?

Sedevacantists will not like being told they resemble Liberals, but when they, like them, exaggerate the importance of Archbishop Lefebvre's person to the traditional movement, surely it is because they, like them, overestimate authority and underestimate objective Truth. That Truth is the whole strength of the so-called traditional movement. Our Lord said that if all human voices were silenced in His defense, the very stones of the street would cry out in protest. And that is one more statement true not only because of the "Fear not, little flock..."

However, the interesting thing with the article of *CR* is to attempt to discern the common pattern or mistake behind its three main arguments. Surely there is a common mistake of sedevacantists, and surely it is this: they fail in general to distinguish between the *abstract* and the *concrete*,

between abstract *principles* and concrete *people*, between abstract *errors* and the people *erring*.

St. Augustine said, “Slay errors but love those who are erring,” (which is still neater in Latin: “*Interfucite errores, diligite errantes*”). Contrariwise, Liberals love the errors together with those erring, while sedevacantists slay the erring together with their errors. The Liberals’ softness on people extends to softness on principles; the sedevacantists’ hardness on principles makes them go hard on people. Only the Catholic in St. Augustine’s footsteps keeps his balance by being firm on principles while going easy (not soft) on people.

Thus it is true that the Catholic Church, Catholic belief and the Catholic papacy are in their abstract state free of all taint, but to save us concrete sinners, Our Lord willed that Church, belief and papacy be embodied respectively in churchmen, believers and popes, in which human condition all three are bound to be mixed more or less with human failings and non-Catholic elements. For, underneath the moon, what is more contradictory and mixed up than human beings?

But sedevacantists do not understand mixture. For them everything is either-or. Thus *CR* cannot understand how the “Conciliar Church” and the Catholic Church can overlap, and indeed *as abstract systems* Conciliarism and Catholicism absolutely exclude one another. But in the concrete, or in real life, what is easier than for Conciliar folk still to have something Catholic in them, or for Catholics still to have slack things or something Conciliar, about them? To many Conciliar folk surely applies Our Lord’s own rule: “The bruised reed he shall not break: and the smoking flax he shall not extinguish” (Is. 42:3; Mt. 12:20), meaning that so long as there is a glimmer of Catholicism in them, Catholics should make every reasonable effort to re-

store that glimmer to a bright flame, which is of course why the Society has long reached out to the erring Conciliarists, believers and popes. On the other hand, to all Catholics surely applies Hamlet's saying, "Use each man according to his deserts and who should escape whipping?"

Fortunately Our Lord looks first not upon our weak achievements but upon our good intentions; a man can be mired up to his neck and over in error, in the kingdom of slacks, in contradictions, in filth, but for as long as he still *seeks* God, or *desires* the truth, or *wants* to do his best as he sees it, the Good Shepherd reaches out to him and will not let him go.

Let *CR* go back over the words and deeds of the Archbishop and the Society. *CR* is entitled to judge that either of them here or there went astray in the delicate task of discerning between the error and the erring, but *CR* cannot make the accusation stick that the policy of slaying the error while loving the erring is contradictory. It is the Sacred Heart's own policy, fortunately for us all!

**#104**

*May 8, 1992*

**Reasonableness of Garabandal**

How will it all end? Here in the USA the rioting in Los Angeles of one week ago, resulting in fifty eight deaths (and the death toll is still rising), has reminded us of the question—how will it all end? In honor and love of Our Lady for her month of May, let me devote a whole letter to a prophecy coming, I believe, from her, which I will argue fits this situation of the world like a key fits a lock.

Now this particular prophecy, or the framework of apparitions supposedly of Our Lady within which it was made,

has not yet received the official approval of the Church as being worthy of belief by Catholics, and to this extent we are on unsure ground. However, Our Lady appeared at Fatima in 1917 in apparitions whose world-wide importance will surely be questioned by no reader of this letter, yet only in 1930 were they officially approved by the Church. Between 1917 and 1930 was nobody to pay any attention? Had everyone shunned them from 1917 as being unapproved, would they have finally been approved in 1930? The message of Fatima had been neglected enough as it is—how much more would it have been neglected had there been no approval in 1930?

Of course the prime responsibility of approving or disapproving an intervention of Heaven lies with the official Church which is Heaven's appointed representative on earth. Nevertheless if Heaven does intervene, it provides evidence which is designed to suffice to persuade us that the intervention was from Heaven, and much of this evidence is made accessible not only to officials of the Church. How would Fatima have ever been approved if everyone had denied themselves access to the evidence so long as it was not approved? And had Fatima not been approved, where would we be now?

Truth to tell, some critics will scorn even Fatima on the grounds that to save our souls we strictly need to believe no truths outside the Deposit of Faith, all of which truths belong to what is called "public Revelation," closed a little after AD 100 with the death of the last Apostle, and anything else is "private revelation" which does not matter, including Fatima.

However each thing should be considered in its place. Take a comparison: marriage is good, the religious life is better. Marriage being good no more makes it equal to the vocation than the vocation's being better makes marriage no

good. Similarly belief in public Revelation's being absolutely necessary to salvation no more makes private revelation useless than does private revelation's being useful make it—for any Catholic with any common sense—anywhere near as important as public Revelation; each thing in its place.

Down the ages Mother Church has officially approved of numberless private revelations as being believably from Heaven. Shall Heaven be accused of having wasted its time? Obviously not! Obviously such “private revelations” have frequently given souls access precisely to public Revelation. For instance, how many hundreds of thousands of souls suffocating in modern materialism have not reinvigorated or rediscovered their Catholic Faith at or through Lourdes, a “private revelation” of Our Lady in 1858? Authentic “private revelation” is the invaluable servant of public Revelation. Public Revelation may well be the one and only launching-pad for Heaven, still it would not be reached by many souls without the stepping-stones leading to it of “private revelations.” Can these be reasonably dismissed as unimportant when without them many souls could, but would not, have been saved? Each thing in its place.

For precisely by its finality, the Deposit of Faith, or public Revelation, can no longer change, whereas the devil is constantly laying all around it fresh snares and diversions. Then is it to be wondered at that the Mother of God should in all ages obtain from her divine Son permission to lay down fresh stepping-stones? Not that we should open our arms to every new craziness passing itself off as apparitions of Our Lady, but that in St. Paul's words we should “Despise not prophecies. But prove all things; hold fast that which is good” (I Thess. 5:20, 21). If none of Our Lady's apparitions were true, what would the devil have to imitate, and how could he get his forgeries into circulation?

Of stepping-stones to public Revelation, or to the Gospel, Fatima is a classic example. Just as Satan prepared in late 1917 to launch from Russia upon the whole world the unprecedented plague of Communism to blast or tear men away from the Gospel, so the Mother of God preceded him from May to October of the same year, providing men through her apparitions in Portugal with all they would need by way of special antidote, if only they would use it. Alas, the Consecration of Russia to her Immaculate Heart has still not been done, and because her “private revelation” has been insufficiently heeded, the world is in the trouble it is in today.

Her last gift to mankind at Fatima was the famous “Third Secret,” containing surely the antidote for today’s even worse plague within the Church of neo-Modernism. The Secret was due by her own instructions to be revealed in 1960 at the *latest*, that is, two years in advance of the opening of the devastating Second Vatican Council. Churchmen, alas, thought they knew better than the Mother of God, and her antidote was locked up in a papal drawer where it has remained ever since. Now is it not reasonable that the Mother of God would at this point, changing not her message but maybe her tactics, try again? And if she tried again, is it not reasonable that the same churchmen would do all they could to smother her voice once more?

This is the background of the officially still unapproved apparitions of Our Lady to four young girls from 1961 to 1965 in the little mountain village of Garabandal in northern central Spain. Let me not here go into the mass of *external* evidence, accompanying the apparitions, apparently to authenticate them, and upon which the Church will finally pronounce. Let me here merely make a case for the *internal* reasonableness of Garabandal’s double message and triple prophecy, because it is my personal opinion that it is highly unlikely that Garabandal is false, and if it is

true, I would like to avoid having people ask at some point in the future: “Did you know about this and not tell us?” With each day that passes more and more people are in agony over the question, “How will it all end?” With each day that passes the answer of Garabandal makes more and more tranquillizing sense. I believe Garabandal is true, but I am not here arguing it is true, still less imposing it on any readers, I am merely proposing that it makes sense of what might seem an otherwise senseless situation of world and Church.

Whether authentic or not, the two solemn Messages of Garabandal of October 1961 and June 1965 picked up where the Third Secret of Fatima, locked away in 1960, surely left off, namely with the crisis in the Church. In 1961, notice one year before the opening of Vatican II, the lady of Garabandal said, “We must do much penance and make many sacrifices. We must often visit the Blessed Sacrament. But above all, we must be very good for, if we are not, we will be punished. The cup is already filling, and if we do not amend our lives there will come a great chastisement.”

In her second longer message, given a few months before the closing of Vatican II, she was more insistent, saying amongst other things, “...Previously, the cup was being filled. Now it is overflowing. Many cardinals, bishops and priests are on the road to perdition and are taking many souls with them...” So much for Vatican II! Small wonder if the cardinals, bishops and priests were not in a hurry to approve of the Lady of Garabandal!

Her triple prophecy made in the course of the same four years was of three great coming events: a Warning, a Miracle and, if mankind is not converted by these, a Chastisement to which the first two events point. Let us then begin with the Chastisement, spoken of in both messages.

What it will consist in, the girls were not allowed to say, but they were shown it: on two successive nights they had of it a vision so horrifying that they let out such cries of horror that all the villagers within earshot went at the first opportunity to confession! Said one of the girls, "It will be a result of the direct intervention of God, which makes it more terrible and fearful than anything we can imagine."

We look at the sins of the turn of the century, chastised by World War I. We look at the greater sins of the 1920's and 1930's, proportionately chastised by World War II. We look at the far greater sins of the 1960's to 1990's—is it not reasonable that a merely human World War Three would not be enough by way of chastisement for mankind in its present state? Of course mankind can convert, but does that look likely? God exists, He cares, He is not powerless to intervene, He is just, so how could He not chastise? But He is also merciful, which is why it is *reasonable*, not obligatory on His part, that He provide beforehand a proportionately great Warning.

For indeed people today are so confused, all over the world, that like the inhabitants of Niniveh in Scripture, they cannot tell their left hand from their right (Jonah 4:11). Now for this stupidity men have nobody to blame but themselves, but how far can for instance the youngsters today be blamed when they are fed synchronized lies by their schools, politicians, universities, media, even churches and parents, in brief by everyone meant to know what life is about? Stop for a moment and think how deep the confusion is in people's minds and lives around us. Could not many of them *almost* go before God's judgment seat and plead ignorance? And where today is His true Church to guarantee them His existence, His love and His law? In which case, does not the Warning, as told of by the Lady of Garabandal to the four girls fit, like a key fits a lock?

The Warning will come directly from God, like a fire from heaven visible to the whole world, and from any place where anyone may happen to be. Immediately it will be transmitted into the interior of our souls where by its light everyone, believer and unbeliever alike, irrespective of whatever religion he may belong to, will see the state of his soul with complete clearness. He will experience what it is to lose God; he will feel the purifying action of the cleansing flame. Briefly it will be like having the Particular Judgment in one's very soul while still alive. It will last for a very little time, but it will seem a very long time because of its effect within us.

Does not such a warning fit? For a few (long) moments absolutely everybody without exception will see the complete truth about their soul and its state before God. Within a few hours, days, months, the enemies of God will no doubt be doing everything with their media to bend people's minds all out of shape once more, but everyone will have had a clear chance to know the truth and to choose it. What a grace! However, the Lady of Garabandal told of God's mercy reaching still further.

At Fatima, the Second Secret had consisted of a great warning of what Russia would do (by 1992, has largely done) to the world, if the instructions of Our Lady were not carried out, and this warning, originally given in July of 1917, was solemnly ratified and confirmed by the miraculous dance of the sun which took place three months later before an awe-struck crowd of seventy thousand people.

However, the sins and incredulity of this end of the 20th century far surpass those of its beginning. If then a miracle is provided to overcome disbelief in a warning, might one not expect from Garabandal, if it is true, a Miracle far surpassing even the dance of the sun at Fatima? That is exactly what the girls were told of by the Lady of Garabandal:

Within one year of the Great Warning, on a Thursday evening at 8:30 P.M., on a feast of a saint devoted to the

Holy Eucharist, lasting for about a quarter of an hour and coinciding with a great event in the Church, will take place a Great Miracle visible to everyone in the village of Garabandal and in the surrounding mountain arena. It will be the greatest miracle that Jesus has ever worked for the world. There will not remain the slightest doubt that it comes from God and is for the good of mankind. It will take place at the site of the clump of pine trees overlooking the village, where it will leave a permanent sign that will remain until the end of time. This sign it will be possible to film or televise, but not to touch. All unbelievers present at the Miracle will be converted, and all invalids will be cured.

Now if one visits Fatima today, one finds of course no trace of the miraculous dance of the sun which did so much to help people believe in Fatima. The miracle came and went. But given the vastly greater disbelief of our own day, is it not, once more, entirely reasonable that, if Garabandal be true, greater help should be given to overcome disbelief in it? Modern men believe in their television? They will go nowhere without their video-camera? What could be more reasonable than to provide televisual man with a permanent televisible sign? "I will not believe until I can photograph it with my own video camera!" Why, catch an airplane and go ahead!

There are various objections to the authenticity of the apparitions of Our Lady at Garabandal which I will not go into now, although I am sure they can all be answered without great difficulty. The official Church has made no final pronouncement upon Garabandal, as it has made upon Fatima to approve, or upon Medjugorje to disapprove. The Society of St. Pius X has no official position either. For myself, I believe in it. All I have tried to do above is to make the case that if anyone has difficulty in fitting together in his head the insane facts of the modern world and the sane truth of his Catholic Faith, the lady of Garabandal provides an ad-

mirable solution. And if one day she were proved beyond doubt not to have been Our Lady, our Faith in public revelation would not be shaken one bit, we should merely have to renounce one set of stepping-stones towards it. Meanwhile may Our Lady accept as homage offered to her this presentation of the triple prophecy of Garabandal. Our only intention has been to serve her and help her save souls.

**#105**

*June 5, 1992*

**Five Hundredth Anniversary of Columbus' Landing**

To commemorate the Quincentenary or five hundredth anniversary of Christopher Columbus' discovery of America, the seminary is offering you the enclosed *Verbum* in color. If you are tempted to ask how Columbus' feat can be considered seminary news, the answer must be that without what he did, there would be no North American seminary at all, so we are commemorating the common ancestor of all of us on this side of the Atlantic Ocean.

His feat was stupendous. Today, with satellites spinning round the world in ninety minutes, with telephone calls reaching to the other side of the globe at the speed of light, and with every square yard of the earth both surveyed and lying wide open to aerial surveillance, it is difficult to recreate the sense of what it must have felt like east of the Atlantic. Sailors had ventured no further westward than Portugal's Azores Islands. What lay further west? Nobody knew. Columbus had himself collected all scraps of information from all previous mythical or possible westward voyages, but they amounted to no certainty. It was Columbus and nobody else who unlocked the gates of the ocean and discovered a New World, and made the unknown known.

Surely, it is more than anything else the airplane that has extended our sense of the horizon, and diminished our sense of the limitations that always used to hem in explorers. However, in flying today over the Caribbean, one can still recapture a sense of the magic of the world into which Columbus sailed for the first time: the bright blue sea, the scattered islands, the lush vegetation, the balmy climate. Columbus himself was enchanted, as are today millions of, well, holidaymakers!

But the Caribbean is much more than just a playground. Starting with Columbus, it has been the geographic hinge of North and South America, and the cockpit of the continent's history down to this day. Following the Spaniards who came with Columbus, there have been, down the five hundred years, incursions of the French (still in Martinique and Guadalupe where the Society of St. Pius X has large and growing parishes) the Dutch (ever heard of Curacao liqueur?), the British (British and French fleets used to play hide and seek in the Caribbean), the Americans (to whom Puerto Rico fell in 1898) and finally the Russians—President Kennedy tussled with Kruschev over Cuba in the 1960's and President Reagan had to deal with their latest effort in the 1980's to spread their errors from the island of Grenada.

Grenada! The very name is like a bell, to toll us back to Spain. The other European and world powers may have followed Columbus in and out of the Caribbean to play politics, but to Spain and Portugal alone fell the honor and the glory of following Columbus in planting the Cross and Catholic civilization throughout central and southern America. As shown in the *Verbum* centerfold, a rosary of Catholic nations sprang up from the profound Catholic piety that impelled Queen Isabella of Castille to sponsor Christopher Columbus to cross the Ocean. To this day, more than half of the world's Catholics inhabit the coun-

tries to which these two incredibly great souls gave rise. Their role is duly acknowledged by the numerous statues, especially of Columbus, erected in Latin American cities, but as these countries in today's world-wide apostasy are losing their Catholic Faith, so Columbus and Isabella are losing their places of honor. In Bogota, Colombia, the pair of the statues have been moved out of the city center towards the airport, and they are due to be moved further out still, I recall being told.

Indeed, the modern world is more and more estranged from everything Columbus and Isabella stood for. They were godly, it is secularized; they embodied a Catholic monarchy, it believes in pluralist democracy; they believed in hierarchy and obedience, it believes in equality and independence; they believed in spreading the Faith, it believes in religious liberty; they believed in missionaries, it believes in liberation theology. And so today throughout the continent engendered by Columbus and Isabella, tens of thousands of Protestant vultures are feeding on the carcass of its decaying Catholicism, and the vile media rejoice in Isabella's successors apologizing for her cornerstone policies...

But the chickens are coming home to roost. Catholic order is not an optional extra. Catholic order is not overthrown with impunity. Nations cannot rest on Protestant foundations. They can only rest on what still remains, or has been re-injected, of Catholic foundations, and when the vile media will have completed their work of uprooting those foundations, then chaos will come again.

Over one hundred and fifty years ago the missionary impulse of Columbus and Isabella was still expanding from Mexico up the western coast of North America. In a line of Catholic mission-stations founded to evangelize the local Indians in what is today California, one was called "*Nuestra Señora la Reina de los Angeles de Porciuncula.*"

Within one hundred years the little mission-station was swamped within the modern megalopolis seething around it, to which it bequeathed its religious name, The Angels, but which was founded no longer upon Columbus's ancient religion but upon man's new-found religious liberty, enshrined in a Constitution guaranteeing freedom and equal rights for all. Unfortunately, by the beginning of our own decade the freedom had untied bonds of family, the equality had undermined school and authority, and the religious liberty, by equally protecting all churches contradicting one another, even churches of Satan, had made every church in effect look foolish. With family, school and church undermined, the delinquents began to roam the streets.

Now this was grave, but much graver was the national media's ability so to play on liberty, equality and rights, on the public's veneration of citizens' liberty, racial equality and the individual's rights, that when the Los Angeles police force in the course of their duty to arrest a particularly menacing delinquent resisting arrest, used a measure of force judged to be reasonable by a jury exposed to all the facts and not just to the media's selection of them, nevertheless 83% of the public as measured in one poll judged that the jury had made a mistake. Actually, given the weight of the media onslaught, the astonishing thing is not that 83% of the public were deceived, but that as many as 17% still kept their common sense about them. Therefore the delinquent emerged a hero, the police were discredited and demoralized, and the media and professional agitators are free to plot their next (and they no doubt hope final) assault upon law and order.

"Excellency, when will you stop mixing our sublime religion with your contentious opinions on politics?" My dear friends, the exclusion of Catholicism, or of Christ the King, from ideas of how to run a nation, is exactly the problem. The problem is neither delinquents nor the big

cities nor even the media, but deeply anti-Catholic ideals being rooted in the mass of the people. The solution is not the Constitution. In fact the Constitution, especially when treated as the solution, is the problem.

Columbus was not a great sailor who happened to be a Catholic, but a great Catholic who happened to be a sailor. In 1992, we are commemorating his name but despising his ideas. America owes him its very existence, yet treats him as though he had no idea what he was really doing—his religion uniting State and Church was as quaint as his little ships whose replicas we parade up and down the coast!

My dear friends, if chaos is upon us we have only ourselves to blame. By integrating Faith and politics, Columbus founded America. Whoever separates them is disintegrating America. Let this be the real lesson of the five hundredth anniversary. I wish you enjoyment of the *Verbum*, and a riot-free summer.

### #106

August 1, 1992

### The Slaughter Fields of Verdun

In the course of a five-week tour of centers of the Society of St. Pius X in Germany, Austria and France, I was able two weeks ago to visit a fascinating historical site not apparently religious but without doubt designed by the Lord God to teach us all an immense lesson: the battlefield of Verdun. Alas, the lesson is not being learned.

Verdun is a little garrison town in northeastern France tucked close under the southern frontier of Belgium and Luxemburg, and only fifty miles from the present southwestern frontier of Germany. When France lost the Franco-Prussian war of 1870-1871, the cession to Germany of

Alsace and part of Lorraine brought the German frontier much closer to Verdun, which is why over the next forty years the French built a ring of underground forts amidst the hills to the west, north and east of Verdun. When the next war between France and Germany broke out in 1914, World War I, the powerful German armies broke into France (the French had hoped to invade Germany) but were stopped at the Battle of the Marne (with the help of an intervention of the Mother of God). Both armies dug in, so that a long line of trenches reached from the North Sea to the northern frontier of Switzerland. Trench warfare began, waged mainly by infantry on the ground being continually exposed to enemy shells from overhead.

Through the year 1915, Verdun held for the French. However, the Germans had pressed hard—both to the northwest of Verdun and to the southeast, so that it formed like a salient or bulge in the front-line. In 1916 the Germans decided on an all-out attack to carry Verdun, as being the centerpiece of French resistance on the whole front.

The attack was launched on February 21, 1916, with an extraordinarily heavy artillery onslaught designed to wipe out the French front-line. Thanks to their far superior organization and war-supplies, the Germans did succeed in advancing some miles in a few days, but thanks to some heroic fighting by the French soldiers, the Germans failed to make the decisive breakthrough they had hoped for.

So from March to December of 1916, as the Germans refused to back off while the French refused to give way, both great nations funneled the wealth of their resources and the cream of their man-power into the seventy-five-square mile battlefield. Estimates vary as to the number of casualties in those ten months, but one estimate is of 420,000 men dead, and another 800,000 gassed or wounded. In any case the monumental Ossuary of Douaumont, built on the

battlefield after the war was over by the Catholic bishop of Verdun to give decent housing to the anonymous bones of the thousands of corpses being continually discovered on the battlefield after the war, presently houses the bones, visible through the Ossuary's ground level windows in heaps stacked by sectors of the battlefield, of 130,000 soldiers, and bones are still being disinterred.

Twentieth century wars may by now have hardened us to such statistics, but not even the twentieth century has any other such concentrated carnage to compare with the Battle of Verdun. For if the First World War in general saw warfare become horrible as never before with the deployment for the first time in war of the full might and ingenuity of modern industrialism, *e.g.*, aerial bombardment, flame-throwers, poison gas, etc., nevertheless these new horrors were particularly concentrated by the ferocity of the fighting at Verdun.

An estimated sixty million shells, grenades, mines and bombs so thrashed and whipped and poisoned the seventy square miles of battlefield, that for tens of years after the battle nothing would grow on the desolate lunar landscape, littered with all kinds of military scrap iron. Nature is now reclaiming her rights, and today green woods have mostly covered over the horror of desolation, but still today a glance amidst the trees in any direction for miles upon miles shows the tortured ground pockmarked with hillocks and pits and mounds and shell holes for as far as the eye can see. Nine inhabited villages were wiped off the map, leaving not even ghost villages behind, the village of Fleury having been taken and retaken fourteen times. They will not be rebuilt. There are too many unexploded shells remaining in the ground.

Upon the men who survived the fighting, the horrors of Verdun had a profound effect. The savagery of the indus-

trialized weapons, the weight of slaughter and mutilation, and the littleness of the results achieved—by the end of the ten-month battle the front-line was much where it had been at the beginning; it left the soldiers with a deep sense of futility and discouragement. The French army was never the same again. In 1917 it suffered from grave mutinies within its ranks and the German army was also fought to a standstill at Verdun. True, the French had held Verdun, but at what cost! In 1917 the British had to take over the weight of the counter-attack, and when the Battle of the Somme also became a relatively fruitless mutual slaughterhouse, then both French and British had to wait for the arrival of fresh armies from the USA before the war could be brought to an end.

To an end? The Treaty of Versailles concluding in 1919 “the war to end all wars” was, as clear-sighted observers immediately saw, so designed as to make sure there would be another war. It broke out in 1939 as “the crusade for democracy,” and resulted mainly in the great advance of Communism, enslaving Eastern Europe!

But in that case, one might ask, the senselessness is not confined to the slaughter of Verdun, but extends to World War One as a whole, and to World War II? Then it really was in vain that all those young men filled the Ossuary of Douaumont with their bones? Yes, if one leaves God out of the picture. And that is why the horrors of World War One drove many a young man without God to despair, and blew all lingering pleasantness of the Edwardian age to smithereens. The world was never the same again.

But as soon as one brings God into the picture, everything comes into clear focus. Firstly, as to the individuals, many of the young men who died amidst the heroism and sacrifice of war will have saved their souls which they could easily have lost if they had lived on into the corruption of

the inter-war peace (lesson to be borne in mind for tomorrow's Chastisement). Secondly, as to the nations, to mention only the combatants at Verdun, France had ever since the 1789 Revolution been more and more defying God with her Freemasons and their secularism, while Germany had likewise been persecuting the Catholic Church with Bismarck's *Kulturkampf*. Both nations, before God, thoroughly deserved to be punished, and He would not have loved them had He left them unpunished (Heb. 12:6). As it was, He tried twice in mid-war to mitigate the punishment, firstly by His Vicar Benedict XV offering to all the warring nations to mediate between them, an offer which they united in turning down; secondly by a special messenger, Claire Ferchaud, requesting France in particular to put the Sacred Heart on its flag, request likewise turned down but which, if accepted, would have brought a speedy end to the war, with Catholic justice instead of the treachery of Versailles.

Thus the godless nations had only themselves to blame for the false peace of 1919, for the ensuing hot war of 1939 to 1945, for the ensuing Cold War of the next several decades, for its sham resolution of a few years ago, and for its real resolution which we still await. On one thing the nations are all agreed—they want nothing to do with God.

Thus the battlefield exhibits at Verdun, well done though they are, hardly mention Him. His wrath alone makes sense of them, but He is the Great Absentee. Instead, the exhibits are made to teach the lesson of internationalism: Let us just get rid of the patriotism which set the French at the Germans' throats and vice versa, let nationalism and national borders vanish, let us on the basis of economic union establish political unity and thus we will build an international paradise, with peace and plenty for all!

Fond illusion! Godless internationalism will not solve, but will only compound, the problems of godless nationalism. Frenchmen and Germans fought so bitterly at Verdun not because they loved their country, but because they loved their country unwisely, with a love not moderated by a superior love of God and of His one true Church. The problem was not patriotism, but an unwise patriotism. For as long as all Europeans were Catholic, Christendom (that was its name) was essentially united, and wars within it were relatively minor affairs, at least when compared with modern wars. Had France and Germany in 1917 been more Catholic, they would have stopped the slaughter by accepting Benedict XV's offer, in fact they could have avoided war all together by asking Pope Pius X to mediate between them in 1914, before war broke out. As it was, they declared war, whereupon the British Foreign Secretary made his famous quote: "The lights are going out all over Europe and we shall not see them lit again in our generation." Within days Pope Pius X died of a broken heart. And by way of a solution to scorning our God, we are now being prepared and instructed to scorn also our God-given country!

How blind men are when they do not have Jesus Christ and the light of the Catholic Faith! "I am the light of the world; whosoever followeth me walketh not in darkness but shall have the light of life." (Jn. 8:12) What illumination in these few words of Our Lord! Those who do not follow Him walk in darkness, and will not have the light of life. Poor Europe!

But be consoled, the lights have not gone out entirely over Europe, a very few have been lit again in our generation, I mean at least the centers in France and Germany and Austria of the Society of St. Pius X, and in other countries of Europe which I did not this time visit, but which are all growing, not in spectacular fashion, but slowly and quietly.

For instance in Stuttgart, Germany, the Society's German District Headquarters is replacing its present allelujah-garage (German expression!) with, if you please, in a typical grey suburban-industrial area of a modern big city, hemmed in on all sides—with a brand-new pre-fabricated Baroque church! Pre-fabricated Baroque! Have you ever heard of such a thing? Well, go and see it in Stuttgart! And you may see up on the scaffolding young workmen, not work persons but workmen, with dinkum blond pigtails, happily painting Baroque, with their ghetto blaster on one side of them and a Coca Cola bottle on the other!

Ah, dear readers, not all is lost. Pray hard, and we might even make seminarians out of young men with pigtails and ghetto blasters!

**#107**

*September 13, 1992*

### **The Cardinal Lienart Question**

If one looks around one today for examples of insanity, there is not exactly a poverty of choice, but one of the choicest specimens within our ken must be the notion that Archbishop Lefebvre was invalidly ordained as a priest, and/or invalidly consecrated as a bishop.

It is an old piece of insanity which has been around for several years. It first appeared soon after the Archbishop rose to prominence in defense of Catholic Tradition. It has been firmly refuted, but every now and again it still gets wheeled out on stage by enemies of the Archbishop on the right, like an old cardboard cannon, to be fired off amidst theatrical effects with a tremendous pop of a bang, whereupon it disappears backstage, waiting to be trundled out again for its next dramatic appearance.

Now people who love pops and bangs are thoroughly entitled to a bang for their buck. The only thing is that too many bangs are liable to damage the eardrums so that one can no longer listen to reason. However, since there are interesting points of doctrine involved in this case, then for all those whose hearing is not too impaired, here are some arguments, drawn in large part from an article written on the question by Michael Davies in *Approaches* #71, November 1, 1980.

Archbishop Lefebvre is supposed to have been an invalid priest and/or bishop because he was both ordained priest and consecrated bishop by Cardinal Lienart, who was a Freemason, and who therefore cannot have had the sacramental intention necessary to perform validly the ordination or consecration of Marcel Lefebvre.

Michael Davies replies, firstly, it is not proved beyond doubt that Cardinal Lienart was a Freemason. Secondly, even if he was a Mason, he did not necessarily have an invalid sacramental intention in confecting a sacrament. Thirdly, every time he externally used the proper sacramental rite in a normal way, he may and must be presumed to have had internally the intention necessary for validity. Fourthly, even if the Cardinal both at the ordination in 1927 and at the consecration in 1947 secretly withheld the necessary sacramental intention, nevertheless Marcel Lefebvre became a valid bishop and priest by either or both of the two bishops co-consecrating him in 1947 with the Cardinal. Let us take each of these points in turn.

Firstly, it is not proved Cardinal Lienart was a Freemason. Michael Davies says that when he wrote his book on *Pope John's Council*, he would have liked to show key figures of the Council, like Cardinal Lienart, to have been Masons, but when he examined the evidence, he found it insufficient: one French writer's allegation in one book, with-

out supporting documentation. Whoever affirms Lienart to have been a Mason must bring his proof.

However, secondly, let us assume Lienart was a Mason. In that case, say the anti-Lefebvrists, Lienart cannot as a Mason have validly received and/or bestowed the sacrament of holy orders. Such a statement betrays a grave ignorance of Catholic doctrine of the sacraments. To receive or bestow a Catholic sacrament validly, the right sacramental intention suffices, an upright moral intention is not necessary. Just as in the eating of an apple, whether I morally bought it or immorally stole it makes no difference to the validity of eating it, the apple fills my stomach just the same. So in the giving or receiving of a sacrament: whether my moral intention is lawful or unlawful makes no difference to the validity of my giving or receiving it so long as I fulfill the necessary sacramental conditions.

Thus as far as intention goes, to receive validly the empowering character of baptism or holy orders, I need only intend in undergoing the rite to receive the sacrament; to bestow validly the character I need only (as a qualified minister) intend, in putting together the requisite words and acts, to do what the Church does. This is because the sacraments' primary cause is God, and the human minister need only do the minimum necessary to make himself God's instrument.

Thus immorality of intention need not invalidate the sacrament. Thus an unbeliever can validly baptize, an apostate priest can validly say Mass, and a Freemason can validly ordain or consecrate. Hence even if Lienart was a Freemason, he need not have given invalid holy orders to Archbishop Lefebvre.

Ah yes, thirdly, but even if Cardinal Lienart could have validly ordained and consecrated Marcel Lefebvre, still he will not in fact have validly done so, because although in

1927 and 1947 he went through all the correct external motions by saying the necessary words and performing the necessary acts, still, as a Mason who must wish to harm the Church, he will have invalidated the holy orders he bestowed by secretly holding back the necessary internal intention to do what the Church does.

Reply: in theory such a purely internal withholding of the necessary sacramental intention is possible whenever a bishop or priest or minister of a sacrament goes through the correct external motions, and any such withholding would indeed invalidate the sacrament. But since any such withholding can by its nature be known to God alone, then the Catholic Church teaches that whenever a sacramental minister correctly performs the externals, he can and must be presumed to have had the corresponding internal intention unless and until there is clear proof to the contrary.

Now in general nothing proves that all Masons believe that the best way to hurt the Church is by invalidating any Orders they bestow (for instance they may well believe they will hurt her more by gaining higher positions inside the Church by gaining all the Catholics' confidence by the most perfect performance of their sacramental functions); and in particular, it is certain that Cardinal Lienart in 1927 and 1947 correctly used the proper external rite. Therefore the burden of proof is on the anti-Lefebvrists to prove that this Cardinal on these occasions withheld the necessary intention. What evidence do they have? None. They cannot even prove he was a Mason, let alone that he withheld an intention on this or that occasion.

But again, fourthly, let us assume that Lienart was a Mason and let us assume that he deliberately invalidated the Orders he conferred on Marcel Lefebvre. The anti-Lefebvrists have still not won their point, because, as Michael Davies quite correctly argues, Marcel Lefebvre would still have become

bishop and priest in 1947 at the hands of either or both of the two bishops co-consecrating him then with Cardinal Lienart: he would have become bishop, because out of the three bishops performing the rite of his consecration, one alone needs to have had the correct intention for the sacrament to have been valid, and the odds against all three having secretly withheld their intention are simply astronomical; he would have become a priest because as the greater contains the lesser, so bishopric contains priesthood. For to receive higher Orders without first receiving the preceding lower Orders is in the Catholic Church today unlawful, but as Michael Davies learnedly argues, the position of some theologians and canonists that it is also invalid is having to be abandoned. For instance, St. Cyprian was made a bishop without first being made a priest.

Now this fourth point, always assuming that Cardinal Lienart was a Mason and that he withheld the sacramental intention in 1927, does leave open the possibility that Archbishop Lefebvre was not a priest until 1947.

To which one can only reply, fifthly, that the most elementary Catholic common sense, going by the fruits as our Savior commanded us to do, observes the marvelous fruits of Father Lefebvre's priestly ministry in French Central Africa and concludes that these could not have come from a non-priest. Still less could the fruits of the Archbishop's episcopal ministry in all French Africa, and then his defense of Tradition throughout the world, have come from a non-bishop.

But our cardboard canonists stand this argument on its head: since Archbishop Lefebvre's so-called defense of Tradition is in fact a sham and a sell-out to Rome, they say, then he cannot be a real bishop, and this is why they grasp after the Lienart argument. To which the only reply

left is that they may not be sedevacantists, but they surely are *mentevacantists*!

Archbishop Lefebvre's work continues to bear fruit. Fourteen new candidates for this seminary are due by the end of this month to join thirty four seminarians from last year.

We are steadily grateful to our regular contributors. The S.C.S.F. each month provides a substantial part of the seminary's income. We are especially grateful when we think that the increasing difficulties of the economy in the USA must be making it less easy for many to contribute. But what happens to the USA (and to the world) if there are no priests? Also we must pray for vocations. What would the material seminary be if no young men came forward? Thank God for a steady flow of vocations here at Winona, but if this flow were twice the size, how many more of you would be happy in a few years' time!

Enclosed too is a flyer on praying the rosary. Please God all of you readers know how to pray the rosary, but keep the flyer to pass on to somebody else at the right moment, especially to a soul of good will that has never prayed the rosary before. When the bombs start flying, Our Lady will be recruiting! Prepare to be her recruiting-agent!

**#108**

*October 6, 1992*

**Schism, by Shifted Goal Posts**

A very interesting article appeared recently in a twice-monthly paper out of Italy called *Si Si No No*, in its August edition, Anno XVIII, #14, pp. 4-6. The article itself is a little technical, dealing with matters of Church law, but perhaps it can be explained in not too difficult terms.

The anonymous author, signing himself “Churchman” (all articles in *S.S.N.N.* are under pseudonyms), is defending Archbishop Lefebvre against the accusation of schism which was leveled at him when he consecrated four bishops on June 30, 1988. “Churchman” admits that Pope John Paul II was right in calling the consecrations “a schismatic act” if those consecrations be judged by the new Code of Canon Law promulgated in 1983 in the wake of Vatican II; but he demonstrates that that Council and that Code, in order to condemn the Archbishop, have to depart from Catholic Truth and Tradition, and so the Archbishop is innocent of any real accusation: he may be in schism with that Code and that Council, but only in a matter in which they are themselves in schism with Catholicism. As he always used to say, “They have only thrown me out of their Conciliar Church to which I never belonged!” Let us go into detail.

By consecrating bishops against the Pope’s orders, the Archbishop committed an act of disobedience, which if it was justified by the crisis of the Church was not real (or formal) disobedience but only apparent (or material) disobedience. In any case Catholic doctrine is, in the words of the great Dominican theologian Cajetan, that “however obstinate disobedience may be, it does not become schism so long as it involves no revolt against the function of the pope or the Church.” Now the Archbishop made it abundantly clear at the time that he was in no way revolting against the Papacy or the Church, so John Paul II in *Ecclesia Dei* needed to back up his condemnation of the Archbishop’s act as being schismatic. This the Pope did by saying that the Archbishop was *in fact* rejecting the primacy of the pope because “the consecration of a bishop is the sacramental perpetuation of the apostolic succession.” Hence the Pope’s condemnation rests upon an episcopal consecration done against his orders being *not only* an act

of disobedience, *but also* necessarily a rejection of his primacy. Is it?

Here is where the new doctrine diverges from Tradition. We must first explain a classic Catholic distinction between power of Orders and power of jurisdiction. A bishop or priest may have both powers, but they are quite distinct nevertheless. His power of Orders is the sacramental spiritual power he received at his own *consecration* or *ordination* to confect the sacraments, for instance to ordain priests or to hear confessions. His jurisdictional power is his quite different power or authority to say what goes in a given diocese or parish to which he is appointed. This power he received not necessarily when he was consecrated or ordained, but when he was *put in charge* of that diocese or parish. That at any rate is the traditional teaching.

Now the pope's primacy is not a sacramental primacy, or primacy of *Orders*, because as Bishop of Rome he is, purely as a *bishop*, no more or less a bishop than any other bishop. If then as Bishop of *Rome* he has primacy over all other bishops in the world, as he does, it is a primacy of *jurisdiction*, meaning the pope has the authority to say what goes throughout the Universal Church.

Clearly then, according to Tradition, there is no clash between a "disobedient" consecration, which confers the sacramental Orders *but no jurisdiction*, and the pope's primacy, which is one of jurisdiction. That is why Archbishop Lefebvre, following Tradition, emphasized that he was, in consecrating, conferring Orders but no ordinary jurisdiction. That is why the Society bishops go out of their way to avoid even the appearance of taking up any such jurisdiction. That is why traditionalists cannot understand the Pope accusing Archbishop Lefebvre of schism. Disobedience, if you wish to call it that; schism, never. But the pope in *Ecclesia Dei* is proceeding from a brand new doctrine.

At Vatican II, in accordance with that Council's drive to democratize the Church, the document *Lumen Gentium* introduced the famous doctrine of "collegiality." It declared that "the order of bishops is the subject of supreme and full power over the universal Church" (#22), in other words the pope shares with the "college" of bishops his supreme jurisdiction over the Church. Moreover their sharing in his jurisdiction is conferred on them by their mere consecration as bishops! Text of *Lumen Gentium*, #21: "Episcopal consecration, together with the office of sanctifying" (power of Orders), "also confers the offices of teaching and of governing" (power of jurisdiction)!

This astonishing departure from Catholic Tradition (Our Lord never said "You (plural) are Peter," but "Thou (singular) art Peter," etc.) raised a storm of protest from the traditionalists at the Council, and a corrective note was affixed by Paul VI to *Lumen Gentium*, but that did not prevent the democratic novelty from being carried over into the new Code of Canon Law. Canon 330: "...The Roman Pontiff, successor of Peter, and the bishops, successors of the Apostles, are joined together." Canon 336: "The college of bishops, whose head is the Supreme Pontiff, is also the subject of supreme and full power over the universal Church." And for consecration conferring jurisdiction, Canon 375: "By the fact of their episcopal consecration, bishops receive, along with the function of sanctifying (power of Orders) also the functions of teaching and of ruling..." (power of jurisdiction).

In fact the new Code of Canon Law goes further yet: Canon 331: "The bishop of the Church of Rome...is" (notice, firstly) head of the college of bishops," (notice, secondly) "the Vicar of Christ and Pastor of the universal Church on earth;" (notice) "therefore, in virtue of his office he enjoys supreme, full, immediate and universal ordinary power in the Church..." as though it is being head of the Bishops'

College which confers on him his power, as though not the pope empowers the bishops, but the bishops empower the pope!

On the basis of this new anti-traditional doctrine, small wonder Pope John Paul II condemned the Archbishop as schismatic! Firstly, by the mere fact of consecrating bishops the Archbishop was impinging on matters of jurisdiction, and he could not be, as he claimed in accordance with Tradition, merely conferring the fullness of holy orders. And secondly, by consecrating uncollegial and undemocratic bishops he was putting himself (and them) right outside the spirit of Vatican II and the spirit of the new Canon Law, proudly codified by John Paul II in the wake of his beloved Vatican II (see his preface to the new Code). At least nobody can ever accuse him of being unfaithful to Vatican II!

But Paul VI with his Vatican II and John Paul II with his new Code *can* be accused of having, in that marvelous modern expression, moved the goalposts. According to the old goalposts, it is the Archbishop who scores, but according to the new goalposts, it is the Liberal popes who score.

But cannot the popes change the Church's goal posts? Answer, not those that were put in place by Our Lord Jesus Christ Himself. Now it is Our Lord who instituted the Catholic Church not as a democracy but as a *monarchy*, in which the pope *governs* the bishops: Mt. 16:16: "Thou art Peter..."; Lk. 22:32: "...and thou, being once converted, confirm thy brethren" (fellow-Apostles, fellow-bishops); Jn. 21:15-17: "Feed my lambs" (laity), "...feed my lambs" (priests), "...feed my sheep" (bishops). And nearly two thousand years of Church history faithfully continued Christ's monarchy down to Vatican II, after which Archbishop Lefebvre was its outstanding defender.

Therefore it is the Liberalism of these popes which is in schism, and not the Archbishop.

Poor John Paul II! When he finds somebody resisting his Church democracy, then he comes down on them like a Church monarch! A tyrannical imposition of democracy! But that is your Liberal's deep-down contradiction: "Freedom for everyone, except for the enemies of freedom!" We continue to pray regularly and sincerely for the Pope here at the seminary.

He is in fact coming to the New World any day now to commemorate the five hundredth anniversary of the dawning of the Light of Christ in a whole hemisphere of our globe, an event which he genuinely appreciates. Let us hope his visit is not too disrupted by the Revolutionaries spawned by his own Liberal democratism.

### #109

*November 5, 1992*

### **Columbus Commemoration in Argentina**

Enclosed is a *Verbum* dated from last spring when we published the Columbus *Verbum* instead. That was to tell some of the truth about Christopher Columbus in advance of much untruth that might be told about him around October 12, the day itself of the Discovery of America five hundred years ago.

In the Superior General's Letter #43, also enclosed, there is a brief description of the Society's Commemorative Congress held in Argentina from October 9 to 12. This Congress was a great success. On the Friday afternoon and all day Saturday, a series of conferences was given in a hall in central Buenos Aires before an audience of a few hundred people including visitors from all countries of

South America except Ecuador and Venezuela. The conferences ranged over a variety of aspects of the Discovery of America, and were well received. Your servant's conference on "Columbus and the Millennia" should be appearing in the December [issue of] *The Angelus*. It surveys the providential role of Columban Christendom over the last quarter of Christianity's two thousand years.

On Sunday, October 11 a large number of participants in the congress traveled out of Buenos Aires the thirty-odd miles to the Society's seminary in La Reja, where in the morning there was a ceremony of receiving the cassock, Tonsure and Minor Orders for younger seminarians. This was followed by the traditional Argentinian *asado*, or roast chunks of beef roasted on an open fire from an animal or animals slaughtered for the occasion. At La Reja as at Winona, not all guests for lunch could be brought inside, but in the afternoon everyone was outside for the Argentinian sports, a small-scale rodeo and soccer.

Sunday evening, coming close to 2 A.M. on Monday, which was the very hour of Columbus's ships' sighting land five hundred years ago, the seminarians and their professors put on stage scenes from a French play on Columbus from the beginning of this century by Paul Claudel. The seminarians acquitted themselves well, but the star of the evening was no doubt the rector, Fr. Dominique Lagneau, who displayed remarkable talent as a kind of combined Impresario, Commentator and Master of Ceremonies.

The seminary had few materials and can have had little time to put together a theatrical production, but if one has a real story to tell and conviction with which to tell it, it is astonishing how any material deficiencies drop out of view. When Marshall McLuhan said in the 1960's, "The medium is the message," surely he meant that in today's world the message is so non-existent that the medium has to try

to replace it, hence today's obsession with the means or paraphernalia of communication. However, put back a real message, like the epic of Columbus, and believe in it, and all problems of the means of communicating resolve themselves. "Seek ye first the Kingdom of God, and his justice, and all these things shall be added unto you" (Mt. 6:33).

On the day of the Twelfth itself, the Quincentennial celebrations ended with a pilgrimage on foot from the seminary in the morning to arrive at the famous Argentinian shrine of Our Lady of Lujan in the evening. Hundreds of footsore but happy pilgrims, mostly youngsters, covered the twenty miles in time for a Solemn Mass celebrated not of course in the Basilica but under pine trees in the nearby garden of a friend. The Superior General gave the sermon, and after Mass, the District Superior, Fr. Xavier Beauvais, said a few words of encouragement to the pilgrims before leading them on a brief incursion into the Basilica, where the "Lefebvrites" were not welcome, but where Father Beauvais nevertheless managed to make the intended Consecration of the Society's South American District to the Mother of God. Then the pilgrims dispersed.

"If thou knewest the gift of God..." The Society had commemorated God's immense gift to souls and to the Church, of the Catholic Discovery of America. Two more thoughts, from before and after the Discovery...

Before, Christopher Columbus had no extraordinary feats to his credit, and had he not persevered in crossing the Atlantic, or had he not succeeded in returning, surely he would have remained unknown to history. For the great part of his life, he had quietly done his professional and religious duties, making himself a devout Catholic and a highly competent sailor. To that devotion and competence, the subsequent fame was like accidental. Indeed he died abandoned and disregarded. Moral of the story: to imitate

Columbus, we cannot do better than our daily duty. The rest is in God's hands. He may well be arranging heroic fame for a number of souls today, quietly pursuing devotion and competence, but the fame is not the point.

Notice similarly after the Discovery that it would have been nothing if, after Columbus himself, there had not been a host of soldiers, priests and administrators to follow in his wake and construct a Catholic empire for the salvation of millions of souls. The overwhelming majority of these soldiers, priests and administrators are unknown to history; their perseverance, achievements and sufferings are unsung, yet without them Columbus would merely have made an interesting sight-seeing trip... Like a series of zeroes which are nothing in themselves but put behind the figure one of a Columbus, make ten or a hundred or a thousand million, the one without the zeroes is insignificant, the zeroes without the one even more so. What is the moral of the story? The substance of the Discovery lay in countless unknown Catholics quietly doing the daily task laid by Providence before them.

So the Quincentennial has reminded us of a great human achievement, a heroic Catholic exploit, an unparalleled feat of God and man, yet at its heart lies something beyond none of us, but within our daily reach: our daily duty.

Of course that duty alone is set fair to become each day more heroic if the newly elected American president lives up to his campaign promises, for instance to allow (read, to force) homosexuals into the armed forces; or to allow (read, to force) federally funded clinics to promote abortion as a means of birth control. Poor pro-lifers!

In Maryland on November 3, straight abortion, yes or no, was on the ballot, and Marylanders voted 61% in favor to 39% against! We cannot deceive ourselves any longer: democracy, the ballot box, public opinion, the Constitution,

decent Americans, even the Supreme Court after twelve years of “conservatives” in control, are not going to get rid of abortion. The people have spoken. The people want abortion. The people want a president who will make the rafters ring with defiance of any supposed limitation upon their liberties, a president who will show the world that man can dodge any drafts. With the election of Bill Clinton, the liberal dream has taken another significant step forward towards the Brave New World. “I have a dream,” we have a dream, yes, indeed, you have a dream!

However, what of the Lord God? With a divine patience He is not missing one gram of our wickedness but He is respecting our free will, leaving us to our own devices, and relying on events to prove to us how foolish these devices are. Alas, only a minority will let themselves be woken from their dream. And when the Lord God is finally reduced to cleaning out, with fire and brimstone, there will be many shaking their fist at Him and crying out, “You dare do this to ME? You think you have the right to tell ME what to do? Who do you think YOU are? God Almighty?” (Apoc. 16:21).

So where did the American dream go wrong? Catholics should be able to grasp the argument, hinted at in the enclosed *Verbum*, that the trouble with the Puritans’ City on the Hill goes back to King Henry VIII in a poor land darkened by heresy almost one century before the shores of North America were a gleam in a Puritan sailor’s eye. After all, if the true Faith is important, then heresy contradicting it is important; whereas if heresy is not important because religious liberty is the ideal, then religious liberty and not Catholicism is the real religion.

“Ah, but without religious liberty the nation could never have been unified!” Grand, but the price to be paid was that religious liberty was bound to become the real reli-

gion of that land, that is to say, the ideological basis on which the land would be built, more important than any one religion in that land, including Catholicism. But not even the Catholic Church can be built on religious liberty, witness how great sections of the Church have crumbled since Vatican II proclaimed religious liberty through the ecclesiastical land with the decree *Dignitatis Humanae*. It is not possible at one and the same time to cast adrift from rock and to build on rock.

#110

December 1, 1992

### The Sadness of Johannes Brahms

Advent is here again, a new Church year has begun, summer is approaching fast, the years spin by and “now is the hour for us to rise from sleep,” “*denn alles Fleisch es ist wie Gras*,” “for all flesh is as grass, and all the glory of men as the flower of grass. The grass withereth, and the flower thereof falleth away.”

These words of Scripture (I Pet. 1:24) were chosen by the famous classical composer, Brahms, for the second chorus of his *German Requiem*, written in the 1860's to commemorate the death of his master and friend, Robert Schumann. The chorus is a mighty piece, with the melody for these words expressing a mighty sadness. It was well chosen as background music for a videotape recently made on the desolation of the Battle of Verdun, where in 1916 hundreds of thousands of the bravest young Frenchmen and Germans slaughtered one another to no apparent purpose. The desolation within one musician's breast in 1866 had become the desolation of half a million soldiers' lives fifty years later. Thus life follows art. Why? Because both follow religion.

In his *German Requiem* Brahms deliberately omitted any mention of Our Lord Jesus Christ. Thereby hangs the tale.

The music of Brahms may be unknown to many of you. Generally it is liked or disliked for a similar reason, because of its autumnal cast. Always solid and well-carpentered, often somber, like a late Victorian house of the same period, it appeals to those who, like the poet Keats, enjoy the

Season of mists and mellow fruitfulness,  
Close bosom-friend of the maturing sun...

but whoever resents the season of the dying of the year will prefer less dark-hued music, music that maybe ripples with spring or pretends that life is an endless summer's morning, or prattles of an endless beautiful feeling that everything's going my way.

There is no such superficiality in Brahms who in his *Requiem* squarely confronts the great problem of life and death by means of a series of texts chosen by the composer himself from Holy Scripture. Indeed the *Requiem* contains some of his darkest music, and yet the climax comes in the sixth chorus with the setting of I Corinthians 15:52-55: "For the trumpet shall sound, and the dead shall rise incorruptible: and we shall be changed ...then shall come to pass the saying that is written, 'Death is swallowed up in victory, O death, where is thy sting?'" And the music is full of heart, with melodies of warmth and consolation. Then did Brahms believe in the Resurrection, and if he did, how could his music at other moments be so dark?

Asked once about his choice of texts, Brahms replied that it was meant to be a human, not a Christian, *Requiem*. How, then, texts of the Resurrection? "I have selected many things because I am a musician, because I needed them, because I can't argue with the venerable writers or cross out their 'hereafter.' I say no more..." However, at the end

of his life he said the more: “Neither when I wrote my *Requiem* [1866] did I, nor now [1896] do I, believe in the immortality of the soul.” The quotation from Corinthians referring to the resurrection of body and soul had merely “made a deep impression” on him, “as a symbol that could be set to music.”

Clearly, by his own testimony, Brahms was a humanist with no faith in the Light of the World, which explains the darkness in his music, and Scripture was for him not a book of real truth but a quarry of texts to serve as vehicle for noble sentiments in music. On the other hand equally clear from the music is that his sentiments were noble. When death cuts men down like the grass of the field, Brahms presents no facile solution. How he would have despised the *Novus Ordo* with its white-vested funerals! Death is as tragic as life is grand, but the music feels their meaning: grief and desolation, consolation and calm.

“Oh, Brahms,” said his fellow composer Anton Dvorak, “What a great man, and he does not believe!” Dvorak might have said: “What a warm heart for such coldness in the head!” In Brahms’ head is the darkness of unbelief, but carrying over from his heart into his music is the after-glow of the light and warmth of the belief of preceding generations.

However, the heart is not designed to stay warm indefinitely when the head is in darkness. That is why Brahms has been well called, as far as classical music is concerned, the last of the Caesars. Directly after him come Schoenberg and moderns, empty heads and empty hearts, because “the fish rots from the head,” says the proverb, and as the head is today, so the heart is tomorrow. Disbelieved Scripture could still tell the sentiments of Brahms, but not those of his successors. Where a head would no longer lead, the feelings were bound to run out. Unless Germany returned to believ-

ing, the emptiness and coldness were bound to come out in something like the battlefield of Verdun. Life follows art follows religion.

Thus war and peace, politics and music, all activities of man as man and not just as an animal, are governed by man's faith or his lack of it, and that does not mean, just any faith. It is an insult to man to hold that just so long as he fills his head with some nice convincing delusion, then everything will come out fine. Yet how many people think that just so long as one believes in something, or Someone, it matters little what or who one believes in. All such people have a low opinion of men. No. Men need the truth. They can recognize it. They may refuse it, but it is what it is, independently of them, it is what they need and upon it they flourish, whereas upon a diet of lies, however flattering and cozy, men wither.

Now there are certainly truths within the reach of man's reason, which he needs and cannot live without, for instance water is not gasoline and gasoline is not water. But if it turns out to be true also that the main truths are above the reach of his reason—not contrary to it, but above it—then he will have to reach for them with something more than just reason. Nevertheless, they will still have to be truths and not just withering delusions.

Now Catholics know by their reason that there is one Supreme Being, God, just as they know by their Faith, with an absolute certainty of possessing the truth, that He is three Persons in one Being, that the Second of these Persons took flesh, that He founded one Church (not two, let alone two thousand), and that within that Catholic Church the divine condescension to men that began with His Incarnation continues in the most incredible manner in the sacraments, so that for instance He who in His human life handed Himself over once into His enemies' hands in

the Garden of Gethsemane, now in His sacramental life puts Himself (now literally!) into their hands times without number every day whenever He is for instance mistreated in the Holy Eucharist.

Nor is this view of the Master of the Universe a comforting delusion, kidology, feel-goodery or sentimentality. It is rock-solid supernatural fact. Whoever denies it, Protestant or Jew or Communist or atheist or Hindu or whoever, the Catholic knows with an absolute certainty that they are wrong, and he prays to be ready to shed his blood, if necessary, to witness to that truth, for their sake. Upon no less solid a foundation of truth was built the musical tradition and the noble culture to which Brahms was heir. The tradition and the nobility he in turn handed down, but no longer with their foundation, like the grin of the Cheshire cat without the cat, of the same period. It could not last. It did not last. To think that it could have lasted is to insult man. That it did not last is a testimony to man, to his need of truth. Wreckers like Schoenberg were bound to arise who would pull the house down for its lack of foundation. Today's world is full of such wreckers who at least testify to the demand for truth and to the refusal of illusion.

So what are the wreckers clamoring for? Clear. The foundational Truth, fully and clearly professed. They need witnesses to the fullness of the Faith. Blood-witnesses may be the only ones that can convince them, because there are too many words out there already, most of them having become lies. It will take blood to coagulate such a hemorrhaging of the truth

Brahms did not return to the intellectual foundation of the emotional warmth of which and off which he composed. Neither did his countrymen in general. They were given a terrible lesson at Verdun, but instead of returning to God, they turned to National Socialism, only to be given an

even more terrible lesson in World War II. Chastened for a while, under Catholic Chancellor Adenauer the Germans rebuilt, but misled like everyone else by Vatican II they mostly gave up the Faith and Church of Adenauer, and so they are now again rending one another in search of the solution on which they turned their backs... the situation comes daily closer to a cosmic re-run of Verdun. Cosmic, because of course the problem is not confined to the country of Brahms (but maybe some readers needed to see some other country than theirs coming under fire!). The problem is universal. Dear, dear Catholic readers, the solution is in our hands, as Catholics. It is in nobody else's.

Here is Advent again, the season to prepare for the coming of the Light into the world. He must have entry into our hearts and lives, into our music and politics. How can He solve their problems if we shut Him out? He belongs in our homes, in our schools, in our hospitals, in our music, in our politics. We say no to the separation of Catholic Church and State, no to the promotion of filth in the arts, no to that hypocritical refusal of censorship which vigorously censors and cuts out any thought of God, let alone mention of the divine name.

The latest election in the USA surely shifts the program of the wreckers from forward to fast forward. It is up to every one of us that has the true Catholic Faith to put back into circulation by our example that truth, purity and transcendence of Jesus Christ which alone can persuade the wreckers that they are making a mistake, and if it has to be with our blood, so be it! They have the prison-camps ready for us in the Dakotas? So help us God, we will be ready for them: Today's music is in our hearts, and tomorrow's is in the Faith in our minds.



*1993*





#111

*January 1, 1993*

**Accompanying Slacks III**

A New Year brings us January once again, month of the Holy Family. The family is so important to human beings, and so threatened, as I think I said last year, that to write once a year in its defense is surely not too often. It has powerful forces for its enemy and the Catholic Church for its best friend, because the God who instituted the family from the beginning of the human race, is the same God who instituted the Catholic Church to redeem that race, and so there is no way in which His true Church can be anti-family.

That is why Our Lord fortified the family by strengthening the bond which is at the root of the family, by raising natural marriage to the level of a supernatural sacrament, so that the practice of a lawful sacramental marriage is a source of sanctifying grace. Repeat: the practice of a lawful sacramental marriage is a source of sanctifying grace.

That is why in modern times the popes have again and again defended the sacramentality of the marriage bond, as one sees in their encyclicals of the last century. The sacramentality of marriage is like the top stitch in the seam of society, such that once it is undone, all society begins to unravel from the secularizing of marriage, to its becoming a contract makable or unmakeable at the will of the parties, to divorce, to contraception, to abortion, to homosexuality, to euthanasia, to the break-up of the home, to the irresponsibility of men and the de-naturing of women, to countless

ills of which even 1992 has not yet seen the end; the chain of woes has an inexorable logic: “God is not mocked.”

That is why on *throw-away* brown paper, *recognizable in advance*, is enclosed... is enclosed... ladies, I did not write these pages, you wrote them to me yourselves—they rhyme with “backs free.”.. I promise, word of honor, they have been enclosed with not a breath of malice towards the wonderful ladies that wear trousers, but in order to give encouragement to the even more wonderful ladies that do not wear them (because Heaven knows how little encouragement they may get from anywhere else!). But ladies, you are *all* wonderful, you are *all* wonderful, have mercy, have mercy. If you believe in genes, have that compassion which genetically belongs to your gender! I too have good intentions! I too mean well! I *only* want to defend the family!

Interesting that such a slack subject can make people go so tight! In nearly ten years that I have now been writing this letter, no other subject has caused remotely such a reaction on the part of readers. The question has to be very important to people, especially of course to the tender sex whose wear is in question. The quotations selected for enclosure demonstrate that by no means all members of that sex go along with the wearing of what until recently was worn only by men, even if it is now worn almost universally also by women...

Maybe the ancient Aristotle was right after all to rank clothing alongside quality, quantity, time, place, etc., as a category of being, modifying the very substance of things. People are then different according to the clothing they wear, and a change of style in clothing both is caused by and causes, both represents and promotes, a change of style of life. In this respect women’s fashion is particularly sensitive, because many a man’s dreams and much of his love and attention center around his woman, and so how she

dresses to please him will correspond not only to her ideas on the shape and meaning of life, but also to his.

Common sense says that the main significance of women's wearing trousers lies in their resembling the men. Modern life may have increased the number of situations for women in which trousers are more (or much more) convenient than a skirt, but nevertheless if the men did not want their women in trousers, the women would not take long to find a way round those situations. As extract #29 says, it was Adam whom God held primarily responsible in the Garden of Eden, and it is the men who are primarily responsible for wanting the way of life represented and promoted by the ladies being in trousers: "I can't help thinking that if today's Adam became a prodigal son and returned to God, he would soon find Eve returning to her proper place too." Ladies, please, the writer of this letter is not getting at you. Men, the writer of this letter is getting at *you!*

Think! Was it God that designed the difference between the sexes? And if He designed it, do you think He meant for it to be blurred? And if the difference is being blurred, would it not follow that "an enemy hath done this"? Is it not an enemy of mankind that is for instance tearing babies out of their mothers' arms to send the mothers into military combat, in the brute force necessary for which they are necessarily and hopelessly inferior, thus betraying the babies abandoned, the mothers displaced and the soldiers weakened? Alas, any woman ashamed of being less brutish than her man is liable in brutishness to leave him well behind! When men totter, the roof shakes, but when women totter, the earth quakes. The sexes are different. Good Heavens! That it needs to be said! In any sane society, the old men and schoolboys would rather take up arms than let any of their womenfolk anywhere near combat. Has anyone ever heard of the Nazis enlisting women in combat? To call the

feminists “feminazis” is at least on this point an insult to the Nazis.

What deep-laid insanity can have impelled and be continuing to impel the men of England for example and of the United States to so dishonor themselves as to be letting or pushing their womenfolk towards combat? In one word, godlessness, spelled out in the East as Communism (flagrant or disguised), spelled out in the West as Liberalism: *Liberty*, from any laws of God inscribed in male and female nature; equality to level down all the inequalities out of which God composed those natures; the *rights of man*, to do as he likes, regardless of the slaughter of the innocents, the babies abandoned while the woman gets in the way of the fighting man. Thank God for the grandmother, or the aunt, or even the day-care lady, or whatever *woman* stays at home to mother the children. She alone saves the situation, because no man can mother and no child can do without a mother.

Motherhood is as sacred as life. All men know this by instinct. Nothing is more natural than the sublime honoring by Catholics of the Mother and Child. Listen to a priest’s sermon reported in the Society’s *Tradition Catholique* from Belgium:

It was holiday-time. The family had guests to dinner. The children had not yet gone to bed. As soon as the meal was over, mother got up from table. As it was late, she left the guests with her husband and went upstairs to put the children to bed. All together, kneeling around their mother, they began to recite their daily rosary. The littlest, a two year-old, was in bed. Propped up against the pillow, he had made the Sign of the Cross. But from then on he watched his mother. Kneeling upright, eyes closed, hands folded together, she was praying the Hail Marys, absorbed in the inner life of her soul. Quietly, the two-year old got out of bed. Going up to his mother, he drew her hands apart, pressed his back against her and slipped his little

hands into hers, which gently closed together again, and the prayer went on.

Men, this is the family, this is the Catholic family, this is the life of the family in prayer which alone can save the world and create human as opposed to inhuman beings, this is the life of the family which it is your responsibility to let the Mother of God help you to re-create. It is not your business to be tender. It is absolutely your business to honor and to protect tenderness in women and children, instead of dishonoring and profaning it. Good women are willing to follow in this direction, but it no more behooves them to lead their men folk than it behooves you to follow your womenfolk.

Take heart! The task is not impossible. Turn in manly fashion to the Lord your God with all your heart, with all your soul, with all your strength and with all of your mind and the rest will be added unto you. It may be a journey of a thousand miles, but it still begins with the first step. It begins with nothing else. Across the United States and no doubt many other countries, there are numerous young families to be seen at the Society's Mass centers for instance, attending the true Mass, practicing the true Faith, growing in happiness and holiness as the Lord God blesses them with one child after another. Have no fear. The family protected by the Mother of God is stronger than a hydrogen bomb.

As for this month's other enclosure, it has a handsome title "Lefebvre was right," but not so inspiring contents. Friend of Pope Paul VI from before World War II, Jean Guilton was like him inspired by hopes of a great renewal of the Catholic Church to come out of the Second Vatican Council but, like him again, he has found himself mysteriously disappointed by the results, a disappointment obviously not diminished in the fourteen years by which he has outlived his friend.

Why the mystery? Liberals cannot conceive of their basic principles such as dialogue and religious liberty being wrong. They are such loving and caring persons, they are so sincere, they so love and care for modern man, they are so full of luv, luv, luv, they mean so well, they have such good intentions, that they go out to embrace modern man, then they embrace his principles diametrically opposed to the Faith—and then they are astonished when the Church collapses around them!

How can intelligent men be so blind? Answer, by an operation of error that has built up over centuries for those that have not loved the truth (II Thess. 2). Objection: but look at the third quotation of Guitton, he recognizes that truth cannot change! Reply: Yes, but look at the end of the same quotation: if he *loved* the truth he recognizes, he would never reproach Archbishop Lefebvre for his manner of having defended it, even had the Archbishop been ten times less diplomatic and ten times more clumsy than he supposedly was. By the side of the Truth, the spokesman and his mode are insignificant. But Guitton loves the world, and that is his downfall.

Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever (I Jn. 2:15-17).

Truth to tell, “Lefebvre Was Right” is a misleading caption for the interview, because it is clear from the interview as a whole that Guitton does not really think that the Archbishop was right to round the circle, he is still convinced the Archbishop should have squared the circle. After

all, a square is so nice, and a circle is so nice, it would be so nice to combine them!

**#112**

*February 4, 1993*

### **The American Patriot's Catechism**

The enclosed *Verbum* is hardly controversial, but its predecessor, headlined "Discovering America's Roots," presented a picture of the Founding Fathers of the United States which did not gain everyone's approval. In particular, a long-standing friend of the Society here in the USA, who has rendered the Society great service, made a series of reasonable objections which deserve a reply. Let me attempt the "Catechism of a Patriot."..

Patriot: By concerning themselves with questions like the founding of the USA, don't priests risk being diverted or distracted from the saving of souls?

Reply: If any man had two heads, he might keep his religion in one and his politics in the other, but inside any one head at any one time, the two things necessarily interact on one another. A man cannot be Liberal in politics without more or less contaminating his Catholic Faith and so endangering his soul.

Patriot: But Archbishop Lefebvre wisely left such worldly matters alone, and kept to the Doctrine of the Faith.

Reply: Archbishop Lefebvre may not have explicitly questioned the founding of the American Republic, perhaps because he was never permanently stationed in the USA, but against the ideas of American churchmen he had to fight hard at Vatican II, in particular, against religious liberty. Michael Davies' latest book, *The Second Vatican Council and Religious Liberty*, shows clearly the part played by the

compatriots of the Founding Fathers in the fatal establishing of the principle of religious liberty within the Catholic Church at that Council. Its “Declaration on Religious Liberty” is Americanism infecting the Universal Church. The result is that to defend the Faith anywhere in the world today, a priest must fight these ideas of the Founding Fathers.

Patriot: But Pope Leo XIII about one hundred years ago, with reservations, commended the USA political system. Why should Society of St Pius X priests be more demanding than the Pope?

Reply: Pope Leo XIII came before Vatican II; Society priests all come after. The full devastating effect of Americanism (as the Pope called it) upon Catholicism that he then feared, we now know. In Leo’s time, the American churchmen could pretend that the Americanism he condemned did not even exist, but by the time of Vatican II, they were positively proud of having “converted” the Catholic Church to the American way—see Michael Davies’ book.

Patriot: But the Founding Fathers were decent, God-fearing men.

Reply: By no means all of them believed Jesus Christ is God, but let us suppose they were all, as the world goes, honorable men. That does not change the principles on which they built their Republic, which are Freemasonic principles, profoundly harmful to Religion.

Patriot: But not all the Founding Fathers were Masons, and those that were, were Masons—only in name, not in wickedness like the French Masons who caused the blood-drenched French Revolution.

Reply: Firstly, the Catholic popes have never distinguished a benevolent Anglo-Saxon Masonry from a malevolent Masonry of the countries of Latin origin. They have always

condemned Masonry without distinction, as a whole, and many times. Secondly, Benjamin Franklin, an American Mason, was a close friend and colleague of the French Masons when they were preparing the French Revolution. Thirdly, however many or few American Revolutionaries were Masons, the founding principle of their new Republic—religious liberty—is a key Masonic principle.

Patriot: But the Founding Fathers' idea of liberty was the Catholic idea of liberty, only they left out the authority of the Catholic Church. How can you blame Protestants for that?

Reply: Firstly, their *subjective* innocence or ignorance God alone can ultimately judge. Here we are questioning their *objective* achievement. Secondly the opposition between true liberty, centered on God, and Masonic liberty, centered on man, is radical. The difference is not “only” the omission of the Catholic Church (quite an omission!) but two wholly different concepts of God, man, life and law, as Leo XIII makes clear in his Encyclical *Libertas*, freely quoted in Michael Davies' book.

Patriot: Well, the religious liberty established in the First Amendment has given a marvelous freedom for the Catholic Church to thrive in the USA, ever since the founding of the Republic.

Reply: Freedom, yes, as Leo XIII acknowledges, but a marvelous freedom, no. The problem, in a few words, is that when men found a republic (as they do today all over the world) not just on the *practice* but on a *principle* of religious freedom, they are obviously putting the interests of their republic above the interests of any one religion, otherwise that religion would have primacy in their republic, as today Islam has primacy in Mohammedan republics. Now men are social as well as individual animals. Hence in a republic of religious liberty, a man may be a pious Catholic

*individually*, but all the *social* institutions of his inter-religious State are preaching to him that his Catholicism is of secondary importance. At this point he may try to split his politics from his religion, but that is no more possible than to split man from God. So one of two things must happen: *either* his liberal politics contaminate his Catholic religion, which is how the American bishops at Vatican II ended up “converting” the Catholic Church to the American way, and which is why USA freedom is after all not so good for the Faith; *or* by the light of his one true Faith he condemns his country’s religious liberty and sets out seriously to convert his fellow countrymen.

Patriot: But given the mixed religions of the inhabitants of the thirteen colonies, how could the Founding Fathers have founded their republic on any other principle than religious liberty? Impossible!

Reply: No intelligent engineer builds a bridge on sand, but if, for whatever reason, he is forced to do so, at least he does not glorify his bridge. On the contrary, he puts up a notice: “DANGER: YOU CROSS THIS BRIDGE AT YOUR PERIL.” No intelligent Catholic glorifies a republic built on religious liberty, even if it is his own country. Otherwise politics are going to become his real religion, *i.e.*, what he believes in first and foremost for the welfare of mankind.

Patriot: But the Founding Fathers had no intention of excluding God, or of making liberty into their religion.

Reply: “The way to hell is paved with good intentions.” You cannot, however good your intentions, lay down certain principles and not expect their consequences. You cannot establish religious liberty in politics and not expect to undermine all religion wherever those politics apply, at which point religious liberty becomes your real religion.

Patriot: Well, the Founding Fathers may have wanted no State Church, but they did want a country based on

Christian principles. The country was Christian, and they assumed it would remain so.

Reply: In that case their right hand did not know what their left hand was doing, which is typical of decent Liberals: their decency is at war with their Liberalism and their Liberalism with their decency. Poor pro-lifers! Many of them seem still to believe in democracy, petitions, letters to editors, etc., etc., but in fact President Clinton's sweeping away the Reagan-Bush roadblocks to abortion within two days of becoming president was not in defiance of, but in radical compliance with, democracy, petitions, etc., etc. Where religious liberty takes social precedence over the Catholic Faith or any faith, then implicitly my country's way takes precedence over any law of God, then my countrymen's votes entitle the president that they elect to do as he wishes, and any minority that still objects to abortion, for instance, should graciously admit defeat and stop raising the issue, because the people have spoken. And if such a minority insists, the State must be turned loose on it!

Patriot: But the Founding Fathers would be aghast at the present-day development of their Republic.

Reply: No doubt the large majority of them, but that merely shows that, like the Council Fathers of Vatican II who voted for the documents that would serve to destroy the Church, they did not know what they were doing. Liberals are blinded by their illusions. When it comes to building bridges, or republics, no amount of good intentions will make up for ignorance of the laws of engineering.

Patriot: But the situation is no worse in the USA than in many European countries, so the problem is not the Founding Fathers of the USA.

Reply: It is most true that the situation is in significant ways worse in Europe than in the USA. The problem everywhere is Liberalism, or the shaking off of God's truth and God's

law. So, true, the problem in the United States is not the Founding Fathers as *founding fathers*, a task to which they brought many good qualities, but the Founding Fathers as *Liberals*. In establishing religious liberty, they laid the cornerstone of their Republic in Liberalism.

Patriot: But what else could they do?

Reply: You may appeal to historical circumstances, but if these forced the engineers to build on sand, sand is still sand.

Patriot: Are you claiming all Americans are Americanists?

Reply: By no means. Michael Davies' book (available from Angelus Press) is dedicated to the American churchman, Msgr. Joseph C. Fenton, editor of the *American Ecclesiastical Review* from 1944 to 1963, "whose clear, consistent and courageous defense of papal teaching on Church and State must once again be vindicated as the authentic Catholic position."

Patriot: Then the only reason why President Clinton has prevailed over the Catholics is because time ran out for the Catholics before they could convert the Republic.

Reply: No. The reason is because too many American Catholics aligned themselves with the Masonic principles of the Republic instead of condemning them, which is why their bishops "converted" Vatican II. God bless American pro-lifers, the movement is stronger in the USA than in any other country. However let them throw the best of their talents and energies into purely supernatural action because it is only by the purity of their Catholic Faith, not by any human means, that they can prevail.

Patriot: Do you love America?

Reply: Whoever loves Americans will tell them the truth. Whoever would flatter them with pleasing lies, scorns them.

Patriot: I still think Society priests would do better to leave all such questions alone.

Reply: Any Catholic priest must ask St Paul's question: "Do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). May God bless the America needing and waiting to be converted to the fullness of the Catholic Faith!

### #113

March 1, 1993

#### **Pope John Paul II's Voodoo Scandal**

Insanity of the mind is like vice in morals: if it is not denounced, it becomes normal, and as it becomes normal, so more and more people are liable to be infected without even realizing it. Here is how Alexander Pope said it 250 years ago:

Vice is a monster of so frightful mien, (*i.e., appearance*)  
As to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

This letter will denounce a particularly shocking piece of insanity, but after cursing the darkness will point to a lighted candle.

According to the Encyclopedia Americana, 1953 edition, Vol. 28, page 184, Voodoo is

certain superstitious rites and beliefs current among negroes in some islands of the West Indies, particularly Haiti. Brought originally from West Africa, it was characterized

by worship of the green snake, incoherent dances, and, sometimes, by human sacrifices. The secret ritual, which took place at night, was performed by a priest or priestess possessed of sufficient devilish skill to render them objects of wholesome dread. Their services were more often invoked in destructive than in curative offices. If a Negro desired to destroy an enemy, he sought the aid of voodoo, and in many cases the victim died from sheer fright.

From the Catholic Encyclopedia, 1913 edition, Vol. 6, page 57:

Voodooism is simply African fetishism transplanted to American soil. Authentic records are procurable of midnight meetings held in Haiti, as late as 1888, at which human beings, especially children, were killed and eaten at the secret feasts. European governments in Africa have put down the practice of the black art, yet so deeply is it implanted in the belief of the natives that Dr. Norris does not hesitate to say it would revive if the whites were to withdraw.

The same Encyclopedia, on fetishism in Africa, says on the previous page:

The fetish is used not only as a preventive of, or defense against, evil (*i.e.*, “white art”), but also as a means of offence, *i.e.*, “black art” or witchcraft in the full sense, which always connotes a possible taking of life... Those who practice the black art are all “wizards” or “witches,” names never given to practitioners of the white art. The user of the white art uses no concealment; a practitioner of the black art denies it, and carries on its practice secretly. The black art is supposed to consist of evil practices to cause sickness and death... Only a wizard can cause sickness or death. Hence witchcraft belief includes witchcraft murder.

Now listen to a believer in Vatican II addressing adherents of Voodooism in West Africa a few weeks ago:

...The Catholic Church looks favorably upon dialogue... The Second Vatican Council recognized that in

the diverse religious traditions there is something true and good, the seeds of the Word... Everywhere our attitude is one of respect, respect for true values, wherever they may be found; respect especially for the person who seeks to love these values, helping to banish fear.

You have a strong attachment to the traditions handed on by your ancestors. It is legitimate to be grateful to your forebears who passed on this sense of the sacred, belief in a single God who is good, a sense of celebration, esteem for the moral life and for harmony in society...

Now go back and read the three quotations from the Encyclopedia, slowly, and read again the two quotations of the believer in Vatican II, slowly. Who is that believer in Vatican II? Pope John Paul II. You do not believe it? After this letter, there is a word-for-word reproduction of the bottom half of page seven of the *Osservatore Romano*, English weekly edition of February 10, 1993, including the official Vatican newspaper's sanitized account of voodooism! The mind can hardly cope with such a scandal.

The Vicar of Christ on earth shaking hands with, and paying homage to, the servants of Satan, and praising their good qualities? Over the years since Vatican II there may have been intrinsically worse scandals, but have any been so flagrant? The mind reels. Is the Pope in his right mind? Apparently, yes. He has been steadily treating the enemies of Christ like this for years. No wonder some Catholics have concluded he cannot really be pope, and they solve the problem by "sedevacantism," *i.e.*, by taking the position that the See of Peter is vacant. However, a far greater number of Catholics watch their Pope continually saying and doing these things, and draw the natural conclusion that the enemies of God cannot be so bad after all, which is what the Pope steadily seems to teach, in word and deed. Thus insanity becomes normal, and normal Catholics become insane. Or else, Satan is a good fellow. Logically,

what would, or could, this pope say to condemn Satan, if he met him?

The mind reels. It may turn away from the problem, but the problem will not go away. In the next issue of the *Osservatore Romano*, or the issue after that, there will continue to be such pictures and such speeches. Is there any solution between denying that the Pope is pope on the one hand, and joining in the Satanic love-fest on the other hand?

The Society of St. Pius X believes so, and acts upon that belief, and with the grace of God bears fruits of Catholic sanity. Following Archbishop Lefebvre, it has always held the position that unless and until clear proof emerges that the apparent Pope is not really pope, one must at least act as though he is. On the other hand, no Catholic can follow him in insanity like this homage to black magicians. To attempt to explain the fact of such insanity, various members of the Society may have various explanations.

From the stand-point of the Lord God, the insanity is surely a blindness which is a punishment of the persistent refusal of the Church's leaders to do His will instead of theirs, for instance to perform the Consecration of Russia to the Immaculate Heart of Mary in the way she has requested for the last sixty years. If you have still not read the third volume of Brother Michael's *The Whole Truth about Fatima*, get it and read it, to obtain a flood of light on the present situation of the Church.

From the stand-point of men, the insanity may be seen as the logical conclusion of the mind-rot of Liberalism which "liberates" the mind from its submission to reality. In religion, the key step is the acceptance of the principle of Religious Liberty, which unhooks the mind from any objective God and results in the melt-down of Catholicism. See the enclosed pink flyer which is designed to be an appetizer

for Michael Davies' recent book, which is an excellent introduction to the whole subject. Notice in the Pope's address to the voodooists, section #4, how he rests his whole action and address upon the "inalienable right" of "freedom of religion." How weak his appeal to the black magicians to convert to Christianity! How sincere his hand-shake for them! With the principle of Religious Liberty, that is completely logical. He is following out sanely an insane principle. He is not clinically, but ideologically, insane. So he is melting down the Catholic Church.

But if you are still in doubt as to the ideological insanity of Religious Liberty, gift of Americanism to the Council as Michael Davies shows with all references to prove it, then see the enclosed yellow flyer, and if you are a man, come on one of the Doctrinal Sessions to be held at Winona this summer in order really to get under the hood of Liberalism, Americanism, and Modernism. With the help of God and never without, the Society of St. Pius X is lighting a candle in the darkness.

And what does it get for its pains? This Rome is intent upon breaking up the Society, a quite logical intention, because the Society is fitting into neither Rome's program nor its time-table. Rome's program is perfectly coherent: "We do want the fundamental views of Christianity and the Liberal values dominant in today's world to be able to meet and make one another mutually fruitful," said Cardinal Ratzinger in November of last year in a remark quoted in both the *Catholic World Report* and *30 Days* of January of this year (read either magazine if you must, but trust neither). To achieve this blend of Catholicism and Liberalism the same cardinal is ready to envisage re-molding the papacy. The *National Catholic Reporter* of February 26 last quotes him as saying, "The ministry of unity entrusted to Peter and his successors can be realized in very different ways. History offers examples of different styles. But they

do not have to be repeated. Today we have to respond to different situations. But I wouldn't dare for a moment to say what the future possible practical realizations of the papacy might be."

On the contrary, the Chancellor of the United Nations University for Peace, Professor Robert Muller, quoted in *The Fatima Crusader* of winter 1993, does not hesitate to project such possible realizations: "Ecumenism is out-moded now. We must now move towards universal government, which will soon see the light of day, and under the impetus of John Paul II, who would be honored if he gave the Church this program."

Thus Catholicism having blended with liberalism under a re-molded papacy is to integrate under a One World Government into a universal religion which leaves ecumenism behind. This centuries-old plan of the secret societies is coming at last close to fulfillment.

As for the timetable of Rome, the One Worlders may be hurrying Rome on. Firstly, the prize of world dominion is coming very close, and they are eager to grasp it. Next, this pope may have a cancer leaving him less than a year and a half to live, and a successor like the Jewish Cardinal Lustiger of Paris might be much less able to draw the old-fashioned Catholics after him. Besides, a dying pope could promise them the moon which a successor could immediately take away again. Finally, it might be feared in Rome that the Society of St. Pius X will harden its position within a year or so.

Altogether, if Rome is to advance in comfort towards the Brave New World, now is the time to take out that dangerous pocket of resistance in its rear, the Society of St. Pius X. For if there were no Society, then all the decent Catholic souls presently made anxious at the Church's march towards the New World Order would have no alternative but

to follow, whereas if the Society continues to show forth a Catholicism of Petrine Rock coming under no secular government, then souls have an alternative, and if Rome lurched too far too fast towards the One World, many souls might attach themselves to the alternative and make it altogether more formidable.

It all means the Society must be gotten to, and gotten to quickly. Which would explain some recent moves by Rome, sketching out a deal whereby we might lose our excommunications if we would only accept to be more ecumenical, with a church building in Rome thrown in as carrot... hence maybe also the recent stick in the USA, or flurry of attacks, or was their close timing just a co-incidence?

The *Wanderer* and the *Homiletic and Pastoral Review* have accused the Society again of schism... Gentlemen of The *Wanderer*, Fathers of the *Review*, must you see in the *Osservatore Romano* a picture of the Pope shaking hands with Satan himself before you will admit that there is an emergency in the Church justifying obedience to God before obedience to men? Would you admit it even then?

And other adversaries of ours in the USA, wishing to accuse us of unfaithfulness, put forward a case to present fidelity as they see it. Bless him, Michael Davies wrote a long open letter in reply (available from SSPX headquarters in Kansas City), so utterly demolishing their case as to enable any reader to see fidelity for what it really is.

However, let nobody accuse Michael Davies of being in the Society's pocket! When I wrote recently to congratulate him on his book, he took the opportunity to relate with glee that he had just seen Wales defeat England in the Rugby International and he had seen it on television, to boot! Harumph! No doubt he was wearing slacks at the time! Mr. Davies, England must let Wales win sometimes, but thank you for your article and for your book! You must

now be offending a number of your conservative friends, but the eyes of some may be opened by no amount of disaster. Long may the Society continue to have your support.

Lastly, a sweet little attack; a gentle lady writes two and a half plaintive pages to complain of being taken to task in somebody's letters when she does not feel she should be. Surely there is no need to specify. She concludes, "Though I know it means little to you, I do want to say I still like you in spite of differences and think highly of you in most respects, even if you are a bit bonkers." Don't tell her, anybody, the writer of the seminary letters went into bonker-ship years ago!

Dear friends, pray for the Pope, pray for the Holy Father, pray that he consecrate Russia to the Immaculate Heart of Mary. Most likely we have much more to live through yet, but prayer is our invisible strength and our unfailing consolation. Lord, let us lose all, but not you!

*L'Osservatore Romano; N. 6–10 February 1993*

## **POPE ADDRESSES ADHERENTS OF VOODOOISM**

Church recognizes the "seeds of the Word" in other religions

"Christians, members of the traditional religion, and Muslims are called to roll up their sleeves and work together for the good of the country," Pope John Paul II told adherents of voodooism when he met them in Cotonou on 4 February. He spoke of the Church's respect for the "seeds of the Word" found in all religions, assuring them that Benin's Catholics are eager to work with all people of good will for the welfare of their country. The Pope spoke in French.

Dear Friends,

1. I am happy to have this opportunity to meet you, and I greet you most cordially. As you know, I have come to Benin first of all to visit the Catholic communities, in order to encourage them and confirm them in their faith. However, I have always considered contact with people belonging to different religious traditions an important part of my ministry.

*Indeed, the Catholic Church looks favorably upon dialogue: dialogue with Christians of other Churches and ecclesial Communities, dialogue with believers of other spiritual families, and dialogue too with those who profess no religion. She wants to establish positive and constructive relationships with individuals and with the human groups of various faiths in view of a mutual enrichment.*

2. The Second Vatican Council, which mapped out the Church's route for the end of this millennium, *recognized that in the diverse religious traditions there is something true and good, the seeds of the Word*. It encouraged Christ's disciples to discover "the riches which a generous God has distributed among the nations" (*Ad gentes*, n. 11).

These are the foundations for a fruitful dialogue, as the Apostle Paul declared to the first Christians: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things" (Phil. 4:8). Everywhere our attitude is one of respect: respect for true values, wherever they may be found; respect especially for the person who seeks to live these values, helping to banish fear.

You have a strong attachment to the traditions handed on by your ancestors. It is legitimate to be grateful to your forebears who passed on this sense of the sacred, belief in a

single God who is good, a sense of celebration, esteem for the moral life and for harmony in society.

3. *Your Christian brothers and sisters*, like you, appreciate what is beautiful in these traditions because like you, they are sons and daughters of Benin. However, *they are equally grateful to their “ancestors in the faith,” from the Apostles to the missionaries, who brought them the Gospel*. These missionaries let them learn the “Good News” that God is Father and has become close to people through his Son, Jesus Christ, the bearer of a joyful message of liberation.

If we go back further into history, we see that the ancestors of these missionaries who came from Europe had themselves received the Gospel when they already had another religion and a worship. In receiving the message of God, they did not lose anything. On the contrary, they gained by knowing Jesus Christ and, by baptism, through him they became sons and daughters of the God of Love and Mercy.

4. All this is done in freedom. Indeed, the Gospels emphasize that Jesus has never forced anyone. To the Apostles Christ said: “If you want to, follow me”; he told the sick, “If you will, you can be healed.” Each person must freely and responsibly respond to God’s call. *The Church considers freedom of religion an inalienable right, a right which is accompanied by the duty to seek the truth*. It is in an atmosphere of respect for the freedom of each person that interreligious dialogue can develop and bear fruit.

5. This dialogue is not directed solely towards the values of past or present. It also regards the future. It implies cooperation in order together “to preserve and promote peace, liberty, social justice and moral values” (*Nostra aetate*, n. 3). Although these words of the Second Vatican Council are situated in a different context, they set out a programme for the believers of a country such as yours, where Christians

and Muslims live side by side with members of the traditional African religion.

*In order to develop, Benin needs the cooperation of all her children and no one can become closed in on himself. Christians, members of the traditional religion, and Muslims are called to roll up their sleeves and work together for the good of the country.* This work of solidarity among believers is important for integral development, justice and human liberation. It will be all the more effective if it is accompanied by ardent prayer to God, Creator and Father, source of all good. May every voice be joined to ask God to grant prosperity and peace to all the inhabitants of this beloved country!

As for me, be assured that I bear all your concerns and hopes to the Lord. May God bless you and all your families! [End of Pope John Paul's address]

(*L'Osservatore Romano's* sanitized presentation of Voodoo) *Voodooism* (voodoo = deity) is a religion originating in West Africa (particularly Benin) that is also widely practiced in Haiti and the Antilles. It is characterized by various rites of homage to the "Great Master" or good God who is the creator of the spirits responsible for protecting human beings. The great God and the spirits are identified with the Christian God and the saints of the Catholic Church. The calendar of Voodoo feast imitates that of Christian worship.

Voodoo ceremonies consist of rituals invoking the spirits of the great God, and are marked by drums and songs accompanying an animal sacrifice. The rite culminates in a trance in which a ritual dancer is thought to be possessed by a divinity. Ceremonies are conducted by a man (*hungan*), or a woman (*mambo*), who are often knowledgeable about witchcraft as well.

#114

*April 2, 1993*

**Anniversary of Fr. Barrielle**

Besides marking the second anniversary of the death of Archbishop Lefebvre, last month also included the tenth anniversary of the death of Fr. Ludovic-Marie Barrielle. He was probably the second most important figure in the founding of Ecône and of the Society of St. Pius X.

He died within the walls of Ecône seminary (surely a special reward for the seminary's faithful servant) on March 1, 1983, in his eighty sixth year, having been born in the South of France in August of 1897. What could such an old man from the end of the nineteenth century have had to give to young seminarians of the latter part of the twentieth century? Answer: a very great deal, and thereby hangs a tale.

Look around you for a few moments, and think—is not our late twentieth century littered with hulks of youth no doubt well filled with homogenized milk and hygienic vaccines, but morally, intellectually and spiritually dying, or dead? Beneath the glossy surface, so well showered, so well prinked up, is there not an inner chaos of confusion and distress? Still, small souls, crying for attention and guidance, desperate for truth and discipline, yet habitually repelling anything that resembles either? Jarring contradiction, expressed in their grinding and jarring music, Rock, which is for many of them the only passionate attachment in their lives.

Whence cometh such dereliction of the youngsters? It most certainly comes from the oldsters. The youngsters may not be without sin, but they are surely more sinned against than sinning. While materially cosseted as never before, they have been spiritually abandoned because for generations

back there has been building up in their so-called civilization the aversion from things of the spirit, and recourse to the consolations of matter. As each generation made by God for God comes of age in surroundings more and more excluding God, so the contradiction and abandonment have grown sharper and sharper in a process now piling up the young suicides and due to terminate in a frenzy of self-destruction, symptomized by Clintonitis.

Of course when each generation gave up on the idea of fighting the materialism and decided instead to join it, it was immediately praised for its “maturity” and for “leading a well-adjusted life,” *i.e.*, the hippie had put on a dark suit and gone to Wall Street, but that was often the very same moment when the abandonment of the following generation became final. Looking around us today we would have to say the process is close to its end. One cannot materialize youth without destroying all future.

Such dark thoughts from our darkening scene are the backdrop for understanding how an old man like Father Barrielle could do so much for the youngsters of Ecône. Firstly, he never abandoned the old, old truths and discipline to which he remained passionately faithful; secondly, he gave himself heart and soul to passing these down to the young generation of seminarians, who loved him for it.

His own vocation began, he used to tell us, in his mother’s arms, when at the age of one and a half as the priest came by in a procession of the Blessed Sacrament he uttered his first words: “Me pwiest!” Seminarian in the First World War, ordained priest in 1924, he joined the diocesan clergy in Marseilles where he rose to being the parish priest of a large city parish.

He loved the work and he was good at it, but he realized that he was missing something, something to get religion really into the bloodstream of his big city parishioners. During

the Second World War, some of the men in his parish fascinated him with tales of the five-day Ignatian Retreat they had done with a Spanish priest, Father Vallet, the fame of whose Exercises was spreading. Father Barrielle went himself to do these with Father Vallet, and there he was “like hit over the head” with his second vocation, to abandon his beloved parish, to drop all and enter as a novice into Father Vallet’s new little Congregation for the purpose of giving the Spiritual Exercises.

In these Exercises of St. Ignatius, at the school of Father Vallet who had absorbed the true Ignatian spirit through (or alas, despite?) being a former Jesuit, Father Barrielle discovered the something missing from his parish work, the literally heaven-sent instrument to pull modern men out of their distracting merry-go-round and to set them, by several days’ serious prayer and penance, firmly on the road once more to saving their souls. Not that Father Barrielle’s parish experience was useless; on the contrary, it all turned out to have been a marvelous preparation for the understanding and counseling and instructing of men within the grace-filled framework of the Retreat.

There followed many happy and fruitful years of preaching the Exercises in the post-war period, but then came Vatican II (1962-1965). The modernists who took over the Church in the wake of the Council could not tolerate the old Faith being so strongly conveyed by the old-fashioned method of Ignatius, so Father Vallet’s little Congregation came under severe pressure to up-date, meaning water down, the Exercises. Since Father Barrielle was unwilling, he was relegated from the central retreat house to a distant house in the north of France, and there he might have remained for the rest of his days, hugging to himself the Ignatian treasure that Father Vallet had rescued from the Jesuits, but which risked being cast aside again because nobody want-

ed it, had not at this point, obviously Providential, come Father Barrielle's third vocation.

Another veteran of God's wars, driven in the late 1960's into an amply deserved but nevertheless early retirement because he too would not abandon the old-time religion, had been called back into service by a group of youngsters seeking (bless them!) the old-time religion. For the love of God and of seminarians, Archbishop Lefebvre had responded to their call. In 1970 he had founded for them the Priestly Fraternity, or Society, of St. Pius X, and at about the same time he had opened a house for them in the now famous location of Ecône. But while he had some young priests coming forward to help him form the youngsters presenting themselves at his new seminary, he was lacking an older man for their spiritual direction. The Archbishop thought of an old war-horse put out to grass in the north... he blew on his trumpet. The old horse, now in his seventy fourth year, pricked up his ears (yes it was the right trumpet again!), he snorted, he whinnied, he set off at a trot, soon the old legs were galloping to the aid of the Archbishop, and by the Archbishop's side he remained to the end of his days.

From 1971 to 1983, Father Barrielle spent at Ecône an astonishing eleven, nearly twelve years, more fruitful than ever, because he had been faithful to St. Ignatius, and now he was faithful to the Society. When first he arrived at Ecône, he had dreamt of reviving Father Vallet's little Congregation to give the Exercises, but it had not worked out. However, when old retreatants invited him out of the seminary to give them the Exercises during seminary vacations, why not take a seminarian along with him to act as Brother Assistant? And, goodness gracious, why not let Brother Assistant begin to learn to give the Exercises as well? And that is how the Society's seminarians would

into giving the powerful Ignatian Retreats which are now a vital part of their apostolate as priests all over the world.

But Father Barrielle was not only faithful to the Exercises, he was also faithful to the Society of St. Pius X. In the course of the 1970's, a number of older priests came to the Archbishop's aid at Ecône, out of sympathy for what he was trying to do, but few could take the heat and the pressure that came on the Archbishop as he was attacked by Rome on the one side, by the sedevacantists on the other, and so most of them left again. Not Father Barrielle. He was wholly convinced that it was God who had raised up Archbishop Lefebvre to defend the Faith, the Church, the Mass and the priesthood, and this conviction he strove with might and main to impart to seminarians. Worthy of note is that the seminarians he directed are those who in general seem best to have kept their balance within the Society since then.

Father Barrielle was a great personality. Warm-hearted, direct, explosive, intuitive, with a great Faith and a great love of the Sacred Heart, of Our Lady and of St. Joseph, he poured himself out in his priesthood. He was both full of God and full of humanity. He had a great impact on the seminary, where the gap he left has still not been filled ten years later, and he left his mark on the entire Society of St. Pius X. Any of you that have profited by the Exercises preached by Society priests are indebted to him. Physical infirmities might have slowed him down towards the end of his days, but his spirit was lively, humorous and ardent to the end. So full of life was he that it seemed to take several years after his death for one to realize that he was actually dead. God rest his soul, though I can hardly believe he was long in Purgatory. He must now be enjoying a grand reward.

The moral of the story? Oldsters (and middlesters), if you know the old, old truths and discipline, you have something of priceless value to give to today's abandoned (not materially) youngsters, something which they desperately need. Even if you are seventy four years old, think if there is not some way in which you can hand down that treasure. Easier said than done, I know, and obviously Providence made smooth the circumstances for Father Barrielle. But at least never betray the old truths, never denigrate them, nor dilute them, nor let them slip, but stand firm by them, and "damn the torpedoes!" Youngsters do not need oldsters to pretend to be teenagers. They do need them to point out by example the road to heaven and by word the road to hell.

"'Generation Gap'? Whassat, my boy, whassat?" old Father Barrielle would have sputtered. "Never! Such nonsense! Now are you saying your prayers, my boy? How good God is! Courage! Patience! What do you expect?" For those who knew and loved him, it warms the heart just to think of him. Shall we not see his like again? We shall, if we turn from things material back to things spiritual. Children matter more than money, and it is never too late to tell and to teach adolescents to pray. Let God, Rock of Ages, be the passionate attachment of our lives and all these other things shall be added unto us.

**#115**

*May 4, 1993*

### **Importance of the Family Rosary**

For the month of Mary, and for St. Monica's Day in particular, let me allow a mother (and grandmother) to write most of this letter for you. It is an article entitled "Reflections on the Family Rosary."

“The rosary shall be a powerful armor against hell. It will destroy vice, decrease sin, and defeat heresies.” This is one of the fifteen promises given to St. Dominic and Blessed Alan by the Mother of God, Our Lady of the Rosary.

For close to twenty years, we have been saying the family rosary with children and now grandchildren. This wonderful practice is not part of my heritage (I converted at thirty). Therefore, it was a practice undertaken without convictions fostered by fruitful experience or observation, but only out of obedience to Our Lady of Fatima’s request for families to pray together daily the holy rosary.

During these twenty years, the observable fifteen-minute picture of the family at prayer has been almost invariably far different from the traditional, beautiful, calm portrayal of the family gathered together for rosary. You know the picture I mean: Dad in his suit and tie, kneeling upright in front of the statue of Our Lady, the picture of the Sacred Heart of Jesus on the mantel over the fireplace, all of the family reverently joining him, each one equally well-dressed and upright, except for grandmother or mother, who is pictured in the rocking chair with the baby quietly sitting on her lap.

The contrast between our family rosary time and this serene picture used to make me wonder, “What have I done wrong? Where have I failed?” Our rosary prayer time through the years has gone more or less like this:

Mom calls, “Rosary time. Time for the rosary.” The eight-year-old quickly runs next door. He says he’ll be right back. The family gathers and impatiently waits.

Teenager says, “I always say the rosary. I can’t today ‘cause I’ve gotta go.”

Mom, with a monumental exercise of self-control, says, “Going must wait! Our Heavenly Mother asked us to pray our rosary together.” The eight-year-old returns and the rosary began.

Then, in varying degrees on any one day, the following interruptions without exception take place:

The doorbell rings. The visitor is invited to join us or is quickly dismissed. The baby spits up, or worse, and has to be tended to. The two-year-old pitches a tantrum and must be spanked. The phone rings. It's long distance. The eight- and ten-year-olds argue over their placement in the room and shove one another back and forth, each claiming the other has usurped his place, until they are separated. The fifteen-year-old, who is dying to play seven innings of baseball, followed by a quick game of basketball, is overcome by an inexplicable weakness which necessitates his slouching on the sofa or lying down. This necessitates my poking and quietly threatening him until he overcomes this mysterious ailment.

I even remember one family party when all sixty or so guests had courageously gathered together (it does take a certain type of courage to call the teenager from play to pray) in the hot, stuffy front room for the rosary: The windows were open, the babies were quiet, and so the Devil sent the dog from out in the yard to come sit outside the window and howl off and on for the next twenty minutes!

Oh, help, dear Mother. Is this praying the holy rosary, meditating on the mysteries of Our Lord's life as you asked? It seems that it is the best we can do. I'm sorry.

This has been a day by day picture of rosary time; however, now I can see the picture from a long-term cumulative view. The children are growing up, marrying, and having families of their own. They have retained the true, traditional Faith through this tumultuous, error-ridden time in the Church. One of them has chosen the religious life. The babies are now teenagers and they are still praying the rosary. Their faces still shine with the beauty of purity and innocence, even if with a slightly rebellious cast at times.

*Deo gratias!* Thank you, dear Lord, for the grace of the Faith. "Thank you, dear Mother, for the holy rosary. One day at a time, the fruits are not observable. We must simply forge ahead and persevere through all of life's distractions and interruptions." From this grandma's vantage

point, I see many families who are succeeding in the practice of the true Faith. Almost without exception, I find that they pray the rosary. And the reverse is true. Family after family can be observed who, through the years and generations, have been slipping farther away from the traditional Church teachings, and are found to have either given up or never to have prayed the family rosary.

Young families, do not worry about the normal family chaos at prayer time. That's life, and it is unavoidable. Just do the best you can and, as the children get older, continue to have them join you at rosary time. Do not let up. After all, the request to pray the family rosary does not originate with us. It comes from our Heavenly Mother, and God blesses our intention. The family rosary is the family necessity. The vice, sin, and heresies rampant in the world cannot be fought on an intellectual level alone. We need supernatural help, and we are promised that we will receive it though the daily recitation of the rosary. This is the defense we need in the battle against our adversaries, the powers and principalities, and it is promised us through the simple recitation of Our Lady's rosary. In spite of the doorbells, dissensions, dogs, and distractions, let us unite and stay united under Our Lady's protection as an army of families praying the holy rosary. Our Lady of the Rosary, pray for us!

End of article. Explicitly, it pleads eloquently for the rosary in the home, but implicitly it also reminds us of a grand truth: sanctity is a bread and butter affair, so much so, one can say, that if sanctity is not a bread-and-butter affair, it is not for real.

In other words, a life pleasing to God is planted, is watered, and grows, in the ordinary day to day occurrences of that life, and not in the extraordinary occurrences. I want to think that those extra prayers, that extra devotion, that extra gooey feeling in my breast make me a saint, but it is not true. How much simpler if it were! Instead the Lord God does surely register the command performance that I put on for His benefit for an hour or so every Sunday morning,

but He is also registering Friday night or Monday morning when I may think He is not so concerned. In fact my score in His books is averaged out over the 168 hours of my week, or over the 8,760 hours of my year. Hence the sanctity of only a few of those hours is a low-scoring sanctity.

But our ordinary lives make up the great number of the hours of our life. Hence sanctity had better be in the ordinary hours of our lives, or it will not be for real. Temptations resisted, day after day; patience practised, hour by hour; the interests of God preferred, week in, week out; God loved, minute by minute, that is where sanctity is.

It stands to reason. How could God have given us so short a time on earth to merit our place in Heaven (seventy years are short, youngsters, do believe me), if Heaven were not to be merited by the ordinary pursuits in which we spend the great part of that time? Let us beware of giving to God the extraordinary moments not over and above the ordinary moments, but instead of the ordinary moments, like a Sunday spent in extra godly fashion to compensate for, instead of to correct, our disregard of God from Monday to Saturday. Or like the immaculate sitting room where we keep all our best furniture and furnishings, but where we hardly ever sit—real life goes on in the kitchen. Sanctity is not perfection under a slight layer of dust. Sanctity is in the kitchen, so to speak, or it is nowhere.

With its wise realization that sanctity lies in ordinary things in general, the article also wisely suggests that God's will comes through mother's daily grind in particular. If a girl goes through a modern education, there is every likelihood that she will be instructed to despise material homecraft, or the "vegetable at the kitchen sink," and she will learn that instead of giving her children the time they need, she can give them "quality time." But mothers need encouraging

exactly here where they are attacked, in the humdrum, repetitive chores, in the daily material duties.

“Matter” and “material” are Latin words derived from “*mater*,” meaning “mother.” “Material” is only one letter different from “maternal.” Take what makes up “material” out of “maternal” and there is very little left—a single letter! By God’s design, human motherhood extends over not only nine months but nine or nineteen years, and it consists in the daily providing of the children’s needs over that time, based on their material needs. Let no mother scorn the material, nor let anyone scorn mothers for being material. Her love may be her greatest gift, but her continual material caring is the earner and expression of that love, without which it can wither.

Nor let anyone scorn the repetitiveness of home duties. Why have mothers been so venerated? It is because of their genuine selflessness. How was this proved? Like a real love of God, by its ordinariness and steadiness over many years. Insofar as for year after year she gave her love and care, not “quality time” but all the time needed, she is loved as nobody else is loved in many a person’s life.

That is why the home she made is the real answer to all kinds of social ills for which there is no substitute answer. Consider this quotation from the repented sinner, A.S., who made a martyr of the twelve-year-old Maria Goretti when she refused to commit sin with him:

The difficult problem of purity is largely one of assistance, protection, and understanding. The holiness of maternal love purifies and fills a void in the young heart, and satisfies a longing of our nature which if unfulfilled, turns easily to lust... Purity in such surroundings as I was in is not easy for a boy. I contracted evil habits. That started me on the downward path. If only I had had my mother.

Priests, sociologists, reformers, politicians, psychologists have all of them tried to construct replacements in modern times for the broken home and the disintegrated family, but none of these replacements are wholly satisfactory. Mother of mothers, pray for us. Our Lady of the Holy Rosary, re-construct our homes.

**#116**

*June 4, 1993*

### **Architects of Neo-Modernism**

A fascinating series of articles is appearing in the Italian periodical *Si Si No No*. I say fascinating, because they take us down into the engine room of the apostasy devastating the Church.

Engine-room of apostasy? Just as in the great ocean-going liners of the beginning of this century there could be thousands of people on board, and action going on all over the ship, but the real action driving the ship over the ocean went on in the huge engine-rooms deep below decks populated by relatively few men, so in the ship of the Catholic Church, millions of Catholics in all parts of the ship are now being shaken to pieces by something which started with a handful of men a long way below decks, out of public view.

What drives the Catholic Church forward? The Catholic Faith. What shakes the Catholic Faith to pieces? Heresy. The *Si Si No No* articles present six architects of the slippery heresy of neo-Modernism, of whom this letter will present the first three who are less well-known, but without whom the last three, of whom everyone knows, would never have been. Another letter will cover the last three. As for this letter, it will be long, but we are sure it will repay

an attentive reading. It makes some sense out of otherwise confounded nonsense in today's Church.

The first of the six neo-modernists is a French philosopher living from 1861 to 1949 whose name will be known to very few readers, yet without whom there would have been no Vatican II: Maurice Blondel. How can philosophy be so important when everybody with any good sense knows it is all nonsense? Answer, philosophy is the mechanics of the human mind grasping natural reality, in such a way that as every man must relate to that reality in some way or other in order to live at all, so he must, consciously or unconsciously, philosophize. As Aristotle said long ago, even if we refuse philosophy, we still have to philosophize our refusal of philosophy. For instance, even if a man chooses to follow his feelings, his head still has to hand in, *and to go* on handing in, its resignation. That action of the head, governing, or refusing to govern, his life, is his explicit or implicit, conscious or unconscious, philosophy.

Now over the last several hundred years, modern man has been more and more turning his back on reality, because it is governed by God, because it comes from God. Modern man prefers the fantasy of which he himself is creator and master. That is why modern philosophy expresses not a grasp of reality, but a hundred different ways of refusing reality, which is why philosophy has justly got itself such a bad name, and why a man with any good sense does far better to live by that.

However, the Catholic Church acknowledges God, adores Him, loves His reality, or creation ("Brother Sun, Sister Moon"), and expresses its submission of *centuries* to that *one* reality in, logically, *one* philosophy worked out also over the *centuries*, and today best known as Thomism, named after St. Thomas Aquinas. If all men wanted to submit to reality, philosophy would have, instead of the con-

tempt it earns today, an excellent reputation, and all men would be conscious or unconscious Thomists. On the contrary, the modern world being marinated in Liberalism and steeped in revolt, it refuses Thomism as it refuses reality. Accordingly, Catholic thinkers too much in love with the modern world want only a way out of the Church's classical Thomistic theology and philosophy; they want a philosophical justification of fantasy. This is what Blondel gave to Fr. Henri de Lubac, S.J., father of the "New Theology," which was the charter of Vatican II.

The first feature of Blondel's writing noted by *Si Si No No* is its apparent vagueness and imprecision. His enemies could not pin him down, his friends would not pin him down, because in this way while deserving condemnation, he managed to slip out of ever being condemned by the Church. Nevertheless the grand lines of his thought were clear to friend and foe alike...

Blondel starts from the desire "to win over modern man" who is unimpressed by objective philosophy, *i.e.*, by a philosophy of submission to the real object. So on the excuse of reaching out to modern man who is subjectivist, Blondel is going to jump into subjectivism! Modern man is drowning, so we must jump in and drown with him!

Accordingly, a man's mind being objective, or made for the object outside a man, while a man's heart is the heart of the subject or the man inside, Blondel's next step is to argue that the Catholic Faith goes rather from heart to head than from head to heart. So where St. Paul says the Faith comes from outside, "from hearing" (Rom. 10:14-17), which is Catholic common sense, Blondel says it must come from "experience" inside, which is modernism: the Faith is what I *feel*.

Hence—third step—the supernatural is a need or a demand of human nature within, because "nothing can enter a man

which does not come from out of him and correspond in some way to a need he has of expansion”—Blondel’s own words. Thus as Blondel’s subjectivism undermined all objectivity of the Faith, so his naturalism subverts everything supernatural, and the whole order of grace transcending nature is pulled down within nature! One may ask, what remains of Catholicism? But Blondel’s version of the supernatural held de Lubac spellbound, who in turn bewitched the Fathers of Vatican II, so that in its main documents, e.g., *Nostra Aetate* and *Ad Gentes*, the Council avoided all use of the word “supernatural”! It may be that few people read philosophers and theologians, but these have clout!

Finally *Si Si No No* quotes Blondel changing the very definition of truth. Instead of the classical definition “the matching of mind and reality” which Blondel dismisses as “chimerical,” or unreal, presumably because Blondel like most moderns held the mind to be incapable of attaining reality, Blondel’s definition is “the real matching of mind and life,” a definition leaving room for the truth to be in continual movement, with nothing ever determined or fixed. Hence a shifting truth, an evolving Faith, a “living Tradition” which will enable Archbishop Lefebvre’s “Fixist Tradition” to be condemned. Truth evolves.

Was Blondel in good faith? A prominent Dominican at the time thought not, and his reasons could be applied as a test to all modernists:

1. Blondel so quotes texts of St. Thomas as to make them mean the opposite of what they say;
2. He repeatedly meets well-argued criticisms from his adversaries with a mere categorical denial;
3. He continually claims to be misunderstood; and
4. He is always “explaining” how his thinking is really orthodox, so that it is disputed what he is actually saying.

However, discerning readers dismissed any supposed later change in his thinking as merely cosmetic, and amongst friends he would drop the disguise. Thus in 1932 when Father de Lubac accused him of paying too much heed to his Catholic critics, Blondel replied by return of post that back in the old days of “unbending Extrinsicism” (*i.e.*, excessive respect for the external reality!), he had had to go slowly and carefully in order not to incur censures which would have slowed everything down and “compromised the whole effort being undertaken, the cause being defended.” In other words Blondel knew exactly what he was doing. He was deliberately deceiving the Church authorities as to his real thinking, in order to be able to continue working from within the Church to “reform” it.

Some “reformer”! Some “reform”! But surely Blondel himself sincerely believed in his work of rediscovering “authentic Christianity”? Yes, and the whole modern world lines up to congratulate him on his planting of the mines to blow sky-high the antiquated Church. But did his conscience congratulate him, or did it rebuke him? In any case when Blondel consulted Father de Lubac whether his theses were not going a bit too far, the priest re-assured the layman that his thinking was “spontaneously Catholic enough to need no timid cover-up.” Ah, the responsibility of the priest!

Father de Lubac, S.J., subject of the fourth of the *Si Si No No* articles, born around the turn of the century, and who died only two years ago, was from the time of his studies in Jersey (Europe) in the early '20s a passionate reader of Blondel and other dubious modern thinkers, who were only “half-forbidden” by “indulgent” priests within the Jesuit order. Of course Pope Pius X had only fifteen years earlier strictly forbidden the moderns, and strictly imposed St. Thomas Aquinas within Church institutes of learning, and the Lord God had given Pius X the gift of miracles to

show that this was a saint in whom God was well pleased, but no doubt the Jesuit intellectuals regarded Pope Sarto as the backwards parish priest pope, and the miracles as being good for the Italian peasants... The modern world is full of rot which comes at a man from all angles and has a thousand entries into his mind and heart. What an immense grace it is to appreciate St. Thomas for what he is!

As for Father de Lubac and his comrades, they on the contrary found in Blondel the philosophical support for their Faith which they were disappointed not to find in St. Thomas. De Lubac even admired certain authors *because* they were disapproved of by Rome, but from one of his teachers he learned how to maintain an outward submissiveness towards Rome. Like Blondel, de Lubac would disguise his doctrine, such disguise being a hallmark of the “new theologians” wrote Pius XII in the 1950’s, which is why the Catholic world was so shocked to wake up at Vatican II and discover itself modernist.

For, as Blondel had abandoned Scholastic philosophy, so de Lubac would abandon traditional theology. In 1932, de Lubac told Blondel that he, Blondel, had made possible a new theology of the supernatural. Mother Church teaches that the whole supernatural order of grace is exactly that, *i.e.*, gratuitous, or a sheer gift of God. Nature may be capable of, and well suited to, supernature, but it in no way strictly requires grace, which is of a quite different order, infinitely superior, and given by God, as God wills, in a manner essentially independent of the receiving nature. On the contrary, the “New Theology” of Blondel and de Lubac taught that the supernatural is an exigency and necessary perfection of nature, without which nature is frustrated in its essential aspirations. In other words the supernatural is needed to complete nature which remains incomplete without it; in other words the supernatural is not a gratuitous gift but a part of nature owed to nature; in other words the

supernatural is not supernatural but natural, and lies within the bounds of nature.

Here is the heart and soul of the New Theology: man, merely by being man, is saved; hence Karl Rahner's "anonymous Christians," *i.e.*, people who are Christians without realizing it, without even being baptized; hence indifferentism, it is indifferent which religion one belongs to; hence ecumenism, hence no need of the Catholic Church for salvation, oh, Vatican II!

Blondel and de Lubac both knew that their "New Theology," especially their new theology of the supernatural, defied the Magisterium of the Catholic Church, but they told one another that theirs was "*the authentic Christianity*" (Blondel), "the more authentic tradition" (de Lubac), "*the old doctrine revitalized*" (de Lubac). When in a famous article of 1946, the outstanding Thomist and Dominican, Father Garrigou-Lagrange, attacked the "New Theology" as being merely a re-hash of Modernism, de Lubac responded with insults and mockery of Garrigou-Lagrange's "simplistic views on the absoluteness of truth." De Lubac accused the Thomists of "notorious ignorance of Catholic Tradition," and when in 1951, Pius XII issued the same warning against the New Theology in his encyclical, *Humani Generis*, de Lubac dismissed it as "highly one-sided... it doesn't concern me."

Blondel died in 1949, but de Lubac lived to see the triumph of their New Theology during and after Vatican II. However, there was enough Catholic sense left in de Lubac for even him who had fathered the Council's theology to recognize that its aftermath was a disaster for the Church. Towards the end of his days he undertook in a late work "an examination of conscience." He wrote, "This period is as full of error as any... maybe I should have concentrated more on essentials... for the last seven or eight years I have been paralyzed by the fear of confronting head on, in con-

crete fashion, the essential problems in their scalding reality. Out of wisdom or weakness? Was I right or wrong? Would it not seem as though, despite myself, I have finished up in the camp of the Integrists who horrify me?" Thus de Lubac finished his life where he began it, in horror at the champions of integral or complete Catholic teaching, with only this difference, that whereas at the beginning of his career he no doubt exulted in the prospect of demolishing their work, at the end of his life, after bringing off the demolition, he at least had the decency to drop a few half-tears over the demolished ruins now staring him in the face...

From the secret of Our Lady of La Salette comes the best comment on such a career:

Demons... unloosed from hell... will put an end to faith little by little, even in those dedicated to God. They will blind them in such a way, that, unless they are blessed with a special grace, these people will take on the spirit of these angels of hell; several religious institutions will lose all faith and will lose many souls. Evil books will be abundant on earth and the spirits of darkness will spread everywhere a universal slackening in all that concerns the service of God...

St. Paul said it more briefly:

In the last days... men shall be traitors, stubborn, puffed up, and lovers of pleasures more than of God: having an appearance indeed of godliness, but denying the power thereof" (II Tim. 3:4, 5).

A disciple of de Lubac is the subject of the fifth of the *Si Si No No* articles, Fr. Hans Urs von Balthasar, who died in 1988 just as he was about to be made a cardinal of Rome! Trained like de Lubac within the Society of Jesus which he would leave just before making his Solemn Profession in the 1940's, von Balthasar had from the beginning, like

de Lubac, a violent aversion for Scholastic theology, and a passionate desire to pull it all down. He wrote later,

All my studies during the years of formation within the Society of Jesus were a furious struggle against the dryness of theology, against what men had done with the glory of Revelation: I could not stand the form they had given to the Word of God; I would have liked to lash out with the fury of a Samson, I would have liked his strength to pull down the temple and bury myself beneath it... All of this I told almost nobody. Przywara understood everything, even without being told, otherwise there was nobody who could have understood. I wrote the *Apocalypse* with that fury that sets out to hurl down a world and rebuild it from the foundations up, cost what it may.

A passionate lover of literature and music, von Balthasar wrote that at the end of his studies of philosophy and theology, “I understood what a great help for my conception of theology was to be my knowledge of Goethe, Hoelderlin, Nietzsche, Hofmannsthal and above all the Church Fathers to whom de Lubac had directed me... the phenomenon of Jesus and the convergence of New Testament theologies should be viewed from the stand-point of Goethe”! “Phenomenon of Jesus”—What an expression! One may ask, did von Balthasar have the Catholic Faith? In any case Our Lord is to appear before the moderns to have His worth examined!

In 1936, von Balthasar was ordained to the priesthood and soon he was working in Basel, Switzerland, where he met the prominent Protestant thinker, Karl Barth, whose “radical Christocentrism” became the next major influence on his own thinking. Putting then Christ rather than the Catholic Church at the center of Christian unity, von Balthasar made some converts to his surely dubious Faith, including a woman called Adrienne von Speyr, with whom von Balthasar would be “theologically and psychologically” bound close together for the rest of his days. Under

his guidance she began having mystical experiences. He founded a publication to publish them, and since his Jesuit Superiors could not see clear what was going on in her case, he left the Jesuits. He then became a house-guest under her (second) husband's roof until 1960, when he was mobilized by the neo-Modernists in their frantic work of preparation for the upcoming Council.

As for the experiences or "charisms" of Adrienne von Speyr, had von Balthasar followed the Catholic Church's classical rules, he would have had no difficulty in recognizing how they contradicted Catholic faith and morals, but instead of correcting Adrienne by Catholicism, he chose to correct Catholicism by Adrienne. *Si Si No No* quotes two examples of their enormous joint influence on the Modern Church: sexuality and ecumenism.

On the first point Adrienne considered that she had received from Heaven the task of re-thinking "the positive value" of "corporeity," or the human body. Thus she would write that "the prescriptions (for the sexes) to keep their distance and to practise custody of the eyes are in the sphere of the corporeal no longer in force today," as though original sin was henceforth abolished! Her collaboration with von Balthasar she would express in vivid language of the body, thus blazing the trail for that outburst of "corporeity" in religious life which since Vatican II, behind the slogan of "integrating the affections," has devastated thousands of religious vocations. Von Balthasar likewise could not accept that in the religion of God's taking flesh, the significance of the male and female bodies should be down-graded, and he wanted erotic love brought back into the center of theology.

Adrienne's bold novelties he defended on the grounds of "today's theology being not (or not yet) up to comprehending what is presented" (by Adrienne). But in fact Catholic

theology comprehends full well! Such writings which deck out fallen nature in the trappings of grace are, in the words of Scripture, of “ungodly men, turning the grace of Our Lord God into riotousness... defiling the flesh, despising dominion, blaspheming majesty... who separate themselves, sensual men, having not the Spirit...” (Epistle of Jude).

Indeed Adrienne and von Balthasar were separating themselves from the Catholic Church, but to cover their withdrawal, they invented a new concept of the true Church which they called “the Catholic,” but which for the sake of clarity we will translate as “the Super-Catholic.” Here is their vastly influential error on ecumenism...

Adrienne once had a vision of the Mother of God (?) in which she wrote that after she and Mary had together pronounced a formula of self-offering, Mary put in her arms the baby (of Adrienne and von Balthasar) for a second, “but it was no longer only the baby, it was the Church in miniature, so it seems to me there is a just unity of everything assigned to us, it is work in God for the Super-Catholic.” Converted (?) from Protestantism, Adrienne considered that her “Catholicism” was not confined to any denomination; indeed she attended Mass only at Christmas and Easter. This concept of Catholicism she transmitted to von Balthasar who would write, “As opposed to narrow Scholastic theology, the dimension of Catholic reality is as wide as the world.” Yet at the same time von Balthasar sharply criticized Karl Rahner for being anti-Roman, and he did not like the way Vatican II Catholics were selling off the Church. How are such contradictions to be explained?

They are to be explained by the influence of the German philosopher, Hegel, says *Si Si No No*, and back we come to philosophy. In Hegelian logic, instead of opposites (*e.g.*, day and night, round and square) being contrary and exclusive, they are complementary and inclusive. From the clash

of thesis and antithesis, and only from that clash, emerges the fullness of the synthesis which combines them into one. Thus for von Balthasar, inspired by Adrienne, the various churches, various religions, even various atheisms complement and complete one another in the one all-embracing “Super-Catholic,” which is the true Church of Christ, and to form which all the opposites must be in play and none are to be excluded. Thus the Super-Catholic is to emerge as the all-inclusive synthesis superior to the present Catholic Church, which for its part must loosen up and enter into fair competition with all rival systems, including even the anonymous Christians who are Christians unknown to themselves, outwardly not Christian at all.

This Hegelian ecumenism of von Balthasar was seen clearly in action at Assisi in 1986, for example, where Pope John Paul II denied that he wanted any syncretist blending of the religions but called on them all to be what they are, including the Catholics! This is because the Hegelian synthesis, to be the true synthesis, requires all the theses and antitheses to be what they are.

As for the Papacy of Peter which might seem an insurmountable obstacle in the way of the “Super-Catholic,” von Balthasar provides another Hegelian answer: the Catholic Church must be not only Petrine (thesis), but also Pauline, Marian and Johannine (antithesis), leaving a vague primacy of charity. We recognize the exact model of the John Paul II papacy: unceasing travel, an all-round openness and the urging upon all to be diversely what they are. Yet at the same time the urging upon all of a millennial unity.

Thus for von Balthasar, the full “Catholicity” of the true “Church” has never yet been realized; rather it is a hope for the future, for the end of time. As for the existing Catholic Church, it represents with its rigidity and exclusivism merely the Roman version of the Super-Catholic, one version

amongst many other versions, one fragment amongst other fragments of the whole, one fragment in which, amongst others, the whole, in the famous expression of Vatican II, “subsists,” or is in part to be found. Thus Catholics must listen to members of all other religions. Thus conversion must no longer be by individuals but by religious groups as a whole, and their conversion must be not to the present Catholic Church but to the Super-Catholic. Thus Catholics are urged to quit the Catholic Church, and thus von Balthasar has drawn up a charter for apostasy.

It is all frighteningly coherent and true to life, true to the ruins of the Church that are piling up all around us. Mother Church’s leaders are not stupid men, nor do they seem to be acting under constraint, nor do they seem to be of ill will—there had to be some explanation of their persevering in demolition when the results were there for all to see that they were demolishing the Church. In the engine-room of thinkers like these three is the answer. “Blind leading the blind,” practitioners of deceit, but, God is just, how much more deceived themselves, by the Father of Lies! They wanted to reform Church and world, and all they have done is wreck both! *Kyrie eleison!*

It is time to come back above decks into a little sunshine and fresh air! The seminary, thanks to your support, is drawing to the close of another peaceful school year. Four Society seminarians, drilled in Thomism and full of youth and courage, are to be ordained priests on June 19, to step into the front-line for the defense and salvation of your eternal souls. They have the Catholic Faith, and little else, but this is their victory over the world.

Let us join in thanking Almighty God for the immense graces whereby they and we have not lost the Light of the World, Our Lord Jesus Christ, and whereby the Eternal

High Priest is ensuring the continuance of His priesthood on earth.

#117

*July 4, 1993*

### **The New Testament Priesthood**

Yet another seminary school year drew to a magnificent close with the ceremony of ordinations at Winona on June 19, out of which came four new deacons and four new priests for the Society of St. Pius X.

The weather just held up. It had poured with rain for several days beforehand, it poured with rain the night before, but the morning itself was dry to welcome several hundreds of faithful friends who comfortably filled a spacious tent. The rain picked up again just after the outdoor picnic was over. Altogether we were lucky.

Thanks be to Our Lord, who now has four new stand-ins to ensure the continuity of His Eternal Priesthood and Sacrifice on earth, and to replace the honorable older priests, faithful to the Tridentine Mass, the news of whose deaths, one by one, reaches us in the course of a school year at the seminary with a certain regularity.

The stand-in nature of the Catholic priest, standing in for Jesus Christ the Eternal High Priest, was the main theme of the ordinations' sermon, and it is a truth so important for the right understanding and practice of our Faith that it may profitably be laid out here again. The argument is drawn from the Epistle to the Hebrews, Chapters VII to X, in which St. Paul compares and contrasts priesthood and sacrifice in the Old and New Testaments. See the enclosed flyer.

To all outward appearances, the Catholic and Levitical priesthoods (all Old Testament priests came from the family of Aaron in the tribe of Levi) are quite similar: a succession of mortal and sinful men continuously repeat the offering of their sacrifice in vestments and ceremonies also not dissimilar, for indeed the Mosaic Liturgy was designed by the Lord God (*e.g.*, Ex. 35 to 40) to form and train men for the Catholic Liturgy.

But according to St. Paul, these appearances are deceptive. For whereas the Levitical priests were, he says, numerous, mortal, and sinful, the new priest is one, eternal, and sinless:

And the others (*i.e.*, the Levitical priests) indeed were made many priests, because by reason of death they were not suffered to continue; but this (*i.e.*, Jesus) for that he continueth for ever, hath an everlasting priesthood... For the Law (*i.e.*, the Old Testament) maketh men priests who have infirmity; but the word of the oath which was since the law (*i.e.*, the new priesthood) (maketh) the Son (priest), who is perfected for evermore" (Heb. 7:23, 24, 28).

So here St. Paul says the new priest is one, everlasting, and perfect, yet we observe Catholic priests to be many, mortal, and imperfect! The Protestant solution to this problem is to deny the existence of the Catholic priesthood altogether. The New Testament priesthood, according to the Protestants, belongs to Jesus Christ and to Jesus Christ alone.

The same problem arises with the sacrifice as with the priesthood. In several places the Epistle to the Hebrews affirms the oneness of Christ's sacrifice, *e.g.*, 7:27; 9:26, 28; 10:10; and in 10:11, 12, and 14 that oneness is clearly contrasted with the multiplicity and repetition of the Mosaic or Levitical sacrifices:

And every (Old Testament) priest indeed standeth daily ministering, and often offering the same sacrifices which can never take away sins. But this man (Jesus), offering one sacrifice for sins, for ever sitteth on the right hand of God... By one oblation he hath perfected for ever them that are to be sanctified.

Thus, teaches St. Paul, where the Mosaic sacrifices are repetitive, material, and relatively powerless, the new sacrifice is once and for all, spiritual, and all-powerful. Yet the total number of Catholic Masses celebrated over nearly two thousand years of Church history must dwarf the total number of all Mosaic sacrifices ever offered in the one Temple! The Protestant solution is again to deny that the Mass is a sacrifice. There was Christ's one bloody sacrifice on Calvary, and that is all. Anything else can be no more than a commemoration of Calvary.

What then gives Catholics the right to interpret somehow else these texts of St. Paul clearly affirming the oneness and perfection of the priest and sacrifice of the New Testament? An answer to this question can take its start from another text of Hebrews, 13:10: "We have an altar whereof they have no power to eat who serve the tabernacle."

St. Paul speaks here of an altar and of a victim being consumed, as in the Mosaic sacrifices, and so of a continuing sacrifice, implying also a priesthood, *but from which the Levites serving the Old Temple are, as such, excluded*. Clearly then there is a sacrifice and priesthood of the Christians ("we"), continuing well after the death of Christ.

In that case the only possible explanation taking all the texts into account is that while the Catholic priests and Masses outwardly resemble the imperfection and repetition of the Mosaic priests and sacrifices, inwardly they are quite different. Outwardly the Catholic priests are numerous and less than perfect, but *their inward reality is none*

other than that of the one Eternal High Priest, Jesus Christ; outwardly Catholic Masses are numerous and in need of repetition; but *their inward reality* is none other than that of Calvary. Thus Masses in their celebration are as multiple and diverse as the extension of the Catholic Church in time and space, but *as sacrifice* they are one with Calvary. Similarly, Catholic priests in their humanity must number in the millions since the Church began, and the variety of their human imperfections let us graciously pass over, nevertheless as *priests* they are one and identical with Christ the Sovereign High Priest.

From these texts of Hebrews comes Mother Church's extraordinary teaching concerning her priesthood and Mass, but all taken with all, there is no other way that these texts on the oneness of Catholic priest and sacrifice can be understood. The implications are endless.

A Jew once said: "If only you Catholics knew what you have in your priests." As the Curé of Ars said, "If we could see the priest for what he is, we would die of love." The priesthood being an accident or mode of being of the priest's human substance, then every act of the priest is substantially a human act, so in everything the priest does there is intermingled more or less of the man. However, when he thinks, talks, or acts as a priest, there is also more or less of Jesus Christ intermingled in his words and deeds, and the more purely he acts as a priest, for instance, in administering the sacraments, the more purely it is Jesus Christ speaking and acting through him, the more he is, without ceasing to be the man he is, a stand-in of Christ.

Thus every Catholic priest is a double reality, both treasure of Our Lord, the objective priesthood, and vessel of clay carrying that treasure, the subjective human being. To forget either half of the reality is to ask for trouble. For instance, if I blur the priest into the man, I debase Christ's

priesthood to the level of human frailty, *e.g.*, “Hi, folks, I’m Father Jones, but call me Joe,” or “He may be a priest, but to me he’s got to prove himself as a man.” Alternately, if I blur the man into the priest, I am riding for disappointment whenever the frail man sooner or later does not live up to the level of his sublime priesthood. An example might be today’s sedevacantists who so cannot bear recent popes’ frailty that they deny they are popes at all. Some Catholics combine both errors by swinging incense at a priest one moment, and then making war on him the next! They are swerving between sentiments, un-stabilized by the Faith. It is Our Lord’s wisdom and love which makes Him entrust such treasure to such vessels of clay, thus reminding us both that the priesthood is not merely human while the human priests are not divine.

Such reflections will be a useful prelude to a presentation of the next three articles from *Si Si No No* in the series; “Those Who Think They Have Won.” These three concern no longer philosophers or theologians, but churchmen at the summits of the Church. Blessed the robust faith of the Middle Ages which could endure much weakness of the office-holder without calling in question the office! The individualism of our age has lost the sense of institutions, and is obsessed with the persons and personalities.

**#118**

*September 1, 1993*

**Executives of Neo-Modernism**

Let no-one say that nobody reads any longer! Numbers of you read and appreciated, as I thought you would, the June Newsletter’s summary of the *Si Si No No* analysis of the leaders of the modern Church’s “New Theology”: Maurice Blondel, Father de Lubac and Father von Balthasar. Reader

reaction may not have been quite as strong as for the question of sla-BEEP! or the Holo-BEEP!, but it did make clear that the promised second part of the analysis would also interest many of you.

This second part is more delicate because it criticizes three prominent churchmen. The problem is that modern godlessness undermines all authority, which hollows out institutions, which leaves only individuals. If then the individuals prove unworthy of trust, there seems to be nothing left. That is why many Catholics today cling to unworthy churchmen and follow them in their Liberalism because the only alternative seems to be to abandon the Church altogether.

On the contrary, as the July letter suggested, when Catholics have a robust faith, as in the Middle Ages, their faith in the Church as an institution remains unshaken by any misbehavior of the individual churchmen, because the institution is that much greater than the individuals. That is why a Catholic today can severely criticize the recent popes without having to be a sedevacantist, and he should be able to say these popes have been very bad for Catholicism without his needing to be accused of losing the Faith or of seeking to destroy the Church. In fact *Si Si No No*'s articles on Pope Paul VI, Cardinal Ratzinger and Pope John Paul II are highly constructive, showing how things should go right by analyzing just how they have been going wrong.

The sixth article in the series deals with Pope Paul VI. *Si Si No No* quotes abundant sources to show that Msgr. Montini, later Paul VI, was an admirer of the naturalistic "New Theology," of de Lubac in particular, and of the truth-dissolving philosophy behind it, especially of Blondel. When Blondel's orthodoxy was being fiercely contested in France in the early 1940's, Msgr. Montini as substitute Secretary of State published in the name of Pope Pius XII a letter

to Blondel publicly and authoritatively praising his philosophical speculations as a “valuable contribution” reaching out to modern man.

This letter seemed to give the support of the highest Church authority to doctrinal error, but it can hardly have been Pius XII’s own position, given that in 1951, the Pope would issue a classical encyclical, *Humani Generis*, condemning the “New Theology” from start to finish, and ordering superiors to stamp it out! But how capable Msgr. Montini was of betraying Pius XII is well-known from his war-time contacts with Stalin behind the Pope’s back, contacts forbidden by the Pope and known to him only later through the Swedish secret service. On learning of them Pius XII immediately removed Msgr. Montini from Rome by making him in 1954, Archbishop (but never, as is normal, Cardinal) of Milan and from then on to the end of his reign in 1958, Pius XII never received him in private audience.

Typical for his character, before leaving Rome, Msgr. Montini had worked to nullify the effect of *Humani Generis*, reassuring a Liberal friend that the “New Theology” dear to both of them was an opinion worthy of respect and had been condemned in *Humani Generis* by the Pope only as a matter of form. In fact *Humani Generis* did succeed for a while in discrediting de Lubac and in preventing the open circulation of his writings, but once in Milan, Msgr. Montini continued to encourage de Lubac until Pope John XXIII appointed de Lubac to the Preparatory Theological Commission of the up-coming Council. John XXIII of course swiftly made Montini a cardinal, from where he could become pope to support the “New Theology.”

Sure enough, as pope from 1963, Montini opened the doors much wider still to the “New Theologians,” receiving them in audience, concelebrating with them, praising them. Many bishops at the Second Vatican Council, ignorant of

their theology but knowing that the “New Theology” had been condemned, only supported it because of the lead given by Paul VI.

In giving this lead, Paul VI proceeded carefully with a carefulness that gave some observers the impression that he was hesitant or indecisive, like Hamlet in Shakespeare’s play. Maybe involuntarily he had moments when his conscience, or what was still Catholic in him, rose up in anguish at his wrenching the Church off her true path, but voluntarily or with his will, he was resolute in changing the Church’s direction, and any carefulness he displayed in doing so was in fact to avoid provoking undesirable reactions on the part of the conservatives, as Monsignor Bugnini testifies in his book on that reform of the liturgy which the two of them brought about together. With his will Paul VI knew exactly where he was going, and he was resolute in going there.

For instance in June of 1963 he had the orthodox Jesuit rector of the Gregorian University invite de Lubac to address a Thomist Congress on Teilhard de Chardin that autumn! Thus the Pope himself twisted Thomists into Teilhardists. Thus was the door opened to what the great Father Garrigou-Lagrange had called “skepticism, fantasy and heresy.”

Steadily Pope Paul VI smashed the conservative resistance, put the levers of power in Rome into the hands of “renewers” and guaranteed their future, for instance by reforming the rules for the election of a pope. Like de Lubac, Paul VI towards the end of his days seems by moments to have questioned or regretted what he had done, but as with de Lubac it was no real conversion, rather an attempt to disown responsibility for so many ruins. Thus as late as 1976 he was still praising de Lubac on his eightieth birthday. Modernists do not convert...

Just recently, in 1993, the Liberals in Rome have, logically, begun the canonization process of their champion Paul VI. Wiser friends of Rome urged the Liberals not to do so, because disturbing facts of Paul VI's private life, the moral signpost of intellectual disorder, would have to come to light. But what do Liberals care for facts (which is why the Church is now full of such facts!)? They went ahead anyway. Pray the process die a discreet death!

In any case by the time Paul VI died in 1978 he had succeeded in breaking down or dissolving that Catholic resistance which had still been significant at the time of the Council, but which was now reduced to a numerically insignificant handful of "traditionalists" with two old bishops at their head. The only significant clash remaining center stage in the Church from now on was between the extreme neo-Modernists who occupied the teaching posts, and the moderate neo-Modernists who occupied the governing posts, but this was no longer a clash of principle, merely a disagreement about how fast the "renewal" should go forward.

Joseph Ratzinger, subject of the seventh article in the *Si Si No No* series, was at the time of the Council a prominent young priest and theologian in his thirties, colleague and disciple of the leading progressive teacher, Karl Rahner. Soon after the Council, in 1968, Ratzinger published a book entitled *Introduction to Christianity* which by 1986 was in its eighth edition in Italy. Far from disowning this early work, when Ratzinger became the Cardinal Prefect of the Congregation for the Doctrine of Faith he described it as "a kind of classic," because of its being both "Catholic" and "open to the Council." To show how Ratzinger achieved this combination, *Si Si No No* presents a series of textual quotations, taken here from the English-language edition published by Herder & Herder in 1973.

Page 142: “God comes to pass for men through men, nay, even more concretely through the man (referring to Jesus) in whom the quintessence of humanity appears and who for that very reason is at the same time God himself.” (Note especially the “for that very reason”).

Now if words mean anything, this quotation means that for Joseph Ratzinger Jesus is God because in Jesus appears the quintessence, *i.e.*, the very essence, of man. In other words, any man who would show himself completely, absolutely and perfectly man would thereby be God! And to believe that Jesus is God, all I need to believe is that Jesus is perfectly man! Forget about the Second Person from eternity of the Holy Trinity descending from Heaven and becoming incarnate, all that is too difficult for modern man to believe. Clearly, Ratzinger’s way of combining Catholicism with Vatican II is to keep the words of Catholicism, like “God,” but to empty out their substance—“God” is no more than supremely perfect man. Ratzinger is certainly “renewing” Catholicism! In fact his “Introduction to Christianity” is introducing readers to a brand-new Christianity. There is just one little problem: it has nothing to do with the “old,” or true, Christianity! What he is renewing is Modernism and heresy.

It might be objected, these are enormous conclusions to build on one little quote, torn out of context. Alas, there are several such quotes in the book, because the context is Ratzinger’s over-riding concern to get through to unbelieving and uninterested modern man. For the half dozen quotes given by *Si Si No No*, from only one section of the book (pages 142, 156, 163, 168, 170 and 176 in the English edition), see the complete article due to appear eventually in the English language *Si Si No No*, or subscribe to the original Italian article out of *Via Madonna degli Angeli*, 14, I-00049 Velletri (Roma), Italy. This letter will have to con-

tent itself with two more samples of the book's "renewing" of Christianity, *e.g.*, page 156:

Must we not much rather claim Jesus enthusiastically as a man, and treat Christology (the study of Christ) as humanism and anthropology (the study of man)? Or should the real man, precisely because he is wholly and properly such, be God, and God the real man?...

The early ecumenical councils answered yes to both questions, says Ratzinger a few lines further down! In other words, he is saying it is the Catholic Church's teaching that Jesus the man, because he is fully man, is God, and so God is man! Where the Church in fact teaches that the fullness of God became man by taking flesh in the Virgin Mary's womb, Ratzinger says it teaches that in Jesus the fullness of man became God! One more quotation, page 170:

Jesus's being is pure actuality of "from" and "for." But precisely because this "being" is no longer separate from its actuality it coincides with God and is at the same time the exemplary man, the man of the future, through whom it becomes evident how very much man is still the coming creature, a being still, so to speak, waiting to be realized; and what a short distance man has even now progressed towards being himself.

In context, Ratzinger is saying that the man Jesus was so totally selfless, that the service of others ("actuality") was his very being. The human being of Jesus was thus so perfect that this human being was both the being of God and the ultimate being of man, towards which all men are destined to evolve! In other words when all other men attain the perfection of their evolution exemplified for them by Jesus, they too will be God! Between man and God there is essential identity!

In defense of Ratzinger's book of 1968, one might say he really believed all along what the Church teaches about Christ coming down from Heaven at the Incarnation, but

he was really re-casting that doctrine in completely human terms in order to get the Gospel through to humanistic modern man. To such a “charitable” interpretation of Ratzinger’s humanism, the reply is swift and crushing: firstly, to re-cast in purely human terms the coming down of God from Heaven to save us for an eternity in Heaven with Him, is as impossible as, in fact infinitely more impossible than, re-casting all seven colors of the rainbow in a single one of those colors. Secondly, anyone who had the Catholic Faith would not dream of so diminishing it, however much he loved modern man. Conclusion: Joseph Ratzinger according to his writing in 1968 did not have the Catholic Faith; he had not even a remote idea of the true Faith.

But has Father Ratzinger, the theologian of 1968, been disowned by Cardinal Ratzinger, reappointed in 1991 by Pope John Paul II for a third five-year term as Prefect of the Congregation for the Doctrine of the Faith? Alas, not at all, replies *Si Si No No*. His earlier works are being continuously reprinted, and the Prefect continues to write for *Communio*, the “New Theology” review founded in 1962 by Ratzinger, de Lubac and von Balthasar. In the wake of these three follow many others, who constitute the “think-tank” of John Paul II’s Church, either ultra-progressives in teaching or moderate progressives in Church government—today’s Rome is ever more crowded with “new theologians.”

As Prefect of Faith, Cardinal Ratzinger has eulogized von Balthasar and has patronized the opening in Rome of a center of formation inspired by the life and works of Balthasar, de Lubac and Adrienne von Speyr. On the contrary, dogmatic or near-dogmatic statements of the Church from the last century and the beginning of this century he has dismissed as “a sort of temporary measure.”

Hence, concludes *Si Si No No*, the idea that Cardinal Ratzinger will restore the Church is a myth. True, he can, like von Balthasar and Pope Paul VI, make apparently conservative statements because he dislikes the excesses of Modernism, but he globally approves of the “New Theology” while he disowns Tradition and the Magisterium. Hence he lays down false principles and then repudiates their logical conclusions. To wild error he opposes merely moderate error, and so his answer to the abuses is no answer at all. Dear friends, short of miraculous conversion there is no rescue for the Church to be hoped for from Cardinal Ratzinger, however charming, kind, and well-meaning he may be. It is ideas that matter, and judged by the ideas expressed in his words and deeds, he is a Prefect for the Faith without the Faith!

We come to the subject of *Si Si No No*'s eighth article in the series “Those Who Think They Have Won.” This is Pope John Paul II. If a cardinal follows the “New Theology,” the Church is in great trouble. But if a pope follows it, his mere example will be devastating. Alas, where Paul VI was an enthusiastic admirer of the “New Theologians,” Pope John Paul II is a personal follower of them. This emerges clearly, says *Si Si No No*, from a recent book by a German theologian, Fr. Johannes Dörmann, called *Pope John Paul II's Theological Journey to Assisi*. Dörmann is not a so-called traditionalist, but, puzzled by the events at Assisi in 1986, he undertook a serene and objective study of Pope Wojtyla's speeches and writings. The first volume is due to appear in English from *The Angelus* within the next six months.

Father Dörmann says that John Paul II's fundamental error lies in holding that absolutely all men, consciously or unconsciously, are in a state of effective redemption by Jesus Christ, *i.e.*, all men are saved. The error arises directly from the “New Theology” so glorifying man as to

blur nature and grace. Human nature is so wonderful that it is “super.” So whoever has human nature has supernatural, *i.e.*, grace. Therefore all men are in a state of grace. So, all men are in a state of grace merely by being men and are saved; hence a new version of the Church, of Revelation, and of the Faith.

As for the Church, if every man at every moment has grace merely by having human nature, then every man belongs in some way to the Church, so the supernatural Church coincides with natural mankind. Once more, we see the radical blurring of natural and supernatural.

Secondly, since Church and mankind differ then from one another only by their greater or lesser awareness of their “being in Christ”—the Church being more aware of it than the rest of mankind—then all that Christ revealed to man was the fullness of man, *i.e.*, man’s natural supernatural qualities. However, this revelation of man by Christ to man is an exterior and secondary revelation, not strictly necessary, because all men are present to themselves, have a natural self-awareness, and so have an interior revelation coming before any additional revelation from outside. From which it follows that the various religions are none of them true or false, because all men have a valid self-awareness of which their religion is the expression. Hence follows John Paul II’s respect for all non-Catholic “religions.”

Finally faith is equated in this system of ideas with man’s awareness of his “super” state, whether this was revealed to him through Christ or through some other source. Thus all religions contain some revelation of “God,” whence the need for dialogue between those religions as the golden highway to religious peace, which is the most important component of universal peace. Hence Assisi, and John Paul II’s continual travels.

*Si Si No No* quotes numerous other instances of the present pope's allegiance to the "New Theology." His first encyclical in 1978 commemorated the famous (or notorious!) statement from the Council document *Gaudium et Spes* (#22): "By his Incarnation the Son of God has united himself in some fashion with every man." (This text has been called "the key text of the New Catechism"). The statement is true if it means that every man born alive is potentially saved by Christ, but he will have to do something about it if he wants to be actually saved. The sentence is false if it is understood (as by John Paul II and the New Catechism) to mean that every man is actually saved by Christ, whether he knows it and wants it, or not.

In 1982, John Paul II glorified the centenary of the birth of the arch-heretic Teilhard de Chardin, and he appointed Bishop Ratzinger as Prefect for the Faith. In 1983, he made de Lubac a cardinal. In 1983, he desired a symposium to be held on von Balthasar and Adrienne von Speyr; it was held in 1985. In 1988, he made von Balthasar a cardinal. Von Balthasar died just before receiving the honor, but in his funeral sermon Cardinal Ratzinger declared that the gesture remained valid.

In 1991, John Paul II sent telegrams of condolence to the Superior of the Jesuits and to the Cardinal of Paris on the death of de Lubac, referring to his "intellectual uprightness," his "long and faithful service" as a "great servant of the Church," guarding "the best of Catholic Tradition"! Early this year, 1993, he glorified the centenary of Blondel's key book *Action*, proposing Blondel as a model for philosophers and theologians! And last year he commemorated once more de Lubac and von Balthasar as the initiators of the New Theology review *Communio*. Those who write for this review, says *Si Si No No*, are called "conservatives," but in reality they are merely slightly more cautious Modernists.

Following the Pope's lead, the entire Catholic press now promotes the New Theology.

*Si Si No No* concludes this daunting eighth article on John Paul II by enouncing elementary Catholic principles that will enable a Catholic to keep his Faith, his head and his balance amidst this devastation of the Lord's vineyard by his own Vicar:

1. The Holy Ghost cannot in the present contradict everything He has inspired in the past.
2. Public Revelation of the Faith was completed and closed with the death of the last of the twelve Apostles. That is the Catholic Faith. It can never more be changed.
3. Church and pope are helped by God to guard that Faith, not to introduce novelties.
4. No pope can contradict past popes, pronouncing on Faith or morals.
5. No pope can contradict what the Church has taught and believed always, everywhere and universally.
6. In cases of conflict between the universality of popes in the past and a handful of popes in the present, Catholics are bound to follow those of the past.

Finally, a pope acting or teaching purely personally can neither demand nor receive obedience. His privilege of infallibility excludes his formally or strictly imposing error, but not his pretending to impose it, nor his any less than strictly imposing it. If a pope wished to impose error, Christ's keeping watch over him would prevent him from using his infallibility. Hence the privilege of infallibility would not prevent the Faith from being imperiled by a pope's negligence, but it would prevent error from being pronounced *ex cathedra*. So today's crisis does not call in question the

pope's infallibility, but it does constitute a grave trial for all Catholics!

So we must pray, we must do penance, and we must resist the destruction of the Church, and according to our station in life, we may recall the Holy Father to his duty.

Dear friends, these articles of *Si Si No No* are daunting, but they are also consoling. We know what we are up against. What is happening in Rome today is perfectly coherent. On the human level, the Church's present leaders have a dream, and everything indicates they will go on pushing that dream through until the whole Church is in ruins. On the divine level, God is purifying His Church, He is allowing a mass of rotten fruit to fall, and when the process is complete, He will raise His indestructible Church in dazzling beauty from the ruins. He is in control, and He does know what He is doing. He is simply saying, "I am the Lord your God, and I will have no other gods before me. This is my Son in whom I am well pleased, and there is no other Way, nor Truth, nor Life. All other solutions are false, and I will let them break to pieces in your hands. I have loved you with an everlasting love. It is never too late to turn back to Me! I am."

It will be a great grace over the next few years to continue being part of God's solution. He calls us to be no less than heroes and heroines. We must pray for a supernatural steadiness, sanity and serenity.

**#119**

*October 1, 1993*

**The Humble Rosary**

It is October... the month of the Holy Rosary. There is no problem on earth, Sister Lucy of Fatima has said, that can-

not be resolved by devout prayer of the Holy Rosary, and many other saints have said the same thing. How can the humble beads have such power?

Simply, it is because God chooses to give them such power. The Lord God could attach eternal salvation to any practice He might choose to impose, for instance walking on our hands for an hour every day, so that if then we were to walk on our hands for an hour every day, we would save our souls, simply because God had said so.

Instead, ever since His Mother taught the rosary to St. Dominic in the Middle Ages, God has constantly through His Church and through His Mother taught the reciting of the Holy Rosary as the great means of prayer for everybody, and so as the universal means of salvation. That being the case, it is difficult to see how someone could faithfully pray the rosary and still lose his soul.

Why the Lord God should have chosen to attach so great a power to such little means—a fistful of beads—is not difficult to see. The beads turn around the central mysteries of our Catholic Faith; they are perfectly adapted to human nature; they are humble.

Objectively, the fifteen mysteries on which the rosary has us meditate contain all the great truths necessary for salvation, from the life of Jesus framed within the life of Mary. St. Dominic had been racking his brains to find a way of rooting the Albigensian heresy, the Communism of its time, out of the hearts and minds of people across southwest France; the rosary was the heaven-sent way of replanting in their hearts and minds the truths of salvation. How can the mind dwell regularly for fifteen or twenty minutes around the Incarnation, or the Passion, or the Resurrection, or all three, not as abstract arguments but as vivid concrete scenes, without soaking in the Faith? No wonder hardly a

saint since St. Dominic has not recited or recommended the rosary.

Subjectively, the rosary is marvelously adapted to human nature. What are the strategic points in the human frame at which a human being most lives and moves; surely his mind which thinks, his tongue which talks, his hands which handle. The rosary occupies all three. The meditation on the mysteries occupies the mind, the telling of the prayers occupies the tongue, and the counting of the beads occupies the hands. So if the mind strays off the mystery—nothing more human!—the tongue can take over with the telling of the great prayers of the *Pater*, *Ave* and *Gloria*; and if the mind takes the tongue wool-gathering with it, then sooner or later the beads filing through the fingers bring back the mysteries center stage. No mind can stray indefinitely when tongue and fingers are also harnessed, and if the feet be counted as a fourth mobile point of distraction, then it suffices to pray the rosary walking up and down.

Lastly, the rosary is humble. It requires no ability even to read, it requires a minimal effort of the memory to recall the mysteries and the Christian's basic prayers, yet could the loftiest or most learned of souls ever exhaust those mysteries or these prayers? Everything of the rosary is so within the reach of the humblest of souls that proud spirits are tempted to despise it. Woe to them if they do! God gives His grace to the humble. He resists the proud (Jn. 4:6). To souls praying the rosary like little children admiring the Christmas-time crib, He gives His grace; upon the Modernists who cast out His rosary and trample on its devotees, He turns His back. If pride is the great obstacle to Heaven, the humble rosary, as simple as it is profound, is one great remover of that obstacle.

Of course the objection is made that continually praying the Hail Mary is repetitious. Catholics reply by asking

what mother ever objected to the child in her arms endlessly repeating "Mama." Our Lord warns us that unless we become like little children (child-like, not childish!), we will not enter the Kingdom of Heaven (Mt. 18:3). Blessed the souls, especially the families, which obey Heaven and obey the Mother of God by praying the rosary! There is nothing in the wide world today so purely positive, so easily accessible and so absolutely necessary as the praying of the holy rosary. Happy the families which store up grace and protection by praying the rosary now before the bombs start falling, because it will be a little late then!

For bombs will fall. Unless enough families pray the rosary and the Holy Father solemnly consecrates Russia to the Sorrowful and Immaculate Heart of Mary, surely the Russian military are simply waiting in the wings for the flow of money from the West to stop, before they push everyone else aside and turn Russia into the scourge of the godless West which Our Lady of Fatima warned us it risked becoming. In the United States God has given us advance warning with earthquakes in the West, with extraordinary storms in the East and now this summer with floods in the Midwest, these latter corresponding it seems to some of the highest per capita abortion rates in the country, yet, anyone with any sense of God is aware, "we ain't seen nothin' yet."

It is because we have not seen anything yet, in comparison with the storm coming, that Catholics and any other souls of good will must be taught the full truth as to where the trouble is coming from—Liberalism, so embedded in our way of life as to have become a religionless religion.

I say religionless, because Liberalism professes the absence of any dogma or creed. Nevertheless it remains a religion, because whole nations can base their political life as nations upon it, practising separation of Church and State

but union of Liberalism and State. So if a Catholic priest attacks Liberalism, he is readily accused of mixing religion and politics. Yet it is not a question of politics at all, or of being unpatriotic; it is not a question of patriotism at all.

Read the enclosed testimonial of an encounter with Liberalism written a few months ago not by a foreign-born cleric arguing his preconceived theories, but by a home-born housewife describing her recent experiences. She believed in the modern system, she abode by its rules, she played the game and extracted from it all she could, but sheer hard facts drove her as a Catholic reluctantly to the conclusion that the famous and beloved system is systematically anti-Catholic. It all comes back to the words of Our Lord, "He that is not with me, is against me: and he that gathereth not with me scattereth" (Mt. 12:30). Dear friends, the time is far past for playing games, or for anything other than whole-hearted gathering with Christ. My thoughts and deeds be Catholic or be nothing worth.

Not one word of the testimonial has been altered. The writer would gladly release her name, as she "dislikes anonymous letters," but it is principles, not personalities at stake, so we will only give out her name or address in private. Please, let nobody accuse her of giving up the good fight, or of being unpatriotic. She is now a full-time mother, home-rearing with the rosary the children God has sent her, which is the greatest thing she can do for God or country. Had there only been more like her, her country could have been saved from Liberals and so from the bombs.

From homes like hers should come the whole-hearted Catholics of tomorrow, whole-hearted because whole-minded, who may be scorned for being unpatriotic but who will be the backbone of the Catholic Church and so of their country.

#120

*November 6, 1993*

**A Discerning Young Man**

The world is getting day by day more difficult for Catholics to live in. From the moment they wish to take their Catholic Faith seriously, they find themselves more or less out of line with most everything that anyone else thinks, says or does around them. At which point, as Catholics either they start disarming their Faith with any one of a variety of readily available compromises, or they live in a state of continual—and increasing—tension with their surroundings, with little or no prospect of the tension easing off. What are they to do?

Surely youngsters who get caught in this situation are particularly deserving of sympathy, insofar as they did not create it, they have merely walked into it. It is understandable if many of them turn to false solutions like drugs, or pleasure, or material success, but the problem, which has been around for a long time, still does not go away. Serious questions deserve serious answers.

Let me quote from a letter that I received last month from a university student in the United States. I have slightly adapted his text:

...I am quite disgusted with school and society in general. Utter amazement is the only way I can describe my reaction to this great chasm that divides the Catholic from modern society. It has drifted so far... At times I rage internally against this whole abomination, and begin to wonder if I am slowly turning into a hater of mankind. But however misguided they may be I am still concerned for the souls of my fellow-men, so perhaps I am just frustrated.

I have come to think that this whole crisis in Church and world can only be solved in blood. We are all guilty

for the godlessness of today insofar as we are all sinners; we have all, through sins of commission or omission, contributed to the Liberal disease. So God is just in making us all suffer by demanding our blood as well as that of the leading criminals.

I often wonder if a Restoration will be granted, or would we be the end? Could modern man really adapt himself to a renewed social reign of Christ the King; or would such a Restoration demand the mass expulsion or, even more sad, the mass extermination of whole populations, as when the Israelites entered into Canaan? Our Lady has warned us of the annihilation of various nations.

It is easy to lose sight of the seriousness of life, to let oneself be drawn into the fantasy which is deceitfully passed off as reality. We waded in Romanticism, the true opiate of the age, for which a just penalty will be exacted. But I know the Truth, which sets me apart from the Liberal and romantic crowd in which I am immersed, so if I were to let myself drift with the crowd I would have to pay a severer penalty. May God deliver us from Liberalism! I have seen too many people, even friends, devoured by the Beast. How frightening to know the living damned!

Forgive my ranting, but such thoughts can drive one mad if they are not expressed. But to openly express such things can be truly dangerous in most company...

End of extracts from student's letter. Now here is a line of reply –

My dear boy (he is humble enough to listen even after being addressed like that!), firstly, here and there you may rant, but you are far more on target than you are off target, and let nobody tell you differently. You are quite right in thinking that the mass of people around us are living out a fantasy, a fantasy of Romanticism, of love without God, which is turning into hate, so that there is going to be a terrible day of reckoning. You are right to be amazed, it is indeed an abomination, but be careful with the disgust or the rage. The great masses of people, in Our Lord's words, "know not what they do." They have lost

the Truth, they have deserved to have God “send them the operation of error, to believe lying” (II Thes. 2:10), they need to be very much pitied.

On the contrary you yourself have not lost the Truth, you have the Catholic Faith by which you are taking the measure of the world around you, and you are essentially correct. Make sure you thank God for that, but with no trace of the pride of the pharisee who thought himself better than everyone else, and in order to keep your grasp on the Truth, *every day pray the rosary*, to stop “the operation of error” from closing over your mind and soul as it is closing over so many. The situation you are describing is firstly a supernatural war. You must employ firstly supernatural weapons. Lose the Truth, you lose everything. Pray the rosary, God will give you to hold onto the Truth.

When you think that the abomination in Church and world will have to be washed out in blood, you are surely right. Scripture says, “Without shedding of blood there is no remission” (Heb. 9:22). Men are committing a flood of sins needing remission, but they are choking off the flow of Christ’s atoning Blood at the true Sacrifice of the Mass, therefore it is their own blood that will have to flow, unless there is a sudden wide-scale repentance, which does not seem likely. You are wise to recognize that all of us sinners will justly suffer, but do not be scandalized if one day you see the blood of the innocent also flowing—the greater the innocence, the greater the power of remission. Remember the blood of the Lamb of God: wholly innocent, wholly powerful.

You are right again in asking if modern man could adapt himself to a renewed social reign of Christ the King. With his idolatry of his rights, liberty and independence he surely could not, unless he underwent a serious conversion, at which point the Truth would make him truly free, as Our Lord promised Jn. 8:32), whereas now with all his boasted liberties he is a slave of “the operation of error,” and a slave of the unseen masters of the world. But he cannot and will not see it. You are right to evoke the corrupt Canaanites upon whom the Lord God passed a decree

of extermination. Obviously each Canaanite was offered, before being exterminated, all the grace he needed to save his soul for the next world, but he was too corrupt to be allowed to continue to live in this world. Similarly a mass of modern Westerners are in the process of forfeiting their right to life in this world.

Will their extermination be the end of the world? One may think not. Many prophecies speak of a great chastisement cleansing mankind to make possible one final glorification of the Catholic Church, and a generation of peace (“In the end my Immaculate Heart will Triumph”), before the final corruption leads to the Antichrist. You are young enough to see the Chastisement. You might even be young enough to see the end of the world.

No matter. Those questions need not concern you. What should concern you, is how at all costs to avoid being drawn into the fantasy as you call it, which is deceitfully passed off as reality, the “operation of error.” Besides the rosary, remember another great spiritual weapon given by God to his Church at the time when the operation of error began centuries ago with Protestantism: St. Ignatius’s Spiritual Exercises.

The Ignatian Retreats are a providential means for Catholics in a distracted and distracting world to plunge themselves again, if necessary once a year, in the truths of their Faith, to regain their spiritual bearings, to discern the things that really matter, to revive their sense and love of God, to steep their souls in prayer. The yellow flyer enclosed tells of three locations in the United States for these retreats, including December 26 to 31 this year as usual in Winona. Last year’s Christmas retreat here was a grand success with forty retreatants.

Finally the other great weapon in all supernatural warfare, next after prayer, is penance. Do penance. But as Our Lady told the children of Fatima at the beginning of our century, no doubt because she knew how difficult life would become for Catholics, sufficient penance today is to do the duty of our state of life. If you are a student, study; if you become a breadwinner, win bread; if you

become a father, look after your wife and children. And leave in God's hands all kinds of other details. He wants us to trust Him. My dear boy, you are luckier than you think. You have not lost the Truth. There are all kinds of questions which are secondary. Look after the primary. Love God day by day. Look after God's interests and He will look after yours. As Padre Pio said, entrust the past to His mercy, the present to His love, and the future to His Providence and may God be with you!

End of a bishop's reply to a serious young man.

**#121**

*December 11, 1993*

**A Trip through Africa**

The December letter is so late off the mark this year that its timing may be perfect to wish all readers a Happy Christmas, and some readers it may reach only in time to wish them a Happy New Year! May you then all be filled with the love of Our Lord Jesus Christ, born in an animal's stall in order to save us from our sins, God of God, Light of Light, true God of true God, and, Light of the World, may He fill your minds and hearts through the coming year. Men are turning in all directions for solutions, but there is no other Way, Truth, or Life.

The December letter is certainly also the occasion to thank you for your support of the seminary through the year. Many thanks. For not only has the seminary survived, but thanks to a few bequests and special gifts, we have, for the honor of the United States, been able to pay back to Europe a long outstanding debt of the Society of St. Pius X in the USA to the motherhouse in Europe. This was a debt rather of the District than of the seminary, but while it was highly fitting that Archbishop Lefebvre should have helped the Society to establish itself over here in the early days, it is

a matter of national honor that we should not remain any longer than necessary in debt to our fellow Catholics in Europe. Our thanks go to them for their long-standing help and for their patience.

If the seminary was to receive any more bequests over and above its own present needs, there are several good causes which it could help. One of them is described in one of the enclosed flyers: the retreat house in Phoenix, Arizona. The Society already has retreat houses for the Ignatian Retreats in Connecticut and California, but these houses specialize in the five- or six-day retreats, because such week-long retreats are irreplaceable.

However, there are many people who find it difficult to disengage themselves from their obligations for a full week. On the other hand, to take off for a weekend conference every now and again is a regular part of many a busy man's schedule. So it makes sense for the Society to make easily available within the United States something like weekend retreats. These are certainly not as powerful as the week-long retreats, but they could be of immense benefit to numbers of souls. A house specializing in them might be able to provide them all year round, time will tell. Such at any rate is the Society's present thinking for the building in Phoenix. It is not far from completion, but, as you may know, for purposes of an occupancy permit, a miss is as good as a mile.

The main reason why this letter is so late is that I only returned on December 6 from a visit of two and a half weeks to southern Africa. I had hoped to write the letter on the long flight back from Johannesburg to New York, about eighteen hours from take-off to landing, which includes a stop-over in the Cape Verde Islands just off the tip of West Africa. Alas, "the best laid plans of mice and men gang aft agley"—just the night before leaving, the Rhodesian equiva-

lent of Montezuma's Revenge struck, namely that upheaval of the insides with which the King of Mexico, Montezuma, dethroned by Hernando Cortes, is said to have taken his revenge on almost all invaders of Mexico ever since. Have no fear. It passed. But it did hold up this letter.

They were a most enjoyable and interesting two and a half weeks. They began with a swift visit to Durban, main city of Natal, the most English of the four states composing what used to be the Union of South Africa. Here the Society has no house, but it has a valiant friend, Father Eldred Leslie, looking after a congregation of hundreds of souls, blacks and whites, in a handsome church property which he was able to buy recently not far from the center of the city. There were forty confirmations, including some thirty Zulus, and then a picnic in Father Leslie's garden, in brilliant warm sunshine. Some people think I deliberately pick the winter months in the north to make visits to the Southern Hemisphere!

The airplane returned swiftly to Johannesburg, industrial and commercial capital of southern Africa, where the Society of St. Pius X also has its main center, a 1912 English school building in Roodepoort, a town lying half an hour west of central Jo'burg, as it is usually called. The main hall of this solid building—how solid the British Empire seemed at that time!... so passes the world and its glory—makes a grand church. In a dozen years the Society has built up a congregation in Jo'burg of some two hundred souls. There is the usual impression of stagnation, the usual desire that two hundred were twice or three times as many, but the Lord God does not at present seem to be wanting large numbers for His remnant in any part of the world. What matters in Jo'burg as elsewhere is that there is a hard core of souls holding onto the Faith in quality and numbers sufficient to make it difficult to imagine the pilot light being extinguished. What more is required of it?

After ten confirmations on the Sunday, of whites and blacks, with a sermon and conference on the deep-down religious nature of the modern world's problems, of which South Africa currently has more than its fair share, there followed a week's retreat for the handful of Society priests in southern Africa, only four of them for a whole sub-continent in turmoil! Three of them did their seminary in the United States. Your support of Winona goes around the world!

Then another swift excursion to Capetown, "the fairest cape in all the world," said a famous English pirate, at the southwestern tip of the African continent. Here is where the modern nation of South Africa began with the landing in 1652 of Jan Van Riebeck to plant a colony to guarantee fresh provisions to the Dutch ships sailing from Europe to the Far East. The Calvinist religion brought from Holland by the Dutchmen, now called Afrikaners or Boers, still predominant amongst the white South Africans, has been their strength and their weakness. Only in 1976 did they let television into their country, and only now is western pornography gaining free admittance. On the other hand, the strictness with which they enforced by law the separation of the races was an Achilles' heel enabling the Liberals to turn international opinion against them, so that now the whole country they so well built is on the brink of being turned over to the Communist puppets of the powers of darkness. All in the name of democracy! What a shame! As Pius IX said, "Universal suffrage, universal lie" or "One man, one vote: one lie." As in the rest of Africa, it is the blacks who will suffer more than anyone. But they will have liberty? What liberty? The liberty to starve as they do in Somalia? The Calvinists looked after the blacks so well that, as is well known, blacks from the "independent" neighboring countries flowed into South Africa. Let us see whether the Liberals' beloved Communists do any better!

Liberals are hypocrites, blinded by their own self-righteousness. Democracy is the junk crusade of their junk religion, Liberalism. Calvinism is preferable to Liberalism any day of the week, but the only true solution is Catholicism which, while recognizing the natural inequalities between souls coming from God, at the same time draws them together in supernatural equality in the Mystical Body of Christ going to God. In Catholic colonies where millions of souls were saved, birds of a racial feather naturally flocked together, but they were not forced to do so. Calvinism would force the races apart, Liberalism would force them together (compulsory bussing, etc.). Only in Catholicism is there—liberty!!

Unfortunately there is not yet a large group of Catholics with the Society in Capetown. Surprisingly for such a large city, we do not yet even have a building of our own, partly because real estate is so expensive, because the setting of the city between mountain and sea is so beautiful. However, a building will come with time because the Faith is there.

Next stop was Port Elizabeth, main port at the very foot of Africa, about an hour by air east of Capetown. It was another small congregation, with souls that come and go, but they happened to have sufficient resources and determination enough to have found a church building in the center of the city. Give these P. E. men a few months, and from a stripped Protestant hall, the earth will soon have another temple and altar befitting the Holy Sacrifice. How truly constructive Catholics are!

Back to Jo'burg, from where the next plane took off for a two-day visit to the ex-German colony of South West Africa, now “independent” Namibia, but where German is still so much spoken that one of the Society priests in Southern Africa needs to possess the language. The Catholic groups are again small, in small cities separated

by immense distances of semi-desert, but they have come together to purchase a charming little mission church in a little town equidistant from several cities, Omaruru, where they were as grateful as usual for the celebration of the true Mass. Truly scattered in the wilderness, they are well supported by Society Catholics in Germany, and they follow keenly what is happening in the Church abroad. Thousands of miles are nothing in the Mystical Body of Christ.

The last hop in and out of Jo'burg, made possible by today's incredible flying machines, was up to Harare (formerly Salisbury) in Zimbabwe (formerly Rhodesia) for three days. Ever since "independence" came in 1980, living conditions in Zimbabwe have grown worse, and paganism is ousting Christianity. The black population, I was reliably told, is more and more discontented. To retain power, the new "democratic" leaders must buy votes. Having squandered the riches they inherited from the competent and beneficial minority government which preceded them, they are being obliged to borrow money from the international financiers, who thus gain control at knock-down prices of one country after another, on the march to their One World Government. And their lackey media can sell to the apostate West any betrayal or treachery they like, so long as it is dressed up as the advance of liberty or equality or human rights! "Those whom the gods wish to destroy, they first make mad," said the Romans.

But the Society of St. Pius X has built a delightful church from ground zero not far from the center of Harare. Here another multi-racial congregation, presently about a hundred souls, continues the practice of the true Faith. It is one more cork on the storm-tossed ocean of this world. Not all the machinations of the international powers of darkness will sink the Catholic Church. *Deo Gratias*, and *Kyrie Eleison*.

My dear friends, neither Calvinism nor (still less) Liberalism-Communism is the answer, but only that Catholicism which it is your privilege and mine to hold. Do not believe in coming months the media's version of events in South Africa. Throw the television out. Read the newspapers only with your fingers. Read with heart, soul, and mind the Old Testament prophets who used to be read by the Calvinists devoutly, who give the true version of events, and whose one hope lay in the coming of the one Savior of the World, in the tribe of Judah, in the royal city of Bethlehem. In our Lord Jesus Christ. Happy Christmas! Happy New Year!



*1994*





#122

*January 1, 1994*

**Slacks IV, or Dinosaur's Delight**

January, month of the Holy Family, is the first month of each year. Each year has twelve months, and January is the first. Every year begins with January. Unlike some of the other months, January has 31 days, but like each of the other eleven months, it comes round once a year. There is never a year without January to start it. However, every year January comes in the middle of winter, so since winter is cold, the weather in January is usually cold. Because it is cold, it is usually not hot...

– Well done, Your Excellency, that's better! At last you are learning not to be controversial!

...However, January's cold weather requires warm clothing, and so each year about this time some women have a difficulty. That difficulty consists, briefly, in SLA...

– Oh no, oh no, Bishop, oh no, PLEASE NO!

...in SLA-MMING critics who wish to interfere in women's choice of fashions, and so since this letter always seeks to avoid unnecessary provocation, because surely none of its readers ever deserve to be provoked, for they all have excellent intentions which are in no fashion to be criticized, then let this January letter tip-toe away from the fatal S-word, and rally instead to the support of those wives and mothers and grandmothers and daughters who by their dress and demeanor are so deserving of support.

Nor need I write myself. After all, what does a middle-aged bachelor with ideas from the Middle Ages know about family life being lived in today's world? But if I quote some of

your own eloquent letters, nobody can say they are out of touch with real life. You ladies that stay at home, that wear nothing but dresses, that bring into the world and look after the children that God sends, that love and obey your difficult, neglectful, scornful husbands, you have the total support year in, year out, New Year in, Old Year out, of one pre-historic, antediluvian, out-dated, fascist, colonialist, retrograde, backward-looking, old-fashioned, male chauvinist porcine dinosaur—no names!

Here is the first letter, actually a little over two years old.

Your Excellency,

Thank you so much for your letter of November 3, [1991]. You would think it would be obvious, but I think we women should also be told not to go swimming—or at least not in the bathing suits that are popular.

In addition to immodesty, if there's something equally important that our husbands should forbid us doing, it would be working outside the home. How can a mother preserve the sanctity of the home if daily she is in the world with all its perversions and temptations? The first step in filtering the spirit of the world out of the home is to throw out the television. It seems the second must be the mother's embracing of her vocation—embracing housework, submission to her husband, having babies as God desires, and poverty if need be, in order to stay home.

I am in my late twenties and for most women my age, the acceptance of motherhood and staying home as a moral responsibility is repugnant if not an ultimate "heresy." Yet the hidden life has joys which the daughters of Eve will never taste, as long as they remain daughters of Eve. They cannot understand the wisdom of David's saying, "It is good for me that Thou hast humbled me..." (Ps. 118:71).

Thank you, Excellency, for humbling us.

In Christ and Mary,

Mrs. X, Ohio

Of course, she is wrong in thinking that anyone reasonable would dream of humbling such wise people as adults of the late twentieth century, especially if they are women! “Hell hath no fury...”

Here is the second letter, undated, but I have the original on file and can send a photocopy if anyone thinks I wrote it myself.

Dear Bishop Williamson,

We just received your newsletter and are always so impressed by your descriptions and flowery style of writing while grasping the truth in such a way that we must ponder, “Why didn’t I see this before?” But, better see it late than never... especially while we still have a breath left in our body—we have a soul to save!!

I’m just a little slow on your issue of skirts, Your Excellency, but you are so, so right. It is oh, so difficult today to tell the men from the women, especially from behind with these men wearing earrings and pony tails! Ugh!! Start little girls out by putting dresses on them and they take it for granted. Our 6-year-old wears them every day without a thought or even a care as to what any other girl has on.

As for television, I’ve been around since it was first available in American homes (I’m an old mother with a 6-year-old), and looking back at yesterday’s and then today’s programming, it has been insidious how the programs have degenerated, yet hooked the public on their mesmerizing effect. We rid ourselves of the “beast” well over a year ago (it should have been sooner) and good riddance to it! This has been our first year home-schooling a 16, 13, 11, and 6-year-old, and I and my 13-year-old (my husband, too, I pray) just joined the Third Order of the Society. I can’t begin to tell you the change in our two boys. They both serve as altar boys for Father Y, who has been a real blessing to them with his patience and kindness teaching them how to do everything correctly. The highlight of their week is Saturday and Sunday when they can serve (as it is the highlight of all of us). Father Y gave

us the honor of staying at our home over the Easter weekend and what a busy time for him! Our two boys were there every step he took, even being up until 3:30 A.M. Saturday and up again at 7:00 A.M. the following morning.

It just thrills my husband and I to watch them flourish with the Church in her budding glory since the destructive Vatican II. We would be so, so happy if one or both had a vocation. One thing is certain: it would never happen in public school! That's a whole new story. If only the parents would open their eyes to the rot and lies taught there. Incredible! Poor, poor souls! So misled, so deceived!

Bishop Williamson, keep right on telling us what we need to know!! We were floundering for so many years that we all are tainted with Liberalism. Show us how to cleanse our minds, hearts and souls from that poison! We need to know, whether anyone likes it or not! We must raise our youngsters in the pure Catholic Faith so that, as you so aptly put it, the Church, like the South, may "rahse" again, and it will! What a heritage, what a blessing to be born into the true Catholic Faith. What an even greater blessing to be a convert in later life as my husband is. What graces he has received! God is so good, so patient, so wonderful. We want everyone to know Him. It is so tragic to see the people searching for the truth "in all the wrong places" as the song goes.

God bless the Archbishop, we are so indebted to him, and God bless the seminary newsletter. We can't wait for each and every golden word.

Sincerely,

Mrs. Z, New York

Well, folks, what can I say? I'm a little embarrassed... I mean... Oh well... you see... I guess it's nice to have a bit of company in the dinosaur park!

The third letter goes back nearly eleven years. It has lain in my files for years because I suppose I always thought I might quote it one day (I do get some excellent letters).

Ladies, you will have to admit that it looks as though I have for years been getting at the men! After listening to a sermon, this third mother wrote:

I just don't know when I have felt so very grateful (and relieved!), when I listened to you speak of "man's role in the home" last Sunday in our parish, particularly when you said "no matter how pious (not that I am pious—I am nowhere near pious enough) a mother or a woman is—she cannot provide the lead that the man must provide." Like many women today, I have suffered not only for myself, but my children have suffered, and their children are suffering because husbands and fathers have literally and emotionally abandoned responsibilities and obligations, abdicated their roles and lead self-gratifying lives of their own. Women have been abused, really abused, by the treatment and deprivations visited on them and their children. And I, like so many others, felt that no matter how hard I tried, no matter how hard I tried to compensate, it didn't work. There was no emotional support, no respect, no anything. I've often wondered what happened to moral values, the goals, protection and love that men were supposed to have for their families and in the name of God, what about conscience?

Whether or not you realized it, your words helped not a few women who were at Mass—at least five or six that I know of personally. I just want to say "Thank You, Father"—your words helped to lighten a very heavy burden for me, and I'm sure many others. Although I must assume responsibility in the matter of choice, I can plead only that I really believed with all my heart that people were basically good, and that the man I loved wanted the same things I did, and that of course meant everything that my Catholic Faith stood for. I couldn't have been more wrong. Somewhere along the line, a lot of men believe that if they provide basic necessities of life, their obligations are satisfied; if they make noises like the big boss, no matter how unreasonable, they are the "head of the house," and discipline takes the form of threats, intimidation, verbal abuse, profanity, and obscenity. It is so

sad. Heavy drinking, promiscuity, and “me-firsts” are the badges of masculinity. And how the family suffers!

I hope I didn’t take too much of your time by writing, and I don’t mean to presume, but I felt so grateful for your words last Sunday I felt I had to tell you how much they helped.

God Bless you and all the priests.

Sincerely,

A parishioner, Virginia

I still always maintain that the large part of modern woman’s and the modern family’s problems come from the man. For instance, is it a reasonable guess that the vicious feminism of a number of today’s feminists goes back to the tragic abuse of their innocence and purity in their youth by some uncontrolled male, even within the family? Women are survivors, but there is abuse which wounds so deeply that revenge can become a major motive to survive.

Boys, men, be it books, magazines, or videotapes, shun pornography! To measure the devastation of pornography, get a hold of, from Focus on the Family, the 25-minute interview on videotape given to Dr. James Dobson by the serial killer Ted Bundy on the eve of his execution about two years ago. Lucidly and decently the repentant killer explains how despite a good home, he got into soft-core, graduated to hard-core and from the hard-core fantasy was impelled into the hard-core reality. And he says there are multiple Ted Bundys building up this way in every American town. God, have mercy on us!

Positively, the Society of St. Pius X priests in Australia are producing a monthly magazine called *Catholic Family* which may be warmly recommended, and is available from the Angelus Press office.

Enclosed is a flyer on the various bishops of Catholic Tradition. It was written not by me but by a Society of St.

Pius X priest here in Winona. If we send it out from the seminary, please believe it is less to attack what anyone else is doing than to give friends of the Society the means or arguments to defend what the Society is doing. Heaven knows, in this present crisis of Church and world, any of us can go crazy at quite short notice!

**#123**

*February 3, 1994*

**St. Agnes & St. Emerentiana**

Enclosed is a winter *Verbum*, unusually in color, in order to share with you a little of the beauty of the magnificent but rare ceremony of the solemn Consecration of an Altar, because probably few of you will ever be able to attend in person such a ceremony.

The seminary's altar was no doubt consecrated by the Dominicans when they originally built in 1950 their priory which is now our seminary. But when they withdrew from the building in 1970, leaving it to unknown future occupants, they quite correctly took out of the little cavity in the main altar (known as the "sepulcher") the relics of the three saints, including two martyrs, contained there, which meant that the altar lost its consecration; hence our ceremony of the re-consecration on All Saints' Day last November.

The ceremony was long—some five hours with Pontifical High Mass following, but that is not disproportionately long for the hallowing of an altar on which is to be offered the Sacrifice, the one and only sacrifice that can appease the just wrath of God, and obtain grace and mercy for mankind: the Sacrifice of the Mass. Such a ceremony of sacralizing, or making sacred, is a marvelous antidote to the process of de-sacralizing, or secularizing, or desecrating, which is going on all around us. Our world does not want

God? In His place it will have trash at best, and at worst, the demonic. Interesting how Satan brings back sacrifice, especially the sacrifice of innocents, of little children, as we are reliably told by police forces today. Parents turning their backs on the Sacrifice of the Innocent Victim, Lamb of God, may justly see taken from them the sacrifice of innocent victims, their own children. The de-sacralisation of Mass by the *Novus Ordo* rite is the main explanation of today's catastrophic rise of Satanism; hence, by way of antidote, the *Verbum* in color.

A sacrificed child, or near-child, is one of the three Saints whose relics were placed in the sepulcher of the seminary's altar on November 1, together with St. Thomas Aquinas's, patron of the seminary, and St. Peter Martyr's, the original patron of the Dominicans' priory. She is St. Emerentiana, foster-sister of St. Agnes, both martyred in Rome in AD 304. It was in pursuit of a relic of St. Agnes herself that the seminary obtained a relic of her companion in martyrdom instead. Here is how the two girls gave their life for Christ:

St. Agnes, born around AD 290, was perhaps no older than thirteen when she died... just thirteen! Born of a noble Roman family, they were noble above all by the Faith in which they brought up their child. However, not only was Agnes beautiful of soul with her deep love of Jesus Christ and of His Passion, she was also beautiful to behold with a beauty which aroused the passionate attention of a young Roman, Procopius, son of the Roman governor. This young man did everything he could with words and gifts to win Agnes's consent to his suit, but she turned him down on all counts: "My soul lives only for the love of one so noble, handsome, wise, rich, good and powerful that you cannot hope to be his rival. I love him better than my own soul, than life itself, and I would be happy to die for him. When

I love him I am chaste, when I approach him I am pure, and when I embrace him I remain virgin.”

Procopius fell so ill with jealousy that his father Symphronius, the governor, attempted to persuade her in his place. Meeting also with her resolute refusal to prefer anyone to the Bridegroom of her soul, and learning that this rival to his son was no doubt the God of the Christians, he had here the excuse he needed to submit Agnes to all kinds of pressure. He tried threats, and he tried promises, all to no avail. Finally he told her to make a sacrifice like all Roman girls to the pagan goddess Vesta, or else he would have her taken, a fate more dreaded by Christian girls than death itself, to a place of debauchery where she would be forcibly exposed to the licentiousness of all comers. Agnes did not flinch, expressing complete trust in the power of her God to protect her.

Furious, Symphronius carried out his threat. Agnes was first stripped of her clothing, but God protected her with a miracle making the hair of her head grow instantaneously in such abundance as to cover her complete body. (A twentieth-century reader is tempted to laugh, but if God exists, if He is all-powerful, and if He protects the innocent, where is the absurdity?) Then Agnes was dragged into the place of infamy to be exposed to all violation, but there she met an angel to protect her, with a white dress, so dazzling as to illuminate the darkness around her and to convert the young men who came near her. Procopius, in fact, was struck blind when he tried to approach her. Moments later, recovered enough from his blindness to take up again his pursuit of Agnes, Procopius attempted to force his way through the celestial shield surrounding her. He was struck dead at her feet by the angel.

When Symphronius arrived in despair at the news of his son's fate, and violently cursed Agnes as a witch, the saint-

ly girl calmly replied that Procopius had had only himself to blame for seeking to break through her heavenly protection. The governor begged her to prove she was no witch by bringing Procopius back to life. This she did, by her prayers. Procopius went straight out of the house, proclaiming the God of the Christians to be the true God.

When this latest turn of events reached the ears of the high priests of Rome's paganism, they were infuriated, and they so stirred up the populace to demand the death of the young witch that although Symphronius himself would by now have been willing to let Agnes go free, out of cowardice he handed her over to his subordinate, Aspasius, and himself withdrew from the case. Aspasius had a great fire lit, and Agnes thrown into it, but again God protected her, for as her virtue had honored God by extinguishing in herself and in others the flames of lust, so God honored her virtue by shielding her from the flames of the bonfire. They divided around her, leaving her intact, but burning to death a number of the idolaters standing by. As for Agnes, she prayed a prayer of honor and glory to God, like the three young men similarly protected in the burning fiery furnace (Daniel 3), and the fire went out, leaving no trace.

However, since the uproar of the populace only grew worse, Aspasius handed over Agnes to be executed by the sword. When the executioner appointed to dispatch the girl turned pale and trembled as though he were the one condemned to death, Agnes gave him courage: "What are you waiting for? Kill this body that I do not want men to look on, and let the soul live, which God is happy to look on! May the Lord who chose me for his bride and whom I wish to please, out of his goodness receive me in his arms." So saying, she drew her clothing around her, received the fatal blow, and even in death veiled her face in her hands.

Her body was buried by the Christians with great joy at her astounding victory over the world, the flesh and the devil, on a piece of land belonging to her family outside the Numa Gate, where today the Church of St. Agnes stands. The pagans were as furious as ever and attacked these triumphant Christians, including a young catechumen still not baptized, Emerentiana, the companion and foster-sister of Agnes. But Emerentiana would not leave the place of Agnes's burial, and standing up to the pagans out of love and fidelity to Agnes, won in her turn, baptized in her blood, the crown of martyrdom, being stoned by the crowd just two days after Agnes had been killed. Emerentiana's body was buried alongside Agnes's, and her feast is celebrated on January 23 in our missals and breviaries, two days after the Feast of St. Agnes. It is a relic from this girl and heroine of the Faith which is now in the seminary's main altar, nearly seventeen hundred years later.

These stories from the history of the early Church are extraordinary. They tell of a different world, difficult for us to imagine, because whereas it was then a world of paganism giving way to an overpowering Faith, now it is the last remains of the Christendom created by that Faith being crushed beneath a seemingly overpowering neo-paganism. Yet from seventeen hundred years ago to today, neither have God, Our Lord or His one true Church changed on the one side, nor have the world, the flesh and the devil essentially changed on the other. Then let us stop and think for a few moments on what it may need for today's Church to engender another Agnes or Emerentiana.

Firstly, there is the power of example. We know very little about Emerentiana, little more than the few facts related above. Surely these tell us she was the first fruits of Agnes's example. Closely tied to Agnes before she died, Emerentiana could not be torn away from her in death. Agnes had been that most vivid of all lessons, a living ex-

ample, which a kindred spirit found irresistible. None of us goes to heaven, or to hell, alone.

Secondly, there is the power of the Christian family and home. Of Agnes herself, outside of the heroic events leading to her martyrdom, we know next to nothing, except that her parents reared her from a tender age in great piety. There is no other normal explanation for such heroism as Agnes showed while barely a teenager. God might create this kind of heroism by a miraculous intervention, but normally such a single-minded love of God, such a maturity of resolution, such a refusal of anything remotely harmful to purity, such an accurate assessment of anything the world has to offer, as Agnes showed, can only have come from a home through-and-through Catholic, in which without a trace of artificiality or exaggeration the interests of God, and of God alone, counted. No dubious pictures or consideration for religious liberty in this home. The teenager can hardly have thought, or been encouraged to think, of anything other than her Lord Jesus Christ and His Mystical Body, the one true Church, and Heaven.

Thirdly, there is the power of fidelity. With most of the martyrs we know little of their early lives. Their glory flares up at the end of their lives, apparently out of nothing. But such glory cannot come out of nothing. It normally comes out of a long preparation of faithfulness in little things, which as Our Lord Himself says (Mt. 25:23), He rewards with grace in great things, for instance of being faithful in martyrdom. Thirteen years of little acts, day by day, each noted by God, had brought the grace of Agnes to the point where, in the supreme trial, she never wavered. She inspired Rome then, she has now—despite a recent fire—a handsome church dedicated to her in New York, and she will inspire Christendom to the end.

St. Agnes, St. Emerentiana, pray for us! As Satan knowing his time to be short, redoubles in fury; as the remaining members of Christ are like torn apart limb from limb; as the lies and seductions of the world seem set fair to overwhelm truth forever; obtain for us that single-minded love of Jesus Christ, that trust in His protection, and that desire to be with Him in Heaven for ever, as carried both of yourselves safely out of this world and into eternity!

#124

March 1, 1994

**Pope John Paul II's Encyclical *Veritatis Splendor***

Another long letter, I am afraid, but when it comes to defending our Catholic Faith, there are no short cuts. Our Lord warned us that at the end of the world there would be false Christs and false prophets, insomuch as to deceive, if it were possible, even the elect. The last thirty years have seen hundreds of millions of Catholics being led astray by the Roman Protestantism designed to integrate them into Satan's New World Order. The operation of error continues, more seductive than ever, to judge by the latest Encyclical letter coming from Rome, last year, entitled *Veritatis Splendor*, the splendor of truth! To dismantle the seduction may take us a little time, but Our Lord told us to "Watch and pray." Let us watch *Veritatis Splendor* to help arm us against even greater seductions no doubt being aimed at us, by Satan at any rate...

Let us firstly take an overview of the Encyclical's entire content to give it a chance to speak for itself, and to help avoid parts being attacked piecemeal or out of context. Summaries are bound to distort more or less the original, but this one attempts to be fair.

The Encyclical, containing 120 substantial sections, a little book of 147 pages in the Daughters of St. Paul edition most easily available in the USA, aims to teach us the true foundations of Catholic moral theology, or ethics, because these are being questioned and undermined by errors circulating today (paragraphs #4 & 5).

In the first of the Encyclical's three main parts that follow (#6-27), John Paul II conducts a meditation on the passage of Scripture, (Mt. 19:16-21), in which the rich young man asks Jesus what he must do to have eternal life. The Pope presents Jesus' answer as leading the young man to a progressive awareness of the need to submit to God, to obey the natural law or Ten Commandments, and to answer the further call to perfection, which is finally to be found within Christ. This answer Christ entrusted to His Church, the Catholic Church, to carry down the ages, which is what this Encyclical will be doing.

The Encyclical's second and longest part (#28-83) proceeds to tackle current errors, not on minor points of Catholic morals, but on their very basis: it is an excellent thing, says the Pope, for modern man to be so aware of his own dignity and freedom, but freedom must depend on truth (#28-34). Thus firstly, freedom cannot be made into an absolute, because within himself, man finds inscribed in his nature the natural law which is the law of his person and which does not change (#35-53). Secondly, conscience cannot be made into an autonomous absolute, *i.e.*, an absolute which gives itself its own laws, because conscience is merely man's in-built applier of God's law to particular here-and-now situations (#59-64). A third error, the so-called "fundamental option," also disconnects God's law from here-and-now decisions by pretending that mortal sin consists only in a full-scale rejection of God (#65-70). The last error refuted in this part of the Encyclical is that of making a moral act's goodness depend primarily not upon

the act's object, but instead either on the intentions behind it (Teleologism or Proportionalism) or on the results flowing from it (Consequentialism) (#71-82). In condemning all these errors the Church "respects and promotes man in his dignity and vocation" (#83).

The third main part of the Encyclical (#84-117) presents the Church as defending the true morality, in the past, the present and the future. By connecting freedom to truth, and morality to the Faith, Mother Church guarantees genuine freedom (#84-89), as her martyrs in the past have shown with their witness to human dignity and perfect humanity (#90-94). At present only Mother Church's unyielding stand for true morality can ensure men's dignity and freedom in politics, and men's peaceful co-existence, national or international (#95-101). This morality is possible with God's grace and urgently necessary amidst today's corruption (#102-108), so for the future the moral theologians must work with the Church's Magisterium to deepen her moral teaching, and the bishops must watch over sound doctrine in their dioceses and institutions (#109-117).

And the Encyclical concludes with a call on the help of the Mother of God (#118-120).

Well, some of you may be asking, where is the problem? Obedience to God, the unchanging natural law, objective morality and its link with the Faith are merely a few of the Encyclical's wholly Catholic teachings. That is why the Encyclical has met with a deafening silence on the part of leading Liberals, and with enthusiastic applause from Catholic conservatives.

Then what is the problem? Let us go back to the summary. If you saw no major problem from the point of view of Catholic doctrine as you read through the summary for the first time, that is how many honorable Catholics have read the Encyclical. Hence the seduction I spoke of. It may take

a second reading to see that *Veritatis Splendor* is not as Catholic as at first it appears to be.

The problem is that this pope has studied and been deeply influenced by modern philosophers, especially Immanuel Kant and his followers, for whom the dignity of man consists in man's freedom, and man's freedom consists in his absolute independence and autonomy, *i.e.*, he is under the law of nobody but himself. On the contrary, the Catholic Church teaches that man is absolutely dependent on God and under God's law in every moment and act of his existence. Now these two positions are in themselves completely irreconcilable. That is why a great saint like Pope Pius X said, "Kantism is the modern heresy."

But the modern world is saturated in the principles of Kant, and people cannot believe that what they themselves are saturated in can be so wrong. Hence if they are Catholics in the modern world, the temptation is strong to reconcile the autonomy of man with the law of God; hence, *Veritatis Splendor*. Look at the summary again: Part One, the rich young man becomes aware of the truth within him; Part Two, the truth of the natural law is inside me, conscience is within me, errors oppose my dignity; Part Three, true morality ensures my freedom, my dignity, my perfection, my rights as a man...

Now to reach out to modern man is one thing; but to pander to his errors is quite another. Let us take another look at the Encyclical itself.

The rich young man of Matthew 19 with whom it begins is presented by John Paul II not as being commanded by Jesus from without, but as being guided or led by Jesus from his yearnings within (#7), to an inner awareness of himself (#8) and of the will of God. Of course this Gospel passage lends itself to such a presentation, less of God commanding than of man being invited, which is no doubt

why the Pope chose it as a launching pad for this encyclical. But is it wise to introduce an authoritative presentation of Catholic morals—or of any law for that matter—in a mode of invitation rather than command? Is Hell for real? It gets no mention in *Veritatis Splendor*. From this first part one might suspect that the Pope is going to highlight the appeal of Catholic morals and disguise any element of command or threat.

At the beginning of Part Two this suspicion is confirmed. As soon as the Pope launches into the analysis proper of the errors he wishes to refute (#28-83), he lays down as his point of departure in (#31) the “particularly strong sense of freedom” of people today: “Hence the insistent demand that people be permitted to ‘enjoy the use of their own responsible judgment and freedom, and decide on their actions on grounds of duty and conscience, without external pressure or coercion’ (quotation from Vatican II Decree on Religious Liberty).” The Pope obviously approves of this distaste for coercion, but it sets him a grave problem—part of the splendor of divine truth is that God coerces with the threat of eternal punishment anyone who disobeys His law. How is the Pope going to make coercion look, or feel, as though it does not coerce?

Go back to the summary of Part Two: first error, the supposed absoluteness of freedom. Now the Pope wants to bring man’s freedom, meaning the use of his free will, under God’s law. Well and good. But at the same time he cannot bear making modern man feel that he is being coerced by God’s law. Therefore John Paul II, even when he states a truth, is liable to use language that suggests a falsehood. Classic example, #41: Man has “autonomy” (truth, man has free will; false suggestion, man is his own law); obedience to God is “no heteronomy” (truth, God’s law does not take away man’s free will; false suggestion, man comes under no law but his own); obedience to God is a “partici-

pated theonomy” (truth, man in a way partakes of God’s law when he obeys it; false suggestion, man takes part in laying down God’s law). Alas, modern man will heed not the truth, but the sympathy for his error expressed in the Pope’s choice of language.

In fact, from the moment the Pope set up his admiration of modern liberty (#31), he is trying to square the circle when it comes to Catholic morals, because how can God tell man what to do (Catholic morals), without man being told what to do (modern liberty)? Modern liberty is the false liberty of the Boeing 747 being “free” from the laws of aerodynamics, with the result that it is unable to fly. Catholic liberty is the true liberty of souls submitting to the law of God so as to be free to fly to heaven. In fact a Boeing must obey an incredible number of laws, all minutely checked pre-flight in the cockpit, before it is free to fly over the ocean. Modern freedom is *from*, Catholic freedom is *to*. The Pope deep down (#31) respects the modern notion of freedom, which has the effect of undermining everything he will say about God’s law, however splendidly true what he says may otherwise be.

For example when he goes on to refute the absoluteness of conscience (#54-64), he says many good things about conscience being the voice of God and of God’s law, but he still cannot help concluding (#64) that “the authority of the Church in no way undermines the Christian’s freedom of conscience,” and “the Church puts herself always and only at the service of conscience,” expressions suggesting that the Church calls the moral shots without calling them, and conscience while not in command is nevertheless in command. Thus, *Veritatis Splendor* gives the store away without giving it away! That is what comes of trying to fit God’s truth to modern minds instead of modern minds to God’s truth.

The next modern error to be refuted by the pope in this second part of the encyclical is the error of the so-called “fundamental option,” namely, so long as a man basically loves God, then a few particular mortal sins here or there do not matter. Except for a few traces of existentialism in his analysis, the Pope’s refutation is good: a basic attitude towards God is not expressed other than in particular acts, so just one mortally wrong act is enough to put enmity between the soul and God (#65-70) .

Similarly when he refutes the modern errors that undermine objective morality (#71-83), either teleology or proportionality (making an act’s goodness depend essentially upon the agent’s intention), or consequentiality (making it depend upon the act’s consequences instead of primarily upon its object), then the Pope clearly affirms Catholic doctrine: an act’s moral goodness or badness depends primarily upon the act’s object, in such a way that some acts (such as artificial contraception) are intrinsically, always and everywhere, wrong. Yet the last paragraph (#83) of Part Two opens a door to undermining everything he has well said: in this question of intrinsically evil acts he says, “we find ourselves faced with the question of man himself, of his truth...”; by teaching the intrinsic evil of certain acts, “the Church remains faithful to the integral truth about man; she thus respects and promotes man in his dignity and vocation.”

Modern man replies, “Grand. Now the integral truth about my dignity and the vocation of my wife is that we should stop breeding like rabbits, so since the Church in no way undermines our freedom of conscience, we are going to use the pill.”

“But children,” replies the Pope, “that is not the inviting splendor of that truth which is Jesus Christ himself (#83).”

“But, Holy Father, ‘In the Truth, man can understand fully and live perfectly... his vocation to freedom,’ right? #83 That’s what we’re doing with the pill!”

A Scotsman once said some years ago of some wimpish *kerk* (Church), which he had spurned on his way into the real Catholic Church, “A kerk without a Hell isn’t worth a damn!”

The third and last part of *Veritatis Splendor* presents the Church as the promoter and defender of morality and true freedom (#84). But the Pope is still framing the question in terms of freedom as though freedom were threatened by the laws of aerodynamics: “How can obedience to universal and unchanging moral norms respect the uniqueness and individuality of the person, and not represent a threat to his freedom and dignity?” (#85) The Pope’s framing of the problem being thus man-centered, so are his solutions. Thus martyrs have given their lives for Catholic morality, bearing “splendid witness to the holiness of God’s law and to the inviolability of the personal dignity of man” (#92), from which it follows that such martyrdom is not confined to Catholics (#94). What a blurring of nature and grace, or of the natural and supernatural orders! Between a pagan dying for natural motives, however moral, and a Catholic dying for supernatural motives, notably his Faith, there is literally no comparison. However, when the perspective, as in this Encyclical, essentially centers not on God, author of grace and nature, but on man, carrier in himself only of nature, then this blurring down of the supernatural into the natural is inevitable, and it is to be found throughout *Veritatis Splendor*.

Objection! In the very next section (#102-108), before teaching the urgent need today for Christian morality (#106-108), the Pope teaches Christian morality is possible, with the grace of God (#102-105). Reply: read careful-

ly: "...Temptations can be overcome; sins can be avoided, because together with the commandments the Lord gives us the possibility of keeping them..." (#102); "...Christ has redeemed us! This means that he has given us the possibility of realizing the entire truth of our being; he has set our freedom free" (#103). Now phrases like these can be given a Catholic interpretation, but they can also be read as though Christ's grace lifts nature to its supreme dignity still within, and not above, the order of nature. After all, would it not belittle what is for modern man the supreme dignity of the human person for it to be lifted way above its own order?

I think that the Pope with his deeply ambiguous mind, suspended between Catholicism and modern philosophy, would answer "Yes and no," and he would be convinced of his answer! For a Catholic, the problem is wrongly set to start with, because for the Catholic the human person has no dignity outside of God in the first place. Questions like, "How can liberty and law not clash?" are for Catholics non-questions.

As for the future (#109-117), the Pope urges the Church's moral theologians to work with the Magisterium. This he does after having again and again expressed his admiration for the principles of freedom, human dignity, human rights and democracy, which are the very principles behind the rebellion of so many of these theologians against the Magisterium! As has often been pointed out, a moderate Revolutionary (like the Pope) is incapable of stopping radical Revolutionaries (like today's dissident theologians) because he deep down respects, even shares, their principles. A tank cannot be stopped with a pea-shooter. It takes the undiluted truth to stop a radical. *Veritatis Splendor* fluffs its own best lines, and that is why when the Pope finally calls the Catholic bishops to order (#114-117), the most terrible sanction he proposes for them to apply is that they should

take away the title of “Catholic” from any institution “seriously failing to live up to that title”! But in the name of human dignity, thousands of these institutions still calling themselves Catholic will soon be jettisoning the title on their own anyway!

This poor Pope! He believes in the modern world, and he believes that he believes in the Catholic Faith. But to believe at one and the same time in such contradictories as essential godliness and essential godlessness—shows at the very least that he does not understand the Catholic Faith which he sincerely thinks he believes in. If he really understood the true Faith, there is no way in which he could take so seriously all the modern philosophers’ nonsense about the dignity of the human person.

It is not freedom, but reason, that gives to the rational animal (without grace) such intrinsic dignity as he has. The freedom is merely an inalienable feature—not an inalienable right—of beings with reason. It makes as much sense to talk of an inalienable right of men to be free as to talk of an inalienable right of their digestion to digest! The whole question is, what does man use his faculty of freedom for? If he uses it well, then he has dignity, but if he uses it badly, then he has no dignity except the potential dignity that, if he started over again, he could use it well.

In other words man is not for himself, he is for God. But again and again in *Veritatis Splendor* the accent is displaced towards man being a value in himself. Of course the Encyclical keeps attempting the reconciliation of this self-worship of man with Catholicism by arguing that for man truly to be a value in himself, he must obey God’s laws, *i.e.*, the unchanging Catholic morality. Now it is perfectly true that only such obedience will make man the best that man can be, but it is perfectly false that self-value or human dignity is what Catholic morality is for, because from

the moment it was for that, a man's every act would be mortal sin. Catholic morality is for the GLORY OF GOD, to which the dignity of man as conceived by the modern philosophers is directly opposed. "Glory to God on high... Thou alone art holy, Thou alone art Lord, Thou alone art most high, Jesus Christ, with God the Father in the unity of the Holy Ghost, Amen!" And my poor person, all my poor dignity, all my poor morality are for you, and for you alone, my God and my all!

The seduction of *Veritatis Splendor* (as of the documents of Vatican II) lies in the fact that the author, while inwardly adoring the human person, still knows his Catholic doctrine well enough to keep the outward expression of his adoration just within the bounds of Catholic orthodoxy. That is why even if the letter of these documents is still mainly correct, their spirit is certainly not. That is why conservatives defend the letter of Vatican II and *Veritatis Splendor* while Liberals claim—truthfully—to follow the spirit. That is why *Veritatis Splendor* will change nothing in today's Church. The appearances go one way, the inner thrust goes another. The Pope has given us not the splendor of truth, but the splendor of the human person, which is a dangerous half-truth. Watch out in years to come for dangerous three-quarter and even seven-eighth truths!

And pray for this Pope, dazzled by the bright lights of the modern world, which is intrinsically godless. Let us pray especially that he perform as soon as possible, with as many bishops as he can get to obey him, the consecration of Russia to the Immaculate Heart of Mary. Nothing else can save the modern world, because that is what God has decreed will save it. But only our prayers can bring the author of *Veritatis Splendor* to see that.

#125

*April 2, 1994*

**Impressions of Ordinations**

Good news from Argentina—the Society of St. Pius X is advancing and consolidating in Latin America. Progress is not spectacular, any more than it is anywhere else, but it is re-assuring: the pilot light looks like staying lit, there as elsewhere, until the gas is turned on again.

At the invitation of the Society's District Superior for Latin America (except Mexico), Fr. Xavier Beauvais, and of the rector of the Society's Latin American seminary, Fr. Dominique Lagneau, both based in or near Buenos Aires, capital of perhaps the most Catholic country in Latin America, Argentina, I was down there from the end of February to the middle of March.

By the end of this February in the American Midwest, I was saying to myself, I am getting too old for these winters! Indeed to get to Miami, I had to re-route round Chicago, socked in by a major snow-storm, However, having fled to the southern hemisphere, where of course everything is upside down but at least they have summer while winter is going on up here, I ran into what were apparently two of the hottest weeks of the Argentine's summer, and I found myself saying, I am getting too old to take the heat. No comment!

Firstly there was a retreat for the priests of the Latin American District, about twenty in number, most of them based in Argentina, but two on the other side of the Andes in Chile, and three in the far north of the South American continent, in Columbia. These last three priests are immensely isolated. Air travel is available between all these countries, but it is rather more expensive than within the United States, and our faithful in Latin America are not

rich. However, I knew that Winona's benefactors would not mind helping to sustain some isolated Society priests, so the visiting bishop helped out with some airfares. On the priests' behalf, thank you. I know they were happy to be back for a week amongst old friends and colleagues at the seminary in La Reja which is their *alma mater*, or "motherly mother," in the priesthood.

There followed a week's retreat for the old and new seminarians at the seminary, to mark their late summer beginning of the new school year. Thanks to an intensive program of the Spiritual Exercises of St. Ignatius being given in various locations in Latin America by Society priests over the last few summers, priestly vocations have risen so that there are now more than thirty seminarians and five Brothers at La Reja, eleven seminarians entering this year. This is no small consolation to the La Reja Seminary priests who went through some lean times following on Argentina's intra-Society explosion of 1989, when the former rector marched out at the head of nineteen seminarians! One hopes that the continued preaching of the Ignatian Exercises will maintain the present rate of new vocations, but one must be under no illusions—everything in today's world conspires more and more against Catholic vocations, against youngsters even thinking of giving their lives to God.

What a shame! Little do the youngsters know what happiness they will miss. Père Barrielle back in Ecône used to quote the old French saying, "If you want to be happy for three hours, get drunk; if you want to be happy for a month, get married; but if you want to be happy for the rest of your life, get ordained a priest." Several married men have told me the "months" should be replaced by "weeks" (Oops! No male chauvinism around here! I am sure married women say the same thing!) However, that is not how it looks to youngsters today. Actually, by their instability and imma-

turity, many of them are as unfit to get married as they are to get ordained. And whose fault is that? The Liberal adults who by their Liberalism pretend that one need never endure unpleasantness nor take any consequences—all crosses are to be rejected because nobody has the right to make me suffer. Yet “In suffering is learning,” said the ancient Greek poet, Aeschylus. In suffering is maturing. In the Cross is our salvation, our only salvation. Poor youngsters! How will they learn? How will they mature?

For them to catch a glimpse of a different way of life, bring them to the priestly Ordinations at Winona this year. Flyer enclosed. Here are extracts from the letter of a non-Society layman written after attending last year’s Ordinations:

I finally found a few minutes to set my thoughts to paper regarding the June 19 Ordinations... I must tell you that I and many thousands of other traditionalist Catholics agree with and support the positions of the Society—the only impediment to total acceptance for many is the fact that the Holy Father is not “officially” in the picture. Nevertheless, I saw nothing at the ordinations that indicated that the Society does not recognize the Pope. In fact, I could see nothing of the schismatic attitudes that the mainline Church’s powers-that-be keep talking about, and the sermon confirmed those conclusions.

What I *did* see was surprising in many ways. I shall begin with the ceremonies.

I am still in awe of the magnificent solemnity of what I saw in that tent. I cannot understand how the “mainline” Church could trash such beautiful tradition in favor of the banalities that dominate the modernist liturgical worship in the Church today. It has become increasingly more difficult for me to accept the validity of much of the “new” liturgy, and my experience on a foggy Saturday in June at Winona has made it still more so. I saw the Mass again celebrated as it should be, and it was wonderful.

As I knelt on my slicker, I chanced to observe the people around me, and I was immediately impressed by the following:

1. The numbers present. I reckoned the head count to have totaled between 550 to 700, despite the weather.

2. They were there to worship God, not each other. The reverence and respect for what was going on was reflected in the actions and faces of all, including the children. What a relief to be free of the howdy-and-shake fiasco!

3. The large number of teenagers and young adults, and the exemplary way in which they conducted themselves was wonderful. It was so good to see beautiful young women adorned with embroidered veils on their heads and flowing long dresses, and young men who looked and acted like gentlemen.

4. The large number of wives in their late 30's and into their 40's that had children under two or three years old. I was seated in the back in a row where there were two or three women whom I judged to be near the end of their child-bearing days who nevertheless had beautiful, healthy small children who were well-behaved and a distinct pleasure to "be in church with."

5. The international flavor and variety of those present. After the ceremonies, I "met and mingled" with some who came from "countries far." One old woman aged over 80 years, came all the way from Winnipeg; she has been coming to the Ordinations since the first, and "If God is willing, I will be coming again next year!"

I could go on, but I must keep this letter of reasonable length. Suffice it to say in a single sentence: I am glad that I came to see.

#126

May 1, 1994

### Confusing Human Dignity and Human Liberty

When I gave in lecture form in Argentina two months ago the letter that you read on the Pope's latest encyclical, *The Splendor of Truth*, I was advised that an introductory explanation might help. Let me offer you part of that explanation now, because it goes to the heart of much of the confusion in Catholics' minds today.

This confusion arises from mixing up two quite different notions of human dignity, and then two quite different notions of human liberty. Let us start with the two notions of human dignity, which are somewhat easier to disentangle.

Take for example a wine-bottle. What is the value or worth of a wine-bottle? Answer, that depends on whether it is empty, or full. If it's empty, perhaps it's worth ten cents. Full, maybe ten dollars. One may use the same word, "value" or "worth," for when the bottle is empty or full, but there is no comparison between the empty value and the full value, and if one was to confuse the two by trying to sell an empty bottle as though it was full, one would have some angry customers, even if the glass, cork and label of the empty bottle were as handsome as could be! In fact the real value of the empty bottle is only its *potential* one day to be full, and if like most wine-bottles it will only be filled once, then once it has been emptied it is thrown away as worthless. Thus when it comes to a wine-bottle, nobody dreams of confusing its merely *potential* worth when empty, and its *actual* worth when full of wine.

However, when it comes to a human being, plenty of people confuse his merely *potential* worth or dignity when empty, and his *actual* worth or dignity when full. This is because by loss of faith they have lost grip on the super-

natural wine in question, sanctifying grace, and on its value infinitely higher than that of the whole order of mere nature. A Catholic knows by his faith that sanctifying grace is a partaking in God Himself, such that he is here on earth merely to fill his nature with as much of that grace as possible by the time he dies. He knows that if at death he goes before his Maker with his natural soul empty of supernatural grace, then however handsome he may have made his soul's merely natural accomplishments and adornments, like so many labels on the bottle, his Maker will nevertheless be so angry as to throw him away as worthless into the eternal fires of Hell. The natural dignity of a man, or the dignity of his nature merely *potential* with regard to its being filled with supernatural grace, is as nothing compared with his supernatural or *actual* dignity when his nature actually contains that grace.

For as the bottle is for wine, so creation is for the Creator, and nature is for grace. True, as the bottle is of great value to carry the wine, so the order of nature and a human nature are indispensable for a man to receive grace in. Nevertheless, as no wine-lover in his right mind glorifies bottles in themselves, so nobody who understands what man is for glorifies his merely natural or potential dignity, or glorifies man in himself.

The problem with the modern world is that by loss of faith in God and in His sanctifying grace, or by its positively turning away from them, the modern world has lost all sense of the full or supernatural or actual dignity of man, and so it glorifies his merely potential dignity as though it were actual or full human dignity. It's like glorifying empty bottles. In other words man is the supreme value in himself, by his mere nature. Forget about wine, forget about God. Merely by having human nature, I have the supreme dignity! Glorious glass! What does wine matter? Glorious man! What does grace matter?

This, to a Catholic mind, insanity is the implicit teaching of Vatican II. Its Declaration on Religious Liberty in its opening sentence (picked up in *Veritatis Splendor*, #31) bases what will be its demand for religious liberty on human dignity, not an man's actual dignity when he is filled with God, but on his potential dignity which he has merely by being man. That the declaration does here (#1) mean the potential dignity is clear a little later on when the declaration (#2) says that even when man refuses the truth, he still retains (the dignity that founds) his right to religious liberty. In other words glass is so glorious that the wine-bottle has a right to remain empty!

Again, to be able to drink wine does presuppose a bottle or its equivalent, but that does not mean that the glass has the glory of the wine! Once there is no more wine, the glass is trashed. Empty of grace at death, a soul, however naturally dignified, is flung into Hell. This is because as the bottle's real glory is not to be glass but to be capable of holding wine, so human nature's real dignity lies in its potential for containing (knowing and loving) God, a potential which however glorious in itself ("O, what a piece of work is man," says Hamlet), is nevertheless nothing in comparison with the glory and actual dignity of a man actually knowing and loving God.

But now read Vatican II quotable in such a way, and *Veritatis Splendor* so quoting it (*Gaudium et Spes* #17, *V.S.* #42), as to blur and confuse man's potential and actual dignities:

Human dignity requires man to act through conscious and free choice, as motivated and prompted personally from within, and not through blind internal impulse or merely external pressure. Man achieves such dignity when he frees himself from subservience to his feelings, and in a free choice of the good, pursues his own end by effectively and assiduously marshalling the appropriate means.

The dignity in the first of these two sentences is the natural or potential dignity of man's nature having free will, or the ability to choose freely and not out of instinct or constraint. The dignity in the second of these sentences is the actual dignity that man acquires when he makes a good use of that faculty of free will. These two dignities are quite different realities from one another, even if the second presupposes the first, as wine at table presupposes a bottle. But by the word "such" at the beginning of the second sentence, Vatican II equates the two dignities, which amounts to trashing not the bottle but the wine! This same glorifying of nature to the level of grace, or abasing of grace to the level of nature, this naturalism, is embedded in Vatican II and *Veritatis Splendor*, and what it means is the raising of man to the level of God, humanism, or the abasing of God to the level of man, atheism, or both, *i.e.*, atheistic or secular humanism. Dear Lord, have mercy upon us! Holy Mary, Mother of God, pray for us sinners that your Son's sanctifying grace be found in our souls now and in the hour of our death!

Exactly parallel to the confusion between the two dignities of man is the confusion between his two liberties: on the one hand his natural or potential liberty, or *faculty* of free will, intrinsic to his rational nature and inalienable from it; on the other hand his moral or actual liberty, or *right use* of his free will, not intrinsic to his nature but alienable from it by the choosing of any sin. Catholics glorify the second liberty which presupposes the first, but Liberals glorify the first liberty regardless of the second, and Liberal Catholics by blurring together and confusing the two make themselves much more Liberal than they are Catholic.

This confusion between natural and moral liberty, between the faculty and its right use, between free will and "the liberty of the glory of the sons of God" (Rom. 8:21), is so common and so damaging that it deserves a letter to itself.

For instance, that liberty which is inalienable, our free will, is not a right but a faculty. That liberty which is a right, Christian liberty, is, alas, alienable by sin until the moment we die. Hence to talk of liberty as an “inalienable right” is confusing nonsense, but there is no space left to go into that here.

However, a correct understanding of liberty will be a major part of the two Doctrinal Sessions due to be held this summer at Winona, from June 28 to July 2 and from August 30 to September 3. Participants will be sent one month ahead a small packet to read beforehand, mainly great papal Encyclicals refuting modern errors, but also for instance the terrible Vatican II Declaration on Religious Liberty which so hopelessly confuses the two dignities and the two liberties. Sign up, if you wish for a real chance to clear up some confusion.

And also, if you have not already done so, make sure that you let us know if you wish to continue receiving the seminary newsletter and *Verbum*. Otherwise you risk being dropped from our mailing list. Thank you always for your steady and faithful support of the seminary. You should have six new priests ordained at Winona, God willing, next month.

#127

June 7, 1994

### The SSPX's General Chapter

As many of you already know, from July 11 to 13 next month is due to take place in Ecône, Switzerland, the General Chapter of the Society of St. Pius X. This is an important meeting of some forty representative members of the Society from all over the world, held every twelve years to elect the Society's main Officers, including its

Superior General for the next twelve years, and to deliberate on Society policy and affairs.

It is called a Chapter because in the Middle Ages the monks in a monastery would meet regularly to hear a chapter or small section of their Rule being read to them, so the word “chapter” came to be transferred from the section of the Rule, to the reading of the section, to the meeting of the monks to hear the reading, to any assembly of the members of a religious congregation to consult on their affairs. It is called “general” when they consult on affairs of their society as a whole, not just a part of it.

There is no need to say how important such an event is in the life of the Society, and so we beg the prayers of all our friends for the occasion. “The heart of the king is in the hand of the Lord: whithersoever He will He shall turn it,” says Scripture (Prov. 21:1), and the hearts of forty electors are likewise in God’s hand to move which way He will. If He holds back from moving them, they will make human choices, as did the bishops assembled in the Second Vatican Council. If on the other hand God steps in to move the human hearts, they will make choices pleasing to Him, as did the bishops of the First Vatican Council, in 1870. What made the difference? Why did God step in in the one case and not in the other? No doubt to a great extent because of the prayers of the people.

Hence the need for our friends to pray for the Society’s General Chapter, and hence the enclosed prayer card with a picture of Archbishop Lefebvre and Father Barrielle, taken at the end of a thirty-day retreat of Society members in the 1970’s, and with on the other side three prayers slightly adapted from the Roman Missal. A novena prior to the General Chapter would run from Saturday July 2 to Sunday July 10 inclusive.

Mother Church is used to praying for such occasions because she knows that it is God who plays the decisive part. Even in an organization where the leader is designated by popular vote, still his authority and the use he makes of his authority come from above. Scripture again (Prov. 8:14-16): "Counsel and equity is mine, prudence is mine, and strength is mine. By me kings reign, and lawgivers decree just things, by me princes rule, and the mighty decree justice." The influence of leaders over the people they lead is decisive, and the influence for good over the leaders must come from God. That is why when a people prays to Him, He will give them good leaders, but when they turn their backs on Him, He punishes them by letting them have leaders of their own choice, who will lead them to perdition. People cannot lead their leaders, which is why we must pray to God for leaders to lead well.

Take for instance the aftermath of Vatican II. How many faithful Catholics in distress attempted, and are still attempting, to hold their clergy back from the ruinous reforms? It is largely in vain. The priests hold from God their sublime authority, and if they are determined to misuse it, there is little the people can do. God could force the free will of His priests, but that is not His way. Is then God without means to intervene, or are the people without recourse? Of course not!

If the people pray in their distress, then God can convert a few of His misleading ministers, and from the rest He can without any injustice hold back the gift of His grace, whereupon left to their own devices they fall further and further away from Him, until numbers of them quit their religious calling and lose their priesthood or sisterhood altogether, as we have seen since Vatican II, at which point they lose their authority and most of their power to harm the people. And if the people continue to pray in their distress, then God as a free gift can grant them a new gen-

eration of priests to replace those fallen away, and these priests He is liable to form from the most surprising material, *e.g.*, fishermen in the case of Our Lord, in order to demonstrate that it is His work and not a work of human hands. Thus God turned His back on the Pharisees, and built from scratch His Apostles.

Here is exactly the story of the Society of St. Pius X, and it is extraordinary to watch the timing! As the Catholic priesthood was being decimated in the aftermath of Vatican II, Archbishop Lefebvre had just enough help from older priests to be able to found a seminary and a Society to form again true priests on the old model, but by 1977, with a few notable exceptions like Father Barrielle, those older priests could not stand the heat of disapproval from Rome, and they left the Archbishop. However, by 1977 the Archbishop had just enough help from his own young priests from within his Society to be able to staff his seminary in Ecône and to continue the Society's apostolate. The relief arrived in the nick of time!

Since 1977, those juveniles of the Archbishop have all been growing older regularly at a rate of one year every 365 days, so there is some senility creeping even into the Society priesthood! Nevertheless, for those who have eyes to see, it is God and God alone who has raised up this new flowering of the true priesthood in the 1970's, '80's and '90's. He has turned His back on the Pharisees of neo-Modernism, and He has rebuilt priests virtually from scratch.

The moral of the tale is clear. The fortunes of the Society depend to a large extent upon the prayers of the people. As Catholics appreciate or fail to appreciate what God gives them, so the Society will rise or fall. If then you have any love of anything God has given you through the senilizing juveniles of the Society of St. Pius X, pray for their deliberations and decisions at this General Chapter, which must

be a keystone of the Society's future. And may God repay you for the alms of your prayers!

The good news in this connection is that as I have been circulating at this time of year amongst several of the Society's major centers in the United States to give confirmation, I have been finding everywhere a warm response to the Society's efforts. Our numbers are not growing by leaps and bounds, but all over there are courageous young parents ready to trust God, with children, children, children, so there is certainly a future! There is also quality versus quantity insofar as Catholics seem to be learning to trust the Society when it tells them how far Liberalism has eaten into their way of life, how far they must repudiate the modern world and its false ideals. This quality of real conversion is what we must look for, and then the quantity or numbers will look after themselves, in God's good time.

The bad news is that the official Church is even accelerating in its downhill plunge. Towards the beginning of last month the Consistory of Cardinals in Rome was due to consider with the Pope a document newly issuing from the Vatican Secretariat of State projecting ways to celebrate the Jubilee Millennial Year of 2000. The pope then broke his hip and the Consistory was at least delayed, but the projects are no less hair-raising from a Catholic point of view, for instance another major ecumenical meeting of Christians, Jews and Mohammedans, this time on Mount Sinai!

The idea is to bring together the three religions that acknowledge Abraham as their ancestor, but in what sense, for instance, are the Jews of today's Synagogue the descendants of Abraham? Talmudic Jews are the spiritual descendants of the Pharisees, to whom already in His own day Our Lord had to say, "If you be the children of Abraham, do the works of Abraham" (Jn. 8:39). Jews who reject Jesus Christ reject thereby Abraham, yet here are Christ's

own Vicar and many cardinals apparently ready to pretend they are friends of Abraham! On the mountain of the Ten Commandments the one true God, Lord God of Hosts, three in one and one in three, struck holy terror into the hearts of His people (Ex. 19, 20). Just how much further will He allow Himself to be mocked by His own ministers?

Lord, have mercy upon Thy Pope and upon Thy Catholic Church and preserve it from corruption! We thank Thee for the immense gift to us of Thy servant Marcel Lefebvre. We beg Thee to guide the deliberations and counsels of the Society he founded.

**#128**

*July 1, 1994*

**The Human Frailty of the SSPX**

Another splendid ceremony of Ordinations at Winona last week gave seven new priests to Mother Church, four of whom were from the United States, and four of whom (not quite the same four) will be staying to serve in the United States. One of the Americans, Fr. Thomas Blute, is being posted to the Society's seminary in Australia, while an Englishman, already working at District HQ in the USA, Fr. Helmut Libietis, will stay there. Mother Church rises above all nationalism, but by so doing is the creator of Christian nations!

A picture story of the ceremony will come to you as usual with next month's *Verbum*. The weather was beautiful, in contrast to last year when Minnesota in late June nearly froze us! In fact this year some of our visitors were so warm that I had to reassure them that I had plenty of cool fans in the seminary, but I regret to say that the visitors knew that those fans blow only hot air.

Be that as it may, the new priests, six for the Society of St. Pius X, and one for the traditional Dominicans in Avrillé, France, are, as always, an immense gift of God. To Him goes our primary gratitude. Where would we be without priests?—Padre Pio said the world could more easily do without the sun than do without the Mass. But our gratitude also goes each year to the seminarians who work hard and well to put the ceremony together for the greater glory of God. For all such gifts it is wise for us to be grateful, especially in a darkening world:

How far that little candle throws his beams,  
So shines a good deed in a naughty world.  
(*Merchant of Venice*, Act V).

As the world around us grows more and more naughty, with the Devil being given, as a punishment for our naughtiness, more and more power to shut down whatever is true, just, holy, of good report, so candles of goodness, without in themselves increasing in power or light, nevertheless stand out more and more, and we should be correspondingly more grateful for their survival. Who can tell how soon they may be extinguished?

Therefore when Catholics attending a true Mass run into any of the difficulties surrounding its celebration, they can become impatient, for instance, with a lack of unity amongst all the priests celebrating the true Mass. Such impatience may be justified, at least in part, but would not such Catholics be wiser today to be grateful for any and every single true Mass celebrated? We may not yet be in those days when the Sacrifice is going to be taken away (Dan. 8:11), but if things continue on their present course, those days may soon be here, and then with what longing may those Catholics not look back on a single one of those back-room Masses said in however unfavorable circumstances?

It is called being grateful for small mercies, or, counting one's blessings. Similarly wise, in my opinion, is anybody who does not pin disproportionately great hopes on the future of the Society of St. Pius X. Through it no doubt immense gifts and graces have come to many of us in the past and are still coming in the present, but nothing gives us the right to count on their continuation in the future. On the contrary, according to all normal expectations, the more powerful the current of apostasy sweeping Church and world downstream to their perdition, the more irresistible the current becomes, and the more possible it is that the still resisting Society will be swept away as well.

Please, these lines are being written before the Society's General Chapter of July 11 to 14, so they have nothing to do with any particular decision that will be taken there. They are based on entirely general considerations, for instance that every Catholic group or organization has a structure of authority, which authority must ultimately derive from the Vicar of Christ, the pope. When therefore the pope repudiates a Catholic organization, as Pope Paul VI and Pope John Paul II have effectively repudiated the Society of St. Pius X, then that organization is submitted to a severe strain...

Here is another dark thought: in the 1950's the Catholic Church was holding out magnificently against the world, conversions were multiplying, the intellectuals were rejecting Communism, the whole world seemed ready to lie down at the feet of the Church, and what happened? In the 1960's it was the Church which at Vatican II collapsed at the feet of the world! Today the Society of St. Pius X is holding out magnificently against the false Church, intellectuals are rejecting the *Novus Ordo*, conversions to Tradition are beginning... Let us beware of that moment when all the Church seems about to lay down arms at the

feet of the Society! Exile is painful, the combat is wearisome, and the world has its attractions...

Now—brighter thoughts!—of course God is God, God is the Lord of Life and Death, God can preserve or destroy what He will, God will never abandon His Catholic Church nor leave His sheep without shepherd, so He can easily provide Society members with special graces to ensure the Society's survival until such time as He inspires a pope not only to give the surviving Society his approval, but also maybe to lean on the Society for support in reconstructing the Church.

Such a scenario is intrinsically possible, even, without any vanity on our part, plausible. For instance Rome no doubt relied on Archbishop Lefebvre's death in 1991 to provoke the disintegration of the Society, but for over three years Rome has been disappointed. Similarly, right now Rome must be hoping that the General Chapter will sow germs of division or disunity between Society members, but you readers have been praying, and the Lord God can all the more easily grant special graces of unity if true fidelity to Himself was the original reason—and it was—for the papal disapproval putting that unity under strain in the first place.

Nevertheless, while the scenario of special graces of survival for the Society until the recovery of the pope is a scenario possible and even plausible, it is neither necessary nor certain, and that is why we need to be wisely grateful. For instance, humanly speaking, it is wholly possible that the devil of discord or even the maneuvers of Rome will get in amongst Society members—Rome is still eagerly angling for individual defections of Society priests. Now may Heaven prevent that any of us should through any fault of our own cause or promote such discord, but regardless of our good will, the pressures are intense, the confusion is

great, temptations are multiple, the devil is cunning and human nature by itself remains weak.

So the possibility of the Society stumbling and falling before such time as God brings the pope back to his Catholic senses remains a possibility which must be kept in mind. What it amounts to is no more than what any Catholic should know: in the Catholic Church itself I have an absolute faith, hope and trust, because the Catholic Church enjoys Our Lord's own guarantee of survival and protection: "Upon this rock I will build my Church, and the gates of hell will not prevail against it" (Mt. 16:18); "Going, teach all nations... and behold I am with you all days, even to the end of the world" (Mt. 28:20). But in all other institutions I have only a relative faith, hope and trust, relative to their fidelity to the Catholic Church, because within that Church there are many institutions like the Society of St. Pius X that have come with time, and with time have gone. Upon the Catholic Church I absolutely depend to save my soul, upon the Society of St. Pius X only relatively. So for as long as the Society seems to be the instrument God has given me to serve the Church, I mean to serve the Society with all my heart and soul, but the Society remains in relation to the Church only a means to an end.

That is why for each ceremony of Ordinations like those of a week ago I am immensely grateful, and for each month that the seminary can continue to prepare young men to be ordained, and for each year that the Society of St. Pius X is still there to sustain its seminaries, and yet if any or all of these gifts from God were to crack or perish, I would not be entirely surprised, nor would my Catholic Faith be weakened. At the beginning of the Church Militant, Jesus Christ led His followers through the catacombs and persecution out into the open, and at the end of the Church Militant, He may well lead them from the tent in the open field through persecution back to the catacombs. If it comes to that, and

if we make it to the catacombs, for many of us it will certainly not have been without the Society but back in the catacombs we may have to do without the Society.

Ah, dear Society! Dear seminary! Dear seminarians! Regularly I tell them that as Society of St. Pius X seminarians they are on a hiding to nothing, that they have everything to lose and nothing to gain; that the whole world is against them; that the whole world is going to hell in a hand-basket; that the Society of St. Pius X could easily perish; that the future is dark and where there is no gloom it is full of doom. Do you know, I do believe that if any of my dire forebodings actually came true, seminarians would be pleasantly surprised!

**#129**

*August 12, 1994*

**Bishop Fellay Elected Superior General**

After July's letter which discouraged some of you with the reminder that members of the Society of St. Pius X are only human (St. Phillip Neri used to pray to Our Lord, "Lord, beware of me, I could turn Turk this afternoon!"), nobody will mind an August letter bringing some good news.

The most important good news is that thanks to your prayers and sacrifices, the Society of St. Pius X has a new Superior General, Bishop Bernard Fellay, elected by the Society's General Chapter in Switzerland on July 11 for a term of twelve years, until the year 2006.

Not that this General Chapter disowned the previous Superior General, Fr. Franz Schmidberger, who served from 1982 to 1994; on the contrary, by electing him First Assistant, the General Chapter chose to place him alongside the new Superior General, an unusual move, but cer-

tainly proving the desire of the General Chapter for continuity in the guidance of the Society.

Rather, as Bishop Fellay explains in the enclosed (summarized) press conference he gave on July 15, the regulations of Mother Church and her practice for congregations like the Society of St. Pius X definitely indicate that a superiorate of twenty four years—a quarter of a century—is to be the exception rather than the rule, and so the General Chapter, by changing the Superior General, aligned itself on the wisdom of Mother Church.

Some people may object that back in 1988 one reason for Archbishop Lefebvre's not consecrating Father Schmidberger as a bishop was that the Archbishop then said that the Society's Superior General should not be a bishop, so why now has the General Chapter elected a bishop?

The answer is that circumstances have changed since 1988. At that time contacts and negotiations with Rome had only recently come to a halt, just before the episcopal consecrations in fact, so if it seemed possible that negotiations might re-start, it also seemed wise not to obstruct them by having them headed up on the Society's side by a bishop that Rome might have felt obliged to punish in the meantime (Sure enough, Rome "excommunicated" the bishops).

However, since 1988, negotiations with Rome have not yet re-opened, because the Society has refused to abandon the old religion, and Rome has refused to abandon the new religion, and no amount of diplomacy or subjective good will on either side can bridge the widening objective gulf between the two religions. In this situation the Society no longer felt obliged to spare the susceptibilities of Rome, so if the best man it had was one of those "excommunicated" in 1988, it felt free to elect him, which is what happened.

But does that mean that by no longer caring what Rome thinks, and by choosing a bishop for leader, the Society is setting up a parallel church after all?

By no means! Re-read the July letter; aside from and apart from the Catholic Church, the Society of St. Pius X is nothing. Therefore what the churchmen in Rome think is of great importance, but if they insist upon plunging deeper and deeper into apostasy, the Society must take its own steps to defend the Faith, which includes electing the best man it has for Superior General, whether he is “excommunicated” or not.

But does not the choice of a bishop indicate a drift of the Society towards setting up a schismatic church? No, read Bishop Fellay’s press conference, where he speaks of his authority as bishop and as Superior General. His authority as bishop he describes as being a delicate and unusual authority coming from the Catholic Church, for our special circumstances, but certainly not an authority over a new church. His authority as Superior General he describes as being exactly that of his predecessor, no more, no less, namely an authority confined to directing members of the Society, again, no authority to set up a new church.

So even added together these two authorities do not add up to an intention of schism on the part of the Society or of Bishop Fellay. Back in 1988 the Society was similarly accused of heading for schism, but surely no fair-minded observer can point to anything that has happened in the Society over the last six years to justify that accusation. Why then over the next six years? As Bishop Fellay says, the General Chapter manifested a clear desire on the part of Society leaders for the Society to continue along exactly the lines laid down by Archbishop Lefebvre. In brief, thank you for all your prayers for the General Chapter.

The weather at Ecône for that week was unusually warm, and the warm weather continued at least until the end of July. For the last week in July, I found myself at Fanjeaux in the south of France, giving the annual Retreat to the Dominican teaching Sisters at their motherhouse. Besides the girls' school in Post Falls, Idaho, these Sisters operate a series of schools all over France, but for the annual Retreat they all gather together once a year in Fanjeaux, this year over one hundred of them. They much edified me.

I cannot remember in the United States having seen many fields of sunflowers, but in that part of the world they are common. In the summer across a whole field these huge flowers quietly stand, all lifting their bright faces in one direction, making a sea of yellow. Now the Dominican Sisters are dressed in black and white, but as one hundred of them sat in front of me with their radiant faces all turned in the same direction, I could not help thinking—as I told them!—of the fields of sunflowers all around their convent.

Ah, girls, are you wondering what to do in life? If you want to be happy, then renounce home, marriage, husband and family for Our Lord's sake, and as He promises in the Gospel, He will give you one hundred-fold in this life and eternal happiness in the next. In Idaho and in France, the Dominican Sisters are doing marvelous work teaching girls how to do God's will in a difficult world. Several American girls have gone to Fanjeaux, and a number are now back in Idaho. They have emptied themselves out, and Our Lord has filled them full—there is the fulfilment that girls look for, alas, in every other direction! O Lord, grant us many maidens to try a religious vocation!

How his children need his teaching Sisters! And how his Dominican Sisters in Idaho need help to build the new school for all the girls coming to them! They only need some half a million dollars! God bless them and you!







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LETTERS FROM THE RECTOR  
OF ST. THOMAS AQUINAS SEMINARY

VOLUME 3

THE WINONA LETTERS, PART 2

FROM THE SECOND GENERAL CHAPTER TO THE CLOSE OF 1998  
(1994 - 1998)



BISHOP RICHARD  
WILLIAMSON

INTRODUCTION BY FR. EDWARD MACDONALD



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**VOLUME 3**

**THE WINONA LETTERS, PART 2**

FROM THE SECOND GENERAL CHAPTER TO THE CLOSE OF 1998  
(1994 - 1998)

**BISHOP RICHARD N. WILLIAMSON**

INTRODUCTION BY FR. EDWARD MACDONALD

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## Publisher's Note

It is only two years since the first publication of the *Letters from the Rector* cycle of books, but it feels like much longer. Summer 2009 promises the release of the final two volumes of this two-decades-long open correspondence with Catholics who wanted to hear words of rebuke and words of encouragement from the most unlikely of sources: an Anglican turned *Novus Ordo* convert turned Ecône seminarian turned priest-sent-to-manage-the-rebellious-colonies turned Apostle of Christ in the office of bishop.

This volume is filled with writings that were produced about the time of my entry into the Traditional Catholic movement from cradle *Novus Ordo* Catholicism. I had originally learned about the SSPX and “Tradition” through reading two books: *What Has Happened to the Catholic Church?* by the Fathers (and brothers) Radecki, CMRI, and *Open Letter to Confused Catholics* by Archbishop Lefebvre. It was 1996, and various personal episodes led me to periodic and tangential contact with Bishop Williamson.

Never would I have foreseen that ten years later, my initial rejection of some of his most controversial positions would have faded away, objection to some of his less controversial positions would have arisen, and that a lively and open collaboration would have begun to occur between two Christians who loved literature and Catholicism and saw that the two fed and informed each other. He had noticed me after my controversial 2006 interview with Bishop Tissier de Mallerais, and a few phone conversations later I was in Argentina interviewing him on the 30<sup>th</sup> anniversary of his priesthood on behalf of, and courtesy of, *The Angelus*. The awareness of being of like mind on many things grew, and though I've always been to the right of Bishop Williamson on several matters, we both felt that the *Letters* needed to

be published. Given that no one except the fiery young American who, at the time, cared little for authority (bad) but desperately wanted truth (good), might publish these letters whole, entire, and most importantly, unedited (save the removal of retreat dates, etc.), a publishing house that desired both Truth and Authority, rightly given and rightly governing, was born.

There are several things that are notable on the brink of the publication of these final two volumes:

***Early 2009:*** The media fracas regarding Bishop Williamson’s Swedish TV interview. This interview was quite obviously a trap sprung on a usually-wary dinosaur, and given the two-and-a-half months’ delay in its release, it was timed for maximum publicity. Kudos to the interviewer, because, unlike many, I welcomed it as a *felix culpa*. I often awake to National Public Radio in the morning and hearing Bishop Williamson’s name on the radio, spoken with barely-disguised scorn, was at first a horror to me—until I noticed that my professors, friends, colleagues, and acquaintances all took it as an opportunity to ask about Vatican II, the Latin Mass, and the Society of St. Pius X, in greater measure in two months than in ten years of my being on “the outside” of the Conciliar Church.

However, despite any accidental benefits that may have resulted for the defence of the Faith from that media uproar, nevertheless it caused serious practical difficulties for the SSPX in several countries, so that the Society Superiors took the position that its members should “stick to religion” and “stay away from questions of history.” I was furious. Having been as Editor plunged in 20 years’ worth of these letters, which constantly appear to “stray” outside religion and dive into questions of history, I complained bitterly to His Excellency about how such a separation of Church affairs from world affairs would again castrate the Faith, as

before Vatican II. He replied gently, “No, on the contrary, the Superiors surely have in mind to let go such worldly affairs as enable them to save the Faith.”

I cannot say I was completely convinced. I read to him from his own Letter #107: “If politics and politicians would leave the Catholic Faith alone, then men of God could happily leave politics alone. But in the modern world, politics crash into God’s law on questions like abortion, and blow it sky-high with principles like religious liberty.”

**Between 2003-2009:** Dinoscopus. When in 2003 Bishop Williamson ceased to be Rector of St. Thomas Aquinas Seminary, his own 20-year series of “Letters from the Rector” came to an end. I must say I am glad to have had a hand in providing them with a successor in the form of a blog. The Bishop is ever suspicious of technology, so I had to browbeat him to adopt some of it to further the apostolate. Over the July 4<sup>th</sup> weekend in 2007, the first of the “Eleison Comments” was written, transmitted to me, and then formatted and posted in blog form on *dinoscopus.blogspot.com*. The readership is, at the time of this writing, around 700-1000 in any given week, and over 10,000 visitors stopped by the site during the height of the controversy. Not “huge” by any stretch of even the electronic imagination, but still a very decent following for a blog less than two years old which carries little, if any, advertising. The blog was an instrument of communication with Rome, and in a true nod to our electronic times, H.E.’s “Jonah” apology was given to Rome as a link to a website, and it had the desired effect, despite much “throwing about of brains,” as Guildenstern might have put it.

**From 2009-onwards:** the SSPX and Rome. Among other things, familiarity with these “Letters from the Rector” has made me deeply suspicious of the ongoing “negotiations” with “Rome,” so often evoked in the *Letters*. I am worried

that in its seeming desire to meet halfway with the Rome of Benedict XVI, the Society will forget that its *raison d'être* has always been resistance to this diabolical, invalid Council and the “church” it spawned. But 40 years of exile can make one lonely, and perhaps the resistance is gone at last. However, every time I complain to H.E. that I fear a bad compromise is on the way, he assures me that he does not believe that the SSPX is going to “sell out.” Time will tell. In any case these volumes will continue to serve not only as a historical record but as a timeless commentary on the auto-demolition of our Church started by John XXIII, kicked into full swing by Paul VI, and carried on by John Paul I & II, and now Benedict XVI.

In editing these four volumes of *Letters From the Rector* and in the many proofreadings (I’ve often said to friends that I shall never criticize a typo in a book again, knowing that even on a ninth or tenth pass a stray comma might be found!) that have occurred in these past months, I’ve found His Excellency’s words just as relevant as always. Though this particular volume terminates nearly a decade ago, it reads as if it were written yesterday.

The issue that would be 9/11 had not yet arisen in the late 1990s, but the obvious nature of the inside job that was the Oklahoma City bombing was clear to Bishop Williamson at that time, and he endured the title of “conspiracy nut” despite showing a compelling case against the “official story.” He also addressed the issue of the Unabomber, and showed how his valid invective against the technological society should give us all pause. Those who wish for a black-and-white life hated the idea of learning something from anyone other than a saint, but such is Catholicism. Bishop Williamson has often echoed St. Augustine: “All truth belongs to Catholics.”

Always giving keen insight into popular culture, these letters, more than the previous volumes, discuss movies like *Natural Born Killers* (#136), *Nixon* (#147), *Titanic* (#174), and are downright obsessive regarding what always-seems-tame-to-most: *The Sound of Music* (#168). Perhaps it is because he sees this last movie as so utterly subversive that he rails so loudly against it. Why reach into the “gutter” of movies for lessons on the Faith, as one reader of these letters opined in the 1990s? The answer was the same then as it is now: if Catholics cannot see how the world which has been forever enchanted with the Creation of God is being forever blinded by the Lies of Man and Satan, we cannot hope to progress in our faith and reason. Modern culture needs to be analysed, not ignored, by all men of good will.

There is a lament (#149) about the torpedoed 1996 campaign of Patrick Buchanan. I had a chance to hear this man speak in 1999 while I was in college in New Hampshire. He was inspiring, but desperately not-mainstream, and Americans need, love, and desperately desire “mainstream.” Mainstream means legitimacy means a paycheck means go-with-the-flow. Contrarian ideas, despite their common sense, repulse with their sense of resistance. People are tired of resisting the world. The “soma” of acceptance is so much more comforting.

Pondering on the needs of modern youth in #160, His Excellency imagines a new kind of “concentration camp” to help them to concentrate for purposes of preparing them to enter the seminary. And the concentration camp commander? The triple combination he calls for has a humor all its own: “Socrates, General Patton, and Michael Jackson” as the potential new headmaster for this institute of better, if not higher, learning. While any reader of these letters must come to accept H.E.’s style as always *sui generis*, this particular quote elucidating his reasoning of the above

amalgam is particularly humorous: “*Socrates for his ancient wisdom, General Patton for the camp discipline and leadership, Michael Jackson for the ability to get through to young men of today*” (232).

Finally, in the wake of the “economic downturn” (which is what we’ve been calling it in these past months...who knows what future name it shall have?) the closing words of Letter #173 remain a clarion call and deserve here to be quoted at length:

Dear readers, pray the Rosary. Do not believe in Wall Street. Do not believe in Washington, D.C., nor in the Houses of Parliament in London. Do not believe in the dollar. Do not believe in pension funds. Do not believe in democracy, nor in the Constitution, nor in the British Monarchy. Do not believe in any of the works of modern man. He is a poor and forsaken creature, by his own choice. He has built on sand, and his sandcastles are on the brink of collapsing.

Believe in God, the Father Almighty, Creator of Heaven and earth, and in Jesus Christ, His only-begotten Son, who promised us that whosoever builds on His Gospel is building on rock. The winds and rain of the next few years are going to beat on that building, but it will not fall down. And if suffering comes our way, let us even be thankful, because it is the hallmark of real Catholicism, the surest sign that we are following in the footsteps of Jesus Christ on the way to Heaven.

Amen.

As always, my deepest gratitude is extended to the staff, benefactors, both spiritual and material, and supporters of True Restoration Press, and its now-companion blog [truerestoration.blogspot.com](http://truerestoration.blogspot.com), not to forget Bishop Williamson’s own [dinoscopus.blogspot.com](http://dinoscopus.blogspot.com). As for my gratitude to Bishop Williamson, he knows it. I am sure he sees in me some of the same attitude he had as a young man to his own older friend and mentor, Malcolm Muggeridge. But my joy exceeds his because he never had the privilege of publish-

ing Muggeridge, whereas I stand now on the brink of putting out twenty years of epistles. May this endeavour continue, to the greater glory of God, in the faithful hands of His Mother, Our Mediatrix and Co-Redemptrix, to its final completion in the next volume.

Stephen Heiner  
Publisher

True Restoration Press  
The Feast of St. Athanasius, 2009



## Introduction

This third volume of Bishop Williamson's Seminary Letters contains those from the Autumn of 1994 through to the Winter of 1998. John Paul II was Pope and busy promoting ecumenism and religious liberty and his personalist philosophy and anticipating the new millennium. He also continued to travel the world enthraling large crowds and canonizing innumerable saints. The Indult Mass had been around for ten years but was then as now permitted in very few churches. The Society of St. Pius X was slowly growing and the number of seminarians studying for the priesthood in Society Seminaries gradually increasing. Bill Clinton was president, the economy was booming, the stock market was rising, but all was not rosy on the domestic front. The FBI had murdered Vicki Weaver at Ruby Ridge. Janet Reno had massacred the Branch Davidians in Waco. The Oklahoma City Bombing which took place during the period covered by these letters. These were events preparing the reign of terror which would go under the name *anti-terrorism*. A contemporary issue of *Verbum*, the seminary quarterly, demonstrated with expert evidence that Oklahoma City was an inside job orchestrated by the FBI. Also, during these years the world mourned the death of Diana, Princess of Wales. It was in this ecclesiastical and political atmosphere that the rector of St. Thomas Aquinas Seminary in Winona, Minnesota penned these letters. Primarily they were written for an American audience but in our globalist world readers from other lands will find them interesting, applicable and useful.

They cover a wide range of topics all united by the spiritual element. Bishop Williamson's strong suit is analysis. He analyses what is going on in the Church, in the Society of St. Pius X which celebrated its twenty-fifth anniversary dur-

ing these years, in the world, and in the USA. These events are evaluated in the Light of Faith and by the social and economic principles taught by the Catholic Church. Thus, each of these letters applies the teachings of the Catholic Church to situations that Catholics living in the world, but trying not be of the world come across in their daily life.

Today, Quasimodo Sunday, in the Introit at Mass we read the words quoted at the beginning of this introduction “as newborn babes desire the rational milk without guile.” In another place St. Paul tells us that “strong meat is for the perfect” but “you are become such as have need of milk and not strong meat, for everyone that is a partaker of milk is unskilled in the work of justice: for he is a little child” (Hebrews 5,14 & 12-13). This is certainly true of Catholics or our era. We are unable to take strong meat, the nourishment of men, so we should desire this rational milk the nourishment for Catholic children. Rational milk is milk that feeds the mind; milk that makes a man think. Milk that makes a man use the faculty that makes him a man. For a man who does not think is no different than a brute beast. The specific difference of the human race is that we are rational. Man is a rational animal. If he doesn’t reason he is only an animal. Because of our poor educational system many men have never been taught to think. We need to desire to acquire this habit. Bishop Williamson digests the strong meat for us and feeds it to us as rational milk in his analysis of church, world and social events contained in these letters.

Here you will find politics, economics, entertainment, disasters, tragedies and nut cases. But Bishop Williamson is interested in these events only as they demonstrate or explain or clarify man’s relation to God. The religious element is drawn out of them and explained for the reader so that he can see how they apply to his life. What is the spiritual element? How is this event to be understood in relation

to the fact that Our Lord Jesus Christ must be King of civil society, as well as of individuals?

There is much about modern youth. Why do they reject the society that their parents are giving them? Their parents give them the material comforts, money, and much of the goods of the world. But in many cases the youth despise both these things and their parents. These letters look at the causes of this and demonstrate that what children need from their parents is *parenting*, not money and goods. Parenting with charity, justice, discipline and ‘quantity time’ makes socially adjusted decent young men and women.

Subjects analysed in this volume are the errors of materialism, conservatism, sentimentalism, Protestant emotionalism, Fiftiesism, and Americanism. Many of these errors are shown to be rooted in the teaching of the Second Vatican Council on religious liberty. Religious liberty leads to the logical conclusion that truth does not matter, and therefore contradictories can both be true, which destroys all thinking.

Movies, social events, and music reviewed and analysed include *Natural Born Killers* and several others of Oliver Stone’s, showing that these are “shrieks of protests” at society from one who sees the misery but doesn’t understand the cause and hasn’t an answer. The same result is the result of the analysis of Pink Floyd, and the Unabomber. They are in agony that society is so mixed up and that there is no solution. The Church of course has the solution but is not teaching the truths that will again make the world liveable. Two other movies reviewed in depth are *The Sound of Music*, and *Titanic*. Shakespeare is held up as a defender of nature, showing that one violates the natural order only at great peril, especially with an analysis of *Hamlet*.

Thus, much of the rebellion against society from the youth, “nutcases”, grunge and other forms of modern music is a

cry of nature against an artificial electronic, plastic, saccharinised society that de-naturalises a person. The cry is I am a person, flesh and bones, not a machine! *I, Man* rebels against *I, Robot*. Only Catholic truth can restore nature and order in society. Catholics to understand their world must see it in the light of Truth. Their world and the preceding eras that prepared their world must be truly evaluated. “The study of history demands seeking and teaching the absolute truth about the past that we may understand the present.”

Liberty, equality, and charity are explained. These oft-misused words are clearly explained as to their true meaning. What is the true charity of the saints? The charity that makes a man like God. Also, the notion, strange to modern ears, that there is sin and men do sin, and that we are infected by Original Sin which leaves us with an inclination to evil.

This volume of letters will educate and entertain, and perhaps sometimes anger and upset the reader, but it will always give the rational milk that St. Paul demands us to desire.

Fr. Edward F. MacDonald

Brisbane, Australia

Quasimodo Sunday, 2009



#130

*September 1, 1994*

**A Teenager's Story**

It cannot be repeated too often, the first of the Ten Commandments is also the first in importance: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind, and thou shalt have no other gods before him. If many Catholics lose their children to the Faith, even lose them from home; it can be because despite the appearances, they have not obeyed the First Commandment. They may even have put their child in a Catholic school, but if their own hearts and souls have not put God in the first place, the children follow the example, and under fierce pressure from today's world, slide away from God.

Let us at the beginning of another school year see children, in or out of Catholic schools, with the same problem, calling for the same solution: the parents must live by their Catholic Faith. Firstly the case of a 13 year-old American teenager, as described to me recently by a good friend who had to look after him for a couple of weeks. We will call him Nick. I quote my friend almost word for word:

These weeks I spent at home looking after Nick were one of the great learning experiences of my life: I entered into the amazing world of a modern teenager. To sum it up in one sentence: for him there is no external reality. Nothing exists outside his head, unless it appears on a screen where he has chosen to watch the dancing images.

When Nick arrived by plane, his luggage happened to have got lost. We had to buy him new clothes, but he would not wear just anything. His self-definition depended on his T-shirt, so to buy him replacements, Nick took me on

a visit to the T-shirt industry. I had no idea! Racks upon racks upon racks of T-shirts, and nine out of ten covered in blood, skeletons, corpses, dismembered limbs, all according to the various Heavy Metal rock groups, matching the C.D.'s. There is an extraordinary dependency of the youngsters on these groups. As for choice? Non-existent! The shirts, the discs, the groups are all the same: a multi-million dollar industry! As the adults' self-definition is by their personalized license-plates, so the youngsters' is by their T-shirts!

So Nick had to fill out a lost luggage claim form. He did not even know his home address! This I found was part of a pattern: for Nick, anything falling outside of four areas just does not exist: firstly, Heavy Metal—I realized he watches a great deal of MTV (the continuous Rock “music” TV channel). Secondly, hideous movies (but Nick will watch any movie). Thirdly, computer games. In the stores there are hundreds and hundreds of these, each a self-contained world into which the kids vanish, “improving their skills”, with accompanying books to explain the fantastical game, all incredibly complex, of the electronic hero diving through labyrinthine halls with a Zoogoo gun to zap the Zogos jumping at him out of every corner, etc., etc. I had no suitable computer at home? Then Nick stood and stared in the stores, spending hours dreaming up absurd new games, hours and hours of meaningless fantasizing. Fourthly, fast food. Nick sincerely believed that the MacDonal’d’s on 3rd street was better than the MacDonal’d’s on the Plaza! He is a connoisseur of fast food! Pathetic. He could not eat anything else. He is addicted to sugar. I bought him several candy bars to last a few days. They were gone in a few hours, and he was bouncing off the walls! Fifthly, one must add the TV program, Beavis and Butthead. Nick can quote whole chunks of the dialogue, word for word. This cartoon is sheer nihilism, emptiness and destruction, nothingness. It’s Nick’s delight. Terrifying!

Has Nick any skills? Reading, I would guess 7th grade, mathematics, 6th grade, while his age is 9th grade. Nick will do nothing that makes any demands, for instance adding numbers in his head is too hard. When we played Scrabble,

he would invent words. Yet he gets A's and B's in class-work, and he hopes to go to the Massachusetts Institute of Technology—in order to study and make computer games! But how is this kid ever going to connect with reality? As we were once driving over a famous river, I called out its name—Nick didn't even look out of the window. From one State to another, he had no idea where he was. One evening I told him he had half an hour to get ready to go out—he spent 25 of the 30 minutes watching MTV with no idea of the five minutes to go!

The kid is a SLAVE of MERCHANDISING. As though his entire being exists to give money to the manufacturers and merchants of T-shirts, CD's, Nintendo games, movies and fast food. To them immediately goes every dollar. The kid is a trash junkie. Whatever the screen tells him to do, he will do, this CD, or that film or MacDonald's, and if he can't do it, he goes mad. His heart and soul have been offered up to merchandising.

In the kid's favor, he has a real sense of humor and there is no pretence about him. Unlike other youngsters I know who have learned how to fool the adults but in private are exactly like Nick, he has no cover-up skills. As least he made no excuses.

I have long known modern philosophy putting reality inside the mind—Descartes said, "I think, therefore I am"—but this kid putting that into practice still took me by surprise—his head is empty except for the content of the screen. I was also surprised by the amount of money he spends to enrich the ruiners of his soul. Some of this money—to his credit—he had worked hard to earn for himself. The rest came from his father who also works hard for his family, and who has tried to help his son, but today's anti-culture has taken over.

Nick's parents are decent folk, I know them, but they have not understood the seriousness of the problem. They allowed Nick to do computer-games and watch TV, but they did not grasp the descent into demonism of what he was watching. Pied pipers of Rock have stolen away their boy while their back was turned. Nick's parents also re-

lied on Nick's being in Catholic school to make him a good kid, but... Nick may know the list of the seven sacraments, but his school religion stops there, his heart is not in it, his heart has been sold to the merchants. School cannot replace parents. Nick's dad is mostly at work, his heart is in his business. His mom is a lovely woman, truly feminine, with a touch of New Age, a flower child of the 1960's, no solid basis despite a fairly strict Catholic home. Vatican II has given to them both a loose and sloppy version of Catholicism—no wonder the kid's heart and love are in computer games.

If you ask me what I think can be done for the boy, I would reply that before supernatural seeds of the Faith can be sown, the parched dry field of his soul has first got to be ploughed, watered and nourished with natural nutrients. Until that hard shell is cracked, teaching him is a waste of time. I know supernatural Faith is infinitely higher than natural culture, but so long as a soul is blasted and withered by today's anti-culture, the leap to Faith is too great. There must be a ramp to Rome on the natural level. In school, that should be the glories of Western civilization so-called, meaning, in fact, the natural fruits of Catholic culture. The ground must be prepared, otherwise the seed simply bounces off. Especially with children. We must not fool ourselves—BEWARE OF SHINING FACES, ALL READY TO SNEAK OFF TO THE TRASH MERCHANTS.

But for goodness' sake don't think I see no hope for Nick. The first step is to recognize that today's anti-culture is trash, and not to kid oneself that it is alright because it is democratic (it is!), just a matter of taste, or whatever. The second step is to see why it gets hold of the children, because it meets with no resistance, it finds the soul empty. The third step is to start filling the child's soul with good things, not only supernatural, but also natural, otherwise when the anti-natural arrives, it is liable to knock the feet out from under the supernatural. Let little children learn the old nursery rhymes, and after "...Couldn't put Humpty together again", there is no need to add "Amen"! The Faith, yes, but common sense also. And the parents must realize that example goes much farther than words. Their children

are not toys, but immortal souls for whose formation or deformation God will call them to account. When parents really put God in first place, it will be literally child's play to fill the child's soul with good things. Dad must take time with his boys, Mom must take time with her girls."

Be it said, Nick's parents are now taking action to look after Nick's education, but let us pass to another friend writing to me from France. The problem is transposed into a different key, but it is basically the same problem:

Once I worked with alcoholics, now I am teaching in a Traditional Catholic girls' secondary school which has a good reputation throughout France, but strangely enough, I look back wistfully at the time spent with the alcoholics. Perhaps it's because there was so often buried under layers of misery, and of course sin, a huge desire for God, and once they discovered who He was, for Our Lord. There was no hypocrisy—they had tried to find happiness in every conceivable place and way, and they had no illusions left about finding Paradise on this earth.

Whereas inevitably, for children, the world is full of promise. And the children in our school are often second generation 'Traditionalist'. Unfortunately, in France today, it is a little bit smart to be a 'Traditionalist.' It's quite chic to put on your Gucci scarf and talk about your Royalist sympathies and criticize some modernist bishop. But at the same time, "One mustn't exaggerate", and religion must fit in with one's social life and amusements. That flame and thirst to discover the treasures of Our Lord's Heart are so rare in these nicely brought up Catholic girls. It reminds me a bit of my own boarding-school chapel, which was Protestant: beautiful singing, incense, processions, bells, in fact everything except Our Lord who had no personal relevance in our lives. There are of course amongst our girls exceptions which rejoice our hearts.

But your Excellency, you are damning us if we do not put our children in Catholic schools, and now you are damning us if we do! Dear, dear friends, dear, dear parents, no doubt at all, if it is at all possible, children must be put in Catholic schools, as the Catholic Church has al-

ways insisted, and that of course does not mean schools of today's official "Catholic" Church. However, better the alcoholic thirsting for God, or the trash junkie who may learn to hunger for God, than the Traditionalists knowing their way around God, meaning, having learned, as they think, how to get around Him! The poor He fills with good things, those who think they are rich He sends empty away (Lk. 1:53).

Up hill or down dale, in sickness or in health, in Tradition or out of it, God is all that matters, and the one thing He does not have that is ours to give Him, and that He wants, is the heart of our hearts, with all our soul, with all our mind, with all our strength. All the rest that matters will follow.

Dear Friends and Benefactors, out of the trashland, by miracle and by prayers, have stepped forward this year, it seems, ten young men to try a priestly vocation at Winona. Pray that they have "that flame and thirst to discover the treasures of Our Lord's Heart", and be thanked for every prayer you said that helped to bring them here!

*+Richard Williamson*

**#131**

*October 1, 1994*

**Avoid "Conservative" Catholics**

October, month of the Holy Rosary, and today some seminarians are taking part in a "National Rosary March" being organized locally in Winona. However, the Seminary will not be officially taking part. Interesting question—why not?

The problem is not what it might often be, namely some kind or other of naturalism, because the flyer announcing the Rosary March announces also its supernatural motiva-

tion: "...to save both America and the world, to obtain the conversion of Russia to the Immaculate Heart of Mary, to establish the Reign of Christ the King, to obtain the conversion of all Americans to the Roman Catholic Faith, to restore the Traditional Family; and to perform public reparation for sin." It could be one of our own Society of St. Pius X Catholics who drew up such a program.

Nor is the problem what again it could easily be, namely one of activism. True, the flyer begins a little disagreeably with the title "Calling all cowards", as though anyone not taking part in the March is faint-hearted or not willing to do something to defend their Faith. Nevertheless, "praying fifteen decades of the Rosary as we walk down the main streets of our towns" is primarily prayer, with little action as such, and with little indication of that spirit of revolt or anger which can, from a Catholic point of view, mar many otherwise apparently well-intentioned marches or parades.

Nor is the problem one of more pressing duties of state. Indeed seminarians have an absolute duty to study and pray in isolation from the world for, normally, six years to prepare themselves to go back into the world as priests of Our Lord Jesus Christ, but mid-day Saturday they can easily take an early lunch, with minimal interruption of studies, and with fifteen decades of the Rosary said into the bargain.

Nor is the problem one of collaboration or involvement with the *Novus Ordo*, insofar as the March is being organized, says the flyer, by a group of lay people, and surely any such layfolk who believe in public rosaries have the Catholic Faith. And if any *Novus Ordo* clergy are present and are—naturally enough—invited to take a lead, surely seminarians present can be diplomatic enough to let no action on their part deter any official clergy from taking part in a public Rosary March!

Then where is there a problem? Answer: seminarians being taught and learning to believe the fullness of Catholic doctrine are coming into possession of a treasure beyond price, that Faith without which it is impossible to please God and so to get to heaven. Now it is true that anybody taking part in a public Rosary March must have some Catholic Faith at least, and that all such people should benefit from contact with seminarians being armed with the fullness of Faith. However, the risk is that few such people may grasp the importance of the fullness of integral Catholic doctrine, and so the seminarians could be exposed to a kind of temptation of “TRADECUMENISM”: let all of us who believe in the Rosary just get together, and all will be well; let all of us who love the Mother of God concentrate on the things that unite us and not dwell on the things that divide us, after all we are all Catholics, are we not?

That is how seminarians might be tempted to begin devaluing what makes the specific mission and value of the Society of St. Pius X, namely its guarding the integrity of Catholic doctrine.

This importance of doctrine, on which follows the need for so-called Traditional Catholics to shun religious fellowship even with so-called conservative Catholics (except to make them see the error of their ways), is difficult for many people today, even Catholics, to understand.

Let us think for a moment. A Catholic is a Catholic (i.e. much better placed to get to Heaven than if he were not a Catholic) not by his sex, age, intelligence, or any such thing, but by what he believes, meaning not what he makes up in his own mind, but by what he knows to be true in matters of God.

Thus a Catholic knows firstly that one God exists, and that to associate with atheists on the supposed common ground of benevolence to mankind, while excluding God, is to live

a lie and a blasphemy—because anything good at all in man comes only from God. Secondly he knows that God once (only once) took flesh and became man, the God-man Jesus Christ, and that to associate with other religions on the basis of a supposed common belief in God, excluding Jesus Christ, is to live a lie and a blasphemy against the goodness of God who took infinite pain to come down to earth for us men and for our salvation. Thirdly the Catholic knows that Our Lord Jesus Christ, true God and true man, came down amongst us not only once in the Incarnation but also every time Mass is validly celebrated, in the mystery of the Real Presence, and that to associate with other “Christians” on the grounds of a supposed common belief in Christ, is to associate in a lie if these “Christians” insult God (at least objectively) by their refusal of the doctrine of the Real Presence.

These are three classic examples, or what one might call the first three classic stages, of the principle whereby to refuse Catholic doctrine is to insult God. Thus he who denies the Real Presence, for instance, gravely under-estimates the true love of God. Alas, many Catholics today do not understand this primacy of doctrine, which is a primacy of divine reality, because they put man and his fellowship in front of the interests of God.

However, let us suppose the principle is understood, at least in theory. Then since Vatican II we may say the principle has been carried at least two stages further forward in practice:

Fourthly, a Catholic knows (but not by authority—there is the problem!) that the Second Vatican Council departed from Tradition, and that to associate indiscriminately with *Novus Ordo* “Catholics” on the basis of a supposed common “Catholicism” is to associate in a lie and a blasphem-

my if these “Catholics” insult God (at least objectively) by trampling on Catholic Tradition.

Fifthly, a Catholic knows (this is even more controversial, but, day by day, events prove Archbishop Lefebvre to have been right) that the “conservatives” who put themselves back under Rome around or after the fateful Consecrations of June, 1988, also thereby departed from Tradition, and that to associate in friendship or solidarity with them is implicitly to betray the Catholic Faith by saying in actions if not in words that the Faith is something that today’s Roman Protestants are capable of guarding—for who protects a child by throwing him amongst thieves? So whoever does throw a child amongst thieves, what value does he put on the child? And if he thinks thieves are not thieves, what is his judgment worth? And if he pretends they are not thieves, what is his honesty worth? In any case the child is ruined.

Dear friends, this letter has often (and recently) taken us “Traditionalists” to task for our laziness, complacency, vanity, hypocrisy, all the sins in the book! For, subjectively, we are all of us poor sinners, and we are liars if we deny it (I Jn. 1:8). Objectively however, we are carriers of glorious Tradition, the fullness of Catholic Truth. Our own misery as carriers makes no less glorious the Truth we carry, indeed the more lowly we may (must) think of ourselves, the more highly by contrast we should uphold the Truth.

In that case the seminarians may go down the hill to join with all other devotees of the Rosary and of the Mother of God, and they may mix with there to do them all the good they can, but the greatest good they can do them—always with all due prudence—is to give them to understand that, fourthly the *Novus Ordo*, and fifthly its “conservative” branch, are: not adequate ways to honor the Mother of God or to serve her Divine Son.

“With the Rosary and the Scapular one day I will save the world”, said the Mother of God to St. Dominic.

**#132**

*November 1994*

### **Understanding Moral and Natural Liberty**

Back in May when this letter disentangled the dignity of man with God from the very different dignity of man without God, you were promised a letter to disentangle the two even more confused liberties, corresponding to the two dignities. As the arrival of winter gives us longer evenings by the electronic fireside, let us attempt the second disentangling.

Liberty, like its Germanic synonym, freedom, is one of those words which in modern times is so charged with emotion that the moment it is mentioned, most people stop thinking because their brains are awash in cosy feelings. However, anybody with a grain of common sense, looking at the world around him, appreciates that the world produced by these feelings is not cosy at all, and so it is not only Catholics who need to do some thinking.

Let us start by defining liberty, or freedom, in the way most people use the word, as an absence of constraint. Now constraint may be external or internal. For instance if a bird is in a cage or has a thread tied to its foot, it is constrained externally, because the cage or thread are not part of the bird but are external to it. But if the bird is externally free or free from any external constraint, that does not mean it is internally free, because all its actions, for instance wherever it flies or whenever it eats, are governed, or constrained, by its instincts. Watch a dog caught in a conflict between two of its instincts. The dog is not freely choosing, or deciding. Eventually one instinct prevails, and the dog acts accord-

ingly. On the contrary men have a superior faculty of reason or intelligence with which they can override their instincts, so men are not normally constrained by their instincts, so they can use their reason to choose which instinct to follow or not to follow, and so men have both external liberty (if they are not for instance in prison) and internal liberty.

Thus a man in prison has internal but not external liberty, a bird in the sky has external but not internal liberty, a man in the open air has both, a bird in a cage has neither. What interests us here is not the external liberty, called physical liberty because it means an absence of physical or material constraint. What interests us here is the internal liberty, called “natural liberty” because it is part of man’s rational nature, or called sometimes “psychological liberty” because it is part of man’s psychological makeup.

This natural liberty as we shall call it, following on man’s reason, is nothing other than his free will, as it is called in English, meaning man’s faculty to choose without constraint of instinct between alternatives presented to his reason. This faculty of free will, or natural liberty, is at the heart of the confusion over “liberty,” and it is one of the two liberties continually confused, so let us look at it well to observe its true nature. Let us establish four points: it is a (1) inalienable (2), faculty, a (3) unlimited (4) capacity, which for purposes of illustration we shall compare to a motor car.

Firstly, in its roots, natural liberty is an inalienable feature of rational nature. Wherever there is the faculty of reason, wherever there is a man not deprived of the use of his reason, there is natural liberty or free will. If a man loses, for instance by drink, the use of his reason, then he is no longer free, but otherwise his natural liberty is inalienable from his being a man. So long as a car is mechanically in work-

ing order, it has or is, until the car “dies”, an inalienable ability to drive.

Secondly, in the man, natural liberty or free will is a faculty and not an act. It is a faculty or ability to act, built into his nature, but it is prior to any of a man’s rational acts, presupposed by all of them and so identical with none of them. The car, purely as car, is an ability to drive, it is not yet, purely as a car, driving anywhere. It can be sitting in a garage.

Thirdly, in action, natural liberty is unlimited from within, that is to say the faculty is not limited to this act or that act, to this kind of act or that kind of act, but it is a faculty wide open to any and all acts physically available to a man in his circumstances. The faculty is only limited from without, for instance, a man has no natural liberty to fly (without a machine) because that alternative is not physically available to him. But from within, free will is not limited. Similarly the car, again purely as a motor car, is not limited to driving north, or south, or east, or west, but it can drive in any of these directions wherever a car can drive, only not for instance across water, because that is not a possibility physically available to it.

<b>LIBERTY</b>	{	<b>PHYSICAL</b>
= absence of constraint		absence of external constraint
		<b>NATURAL/PSYCHOLOGICAL</b>
		absence of internal constraint
		= <b>Free-will</b>

However, fourthly, in morals, natural liberty is a capacity or ability, and not a right, to act without limitation. For just as certain acts like flying by himself are physically unavailable to man, so too certain acts are morally unavail-

able to him, for instance murder, adultery or theft. Natural liberty has the capacity to commit these wrong acts, but it has no right to commit them. Similarly the motor-car has the physical capacity to drive down the wrong side of the road, but it has no right to do so because it will suffer and cause accidents. The car's natural ability to drive wherever it can drive comes from within it as a car, but its right to drive wherever it may drive comes not from within but from without, for instance from the highway code. Thus natural liberty gives me the ability from within to do whatever I can do, but the right to do what I may do comes not from within but from without. The ability or capacity alone does not constitute a right.

Of course if there was no highway code, then the motor car would have the right to drive on the road wherever it had the ability, then ability and right would be the same thing. But when it comes to morals, there is a highway code. Man constantly dreams of having the right to do as he likes, but as Catholics know, and as all the truly great pagans and non-Catholics have taught, this universe has a moral framework whereby, from outside of us, certain acts are objectively and unchangingly right whilst others are objectively and unchangingly wrong. From which it follows that natural liberty is an ability but not a right.

So all experience teaches that of all the acts available to be chosen by natural liberty, some are right, or morally good, and some are wrong, or morally evil, and here we come to the second of the two liberties continually confused.

If the faculty of free will is misused to choose evil acts, then we have the misuse of natural liberty which is commonly (and reasonably) called license, each act of which is sinful, or a sin. On the other hand—always assuming that human acts divide into those that are morally good and those that are morally evil—if the faculty of free will is rightly used,

to choose good acts, then we have the right use of natural liberty which we call moral liberty. Let us again look well, to establish the true nature of this moral liberty, in four points: it is the (1) alienable (2) use of a faculty, a (3) limited (4) right.

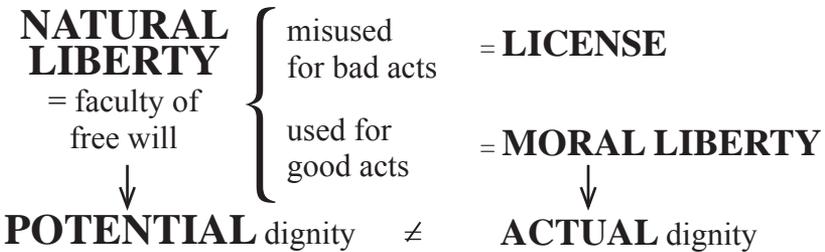
Firstly, in its roots, moral liberty is alienable in the sense that every time I misuse my natural liberty by choosing sin, then I may have sinful liberty, or license, but I certainly have no moral liberty to do good, in fact Our Lord says that he who sins is the slave of sin (Jn. 8:34). Similarly if a car is misdriven so that it is wrecked, it can no longer be driven anywhere until its natural ability to drive is repaired. The car's being misdriven excludes or alienates for the duration its being driven. Of course a man's liberty cannot be wrecked beyond repair so long as he is living. He retains until death his inalienable faculty of natural liberty but misuse of the faculty excludes or alienates its right use for as long as the misuse lasts. Therefore moral liberty is alienable.

Secondly, in the man, moral liberty or the right use of free will is the use of a faculty as distinct from the faculty used, like the safe driving of the car as opposed to the car driven. There must be the faculty prior to the use, as to the misuse, and so every use, like every misuse, presupposes the faculty, as all driving or misdriving presupposes a car, but the faculty is different, from its use or misuse, because it is always in itself open to both, and so it is identical with neither. Natural liberty is by itself only potential, moral liberty and license are always at least partly actual. It is because there will never be moral liberty without natural liberty, that the Catholic Church values and defends natural liberty against all heretics who deny that man has free will; nevertheless it is moral liberty that adds the actual goodness to the mere potential of the faculty of free will. As driving presupposes a car, so all drivers look after their cars; never-

theless no car in the garage, can ensure it will be well driven on the road; the good driving is distinct from the car.

Thirdly in action, moral liberty is limited from within, that is to say moral liberty is limited to all good acts, it excludes and is excluded by the evil acts of license. Thus in terms of the variety of acts open to it, moral liberty is more limited than natural liberty which is open to all acts good or evil. Therefore moral liberty is comparatively limited. As good driving excludes bad driving, so good driving limits the variety of ways in which a car can be driven.

However, fourthly, because moral liberty's limitation is to acts that are good, then moral liberty can be called a right, because if I have no right to do wrong, or commit sin, I do have a right to do what is right. One can say then that moral liberty is a right which is confined to right acts. So moral liberty is by definition confined to right acts, whilst natural liberty is open to right or to wrong acts. Therefore moral liberty is a right to act whereas natural liberty is only a capacity or a potency to act. It is obeying the highway code and all laws concerned which gives me the right to drive my car out of the garage and on the road.



Thus we arrive at the following clear distinction in four points between natural and moral liberties, the two liberties which it is necessary above all to distinguish: whereas natural liberty is an inalienable faculty, a (from within) un-

limited capacity, moral liberty is an alienable use of that faculty, a (from within) limited right. Natural liberty and moral liberty are thus as distinct as the motor car sitting in the garage and its being well driven along the road; as distinct as the bottle empty and the bottle filled with wine.

Well, if the two liberties are so clearly distinct, how can they ever be confused with one another? A swift answer is that while I live I cannot lose my natural liberty which is open to all acts, good or evil. Now moral liberty is a right. If then I blur the two, my natural liberty becomes a right, and I have the right to do whatever I like, right or wrong! In fact claiming natural liberty as a right is a convenient way of abolishing right and wrong. Everything becomes legitimate, an old dream of naughty man. We are then all “liberated” and “emancipated”, we can all “let it all hang out”, we can do as we like, in theory as long as it does not hurt someone else, but in practice (and in logic) even if it does hurt someone else—drive-by shootings, natural-born killers, etc, etc. Teach youngsters that their natural liberty is a right, and, in logic and justice, they will punish their teachers by destroying them.

However, many liberals will admit the difference between right and wrong, and still claim that they have a natural right to do wrong. So the real reason for the confusion must go deeper.

The real reason is the self-glorification of man. The wine bottle is seen to be so valuable that it is of no importance whether it is filled with wine or dishwater. The car is seen to be such a superb model that it does not matter whether it drives or crashes—look, what a superb wreck it makes, wrapped around that tree! Man is seen to be by nature of such dignity, his natural faculties have such intrinsic value, that howsoever he uses or misuses them they show forth that transcendental dignity, and so their use or misuse be-

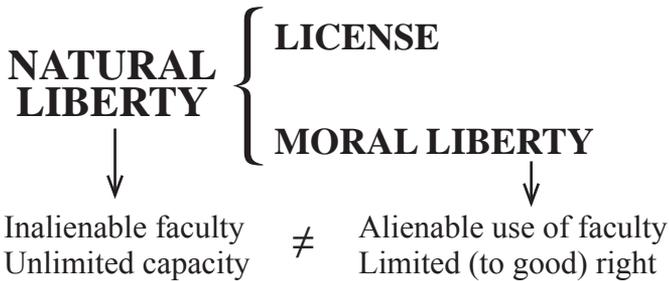
comes of secondary importance. Man's natural liberty thus becomes a right, because whatever he does with it, it shows forth his dignity. Look, what superb wrecks Lucifer and Judas Iscariot are, in the eternal fires of Hell! What a dignity of defiance!

This glorifying of man's nature in itself forgets (or denies) that man is not a value in himself. As the bottle exists only to contain wine, as the car exists only to be driven without crashing, so a man exists only to fill his life with merits so that when he dies he can go to Heaven. No human soul is on earth for any other reason. But the liberals and secular humanists deny that man is relative in this way to any value above him. He is the supreme value in himself, therefore he is a value above right and wrong. Now in truth God alone is above right and wrong (in the sense, that He alone can by nature do no wrong). Therefore the liberals in fact make man into God.

Moreover the liberals have gained such influence over the last several hundred years that they have molded the whole world around us. Their glorification, in fact deification, of man seeps into our being through their music, arts, media, schools, universities, politics, economics, "patriotism", and so on and so on. As a result, when a man-glorifying error like the right to do wrong is put before us, it finds through the cast of our minds and the tilt of our emotions, molded by the liberal world around us, such a sympathetic reception that the error and the confusion are liable to drop into us as easily as a letter drops into a letter box.

That is why, if we are asked such a question as whether moral liberty or natural liberty is the true liberty, our instinctive reaction is to say that it is natural liberty, because moral liberty is limited, and limits take away liberty. Now that answer would be correct if man was an end in himself, because then he would be the measure of right and wrong,

which means he could do no wrong, which would give him the right to choose whatever he liked, which would make moral liberty meaningless. But whoever recalls that man is even more for Heaven than the wine bottle is for wine or the car is for safe driving, realizes that true liberty is liberty for the bottle from dishwasher, liberty for the car from crashing, liberty for man from sin (whoever sins is the slave of sin, says Our Lord), so that the true liberty is in fact moral liberty. Thus natural liberty rejects any limitation or law, but moral liberty greets any limitation or law helping it to attain its end. If natural liberty, which is open to sin, were the true liberty, then neither God nor the angels in Heaven who can no longer sin, would have true liberty!



Alas, these arguments have difficulty biting when a man’s emotions from his background, friends, education and even “patriotism” all run in the opposite direction. However, if the whole world were steeped in the error of deifying man and glorifying natural liberty, it would still not be so grave as long as the Catholic churchmen resisted and condemned the error. But now listen to a few examples of Vatican II’s teaching on religious liberty:

- “The human person has a right to religious freedom” (*Dignitatis Humanae* #2)—he has a natural faculty to choose any religion, yes; he has a moral right to choose any religion other than Catholicism, no.

- “The right to religious freedom is founded in the dignity of the human person” (D.H.#2)—man is so dignified that he has a right by moral liberty to go to heaven, yes; a right by misuse of natural liberty to go to hell, no (unless “right” simply means ability).
- “Men retain the right to religious liberty even when they misuse it by not seeking the truth” (D.H.#2)—men have the natural faculty to turn away from the truth, yes; they have the moral liberty or right to do so, no.
- “Religious bodies have the right to be allowed to spread whatever is their faith” (D.H.#4)—religious bodies have their members’ natural faculty to spread truth or error, and the civic liberty if their society chooses to allow them to do so indiscriminately, but they have the moral right or liberty to spread the Catholic truth alone.

These are just four examples of the almost hopeless confusion pervading this Vatican II document, confusion between the natural faculty of freedom and the moral right of freedom. It is a confusion that easily fits into modern minds feeling the self-value and glory of man, but it will not fit into Catholic minds knowing man’s entire relatedness to, and dependence on, God. Yet the mass of Catholic churchmen today are going along with this—in effect—declaration of independence from God!

“It is not, nor it cannot come to, good”. To Vatican II making man’s natural liberty into a right corresponds the man-centered New Mass; to the New Mass corresponds “Beavis and Butthead”, that horrific MTV program whose charming and well-spoken young creator apparently declared on a recent TV talk-show (David Letterman) that the idea for his nihilistic cartoon about two valueless boys came to him all in a flash when, in attendance at the *Novus Ordo* Mass, he heard a Beavis-style laugh from a youngster two pews behind him; and “Beavis and Butthead”, mirror of value-

less youth, is the death-knell tolling for a futureless society! Of course, give man the right to do as he likes, and in no time at all human society will become worse than a jungle!

Any reader of today's newspapers cannot fail to observe how fast that is happening around us. Man has put himself in the place of God, he claims natural liberty as a right, that right he has to grant—or he is proud of granting!—to youngsters who have none of the oldsters' residual common sense to restrain them from behaving worse than wild animals. As a result, everywhere the red lights are flashing dissolution and chaos, and the alarm bells are ringing off the wall, but will man put his liberty back underneath God? Never! Anything but that!

Catholic adults! Activate your supernatural faith and charity, recognize the absolute supremacy of God and his Divine Son, Jesus Christ, and the primacy of His One Catholic Church; recall that man by his nature alone is not only open to good or evil, but by the original sin in his nature more or less strongly inclines naturally to evil; so resolutely wash out of your own minds the last trace of confusion between the natural faculty of freedom and the moral right, and then, according to your circumstances, do all in your power to censor, curtail, limit and check the youngsters' misuse of their natural faculty, so that it will choose only that to which they have the moral right. They may not understand, and you may not be popular, but at least you will not have been a traitor to them, and by defying your country in its error, if it rests on religious liberty, you will have done all you can to save it from its ruin!

May God have mercy upon us all, and make us slaves of that justice and servants of that truth which alone can set us truly free (Jn.8:32).

#133

December 1, 1994

**Pope John Paul II and the Prayer Meeting at Assisi**

A difficult but valuable book on Pope John Paul II has just been published in English translation by the Angelus Press out of Kansas City, Missouri: Volume I of *Pope John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi* by the German professor and priest, Fr. Johannes Dörmann.

Difficult, because Fr. Dörmann is a Catholic scholar of many years' standing, not a Society of St. Pius X priest, but a learned writer and teacher within the official Church, with many university-level articles and books to his name.

Valuable, because with no concern other than to get at the truth, Fr. Dörmann has applied all his experience and talents as a Catholic scholar to discovering and analyzing what this Pope actually thinks. His analysis and conclusions are to us all the more valuable for having been undertaken and published in Germany quite independently of the Society, indeed upon information and belief Prof. Dörmann does not even celebrate the Tridentine Mass. In no way can he be accused of being a "Lefebvrist". If then he and his book testify that the Church's present crisis is not just a problem of liturgical rites or of Church language or of any superficial feature of Church life, but an upheaval of the very foundations of the Catholic Faith, then his independent testimony is a striking confirmation of the wisdom of the apparently extreme stand taken by Archbishop Lefebvre and the Society of St. Pius X since the early 1970's.

What happened was that Prof. Dörmann was profoundly shocked by the Interreligious World Prayer Meeting held in Assisi in 1986 at Pope John Paul II's instigation and under his leadership. The Professor asked himself, how could the

Catholic Pope have come to give such public recognition and official credit to all of the world's principal false religions? Over some such question Catholics have agonized for years, and it has driven many to resort to more or less far fetched explanations such as a drugged Pope, a dummy Pope, a KGB Pope, a Freemason Pope, an invalid Pope, or whatever. Instead of wild surmise the Professor assumed—reasonably—that Pope John Paul II meant what he was doing and was doing what he meant. In that case, what did he mean? Again reasonably, the Professor set himself to find out what Pope John Paul II meant, by studying what he has said in his speeches and writings.

Now it is not as though over the last 20 years, whether as Cardinal or Pope, Karol Wojtyla has been hiding what he thinks, on the contrary there has come from him a constant flow of words, spoken or written. The problem is that his style is difficult. Many a page of his one can read half a dozen times and still not grasp what he is meaning to say. Outwardly it seems pious, but inwardly it seems unclear. At this point the pious majority of the Pope's readers or listeners let themselves be contented with the outward piety of his words, whilst a disconcerted minority are repulsed by their inward lack of clarity. Either way, they give up the attempt to understand what the Pope is meaning, and pass on, contented or disconcerted as the case may be.

In this situation, the immense virtue of Prof. Dörmann, and the immense usefulness of his book, is that he let himself be neither contented nor disconcerted, but he pursued the Pope's meaning until he found it. What the Professor found is so shocking that many of the pious Catholics mentioned above will be tempted to go into denial, or at least to give his book the silent treatment, but let two indications be given that the Professor really has found the Pope's meaning. First and foremost, it is normal that how a man thinks should correspond to how he acts, and what the Professor

discovered of the Pope's thinking corresponds exactly to the event of Assisi and to much else besides. Secondly, it is normal that a man as trained as this Pope is in philosophy and theology, should think coherently, and what the Professor discovered is an entirely coherent system of thought, "with every word calculated and in its right place", the Professor has said.

What system did the Professor—repeat, quite independently of the Society of St. Pius X—discover? The book is only the first of three Volumes to have appeared in German, with another two, maybe three, waiting to be written, if the Professor's health holds up, for which we must pray, for the sake of the truth, which is sacred.

The Pope's thinking starts out from man. Every man alive has deep inside himself, if only he will look within, access to a union of himself with God which exists thanks to Christ's Incarnation whereby Christ united himself to every man. This union of every man with God is inside every man alive whether he knows it or not, whether he wants it or not, and so it has been since the beginning of the human race, but it is only in recent times, thanks to the outpouring of the Holy Ghost upon the Second Vatican Council, that men have become aware of this automatic union of every man with God. The Passion and Resurrection of Jesus Christ merely made manifest the love of God the Father present already inside every man by God's union with every man.

Thus far Fr. Dörmann, who in his successful pursuit of the Pope's meaning has abstained from all emotion, abuse or rhetoric. He has merely laid out the Pope's thinking and then, opposite alongside, the thinking of the true Church.

But let us spell out a few of the logical consequences of this thinking: all men are saved from birth, so Hell (the old-fashioned eternal fire) either does not exist or is empty.

Conversion, faith, baptism, the sacraments are no longer necessary for salvation, they merely enhance the human person's awareness of his saved state. Likewise amongst all the religions in which subsists the Super Church of the God of all men, the Catholic Church's only superiority is that, through its connection to Christ, it has a better grasp of man's full inner dignity, which it is its function to encourage men to live up to.

Hence on the one hand a certain preaching of moral standards, e.g. Cairo, to maintain human dignity, but on the other hand a steady pressure upon the narrow old Catholicism to open up and to allow itself to be absorbed into the brave new Super Church of all mankind, so much less exclusive, so much more caring for all men! Hence Pope John Paul's recent promise that the new Super Church will apologize for all the sins of the narrow old Church, for instance its warmongering Crusades, its intolerance of other religions, etc.

Not that the Pope disbelieves in the doctrine of the Old Church, on the contrary he is convinced that Tradition is true and that amongst all religions, Catholicism alone is the fullness of the truth. However, all other religions contain seeds of truth sufficient for salvation outside the Catholic Church!

Nor does the Pope want to exclude Traditional Catholics from his Super Church, on the contrary he is convinced that the evolution from Church to Super Church is the true, "living Tradition". So he would love all Catholics to follow him, so he will formulate the Super Church doctrine as harmoniously as possible with the old Church doctrine—surely his contriving to express the new thought in the old language causes the above-mentioned obscurity of his style, which it takes the patience and skill of a Prof. Dörmann to penetrate. However, if obstinate "Traditionalists" never-

theless refuse to share his broader vision, then to the Pope's sorrow and without his fault they excommunicate or at least marginalize themselves ....etc, etc.

Dear friends and benefactors, I hope your hair is now quietly standing on end! The depth and objective perversity of this Neo-Modernist heresy are unprecedented. As remedies, surely there soon remain only the shedding of our blood in martyrdom and/or a divine chastisement. But to understand helps us to endure, and here we owe a great debt to Prof. Dörmann: his book makes sense of an otherwise senseless scene. Read the book if you have a chance of understanding it. Give a copy to any priest with a chance of reading it. The truth must out. How else can souls be saved?

We pray for the Pope. We pray for yourselves, and we sincerely thank each one of you benefactors for all your support through another calendar year. Blessed Advent, Happy Christmas, Happy New Year!

*1995*





#134

*January 1, 1995*

**Words of Encouragement**

For the New Year and for January two magnificent quotes from two great churchmen of the last century, who saw then into the heart of our troubles now. Firstly, from Msgr. Gaume, some words of encouragement for what might seem another daunting New Year:

See what is happening around you; understand both the signs of the times and things you have been told of, and the terrible dangers threatening you. Seduction surrounds you on all sides: in the laws, in morals, in books, in speeches, in the public and private behavior of the people. The number and authority of Catholic truths is shrinking day by day amongst the children of men. Understand all that well: be firmly convinced that your position was never more critical. Draw the conclusion not that you must withdraw from the world, but that you must keep yourself from evil; and, at all costs, keep what is dear to you from evil. More than in any other time, every Catholic must be a soldier to his last breath. If you have a clear understanding of the formidable trial awaiting you and which you are already undergoing, it will fill you with great courage and holy joy. It is the unshakable proof of your faith and the rock-solid foundation of your hopes because it is the tangible fulfillment of the prophecies of your Divine Master.

Did he not say, 1800 years ago, that toward the end of times, the nations would universally apostatize; that the faith would grow so weak that it would give out only a glimmer of light; that iniquity would overflow like an impetuous torrent across the face of the entire earth and that the charity of the great number would grow cold? Did he

not say that there would arise a multitude of false prophets, precursors of the Man of Sin; that God would count for nothing; and that at the same time the Gospel would reach all the way around the world? Did he not say that he was foretelling these things to prevent your being scandalized by the passing triumph of wicked men; to prevent your saying in your heart: Christ is asleep; he has given up on us? All these things foretold by God, do you not have the impression of seeing them, at least in part, fulfilled beneath your very eyes? Then have a clear understanding of your position, and lift your head bowed beneath the weight of grief, humiliations and fear. The great struggle against Christ is both the proof of your faith and the dawning of the day of justice, when right order in everything will be reestablished, never again to be disturbed.

Do not content yourselves with seeing all this, but also watch; what I say to you, I say to all: Watch. Many men in Noah's time did not recognize the warning signs of the Flood, nor in the century of Our Lord's death the warning signs of the destruction of Jerusalem: so it will be at the end of the times" (*Where are we headed?*, 198-200).

To read such words of a French bishop written one hundred and fifty years ago is no sentimental comfort to us today, because superficially, they are not words of good cheer. However, to read them in the United States at the end of the 20th century is a virile consolation, because their remoteness in time and space highlights their abiding truth.

Woe to the sentimentalists! As the chickens of men's unprecedented wickedness come home to roost in this close of our accursed century, such self-comforters will have to step up their willful blindness to keep pace, until nothing but a miracle can open their eyes, and miracles are owed to none of us. On the contrary, blessed the virile in spirit who prefer to see reality as it is, and who through each New Year they are appointed to live, will know how to "possess their souls in patience", by concentrating on their duty as

it comes to them day by day, with few expectations (from men) and with even fewer illusions.

The second quote treats of spiritual virility, and is suited to January, month of the Holy Family, insofar as, without even mentioning the family, it puts its finger on the essential problem today undermining the family, the lack of men. Here is how Cardinal Pie said it, again, an ocean away and a century ago:

...What a disappointment for mothers to realize that the male they gave birth to is not a man, and will never deserve to be called a man! ... Is not ours an age of mis-lived lives, of unmanned men? Why? ... Because Jesus Christ has disappeared. Wherever the people are true Christians, there are men to be found in large numbers, but everywhere and always, if Christianity droops, men droop—look closely, they are no longer men but shadows of men. Thus what do you hear on all sides today? The world is dwindling away, for lack of men; the nations are perishing for scarcity of men, for the rareness of men....

I do believe: there are no men, where there are no characters; there are no characters, where there are no principles, doctrines, stands taken; there are no stands taken, doctrines, principles, where there is no religious faith and consequently no religion of society. Do what you will: only from God will you get men.

And if you had the misfortune to go seek for the remedy to the country's intellectual and moral impoverishment in a system of education which the children would have to attend without having to be Christians, and if, to re-build a generation of men, you were to invent schools where nobody was to be absent except God; then such an outrage to human liberty, reason and religion alike would be the final blow, and the country's death warrant.

Notice, dear friends, that the Cardinal concludes on the pernicious effects of a godless public school system, but the real problem he named earlier: the lack of a religion of society. In fact the real religion of modern societies, i.e. the

foundation-stone on which they are built, is religious liberty, or the principle that society has no right to interfere with individuals choosing what religion (or lack of it) they like. It is this religious liberty which not only leads directly to a godless public school system, but also, by implicitly equating religious truth with religious lies, discredits all religion and all truth, undermines convictions, and so unmans men—see the Cardinal above.

If Catholics will not condemn a society built on religious liberty, that society will condemn them. By a just punishment it will dissolve the men, their wives, their children and their families. Dear friends, the New Year is in the middle of the 1990's, not the 1950's. Take much courage. The God of Cardinal Pie and of Msgr. Gaume is for real.

**#135**

*February 1, 1995*

**Death of Fr. Urban Snyder**

Another old and faithful American priest, known to many of you, and an ally of the Society of St. Pius X in its earliest days, died last month in the United States: Fr. Urban Snyder. He died at 9:30 pm on January 25 in the infirmary of the Cistercian Monastery of Genesee, in upstate New York, in his 82nd year. “He had been for a month in the infirmary,” said those who were with him, “and for the last two weeks he was unable to talk, but he was serene, and appreciated with a smile anything done for him. It was a very edifying death.”

As the faithful veterans of the Catholic priesthood disappear one by one who handed down their Faith to the youngsters of the Society of St. Pius X, enabling or helping the Society to start and to take up where they left off, it is fitting to pay tribute to their generation:

“Their shoulders held the sky suspended,  
They stood, and earth’s foundations stay ...”

Fr. Snyder was actually a late vocation to the priesthood. Born in Louisville, Kentucky, in 1912, in a pious Catholic family, graduating in 1934 with a Master’s Degree in history from Xavier University in Cincinnati, he may have thought his career lay in the law because through his middle twenties he studied at Jefferson School of Law, being admitted to the Kentucky bar in 1940. However, he never practiced as a lawyer but worked instead as a lay secretary of the Louisville Catholic School Board under Msgr. Pitt for a few years.

So the first thirty years of his life were spent in the world, giving him a knowledge of life and an experience of men which those same years spent in the Church would not have given him in the same way. Not that he ever strayed far from the Church. It was the Jesuits who had formed his mind, and in early manhood an annual retreat at the Cistercian Monastery in Gethsemane, Kentucky, had maintained this spiritual life.

Later in life the contrast was striking between the slightness and apparent frailty of the outer man, and the firmness of faith and solidity of reasoning of the inner man, so it is easy to imagine the unassuming exterior of these early years behind which God was preparing his future servant. The hour of God struck in the spring of 1942 when John Francis Snyder met the famous Apostle of the Sacred Heart, Fr. Mateo Crowley, at a retreat at Gethsemane. It was the priest who first mentioned a religious vocation. The young man did not hesitate. He entered the Monastery as a postulant in the autumn.

He took naturally to the Cistercian life, which is proof of his providential preparation. Ordained priest on December 20, 1947, in his 36th year, he was immediately appointed

Retreat Master for visitors coming to the Monastery from outside, and then Novice Master for a horde of novices flocking to the Monastery in the wake of the World War. He would in fact over the next few years hold every office in the Monastery except that of Abbot.

But in the 1950's storm clouds were gathering over the Church, and it might be said the Devil began with the monasteries. For example, Gethsemane's most famous monk of that time, Fr. Thomas Merton, had undergone a conversion in the 1940's to the quality of which his early books, and their fruits of many vocations, seem to testify, but in the swing to modernism of the 1950's the self-seeking emotionalism of his Protestant origins regained the upper hand, and worse, he continued to draw a large part of the monastery after him. What was a true monk to do?

Here began for Fr. Snyder tens of years of wandering, again, not outwardly impressive to relate, but revealing to the inner eye a steady fidelity and coherence: "For my thoughts are not your thoughts: nor your ways my ways, saith the Lord" (Is. 55:8). The monk might be driven out of the unfaithful monastery, but the monastery could not be taken out of the faithful monk. He remained the monk, say friends, to the end of his days.

Firstly, he requested and obtained a transfer to the Cistercian monastery in Genesee, New York, and then, probably harried by the monks' Modernism burgeoning there too, obtained a sabbatical year to study in Rome. Here he remained for a good part of the time of the Second Vatican Council, but instead of letting himself be confused or swept away by that collective madness possessing numberless priests from the heart of the Church, he returned to the USA, to work as a chaplain for the Sisters of Charity in Nazareth, Kentucky. This time one would guess the modernism of the nuns drove him to ask for and obtain leave to work in the diocese

of Covington, Kentucky, under Bishop Ackerman, which is where he met in 1970 Archbishop Lefebvre who was just at that time looking for priests to help him found the Society of St. Pius X, in particular for an English-speaking priest to help look after the several American seminarians then entering the new seminary at Ecône.

Fr. Snyder obviously found in the Archbishop a defender of his own Faith, so he agreed to help in forming faithful priests with him, and he followed the Archbishop back to Europe, this time settling in Switzerland. Fr. Snyder's official incardination or entry into the new Society in 1971 is a part of Society history, because it was (and remains) a proof of Rome's recognition at that time of the Society's canonical standing within the Church, denied by many. For a few years, crucial years for the Society, Fr. Snyder helped form the English-speaking seminarians at Ecône. Few priests saw at that time the need to stand by the Archbishop, and still fewer had the courage to do so, but Fr. Snyder was one of them. His mild and quiet exterior belied his strong faith and clear mind.

However, about 1975 he left Ecône, at least in part over a practical disagreement with the Archbishop. The Archbishop had his reasons, needing men to found his Society in the USA, but Fr. Snyder was not incorrect in his assessment of some of those men, who, at least objectively speaking, would betray the Archbishop a few years later. On the contrary, if Fr. Snyder did not stay at the Archbishop's side, he nevertheless remained faithful to his cause and sympathetic to the Society.

For several years more he stayed in Europe, serving as private chaplain amongst Catholics of the rising Traditional movement, this time in Germany. From now on, souls from numerous countries in several languages were contacting him to obtain spiritual counsel and solid advice in a more

and more confusing situation of Church and world. Surely his spiritual wisdom and balance never failed them.

In 1982 he returned permanently to the United States, based on his beloved home state of Kentucky. From here he continued to travel, to lecture, to administer sacraments to the scattered remnant flock, to study, to pray, always the monk, but his main apostolate was perhaps by mail: “His mail was unreal,” says a friend who knew him well during this time, “his secret was his spirituality. He drew people. He always had the right words to say. He answered any question spiritually. People wrote to him from everywhere.”

He visited the Seminary here in Winona a few times in his late 70’s, and he was always a welcome and interesting visitor, with useful tales to tell to whoever could stop and listen. But as he reached 80 his strength was giving out, so he finally returned to the monastery in Genesee which was where he could be looked after and where he died and was buried. In fairness, the monastery had always been kind to him. May his soul rest in peace.

His had not been a great public career, but only God knows how many souls are grateful to him for his priceless help in private, at a time when true priests were becoming harder and harder to find. Amongst men, no doubt he could easily be overlooked or passed over, but before God it was surely a faithful servant who hung back from the polluted public arena and quietly did the Good Shepherd’s work amongst the scattered sheep. We shall not however assume that he is already in heaven, we shall pray for him and beg prayers for him, because we are grateful for his counsel and his example on our darkening scene. Fidelity is possible, his example proves.

Dear Friends and Benefactors, thank you always for your support. There are many claims on your generosity, but do not forget the Seminary. We ourselves always need some

of you, and one or another of our good causes needs all of you!

**#136**

*March 1, 1995*

**Natural Born Killers**

For the beginning of Lent this year we inform you of a appeal for help by the Dominican Sisters in Idaho. These Sisters belong entirely within Catholic Tradition and work closely with the Society of St. Pius X here in the United States. They have already received a great deal of help—to all concerned, well done!—but they must finish the building. Occupancy permits are liable not to be granted until a new building is completely finished.

But why should the Seminary be intervening on the Sisters' behalf? Unselfishly, because we are all part of the Mystical Body of Christ, his Catholic Church, and one part must help another in need. Selfishly, because without good Catholic families we will hardly have steady vocations to the priesthood, and without good Catholic mothers we will hardly have good families.

Nor are the Dominican Sisters raising only future mothers. Mother Church also has an absolute need of good nuns, or Sisters, to nurse, teach and pray, in the way that only women can do, because of the maternal instinct rooted deep within their nature, upon which grace builds. Wherever the true Church flourishes, these feminine vocations also flourish, as an integral part of the Mystical Body of Christ. Woe to the Catholic who would think he only needs priests!

Thus when it comes to prayer, women who as mothers would be ready to die for their children, have a capacity for self-sacrifice beyond that of men, and so for instance the Carmels in which girls give away their whole lives for

prayer, are power houses of grace for the benefit of the whole Church. But the demands of the enclosed life inside the Carmel call for a spiritual health and a mental balance not often found in today's girls, despite all their good will, which is why the Traditional Carmel in the Northwest of the USA already sets high hopes on vocations coming from the girls to be formed by the Dominican Sisters in Idaho.

As for nursing, it so obviously fits the nature of women that Mother Church has always had numerous Hospital Orders of Sisters. With feminine vocations failing (or wanting to be priestesses!) in recent years, the State has had to take over from the Church a large number of her hospitals all over the world, but how many patients in their illness can honestly say they prefer as nurses paid laywomen—or laymen!?!—to devoted Sisters? In today's Church crisis the nursing orders seem to be the slowest in reappearing within Tradition, but if the crisis goes on for long enough, reappear they will, with ex-pupils of the Dominican Sisters likely amongst the leading candidates.

As for teaching, women again by their motherly gifts are irreplaceable in schooling the little ones, and as the children grow older, it becomes as desirable and necessary that girls from the age of eight or nine be taught by women, as that boys from that age—if at all possible—be taught by men. For as men alone should show the virility that must be reared in boys, so women alone should have the (true) femininity that must be both put into and brought out in girls, especially in our feminist, anti-feminine, age.

Now one may hope most Catholics are immune to the madness of feminism at work in education today, whereby an adolescent girl's family recently threatened in Wisconsin to sue her public school for refusing to let her take part in the boys' wrestling! But Traditional Catholics might be tempted by an objection from the opposite side, namely,

the girl's place being in the home, she needs at least no secondary education.

To this objection a great Catholic educatress of girls, founder of the Sacred Heart Nuns teaching Order, St. Madeleine-Sophie Barat, nearly 200 years ago replied (I would love to find the exact quotation): if the men were men, maybe we would not have to teach the girls, but since the men have turned liberal, we must build our schools to teach the girls how to make up—as best they can—for the lack of men. Now middle-class liberalism is no less a problem in the late 20th century United States than it was in early 19th century France, on the contrary. So good Catholic girls' schools to form loyal wives to save the Faith and souls in their families by skillfully compensating for their husbands' lack of leadership, are more necessary than ever. Until the men pull themselves together, it is a choice, so to speak, between St. Madeleine-Sophie and feminism, because nature abhors that vacuum which will be filled not by the men playing macho sports, but only by their submitting to God. From my recent mailbag:

You blame bad churchmen for the condition the world is in. I blame husbands. They are not the priests in their home that God intends them to be. They are unbelievably self-centered, not God-centered. A wife cannot follow where a husband will not lead. He does not value his wife in the home, so to earn his love she is out in the world trying to be a man. These husbands sire many a child with no intention of fathering them. The wife tries to compensate for the big gap that he is leaving void, and she throws the whole family off balance. Without God, the husband's capacity to love goes no further than what benefits himself ....

We need the Dominicans to raise true mothers and true teaching and praying sisters in Idaho, and we need them urgently—the alarm-bells are ringing off the wall! Let me tell you briefly about a horrible protest film coming recently

from Hollywood, not because of the horror but because of the protest: Oliver Stone's *Natural-born Killers*. Films are only films, but they do hold up the mirror to their society.

A girl in her late teens in an oppressive suburban home falls in love with the young man delivering meat at the door. Deciding to hit the road together, they begin their joint liberation by murdering her molesting father and her spineless mother, with, as parting words to her younger brother, "Now you are free"! Themselves they proceed to cut loose with a caricatural series of senseless, cold-blooded murders of anybody who gets in their way, and she is just as murderous as he is. Finally they are caught and put in jail, where the jailors vie for vileness and incompetence with the police, and where the distraction caused by a mediaman interviewing them for national TV—"I guess, we are just natural-born killers", they tell the nation—enables them, in yet another shoot out, with satirical dozens of corpses, to escape with the mediaman, who is their final victim out in the wilds. Law and order have not prevailed. All that is left is the two orphans of suburbanism, clinging to one another.

Obviously the film is satirical, but it is not enough to dismiss it as satire and/or as brilliant film making, and/or as a product of that left-winger, Oliver Stone. Like his film *JFK*, this film is a howl of pain and a shriek of protest at a society which stands down after its elected President is publicly assassinated, and which wallows in its vile media while youth is defiled and law and order are broken down. Oliver Stone does not have St. Madeleine-Sophie's answer, and the lack of answer is driving him mad, but at least he does square up to her problem, and does not pretend that the hills are alive with the sound of music!

Today's hills are alive with the drive-by shootings of natural-born killers, because too many Catholics are still ar-

ranging God to suit themselves, somewhat in the style of the 1950's or 1960's, instead of arranging themselves to suit God, and that is why St. Madeleine-Sophie's answer is not getting out in the 1990's. But the Dominican Sisters in Idaho are doing their best. Let us get behind them, to show God that we are grateful for His gifts and that we want His graces, that we want to do things His way and not ours. He will not let Himself be surpassed in generosity. He can save our youth. He can save everything. All He needs is our serious good will.

- \* Satirizing a pornographic society, "NBK" is a film that should not be shown, for instance, to adolescent boys without first being edited. The film contains material, exposure to which is justified only by the truth and importance of the satire as a whole.—Bp.W., 2009

**#137**

*April 5, 1995*

### **Democratism in the Catholic Church**

What was the real story behind the appalling massacre in Rwanda, Central Africa, last year, of some half a million people? A fascinating and well-argued answer is circulating amongst friends of ours in France, and that answer is: Modernism, or democratism, in the Catholic Church. Theology is not just theory—from errors in theology flow torrents of blood!

The answer just mentioned does need to be backed with arguments because it violates principles cherished by many people today, which includes devout Catholics, as to how society should be run. This letter is too brief to do more than just outline those arguments, but let Catholics see here that outline, because if they can then take the fullness of the arguments on trust, they will the better grasp the nature

firstly of modernism, which concerns us all, and secondly of the problem in Rwanda, which may flare up again.

In brief, God makes different men with widely differing natures, for instance some natural leaders, many natural followers, so that by men's different gifts completing and complementing one another, all men may together make up a harmonious society on earth and the communion of saints in Heaven.

This is the crucial principle of common sense as of Catholicism which was violated in Rwanda by egalitarian and democratist Modernism, with catastrophic consequences. However, since the principle so offends against the notion of equality between men widely held today, let us immediately turn to St. Pius X for an authoritative statement made at the outset of his papacy in a *Motu Proprio* of December 18, 1903:

“I. Human society, as established by God, is made up of unequal elements; to make them equal is impossible and would be the very ruination of society.

“II. The equality between various members of society consists solely and exclusively in the fact that all men originate from God, have been redeemed by Christ, and must, according to the exact measure of their merits and demerits, be judged, and rewarded or punished, by God.

“III. Consequently, it is in conformity with the order established by God that there should be in society rulers and subjects, employers and workers, men educated and uneducated, an upper class and a lower class, all of whom united in the bonds of love are to help one another to achieve their final destiny in Heaven, and their material and moral well-being on earth.”

Such a landmark statement of principle, behind which Pius X put his full “apostolic authority”, would no doubt to-

day be widely dismissed as “elitism” or “racism”, or, more subtly, as “mixing religion and politics”, because it crashes into modern ideas of human equality. For instance, does not the venerated Constitution of the leading republic of our age exclude all “Titles of Nobility” (I, 9, 10) from the republic being constituted? Yet does that republic not now have, sure enough, its ruling upper class, better known as the East Coast Liberal Establishment? And is not the problem with this ruling class not its existence but its liberalism?

Likewise in the little “country of a thousand hills” of Rwanda, lost in the centre of Africa until the first white man arrived in 1894: for some eight centuries prior to his arrival the minority pastoral Tutsis had peacefully ruled the majority agricultural Hutus because as a tribe the Tutsis had the natural gifts to do so, and they had been wise enough on the whole not to misuse those gifts.

Nor was this natural order disturbed when Catholicism arrived soon after with Belgian missionaries teaching the true religion in the wake of the first World War, in fact Tutsis and Hutus who speak the same language mingled happily in the weeks-long celebrations to commemorate in 1933 the consecration of their joint land to Christ the King by the Tutsi King Mutara III.

The troubles only came when Modernism on a large scale began to contaminate Catholics in Europe between the two World Wars: man is God; so man, not Christ, is king; so all men are king, so one man must have one vote. As this democratism spread to Rwanda, so the Hutus were progressively indoctrinated by their clergy and leaders with the insufferability of their undemocratic status as one tribe ruled by another tribe over which they enjoyed numerically a three-to-one majority. Moreover, from 1939 to 1945 did not the whites give a spectacle to the whole world of

shedding torrents of blood in the name of “Crusade for Democracy”? Democracy is obviously sacred! Bloodshed between the blacks became inevitable.

The first wholesale slaughter of Tutsis took place in 1963; from 1973 on has followed a series of mutual bloodbaths between Hutu and Tutsi culminating, not necessarily terminating, in the horror of the half million dead last year.

Well, let us assume this analysis is correct. Let us assume that egalitarian democratism, whereby all men are sovereign and therefore equal, is a deadly virus in human society. How did that virus manage to get inside the Catholic Church in Europe between the World Wars, especially when Pius X (1903-1914) had been so recently condemning it, as above? Fascinating question. Answer, Pius XI who was Pope for most of those interwar years, 1922-1939, was no Pius X. Thus in 1925 Pius XI issued an Encyclical magnificent in theory on the social kingship of Christ the King (*Quas Primas*), but then in practice, the very next year, in an action speaking (as usual) louder than his words, he went on to proclaim, surely unwittingly, the social kingship of man by condemning the vanguard anti-democratists of “Action Française”.

At that time clear Catholic minds (e.g. Cardinal Billot) saw and said that the Pope’s left hand was knocking down what his right words were building up, that his course of action despite its appearance of spirituality was heading the Church for disaster, but such warnings were drowned beneath the chorus of “devout” Catholics protesting that the Pope can do no wrong, that democracy is not such a bad thing, that “Action Française” was fascist, etc., etc., in which protestations these “devout” Catholics found to their surprise and delight that the world and the media were for once on their side! Just as at Vatican II! No doubt the world was at last being converted!

Alas, alas.

One of Pius XII's first actions as successor of Pius XI in 1939 was to lift the condemnation of "Action Française"—could he also do no wrong??—but it was too late. Democratist thinking was by then well established inside the Church in France and Europe, from where it spread to Rwanda with the results we have seen.

At this point some of you readers may again be suspicious that the Society of St Pius X (or at least one of its bishops) has a hidden political agenda, fascist and anti-American into the bargain. Let us once more assure any such readers that we have no interest in politics except as manifesting religious problems; that we put no trust in fascism, at its best mere anti-communism, to solve those problems, and that we have nothing against America as America, on the contrary, the problem is Liberalism, disguised as politics but in fact an anti-religion, in fact the anti-religion.

Dear friends, this anti-religion is on the point of bringing the house down, both Church and world, around our ears. The time is past for tinkering, or for "Going My Way" with the 1930's, 1940's, 1950's. It may just be that more souls could be saved at that time by disowning the principles of "Action Française", but no longer! 1995 demands the whole truth about the past. A man cannot be blamed if his foresight is not 20/20, but he is an ostrich if he wants less than 20/20 hindsight. The time is over for merely "devout" Catholicism!

Pray. Pray the Rosary. Pray the Rosary every day. The Mother of God can still obtain our salvation from her divine Son, and she will obtain it if we pray her Holy Rosary. And remember Winona's Summer Doctrinal Session for men where the thinking of the Society of St. Pius X is proved to be not fascist but papal!

**#138**

*May 5, 1995*

**Why is Our Lady Weeping?**

What does Our Lady wish to say to us in her month of May, 1995? Answer, she is weeping tears of blood in several places. Here are extracts from a recent newswire report from Rome, which some of you may have seen:

Two reddish trickles run down a saint's ceramic portrait in Salerno. Red rivulets form on the face of a plaster Madonna near Rome. The cases are among at least nine similar reports by the faithful in the past two months, an unusual proliferation in Roman Catholic Italy.

Tuesday, a forensic pathologist said more blood was found on a Madonna statue in Civitavecchia, a small port city about an hour north of Rome, after it had been taken for safekeeping to the bishop's residence.

The incidents have drawn thousands of the curious and faithful. Newspapers and state television detail each twist and turn of the cases. Prosecutors are investigating possible fraud.

The Church is slow to judge such events as miracles. Some lay activists are condemning the phenomena. Cardinal Joseph Ratzinger, the Church's guardian of orthodoxy, has agreed to study the Civitavecchia Madonna, the Vatican said in a statement.

Prominent experts called in by the Church said the liquid was human blood. An X-ray and CAT scan found no cavities that could be used to house a device to squirt liquid.

Indeed the Church is slow to judge such events as miracles, but such events have happened all down the history of the Church. A famous Church-approved case in modern times was the Weeping Madonna of Syracuse, Sicily, in 1954. The more technology advances with its X-rays, CAT scans, etc., surely the more discoverable a human fraud must be.

Now invisible devils or fallen angels might fake a flow of blood from a dry statue in order to confuse the faithful, which is something that would have to be judged from the fruits, but there would be no confusion unless the devils had a genuine product to imitate. It is reasonable then to assume that several of these “at least nine similar reports” correspond to real interventions of the Madonna—why is she so weeping?

If she is choosing to obtain from Heaven miracles of blood being wept from dry statues, surely that may be firstly because such occurrences are—are they not?—difficult to fake and easy to authenticate. It may be comparatively easy to argue or to believe that little girls are hallucinating if they claim to be receiving messages from the Mother of God. It is comparatively difficult after photographs and X-rays and CAT scans to explain away physical blood being wept from a dry statue.

Secondly, such occurrences are surely difficult also to misinterpret. Once the official Church had authenticated the weeping Madonna of Syracuse in 1954, the message was unmistakable: the Sorrowful Heart of Mary was being given as much cause for sorrow as ever. Men were misbehaving. Men were offending her Son with their sins. And if forty years later there seems to be an outbreak of weeping statues, then men would seem to be offending her Son more than ever. Is that likely?

Surely it is. Horror a few weeks ago struck in the United States with the car-bombing supposedly by two militiamen of a Federal Government building in Oklahoma City. Clips of the news-reels were hardly distinguishable from clips of the horrible film *Natural Born Killers*, I was told by somebody who saw them both, and a picture became famous around the nation of a fireman holding in his arms

from among the one hundred and fifty casualties a crumpled and bloody child.

One cartoonist reproduced the picture and for caption put underneath the one word, “Why?” Did it cross his mind that four thousand American children are crumpled and bloodied every day in their mothers’ wombs? That maybe the United States needed an explosive audio-visual to grasp the crumpling and bloodying of children’s bodies? Probably not. Probably his “Why?” was pointed at God rather than men! Enough to make many statues of the Madonna weep.

However, she must also be weeping at the diabolical confusion in millions of minds which, if it is not cleared up, risks producing a social explosion that will make the Oklahoma bombing look like no more than the advance tremors of an earthquake. This confusion is the tension between government and citizens.

Governments have rights and citizens have rights, but post-Protestant liberalism so mixes true and false in presenting both sets of rights that unless the Catholic Church comes to the aid of common sense, that social explosion seems inevitable. Thus militiamen and the Federal Government, honored by George Washington and Abraham Lincoln respectively, are two honorable American traditions, but when Protestantism so undermines true religion that Liberalism gilds with the glamor of a substitute religion both resistance to tyranny and governmental law and order, then it is simply a matter of time before citizens and government are on a crusade, only they are on two different crusades which are on a collision course! Right now we are certain that the Oklahoma bombers chose for the day of their attack the second anniversary of the Federal Government’s burning alive of dozens of its relatively harmless citizens in Waco, Texas. On the other hand the media are now pre-

paring us for the Federal Government to respond by an increased clampdown on all “home-grown terrorists” who resist it. Whereupon, either the people submit for the sake of peace to losing their liberties, or the resistance merely stiffens. Either the Antichrist, or civil war. As the Mother of God weeps, so the Devil laughs.

Certainly if the Catholic Church was listened to, she could clear up the confusion. She would teach, like Leo XIII in *Diuturnum Illud*, that the people on the one hand are not sovereign, that authority to govern does not come from the people, that all power to govern, or rightful authority, comes from God, and so there is no such thing as a right of the people to revolt or to change their government when they like. On the other hand the Catholic Church would also teach the members of any government that since all authority does come from God, they have no right to use theirs how they like, that God judges rulers with a special severity on how they have used their authority (Wisd. 6:6,7), and they have no right to be obeyed by the people if they gravely misuse it, by working for instance for the arrival of the Antichrist. Surely Waco was the detonator of the Oklahoma explosion.

This Catholic doctrine, harmonizing rulers and ruled whose interests clash irreconcilably if God and His Catholic Church are pushed aside, could clear up the confusion and defuse the bombs if rulers and ruled would heed it. Alas, not only does modern man pay no heed to the doctrine that would heal his wounds, but, worse cause for the Madonna’s tears, the Catholic Churchmen, since the true doctrine went unheeded, have given up teaching it! Instead, they have joined in teaching the very doctrines that are the cause of the trouble; religious liberty (discrediting all religion), then separation of Church and State, freeing rulers to pursue the godless New World Order, and then sovereignty of the

people, freeing those who are ruled to blow up the government.

Now if it were only the Protestants and liberals who were teaching revolution to governments and peoples, as was the case for 400 years, the damage would be limited; but as soon as the Catholic Church which is the pillar of truth (I Tim. 3:15) joined in preaching Revolution, as it did from Vatican II onwards, then confusion reigned unchecked.

Worst of all as one might think, and leaving the Mother of God with no alternative to multiplying her tears, is the perversity of these Churchmen pretending that they have not changed Catholic doctrine nor altered the Church. They say, we have renovated the Mass. But it is no different, but you must accept the renovations. We have updated the doctrine. But it is just the same doctrine, but you must not remain stuck in the old doctrine. We have adapted the Church to modern times. But it is still exactly the same Church, but you must go along with all the adaptations.

George Orwell called it “doublethink”. Take a moment to ponder this marvelous analysis of intellectual perversity taken from his novel *1984* (inspired, dear friends, by his experiences neither in Russia nor in the USA but in the British Broadcasting Corporation!), then apply the analysis of doublethink to the present-day official churchmen, and ask yourself how the Mother of God could be doing anything other than multiplying her statues that weep:

“Winston’s mind slid away into the labyrinthine world of doublethink. To know and not to know, to be conscious of complete truthfulness while telling carefully-constructed lies, to hold simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them; to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy was impossible and that the Party was the guardian of democ-

racy; to forget whatever it was necessary to forget, then draw it back into memory again at the moment when it is needed, and then promptly to forget it again: and above all, to apply the same process to the process itself. That was the ultimate subtlety: consciously to induce unconsciousness, and then, once again, to become unconscious of the act of hypnosis you had just performed. Even to understand the world ‘doublethink’ involved the use of doublethink.”

In medicine, politics, finance, whatever, today’s world is awash in doublethink: “Abortion is good for us”, “Our financial system is healthy”, “Democracy is thriving”, “There is more education than ever”, “Never have women and children been so respected”, “Communism has collapsed”, etc., etc.. When one stops to consider that what is common to these examples is men straining to exclude God from what is still His world, it stands to reason that the worst doublethink is that practiced by the guardians of the interests of God. Pray for the militiamen and for the Government agents, but pray especially for the priests and bishops. They are the especial cause of the Madonna’s tears.

To help restore Catholic balance to minds, this summer’s Doctrinal Session for men will be entitled “Antidote to Oklahoma”, and it will concentrate on four famous Encyclicals of Pope Leo XIII, presenting God’s design for government and society: *Libertas*, *Diuturnum Illud*, *Immortale Dei* and *Rerum Novarum*. We will be for both government and people. We will be for Catholic government and for Catholic people.

We hope that the four deacons and seven subdeacons due to be ordained to the priesthood and diaconate respectively here in Winona on Saturday, June 24, will be imbued with this Catholic doctrine, which alone can save the world. On their behalf we thank you for your unfailing support which

has sustained their Seminary, and we recommend them to your prayers as you are always in theirs.

**#139**

*June 6, 1995*

**Sincere Sin**

There is so much chaos in men's minds today, that good old-fashioned analyses of how men think and behave can need to be carefully reapplied if they are not to come out false. For instance, normally any man who utters heresy all the time is a formal heretic and is to be judged as such, but today, not necessarily. Similarly any man who is plunged in sin and pretends to be doing good, is a hypocrite and there is no sincerity in him, but today, not necessarily, in fact today, sincere sinners are as common as dandelions! If we are not to lose our heads, or lose our footing, in the rising tide of chaos around us, we need to take a look.....

One such "sincere sinner", and the perplexity of a Catholic priest trying to analyze his case, is well portrayed in the article enclosed, "Pray for the Guy Across the Street, Too". This article consists of a prolonged quotation from a plea for contributions by the Franciscan priest, Fr. Bruce Ritter, who was, at the time he wrote it, running his famous "Covenant House" ministry to abandoned and degraded children in the notorious red light district of 42nd Street, New York City.

In it he tells how one day the man operating one of the most immoral brothels on 42nd Street—let us name him El Dorado, from his car—took up a collection from his young employees (!) and customers (!! ) on behalf of Fr. Ritter's work, and when Fr. Ritter sent the tainted money back to him, he returned to Covenant House the following day to

express his righteous indignation—he had meant well in making the gift and Fr. Ritter had had no right to refuse it.

Now at this point, following the rulebook, Fr. Ritter could simply have ruled out of court El Dorado's second appearance like his first, but, more true to life, Fr. Ritter goes on to describe how, instead, El Dorado's apparent sincerity and good intentions sent his mind "reeling". Fr. Ritter concludes with a paragraph on his own unworthiness and kinship with the sinner and finally appeals for prayers for him, with the wish that he himself understood how such a sinner could seem so sincere.

Now by the rulebook it is not difficult to judge El Dorado's actions: by running the brothel, etc., by organizing, promoting and exploiting the wholesale violation by numerous souls of God's 6th and 9th Commandments, he is gravely sinning. When he says he hurts nobody, he lies at least objectively and maybe also subjectively because for one moment he admits he is "in a bad business". It is no excuse that he has four kids, that he has to make a living, that he cleaned up his place and made the girls stop stealing, etc., because it is forbidden to do evil to bring about good, the end cannot justify the means. And that he goes to Church, tithes, does not like children getting hurt and says "God bless you", is all irrelevant so long as he intends to go on committing the major sin of running the brothel. Until he seriously repents of that sin and takes serious action to stop committing it, his money is tainted at source, and the priest has the right to refuse it and even the duty to do so, to prevent scandal and confusion.

Yet who with knowledge of real souls in real life today will dismiss as a mere sham the sincerity and good intentions of El Dorado appearing through his words and deeds as related by Fr. Ritter? Yet if El Dorado's sincerity and good

intentions are not a mere sham, how are they to be reconciled with his life of sin?

Of course men have always been contradictory in their behavior, a mixture of good and evil, and the contradiction is, strictly speaking, resolved, when one observes that what is good is not evil and what is evil is not good. For instance what is sincere in El Dorado is not hypocritical, and what is hypocritical (he says he hurts nobody, but at the same time he admits he is “in a bad business”) is not sincere.

Nevertheless, have “sincere sinners” ever before been the norm as one might say they are today? Nothing Fr. Ritter experienced in those 1980’s was beyond the reach of the moral theology he had learned in his manuals at the Seminary, yet had any of those manuals prepared him for the scale and degree of what he experienced with the El Dorados of 42nd Street?

The moral chaos of “sincere sin” is rising all the time, it made Fr. Ritter giddy and it threatens to engulf us all, unless we can keep our heads by seeing where it comes from and where it is going.

Essentially, “Sincere sin” on the modern scale comes from religious liberty. In the old days when all men knew that there is a God and that He lays down Ten Commandments, and when they built their nations and ran their social life on that basis, then whenever a man did evil, he and everyone else knew it to be evil, and if he wanted to pretend he was doing good, then he was a hypocrite and again everybody knew it. Good was good and evil was evil. Men may have been naughty but the principles were not confused.

Nowadays on the contrary, when men base their nations and social life not on God and His Ten Commandments but on religious liberty, so that logically God and His Commandments become a matter of choice and all moral principles become in society’s view optional and confused,

then whenever a man does evil—what is evil any longer?—he and everyone else no more so clearly know it to be evil, so he can that much more easily delude himself and everyone else that he is doing good when he sins, so he can be to all appearances a sincere sinner.

Of course God is not deluded, and no man or society however perverse can escape from His eye or deceive His judgment. Nor can any man not be receiving from God sufficient grace to save his soul and sufficient natural light in his conscience to see what he really is doing—notice how El Dorado knows that looking after four kids is good and 42nd Street business is bad—so that even today “sincere sin” has its limits. Notwithstanding, religious liberty is where almost endless moral chaos comes from.

Where is it heading to? For a long time among the nations only the United States of America was founded on religious liberty, the idea of which had been imported from Europe, but with Vatican II, the full blown practice of religious liberty was re-exported by Cardinal Spellman and the American bishops to Rome, into the heart of the Catholic Church, from where recent Popes are exporting it all over the world, which is why sin is being abolished worldwide and sinners everywhere are becoming more and more sincere! The more widely religious liberty expands, the more it unhooks men’s minds from objective truth and morality, the more men’s minds are cut adrift, the more El Dorados sincerely sin and the more moral chaos swirls around the feet of a Fr. Ritter, so that many a good priest has lost his footing.

The priest must pray much, to obtain from God indispensable grace, light and strength. He must love truth and have a horror for religious liberty, in all its forms. He must avoid over-exposure to chaos, and so must realistically measure his capacities and limit his activities. And he always needs

to pray for, and to be prayed for by, his people. And may the one true God who allows no right to religious liberty bless you all abundantly.

**#140**

*July 1, 1995*

### **The Principle of Religious Liberty**

Since last month's letter attempted to dispel confusion, let us attempt to clear up a little confusion that it seems to have caused.

The letter enclosed a long quotation from a plea for contributions by a certain priest working in New York City in the 1980's. The letter interpreted this plea as showing the priest's spiritual and mental balance being threatened by the moral chaos in the big city all around him, and the letter argued that if the confusion of "sincere sinners" was enough to make the mind reel even of a Catholic priest conducting a high profile and apparently successful ministry, then the confusion must be a threat to all of us, and should be analyzed. The letter concluded by tracing the sincerity of "sincere sinners" back to religious liberty, on the grounds that that principle undermines every other principle in a man's mind.

Now for purposes of the letter's argument, the quotation could have come from any priest at all. And if he had a high profile ministry, and if in fact—as the letter hinted but refrained from saying—it is reported that the mentally "reeling" priest did afterwards morally fall, then in principle the letter's argument was only strengthened.

In practice, however, the choice of this particular priest to illustrate the argument confused some readers, especially in or around New York City where his story is best known. Such readers asked, did the Society of St. Pius X know

what this priest was accused of? (Yes, it did). Did it know the evidence for these grave accusations being true? (Yes, it did). Then how could such a priest be held up for admiration? (Neither his downfall nor his confusion was held up for admiration, but only the good done by his ministry and his attempt to handle his confusion. Similarly Our Lord commended the unjust steward not for his injustice but for his prudence—Lk. 16:1-9). Is the Society then promoting the vices of priests? (In no way. If a man has any vice, does he then have no virtues?). But is the Society now appealing for funds for such priests? (In no way). Then why does the Society photocopy and circulate an appeal from such a priest? (Merely because it illustrates well the mental confusion leading to moral chaos which the Society wishes to combat).

If some readers were confused by the letter's illustration, others may have been confused by its argument. For who can believe that the principle of religious liberty, on which modern nations are founded, is responsible for moral chaos? Yet it is. Moreover religious liberty is a substitute religion imperiling the eternal salvation of more souls than any other error today, especially since Vatican II enshrined religious liberty within the Catholic Church, so at the risk of making ourselves unpopular, let us once more explain.

The principle of religious liberty is the principle whereby all religions which contradict one another (for instance, Jesus Christ is, is not, true God; God really is, is not, present beneath the appearances of duly consecrated bread and wine), are welcomed to coexist alongside one another. This means not just the practice of tolerating false religions as a necessary evil, something Catholics have always done whenever they could not change the world overnight, which was often, but it means the principle of leaving to one side the truth or falsity of all religions in order to found a new nation, a New World, a Newchurch, a better world, on a per-

manent and superior foundation of all religions accepting one another's not just existence, but right to exist. For instance yesterday Americans in the United States were (and still are) proud of having got over the religious wars tearing apart the Old World of Europe, by their new American Way. Today—ininitely worse—Catholic Church leaders are proud of seeking to overcome religious strife and dissension throughout the world by their new ecumenical way.

Now religious liberty may well have enabled the inhabitants of the New World to harmonize all immigrants of mutually contradictory religions and to blend them into one nation, indeed many Americans will say the United States could not have been founded as a nation on any other cornerstone than religious liberty. Similarly today's Rome is counting on ecumenism to blend all the world's inhabitants into the Newchurch, and John Paul II is insisting that there is no other way to world peace.

So might it be. But there is a terrible price to pay. Be it the New World or the Newchurch, if in order to found the new nation or the New World Order I put peace and unity first, then, necessarily, I put truth and religion second. For if two people run in one race, both cannot win the gold medal; whoever comes in second must take the silver medal. If then I extinguish religious dissension by putting unity first, necessarily truth and religion must come in second or third.

But no religion worth the name can content itself with the silver medal. "I am a jealous God", says the Lord God of Hosts, "and I will have no other gods before me". Therefore in a new Republic founded on religious liberty two things happen: firstly, what are called "religions" become a silver-medal sideshow for Sunday mornings, even with Catholics, even with a number of "Traditional" Catholics! Secondly, what has been given the gold medal, namely national unity

or the nation, becomes inevitably the real religion in men's lives, without the name of religion, but with all its substance: with President for Pope, with Capitol for Vatican, with Flag for Cross, with Constitution for Scripture, etc, etc. As Abraham Lincoln saw and said in his Springfield Lyceum speech of 1838, spoken to fortify the young nation and to attach its people to their government, "Let reverence for the laws be breathed by every American mother, to the lisping babe, that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in Primers, spelling books, and in Almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion (Lincoln's underlining) of the nation; and let the old and the young, the rich and the poor, the grave and the cheerful, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars".

Now of course Lincoln would have vigorously denied he was promoting here a religious religion, but he was promoting the unity of the nation that he later waged a war to save, and how could that unity be saved if his "political religion" did not take pride of place, or the gold medal? (Otherwise, back to Europe). So his religious language—"reverence", "sacrifice", "preached", "pulpit", "altars"—was no accident. He was promoting the secular religion of the new nation, just as John Paul II is promoting the secular Catholicism (!) of the Newchurch, with the United Nations building for Vatican, with Declaration of Human Rights for Scripture, with United Nations flag for Cross, etc.. And that is how Lincoln's and John Paul II's religious liberty becomes the substitute religion binding on all men.

But a religious religion must have the gold medal, or it is nothing. The true God takes first place, or he is a sham. In the same way truth cannot accept the silver or bronze med-

al. If I once put a lie in front of a single truth, all truth crumbles. One error in a multiplication table makes it worthless. One virus in a computer program paralyzes the program. Truth is as jealous as the Lord God Himself, because God is the Truth (Jn. 14:6). Therefore in a new Republic or Newchurch putting unity before truth, similarly two things happen. Firstly, all truth, all thinking, everything of the mind or spirit is discredited, even with Catholics, even with many Traditional Catholics, so that in matters spiritual they refuse to think! Secondly, whatever has been preferred to the truth, either “patriotism” or charismatic globalism or whatever other feeling may be involved, takes the place of thinking. Men cease to be rational, and they become unmanly sentimentalists or animal clusters of emotion. Religious liberty makes wimps. Religious liberty causes feminism.

Thus religious liberty has terrible consequences, destroying religion, destroying truth, destroying reason, destroying men, and it explains countless features of the New World, of the Newchurch and of the coming New World Order. Religious liberty is, quite simply, man rising up in revolt against his Maker. Presently it is triumphing everywhere, thanks to the example of the United States, as the whole world is americanized, but thanks first and foremost to the Primate of all Catholics, presently blackening Mother Church’s history in scandalous fashion, in order to please non-Catholics. As the Freemasons boasted, towards the beginning of the last century, by gaining the Pope to their ideas they would spread Revolution to the four corners of the earth. But that triumph is hastening to its necessary self-destruction and collapse.

Helping in the collapse will be, we hope, the four young priests just ordained at Winona, all four from the United States and loving their country, but not one believing in the principle of religious liberty. However, we hasten to

add, none of them have plans to persecute non-Catholics! In practice, as is well known from the colonial history of Maryland, Catholics are more tolerant of non-Catholics than the reverse. Our Lord has in practice more respect than his enemies have for the freedom that they talk about.

Also dedicated to the true service of the United States by the putting of absolute truth in first place are the Dominican Sisters of Idaho. The motto of the Dominican Order is “Veritas”, or “Truth”. The Sisters are rescuing in depth girls from moral chaos by filling their minds and hearts with Truth. They are creating what is most likely already the best girls’ school in the United States. They are still needing by the autumn \$100,000. For these Sisters we are appealing for funds! St. Dominic’s day is August 4th.

Dear Friends and Benefactors, may God bless you all with the fullness of truth in your minds and hearts, and with the love of truth, and may He repay you all for having sustained the Seminary through another successful school year!

**#141**

*August 3, 1995*

### **Forebodings & Reassurance from Europe**

From four weeks in Europe I returned to the United States ten days ago with impressions of foreboding and reassurance curiously entangled. It may be interesting to disentangle them.

Firstly, the foreboding. Europe is under sentence of death. One need not be Catholic to see that. For instance, two brave and serious young Americans saw it and said it back in the 1920’s, neither of them Catholic: T.S. Eliot and Whittaker Chambers. Catholics saw it and said it much further back, from the time Freemasonry took root in the 18th century to replace Christendom with a dream of life free from nature

and free from God. The Catholics warned of darkness descending. On schedule, it has descended.

For example, I was for a few days in Spain in the little village in the north, San Sebastian de Garabandal, where one may think that the rugged virtue of the peasants and their simple way of life in the mountains thirty years ago helped draw down the Mother of God in their midst at the time of the Second Vatican Council for an extraordinary series of apparitions to warn the world and the Church in which direction they were heading. Howsoever that be, certainly in the 30 intervening years television and the pay-check have put paid to that old way of life. As people living in the village told me, the villagers are—interestingly—loath to give up any of the objects “kissed by the Mother of God” those years ago, but otherwise they do not talk about those events long past, and they have given themselves over to the modern ways. If the village streets were once crisscrossed by the Mother of God, now at any rate they resound to the joyful strains of life, liberty and the pursuit of happiness. If the village was the scene of apocalyptic apparitions from 1961 to 1965, now at any rate these have slipped into unreality, their message has been gutted, and except for a few oldsters the true Faith is in the village a thing of the past. Apostasy, even in the Spanish mountains, even where the Mother of God appeared maybe 2,000 times! But of course she had said there, “Many cardinals, bishops and priests are on the road to perdition, and are taking many souls with them”, and the Church authorities repaid her by suppressing her! But God is not mocked. One must fear a frightful chastisement.

Secondly however, reassurance. Besides Spain, I was in Switzerland for the ordaining of 15 new priests at Ecône in bright sunshine before a crowd of thousands. Young, courageous, well-trained, these young priests take off in mid-August for the four corners of the earth, with Missal

and Ritual for sling shot and with the five priest-administered sacraments for pebbles—a handful of Davids to take on a Goliath of modernity! What a gift of God! What an achievement of Archbishop Lefebvre, for it to be continuing smoothly after him!

Also I was in England, launching-pad of Freemasonry and motherland of Liberalism, whose capital city is still corrupting the world with its Babylonian money and materialism, yet in this London there is still enough Faith for a medium-sized Society Church to be filled twice each Sunday for Mass with Catholics who put God far enough in front of country not to mind, even to enjoy, England being lashed by a visiting preacher for her blindness from 400 years of nationalized heresy. Such Catholics could remake Merrie Englande!

Then I was also in Belgium to visit the Traditional Carmel in Quiévrain where a few older Carmelites (including a natural sister of Archbishop Lefebvre, Mother Marie-Christiane) have been joined by a dozen generous young women who turned their backs on everything the modern world had to offer them, and have now for several years given themselves over to the rigor and renunciation of the strict Carmelite life. For modern girls that passage from world to Carmel must be especially difficult, but there they are, and some 50 more in several other locations (including Spokane, Washington) offer their lives and prayers to God for all of us. Those in Belgium listened patiently to a Retreat which was not all sweetness and sunshine. Let us pray for them in return. They deserve well of us.

Finally I was in the south of France to lend the solemnity of a Pontifical Mass to the celebration by the teaching Dominican Sisters in Fanjeaux of the 20th anniversary of their young Congregation. Those 20 years are another epic story of Providence leading, and youthful generosity

following. The Sisters now number 119, their schools are forming nearly a thousand girls to become truly Catholic women, including some 140 in Idaho here in the USA, and they are still as radiant as sunflowers! Many thanks, dear friends and benefactors, for all your recent help to them. Their school goes ahead.

But thirdly, the foreboding returns, despite such encouraging signs of vitality of Tradition in these several countries. Why? Because the world is naughty, and I cannot help wondering if these dear young priests and nuns know just how naughty it is; if, in brief, they know what they are doing. For indeed even the servants of Our Lord are, whether they like it or not, part of the society that surrounds them. “I have sent them into the world ... I pray not that thou shouldst take them out of the world,” says Our Lord to his Father (Jn.17:18,15), and today’s society is insidiously undermining people’s sense of reality.

Of course the young shock-troops of Tradition, priests or nuns, do not accept the great lie of man’s independence from God, or man’s being God, which is the foundation-stone of the great fantasy of modern life, whereby man is the measure of all things and may do as he likes, there being no objective reality nor objective truth nor moral law, but only the present day to eat, drink and enjoy, for tomorrow we are all saved. However, when the minds of nearly all men around me are slipping their anchor in reality, when even what would normally be the minds of good and serious men are launching out on the dreamy waters of everything being allowed with no unpleasant consequences, when there seems to be no longer anything or anybody to administer a reality check or rebuke or warning, is it not difficult to remain untainted by the folly?

Take for instance the present enormous bubble on Wall Street. The American stock exchange has been going up

and up, especially in the last few years, with no foundation in reality: the US government owes a huge and unpayable debt of soon five trillion dollars, US heavy industry is being dismantled, the dollar is sinking, the people have no savings and their mentality—"me, the people"—renders their government incapable of taking any serious action. The system is not working. There must be a huge crash, but it is being delayed and delayed, perhaps because, as a friend in France surmises, the criminals leading the dance are now even themselves afraid of losing control, so everybody is conspiring to keep the party going on and on. In any case, reality is kept at bay, and the facts of life are hidden from the best of men.

Another example: a Californian radio newscaster matter-of-factly announces news of research to discover hormonal treatments for men to enable them to produce breast-milk! The horror here is not only the declaration of independence from the biological structure of men and women, but the taking for granted of the assault upon that structure (Might the friends of women's trousers at last see the wisdom of taking a stand on dresses?).

Now the Wall Street bubble and male milk may seem fantasies too gross to deceive or even to interest the young servants of Our Lord, but beware! Did not these fantasies follow on, were they not made possible by, the most senior and respectable Catholic churchmen, "cardinals, bishops, and priests", being tricked onto "the road of perdition", almost to a man, in the 1960's? Are not now numberless Catholics (from the Pope downwards) buying into a brand-new religion (whereby all men are saved—fantastic!), while remaining convinced they are Catholics? Are not the churchmen and churchwomen in fact prime targets for the devil to draw into a fantasy land, and has not his "operation of error" intensified since the 1960's, with fewer and fewer people to recognize it or call it by its name? The world is

going completely mad, and the madness is more and more normal.

That is why I am afraid for the brave young shock-troops of Tradition, priests or nuns. Of course their youth is an ailment they get over day by day—each Dominican Sister was one year older, wiser and stronger than last year, and the Society of St. Pius X now has a phalanx of priests in their 30's or 40's with 10 to 20 years of priestly experience. Nevertheless, never having known the relative normalcy of even the 1950's, how can these comparative youngsters have the measure of what they are up against? May they not be tempted to ignore how naughty a world they live in, and be deceived accordingly?

But then, fourthly and lastly, several considerations arise to give reassurance. Above all, the young priests and nuns may be blissfully unaware of the depth and breadth of iniquity around them, but so long as they guard the ancient and unchanged Catholic Faith, they have the means of rising above any storm of wickedness let loose beneath them. Their Faith is their victory over the world. Contrast how the mass of poor materialists will react when their material goods, the only goods they know, are stripped away! Already the frustration and despair are coiled up inside! The young priests and nuns will need to be angels of mercy!

Then there is a God, He is in control, the devil cannot lift a finger to tempt anyone without His permission, He will not abandon anyone who has not first abandoned Him (St. Augustine), and He will not allow anyone to be tempted above their strength (St. Paul). Let the young servants of Our Lord be faithful and continue fervent in His service, and He will lead them safely through fields of land mines, to the perplexity and fury of their enemies!

Then again God can use the very ignorance of His own servants. Outside of Our Lord himself, which of them ever had a total vision of his own situation? How many might have given up out of discouragement if they had seen what they were up against? The architect of the Second Spring of Catholicism in 19th century England for one, St. Dominic Barberi. Archbishop Lefebvre always sought for older priests to help him with building the Society of St. Pius X, but with a few noble exceptions only the ignorant youngsters would take the heat!

Dear readers, take heart, you are in good hands. As the preacher at Ecône said on June 29, the Society of St. Pius X offers Our Lord a handsome collection of nobodies, but that is what he can work with! “Watch and pray.” “Have confidence, I have overcome the world.” “Pray without ceasing.” “He that perseveres to the end will be saved.”

**#142**

*September 1, 1995*

**Pluralism: Threat to Catholics Today**

A superb conference was given recently by an American university professor on what this letter has often denounced as the major threat to the Faith and salvation of Catholics today: Pluralism, which is the practice of which religious liberty is the principle.

Dr. John C. Rao, Associate Professor of History at St. John’s University in Queens, New York, gave this conference at the celebration of the first anniversary of the Dietrich von Hildebrand Institute, indeed the conference explains how the Institute was founded to help solve the problem set by Pluralism. Whatever we may think of his solution, his analysis of the problem is brilliant.

Pluralism, says the Doctor, paralyses Catholics, because as Catholics they know that truth is single, unique and exclusive of all error, and in their Faith they possess the fullness of that truth. Pluralism on the contrary is that which persuades Catholics that for the sake of getting along amidst the diversity and divisions of modern life, they need to be “open to freedom for all faiths and cultures to coexist peacefully, subject to the dictates of a ‘basic common sense’”. In other words, says Pluralism, by all means believe what you believe as Catholics, and even do go on believing it, because it makes you good citizens for everybody else’s sake, but just do not behave as though your “truth” is absolute or exclusive, because that would be divisive and elitist. Just behave as though you have a truth while everybody else has a truth as well, even if all these “truths” contradict one another. It does not matter how exclusive you believe your Catholic truth is, just so long as you do not behave as though it is exclusively true.

Do readers see the subtlety of the temptation? Pluralism, as Dr. Rao suggests, does not directly require Catholics to abjure their Faith, on the contrary it may positively invite them to keep it, only they must act as though other faiths may also be true. Thus Pluralism tempts Catholics to have it both ways—they may go on believing their absolute beliefs, but at the same time they can mush in with everybody else in the dear modern world without having to constantly fight them, fight them, fight them! Oh, what a relief! Friends with God and friends with the world, friends with everybody, the hills are alive with the sound of music!

But in fact if my Catholic beliefs really are absolutely true, then I cannot mush in with sentimental error and idiotic heresy; whereas if my beliefs do allow me to mush in with sentimental idiots, then my beliefs are not absolutely true, but they are sentimental idiocy! That is why Catholics, if they buy into Pluralism, can no longer defend themselves

as Catholics, but are reduced to those little pools of kissy-kissy huggy-huggy mush with which the mainstream church is awash.

That is why Dr. Rao denounces “this seemingly benign, open, peace-and-freedom-loving pragmatic Pluralism, this mere common-sensical ‘methodology’” as being “a subtly monstrous lie that destroys everything that it touches. Rather than being a practical tool, it is a dogma: in fact the One and Only Dogma ... a heretical dogma into the bargain ... a Super Dogma”.

This is very important to understand. Go-along-to-get-along Pluralism pretends not to contradict Catholic belief, or any other belief, it pretends not to get into the whole question of beliefs, and if it is accused of interfering with beliefs it vigorously denies having anything to do with them. At the same time, to achieve its mushing together of all people with contradictory beliefs, it requires of all of them to act as though their particular beliefs are not what is most important, in other words to subordinate to itself their particular dogmas, in other words to treat itself in action as their Super dogma.

That is why Dr. Rao calls Pluralism a lie—it pretends not to be a dogma, but it imposes itself in fact (or in action) as a Super dogma. “Oh, no, I am not a dogma”, says Pluralism, “but all your dogmas must submit to me!” Thus Pluralism is the one dogma that no (other) dogmas are really important; the one belief that all (other) beliefs do not matter; the one absolute truth that all (other) truths are only relative. Which means that all non-pluralist dogma, belief and truth are reduced to mush. Which is why, since a Catholic is a Catholic by the absoluteness of his dogma, belief, and truth, then Catholics, if they accept Pluralism, are reduced to mush and rendered incapable of defending themselves.

For, as Dr. Rao explains (#25, 26), Pluralism “tells a Catholic that he can think but not act, since acting in line with one’s thought could be divisive in our world of inevitable and growing diversity”. Now this disjunction of thought from action deforms personality, turns a man in on himself, makes introspective sterility normal, creates psychological disorders and drives individuals and societies insane. Hence the modern obsession with sterile contraception. Hence so many people acting willfully, because action from reason is ruled out. The Doctor logically concludes that this emasculation of human thought, reason, action, especially harms the masculine sex which is natured to think, to reason and to command. Pluralism is the deep down reason for the unmanliness of today’s men, and for the consequent rise of feminism!

Dr. Rao next (#27) uses his analysis to explain the otherwise completely puzzling behavior of so many bishops and priests in today’s church: how can they be so orthodox in their doctrine yet so destructive of the Church in their behavior? Answer, because by submitting to Pluralism, they have not ceased to believe in or to preach whatever the Catholic Magisterium teaches, but in their action that Catholic Magisterium is always subordinate to the Pluralist Magisterium. This means that the beautiful Catholic truths may be spoken in words, indeed they must be spoken, but they may only be *spoken*, because if they were to be taken seriously in action they would become dangerous and divisive.

The Doctor goes on to quote an example he knows (#28) of a Catholic bishop of impeccable personal orthodoxy who gives excellent public talks on Catholic doctrine, yet in whose diocese insane modernism is running rampant. Why? Because the “good” bishop fears that any action taken by him against the modernists would, as the Pluralist Magisterium pronounces, render him naive, unpracti-

cal, undemocratic and divisive. Then if one criticizes this split between his right thinking and wrong acting, he replies with an appeal, which he considers unanswerable, to the “spirit of the Council”, pluralist again. Thanks to this Pluralism, his mind is closed to anything but the effective destruction of his diocese and of the Church! Pluralism has reduced him, like countless other Catholics, to a cheerleader for those who will destroy him! Truly, as the old proverb had it, “Those whom the gods wish to destroy, they first make mad”.

When it comes to a solution for all this madness (#37-43), Dr. Rao proposes the Dietrich von Hildebrand Institute as a means of teaching Catholics the fullness of their Church’s culture and history so that their minds can escape from the glamorous trap of the modern world, so that they will no longer be afraid of being divisive with regard to its manifold nonsense. A good idea as far as it goes, but many a cultivated and learned Catholic historian has still let himself be corrupted by Pluralism.

Of course there is a mystery of grace involved, the mystery of the election of a remnant by grace (Rom. 11:5), and not one of us can prescribe to the Lord God how he will give out his grace, or to whom, so that none of us has a fail-safe answer to this appalling crisis of the Catholic Church. However one thing is certain, and that is that the key to the Church’s future lies always with its priests, and another thing we have on the authority of St. Vincent de Paul with regard to priests is that it is easier to make a new priest than to convert an old one.

That is why Archbishop Lefebvre’s solution to the problem so brilliantly analyzed by Dr. Rao was to make a new generation of priests who would have nothing to do with Pluralism or with pluralists, with all their pomp or with all their works. Plenty even of friends and admirers of the

Society he founded have since then urged it to come to some kind of understanding with those pluralists, but it has with the grace of God so far refused to adopt the least bit of plurality, deadly for the singleness of God's truth. And as time passes, more and more of these friends and admirers are forced by the devastation of Pluralism to admit that the single minded Archbishop was right.

Dear friends and benefactors, a trickle of such priests continues to flow off the hilltop here in Winona. Fourteen young men are due to enter the Seminary to try their vocation in a few weeks' time, seven of them having come through St. Mary's, Kansas! "Fr. Angles, as principal of St. Mary's boys' school, what advice do you give to a Society school principal wishing for vocations?" "Do your duty," he growls in reply, "and do not curry favor with the boys!" But then, dear friends, you have also been praying for vocations!

Thank you for your prayers. Thank you for your necessary support. If all goes well this school year, eight young Americans should be ordained priests on Winona hilltop on Saturday, June 22, 1996.

**#143**

*October 3, 1995*

**Errors of Liberal Education**

In the last few years the Society of St. Pius X has opened up numbers of new schools here in the United States, especially primary schools in the basements of its chapels and church buildings. This reaction to the degeneracy of the public and church schools all around us is normal on the part of Catholic parents and priests. However, starting schools from scratch is still a brave venture in today's circumstances, so, Mother Church having centuries of expe-

rience in education, let us recall a little of her ancient wisdom.

The mess into which the world has got itself today flows from heresy; and nearly all modern heresies come back, said Donoso Cortes, to the denial either of the supernatural or of original sin. Now as to the supernatural, Society schools for the (blessed) time being offer little or no worldly advantage to children, e.g. accreditation, so that if parents had no faith in the supernatural, they would hardly resort to Society schools. But as for original sin, while all Catholic parents pay lip service to the dogma, it is in reality so smothered by Liberalism that perhaps few of them realize fully how it spells out in practice, especially in education. So let us begin our help to the schools with the reminder of original sin.

Every one of us, nine months before issuing from his or her mother's womb, was conceived by Adam's fault in a state of disorder and enmity with God—"We were by nature children of wrath" (Eph. 2:3). Now one may for lack of the Catholic Faith disbelieve in such a mystery as sin not committed by a man personally but belonging to him naturally, yet all centuries and all climates are littered with the evidence of a flaw deep in all men's nature, largely wrecking their noble aspirations. In any case, original sin is a fact, the denial of which constitutes the essential error of liberal education, the fight against which is the presupposition of all Catholic education.

Thus Little Johnny may look as though butter would not melt in his mouth, so that his parents think he is a little angel, but Mother Church and good sisters and priests know that because of original sin, he is not only a little angel but also a little monkey, to the point that Scripture—Word of God—says of him (Proverbs 23:13,14), "Withhold not correction from a child: for if thou strike him with the rod,

he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell”. Again—(Proverbs 22:15)—“Folly is bound up in the heart of a child, and the rod of correction shall drive it away”. And then to think that liberals are proud of looking on corporal punishment for school children as a barbaric relic that they in their superior wisdom have left behind! Blind idiots!

Dear parents, support those priests, sisters and teachers who are ready to correct your children. Do not believe Little Johnny when with those melting blue eyes he tells you tales of how cruel and unjust his teachers are! Give him a kiss, put him to bed, then ring up the teacher to hear no doubt a very different story! And then (as long as it is not forbidden by “law”) spank Little Johnny for fibbing when he gets up in the morning! In the old days, if Johnny told at home how Sister Battle-Axe had paddled him at school, far from being sympathized with, he was paddled again at home! He soon learned to stop complaining of his teachers!

Thus Catholic education then was, as it always ought to be, a conspiracy between priests, teachers and parents for what they are all agreed on is the good of the child, and Catholic parents used to have the good sense to trust the priests and teachers. That trust was destroyed by Vatican II, but it must be rebuilt. Catholic education cannot work if the parents pull against the teachers. Alas, in many Society schools the complaint is heard that the children are educable; it is the parents who are uneducable! Of course not always, but all too often they are unaware how the false liberal ideals they take for granted paralyze the teaching of true Catholic ideals to their children. Given what efforts such parents have often made, this unconscious self-paralysis is sad.

A second major error of liberalism in education is the glorification of the individual over the common good. As homeschoolers know, boys especially miss being taught amidst a

group of boys. Peer pressure does great good or ill, because man is a social animal, designed by God to live and learn in society. Therefore a good school forms boys—and girls—in groups, in classes, in a whole society. Therefore if one rotten apple is spoiling the whole barrel, as often happens until a school is well up and running, and even after, then that rotten apple must go, for the common good of all the other children. Of course if a child is naughty, one will be patient for a while, especially if the naughtiness comes from high spirits rather than malice. But if an apple proves to be rotten, it must be mercilessly thrown out! A Catholic school is not a remand home for misfits, it is NOT a Delinquents' Tender Loving Day Care Centre! It has to teach, not just baby sit, and individuals who render themselves unfit to be taught in the group because of their bad influence on it have no business to be wasting the time of those who are fit and ready to be taught. Delinquents must go! The common good exists, especially in a school, and it is much more important than any one individual on his own. Oh, how liberals lose all sense of this common good!

A third grave error of liberals is their denial of any difference between boys and girls, error crucial at all times, but especially in education from, say, the age of 8 or 9 upwards. From then girls, it is well-known, mature earlier than boys biologically, and immediately begin distracting the boys, who are liable to grow into being quite happy to be distracted. Nor is the mixed company from puberty onwards a danger only for chastity, grave though that danger is (unless one denies original sin!). The mixed company is also a tremendous waste of educational time, because as any teacher worth his salt will tell you, even in a subject like literature, suitable to be taught to both sexes, if you teach the boys, the girls switch off, whereas if you teach the girls, the boys tune out. This is because God has built boys and girls for entirely different functions (how often must one

today say it?) in society, so that He has given them quite different receivers to pick up the quite different things they need, so different that it is impossible even for a genius of a teacher to teach on the wavelength of both of them at the same time. Hence in a mixed class of adolescents, half of the time is being constantly wasted. But do you think liberals will believe that? Deaf and dumb idiots!

And then do you think any self-respecting boys will let themselves get into a competition with girls? Elementary error, to have them compete! Separate their tests! Let the girls excel at what girls should excel in, whatever will form them to be good wives, mothers or sisters (a mother does not have to be dumb!), but let the boys excel at what boys should excel in, and let no girl near the sacred process of making boys into men. The girls around the boys will only block the formation of the men they so need. But teach the boys to respect and to protect the difference of girls, so that the girls no longer feel the obligation imposed on them by our sick society to make themselves second-rate men in order to have any respect!

But above all, dear parents, go right ahead! Take the bull by the horns (take the cow by her eye-lashes!), and get that school up and running! St. John Bosco said God has special graces for adults who look after abandoned youth. Catholic youth are universally abandoned by an anti-Christian society and a modernist church. You will have trials, because the devil hates true Catholic schools, because he knows how much good they do for the salvation of souls. In fact the early years of any of our little schools are liable to be more or less of a rollercoaster. But the rewards are immense, as the Gospel says, even in this world, let alone in the next.

And dear parishioners, if you cannot contribute as a teacher, then contribute to your parish school from your pock-

et. Schools are always costly, especially today when there are few unsalaried priests, brothers or sisters to teach. And those who have the children often do not have the funds, whereas vice versa. God will most certainly reward those also who support the unabandoning of youth.

**#144**

*November 9, 1995*

**25 Years of the SSPX**

One quarter of a century of the Society of St Pius X—an astonishing Silver Jubilee!

As most of you readers of this letter know by now, nine days ago marked the 25th Anniversary of the Society's being set up as an official Catholic congregation within the official Catholic Church. This happened when the diocesan Bishop of Geneva, Lausanne and Fribourg, Bishop Charrière, approved of the Society's constituting Statues. Since that first day of November in the year of Our Lord 1970, what a dramatic 25 years!

They began quietly, humanly, without heroics. The Archbishop spent most of his time looking after his handful of young seminarians in a seminary built around the Tridentine Mass, because from the beginning he said that if he were to take the *Novus Ordo* Mass, it would cause such tensions and divisions in a seminary striving to be Catholic, that he might just as well put the key in the door and send everyone home.

Now the New Mass had only just been imposed on the Church at the end of 1969, so it was not immediately clear just what an anti-Revolution the Archbishop was launching. Apparently, he was continuing the true Church and priesthood dating from before the Council at a time when many bishops and priests seemed to be abandoning them,

and so a number of devout young men and a few faithful priests followed in the Archbishop's sweet Catholic footsteps, enough to maintain through the early 70's a steady expansion of the young Society with its seminary in Ecône, Switzerland.

However, now began the heroics. As Pope Paul VI clamped down on conservatism whenever it reared its "out-of-date" head throughout the Catholic Church, so the expanding seminary, built on the heart of the old order, the Tridentine Mass, could not escape Rome's attention. Two official Visitors were sent to Ecône towards the end of 1974 to check out the Archbishop's operation. There was little they could find fault with, for the good reason that the Archbishop's seminary was actually fulfilling the letter of the Council's directives as to the running of priestly seminaries!

But when the Visitors in the course of interviewing seminarians uttered heresy, the Archbishop could no longer lie low. In his immortal Declaration of Nov. 21, 1974, he proclaimed to city and to world that in order to keep faith with Eternal Rome, he and his Seminary and his Society would have to refuse to follow the neo-Protestant, liberal Rome, which had just been showing itself in, for instance, the Roman Visitors' heretical utterances. The heroic Declaration began a heroic struggle.

In 1975 the Archbishop was summoned to Paul VI's Rome, which resorted to one trick after another in order to incapacitate the author of the Declaration, and his Society. With an appearance of legality, Rome acted to dissolve the Society in May/June of 1975. Sweet souls in Ecône had to choose between Rome and the—still sweet?—Archbishop. A number left at the end of the school year, including several of the Seminary's professors. "I will not abandon you", said the Archbishop to his seminarians, most of whom stayed with him.

Through the school year 1975-1976, the tussle was fierce between the sweet Frenchman and Paul VI's Rome. It culminated in the "hot summer" of 1976, when, Archbishop Lefebvre proceeded at the end of June to ordain 12 Society priests despite the Pope's order not to do so. Rome immediately punished the Archbishop and his new priests by suspension, forbidding them to exercise their sacred functions as bishop or priests. Such a punishment coming from the hierarchy within the hierarchical Catholic Church should normally have alienated all Catholics from the suspended Archbishop, but to Rome's horror, there was a spontaneous upsurge of support all over the world and especially in France, from Catholics alienated rather by the modernist antics of suspending Rome. The so-called "Traditionalist" movement was born.

Serenely, the Archbishop began another school year at Ecône, while Rome more prudently sought again to negotiate him out of existence. The Archbishop continually hoped for support from a handful of bishops who might have the courage to stand with him in resisting Rome's destruction of the Faith, but, year after year, those bishops never came forward. After all, Rome did still appear to be Rome.

And Rome's appearing to be Rome caused ongoing tension within Ecône. At the beginning of the next school year in 1977, a palace revolt within the Seminary pulled away several more professors and threatened to empty the Seminary. Finally, most seminarians stayed and the Archbishop managed to patch together a staff to keep teaching them, but the heroics of resisting Rome were clearly not to everyone's taste! Had the Archbishop not personally been sweet as well as heroic, one may wonder if Society and seminary could have survived.

However, the honey in the lion's jaws could be in a certain way deceptive. He himself did not enjoy resisting Rome.

He asked no better than to cease having to do so. He did not, contrary to what some people think, surround himself with hard-liners supposedly responsible for his recalcitrant decisions, on the contrary he seemed to enjoy rather having around him gentle and orderly clerics natural to the Catholicism prior to Vatican II. Hence whenever there was no need for heroics, a sweet normality—how welcome in an ever crazier Church and world!—would tend to re-establish itself. Then that Church and world would close in again, threatening extinction, and it would take his heroism to make the saving decisions, while it would take his sweetness to keep with him on the heroic heights a good part of his following.

Notwithstanding, the worsening chaos of Church and world through the 1980's made the balance of his wisdom more and more clear, so that more and more followers came to understand what he was doing, and the Society grew stronger and steadier. So much so that when the moment came in the summer of 1988 to take the most daring step of all, the consecration of bishops disapproved by Rome, only some 15 of the Society's over 300 priests flinched, all the rest followed the Archbishop and were more strongly united than ever. Similarly, to his own surprise, the overwhelming majority of so-called "Traditionalists" stood firmly behind him, rejoicing not in the defiance of Rome but in the assurance that "Tradition" now had the means of surviving until God would bring Rome to its senses. Their Faith would be protected.

Thus the Archbishop had brought off the extraordinary feat of founding and consolidating a Catholic congregation in the teeth of sustained disapproval from two Vicars of Christ. The only possible explanation was this unprecedented split between Catholic authority and truth following on Vatican II, whereby he could have authority against

him but truth with him. From that truth came and comes the Society's unity, strength and authority.

So after an especially stiff final climb to the Consecrations of June 30, 1988, the Society found itself to its delight emerging on a sunny upland where Catholics could again lead normal Catholic lives. Behind, the heroics. Ahead, a vista of sweetness: pre-Conciliar Catholicism now had the ultimate protection, its own bishops. Ah, we human beings, how we enjoy being comfortable and normal!

A grand occasion of that normalcy was the principal celebration at Ecône nine days ago of the Society's Silver Jubilee. The Society's Superior General, Bishop Bernard Fellay, celebrated a Pontifical Mass of thanksgiving in a tent specially erected beneath the Seminary. Some 2,000 people attending enjoyed the temperature and weather, delightfully mild for late autumn, making of the Rhone valley, splashed in autumnal colors, if not a sunny upland, at least a sunny lowland!

At the following luncheon for 1,000 guests, there spoke in succession Bishop Bernard Tissier de Mallerais, one of two survivors from the Society's very earliest days, who gave fascinating details of the beginning of the epic; Fr. Pierre Epinay, parish priest of the parish in which Ecône is situated also from the seminary's earliest days, and who has been one of the Society's staunchest friends ever since; Fr. Marie-Dominique, Prior of the Traditional Dominicans owing much to the Archbishop and to Ecône for their separate foundation; Mr. Gratien Rausis, one of two survivors from the five Swiss laymen whose purchase of the ancient house of the Great St. Bernard Canons at Ecône made possible the installation there of the Seminary; Mr. Joseph Lefebvre, natural brother of the Archbishop who much resembles him; and finally Bishop Fellay who drew attention to the family spirit of the friends of Ecône present, a spirit

which he said could be met with in the Society's houses anywhere in the world—a truly universal or Catholic spirit.

Luncheon was followed by the ceremony of the laying of the foundation stone of the Seminary's new church; fast rising in complex slabs of concrete out of a huge hole in the ground dug out of a vineyard to the west of the Seminary's old buildings. The Archbishop had for many years wanted to build for his Seminary a worthy church, but the local authorities for as many years refused building permission. In God's good time that opposition came to an end, so the building goes ahead. Now two electric cranes and dozens of Swiss workmen buzz with one of Mother Church's favorite activities—building. What institution was ever remotely as constructive as the Catholic Church?

Solemn Pontifical Vespers, i.e. Vespers with a bishop, concluded the memorable day, of which the Seminary Rector, Fr. Michel Simoulin, and his 40 seminarians could be proud: It had been well organized and must have given a handsome impulse to the building program. Americans will no doubt be solicited for a contribution to the heavy building costs. Think at that time of helping to provide a worthy final resting-place for the mortal remains of the hero of the Faith. Where would we all be without him? As the new religion installed in Rome is progressively shown-up for the sand-based sham that it is, and as more and more people come to understand how great a churchman Archbishop Lefebvre was, building on rock, so more and more Catholics will be making the pilgrimage one day to Ecône. But we must work and pray for the Archbishop not to be then turning in his handsome new grave, as has been known to happen with prophets! - Mt. 23:29.

## #145

*December 5, 1995***FAQ on the SSPX**

Some readers of this letter send in questions to which others would no doubt like to have answers. Here are a few, Q for questions and A for answers:

**Q: Where is the true Church today? Is it with the official Catholic Church, as usual, or with the Protestants, as the Pope seems to say, or with the so-called Traditionalists, as they say?**

A: The true Church founded by Our Lord Jesus Christ is One, Holy, Catholic, Apostolic. Wherever you find those four marks, you find the true Church. Now Protestantism destroys oneness; produces little holiness; is not catholic, i.e. universal, in time or in space; and refuses apostolicity, i.e. submission to the Pope. As for the official Catholic Church, it becomes more Protestant in belief and practice day by day. But the so-called Traditionalists are remarkably united (one), producing good fruits (holy), in the faith of all time throughout the world (catholic), with complete respect for the Pope's authority (apostolic). Therefore it is in the direction of the so-called Traditionalists that you must today look for the true Church of Christ.

**Q: Are you saying that the Society of St. Pius X is the Catholic Church, and that outside of the Society there is no salvation?**

A: By no means. Wherever you find the four marks, there you find the Catholic Church. Please God, the four marks are to be found in the SSPX, but they are certainly not to be found *only* in it.

**Q: But does the SSPX recognize John Paul II as Pope?**

A: Yes. Following Archbishop Lefebvre, the Society has always refused to say that the See of Rome is vacant, because that position is liable to raise more problems than it solves. The recent Popes may not be good Popes, but they are Popes.

**Q: But if the SSPX recognizes John Paul II as Pope, how can it disobey him?**

A: Because Jesus Christ did not make his Popes as infallible as many Catholics wrongly think, and so to obey the Catholic Faith one must sometimes “disobey” the Pope, as Paul “disobeyed” Peter himself (Gal 2:11-14), as the great St. Athanasius had to “disobey” Pope Liberius. But such apparent “disobedience” is not real disobedience, because it is putting obedience to God first.

**Q: But the heretic Luther also pretended he had to disobey the Pope.**

A: Look at what Luther taught. It is not Catholic teaching. Look at what Archbishop Lefebvre taught. It is Catholic teaching. Look at what the Archbishop’s adversaries in Rome teach against him. It is not Catholic teaching.

**Q: That is what the SSPX claims, but many theologians say the opposite.**

A: Then, as Our Lord told us to do, look at the fruits. Which teaching fills confessionals and seminaries, and which empties them?

**Q: Then is John Paul II the head of two different Churches?**

A: There is only one Catholic Church, recognizable by the four marks recalled earlier. But to members of that Church

until the day they die, Our Lord leaves their free will so that churchmen especially can—consciously or unconsciously—betray that Church and tear masses of souls out of it. Such a process, often seen in history, is usually gradual, like in Reformation England, because souls need to be deceived little by little. That is what we are seeing in Rome today. On the one hand (as the SSPX believes) John Paul II is head of the one true Church, and whenever he talks or acts as such by, for instance, condemning priestesses or by condemning divorce laws in Ireland, then the SSPX heeds him and the liberals in the Church disregard him. But—men can be walking contradictions—whenever he talks or acts as a liberal by, for instance, promoting false ecumenism or religious liberty, then the liberals look up to him as their head, but since the very Catholic Faith is endangered, Catholics cannot follow him. So John Paul II is head of the Catholic Church, but whenever he misuses—consciously or unconsciously—his papal office to promote liberalism, his misuse of it makes him head of the liberals.

**Q: So when Archbishop Lefebvre said he never belonged to the Church from which he was excommunicated for consecrating four bishops on June 30, 1988, what he meant was not really the Church but the community of liberals?**

A: Exactly. To speak of the “church” of the liberals is a way of speaking. Their “church” should be called the “Newchurch”, to show that it is not the real Church but is deceitfully designed to resemble it.

**Q: But then how could Archbishop Lefebvre go on calling John Paul II Pope of the real Church?**

A: Because men are contradictory creatures, and one and the same man is capable at different times of acting in contradictory ways. Talking and acting in a gravely liberal way

need not disqualify a pope from being pope. Catholics must not exaggerate papal infallibility beyond what the Church teaches about it.

**Q: But what entitled the Archbishop to say that his apparent excommunication of June '88 was not a real excommunication?**

A Catholic excommunication must take place either positively by a solemn ceremony, or automatically by Church Law. Now Rome never performed any ceremony to excommunicate the Archbishop. It merely declared he had automatically excommunicated himself by Church Law. This declaration was false.

**Q: How can that be? Is not Church Law what Rome says it is?**

A: If Rome changes the law, then the law is (within limits) what Rome changes it to be. But until then, the law is what it is, and in the summer of '88 Church Law said, and it still says, like common sense, that if a man is driven by an emergency to break the Law, he does not incur the penalty for breaking the Law. Now the Archbishop consecrated four bishops only because of the massive emergency created in the Church by the liberals. Therefore he did not incur any Catholic or real excommunication.

**Q: Is there any evidence that the Pope did not have all the facts prior to the excommunication?**

A: No. It was liberal thinking that naturally made him expelled from the communion of liberals the arch-anti-liberal.

**Q: Has any excommunication in Church history been later recognized as invalid?**

A: Several. St. Athanasius and St. Joan of Arc were both “excommunicated”, obviously invalidly. Above the Pope there is a God.

**Q: What is the SSPX doing to get this “excommunication” lifted?**

A: It is persevering in its witness to the Truth so that Rome will continue to have at least that means of recognizing its liberal error.

**Q: But is the SSPX in dialogue with Rome?**

A. Rumors are flying around to that effect, originated perhaps by enemies or false friends of the Society who would like to see its annoying witness brought to an end—the Society rains on the liberal parade—but the Society Superior General, Bishop Fellay, quashed all such rumors at the end of November this year when he said there were no contacts presently with Rome, and if there were he would disprove of them.

**Q: But did not Archbishop Lefebvre once say that five years after the Consecrations he expected contacts to re-open? How can Bishop Fellay be so haughty?**

A: The Archbishop hoped and trusted that five more years might bring Rome to its Catholic senses. But neither by wishful thinking nor by imprudent contacts can Bishop Fellay or anybody else change the fact that Rome is persevering in its belief that liberalism will save the Church.

**Q: But isn't this lack of contacts with Rome dangerous for a Catholic Society wanting to remain Catholic?**

A: So long as Rome perseveres in its liberalism, distortion by distance is less of a danger for the Society than is contamination by contact, especially when so many of the liberals are “sincere” and “well-meaning.” We must want Rome to recover, and we must be looking for Rome to recover, but in the meantime, “Facts are stronger than the Lord Mayor”. Neo-Modernism is a deadly disease.

**Q: But is it not pride and insolence to take the position that unless Rome comes to us, we will have nothing to do with them?**

A: To submit to the Truth is not pride, and to expect Rome to submit to the Truth is not insolence. The Truth is above us all.

**Q: Well, if consecrating bishops without Rome's approval was such a wise action of Archbishop Lefebvre, why did he not approve of Archbishop Ngo-dinh-Thuc doing the same thing?**

A: Within the Society of St. Pius X properly founded inside the Catholic Church in 1970, Archbishop Lefebvre knew that candidates for the bishopric were assured of a proper priestly formation in the past, experience in the present, and a measure of protection in the future. One or more of these things he could not be sure of for priestly candidates outside of the Society.

**Q: If liberalism is the problem, why attack Protestants who are often decent men and might be our allies in the fight against liberalism?**

A: Unfortunately modern liberalism is rooted in Protestantism. All credit to decent Protestants as being de-

cent, but as being Protestant they carry within them the seeds of all indecency. Protestantism is heresy, and heresy matters.

**Q: In any case, let the Society concentrate on the Faith, and leave politics alone!**

A: If politics and politicians would leave the Catholic Faith alone, then men of God could happily leave politics alone. But in the modern world, politics crash into God's law on questions like abortion, and blow it sky-high with principles like religious liberty. Such politics become in fact a graven image, an idol, a *substitute religion*. If the Society of St. Pius X left such politics alone, it would be practicing liberalism, and it would be breaking the First Commandment.

**Q: But one cannot help wondering if the Society has a hidden political agenda: anti-semitism, neo-nazism, anti-americanism, revisionism?**

A: The Society's only agenda is that of Christ the King; but Christ the King in a real sense, not just as one more Sunday devotion at the end of October or November. If then a Jew or a neo-Nazi or an Americanist or a Revisionist is for the real kingship of Christ, he should have every Catholic and the Society of St. Pius X for his friend. But if Jews want the Jewish race to be king, if neo-nazis want the State to be king, if Americanists want religious liberty to be king, then it is not a hidden political agenda to oppose them, but it is the agenda of Christ the King, which should be the agenda of every Catholic. Christ must reign!

We thank you seriously for all your support through another calendar year, especially for greetings in the image of Benjamin Franklin and Ulysses Grant—little did the bishop dream these would become his favorite American statesmen, until he became American Seminary Rector!



*1996*





#146

January 6, 1996

***Si Si No No Congress***

A rich diet of Catholic doctrine, analysis and information concerning the Second Vatican Council was provided here at a Society of St. Pius X house in Italy to the ninety-odd participants in the second Theological Congress of *Si Si No No*, from January 2 to 5.

Sixteen speakers in turn addressed 55 seminarians and priests, including three bishops, and a few dozen laity in Albano Laziale, about half an hour by train or car south-east of Rome, on the theme “The problems posed for the Catholic conscience by the last Council.” Seminary letters are a somewhat cramped medium in which to present the breadth and depth of the case for the prosecution against Vatican II, such as it was laid out by the sixteen high-level conferences. However, the main ideas will not fail to interest and benefit readers.

The tone was set for the Congress by the first conference, entitled “Tradition against the Council”, and given by Msgr. Spadafora, a venerable Italian scripture scholar who has been in the front line of the battle for truth in the Church since the 1950’s. Enjoying free access to the floor of the Council when it took place from 1962 to 1965, he had first-hand knowledge of what happened there. He said that the “inert mass” of 2,350 bishops were dominated by “a dynamic minority” who turned the Council into a “complete disappointment.” They were cunning Neo-Modernists, worse than Luther. Outwardly pious, inwardly heretics, they succeeded in getting the heresy which they had launched in

Scripture studies taken over by the teaching authority of the Church, from where it was transmitted to the Church as a whole. Pope Paul VI had no real understanding of Catholic theology and the Pontifical Biblical Commission, as it now operates, is a fraud. Msgr. Spadafora's testimony was as eloquent as it was humble and direct.

Another general view of the Council was taken by the following speaker, Fr. Alain Lorans, Rector of the Society's university faculty in Paris, who undertook with not a little French irony to analyze the famous "Spirit of the Council", summed up by Pope John XXIII himself as "Aggiornamento", an Italian word meaning "updating". Essentially, said Fr. Lorans, this meant a shift from objective doctrine of the faith to subjective living or existential living of the faith, in other words a shift from Church teaching to man—the question is no longer what I must believe to be true, but what it suits me in my own life to accept as true. But, concluded Fr. Lorans, supernatural truth is too true to suit man's fallen nature. God's love makes demands upon us which we may not find at all suitable.

Another famous word frequently used to characterize Vatican II, that of being the "pastoral" Council, was studied by the third speaker, Bishop Licinio Rangel, successor of Bishop de Castro Mayer as the head of the Traditional Catholics in the Diocese of Campos, Brazil. Bishop Rangel began by pointing out that very few of the previous 20 ecumenical Church councils were purely disciplinary, most were preoccupied with doctrine, but as such they were all pastoral in the true sense because what the true Catholic pastor feeds his flock with is doctrine. Therefore the word "pastoral" is falsely opposed to doctrinal, and what it in fact meant, when applied to Vatican II, was a turning or conversion to the modern world. Yet suddenly this non-doctrinal or non-dogmatic Council was made into the super-dogmatic Council which Catholics must obey absolutely above all

other Councils! The bishop concluded that Vatican II was in many respects a failure, which a Cardinal Ratzinger tries in vain to disguise.

The next two conferences dealt with the run up to the Council. Fr. Michel Simoulin, Rector of the Society's main Seminary in Ecône, Switzerland, gave an overview of the replies made just before the Council by the world's 2,812 bishops and prelates to the official request by Rome that they make known their desires and wishes for the coming Council. Extraordinary! These replies showed few revolutionary desires, and no desire for such a Church revolution as would actually take place at the Council. Thus one critic dismissed the replies as too orthodox, wishing merely "to prepare another Council of Trent"!

Similarly Fr. Philippe Lovey, Superior of the Society's Swiss District, showed how the documents or schemata prepared beforehand for the Council to discuss and approve were all thrown out because of their orthodoxy, except for the schema on the liturgy, retained because of its relatively revolutionary character. The "inert mass" of orthodox bishops allowed the "dynamic minority" of Neo-Modernists to wrench the Council off its orthodox course within two days of its opening!

The next two conferences tackled the actual thinking of the Council. First of four high quality conferences by Italian lay university professors was Professor Pasqualacci's presentation of an analysis by Fr. Johannes Dörmann of the thinking of Cardinal Wojtyla, future Pope John Paul II and a leading figure at the Council. Readers of this letter already have a familiarity with the Cardinal's system of errors as elucidated from his writings by Fr. Dörmann: Vatican II was a new Pentecost, "enriching" the Catholic Faith with insights "complementing" Tradition, such as the union of God with every human nature; the natural possession by

every man of sanctifying grace, whether he knows it or not; the automatic salvation of all men whether they want it or not, independently of repentance, faith, baptism or charity; and so, naturally, the extension of the Newchurch to include all mankind.

It may be objected that such wildly anti-Catholic ideas belong to Cardinal Wojtyla and not to the Council, but the fact remains that that is what he as one leading participant and fervent believer in the Council took it to be saying. It may also be objected that if that is what Karol Wojtyla continues to think, then he cannot be Pope, but the fact surely is that especially in our super-confused times, one man can hold in his head quite opposite notions. Were the Dörmann-Pasqualucci system of errors all that this Pope believed, his being pope might present a more serious problem, but surely he believes besides still much that is Catholic, and is convinced that the contradictory mixture, or Newfaith, is the true Catholic Faith for today! Such are at least the fruits of Vatican II. Heaven help us!

By comparison, the following conference of Fr. Franz Schmidberger, former Superior General of the Society and now its First Assistant, was plain sailing. His subject was "Protestants and the Council." He gave a clear account of the Protestant system of errors flowing from an exaggeration of the ruination of human nature by original sin. He showed the presence and influence at the Council not only of Protestants officially invited to observe, but also of leading Catholics infected by Protestant ideas. Of particular interest was his presentation of Cardinal Bea, deeply Catholic in his personal piety, at any rate as shown by his retreat notes recently published, and yet a vigorous liberal in his campaigning for everything revolutionary at the Council!

Men are contradictory! For the Church to swing from pre-Conciliar Catholicism to post-Conciliar apostasy, there had to be a transition, and surely that transition was incarnated in certain men. Between day and night there is dusk, when one cannot say there is no light. Between an apple ripe and an apple rotten, there is an apple half-rotten, of which one cannot say that the half not yet rotten is rotten, even if it soon will be. When a Catholic turns heretic, there must be a more or less long process, full of contradictions, and of which God alone can have the complete measure. The Church could adequately defend herself against such confusion by means of the Inquisition, but in our time firstly the name and then the thing were gutted. It changed its name to “Holy Office” and then “Congregation for the Doctrine of the Faith”, a sign accompanying its change from iron guard of the Church to a paper tiger!

Fr. Schmidberger ended his conference with a swift overview of the Protestant influence on the course of the Council and its final documents, and drew the conclusion that the Christendom split by Luther between truth and error was reunited by the Council Fathers—not in truth, but in error!

The last conference of the first half of the Congress was given by the second Italian layman to speak, Professor Dalledonne on “The undermining of Thomism at the Council.” With clarity he sketched out the essential irreconcilability between Thomism on the one hand, meaning the theology and philosophy of St. Thomas Aquinas based on being and adopted by the Catholic Church for nearly 700 years down to Vatican II as her own system of thinking, and on the other hand immanentist humanism, the system of thinking of the Neo-Modernists of Vatican II whereby not objective being but the subjective interior of man is the measure of reality.

With traces of passion the Professor denounced the various ways in which the Neo-Modernists, in a phrase of Italy's national poet, Dante, "refuse to consent to the contradiction" between their subjective systems and objective Thomism, pretending that St. Thomas can be absorbed into their Newthink. Imagine a dealmaker between one man saying two and two are four and another saying they are five, who would propose a reconciliation—whereby two and two would be four and a half! Such mental insanity is everywhere today, it lies at the heart of Vatican II pretending to mix Catholicism with Newthink, and Professor Dalledonne was wholly justified in edging his denunciation with passion. Who on earth would drive cars or walk over bridges built on the idea that two and two are four and a half? Newthink is deadly!

On Thursday January 4 began in effect the second half of the Theological Congress, to which only a second letter can do justice. Suffice it to say for the moment that participants in the Congress left well contented.

Meanwhile January remains the month of the Holy Family, which explains the two enclosures. On brown paper as usual is some reader reaction, a letter written by two teenagers to console the dinosaur who complained one year ago in this letter of being somewhat lonely in his prehistoric attempts to take up the slack in defense of old-fashioned ideas of woman and family. In truth, he is not that lonely. He knows of many girls and women in the United States courageously backtracking in a Catholic direction. He says Our Lord will reward them.

On pink paper is a Pope, Leo XIII, defending family towards the end of the last century by defending Christian marriage, which is the supernatural bond necessary to hold together the natural family. For instance, "Let married couples turn to religion for strength to carry their crosses", he

says, in paragraph 50 numbered according to the recent edition of Leonine Encyclicals, published by TAN Books out of Rockford, Illinois, and highly recommended. Leo knew our world, 100 years ago!

Finally, the Seminary may lose the farmer and his family, presently looking after the Seminary's 140-acre farm. The advantage is proximity to the Mass. The main disadvantages are lack of any Catholic school for children, and the reluctance of a Seminary to socialize! Let anyone interested get in touch with the Rector.

### #147

*February 1, 1996*

#### **Nixon's career: A Liberal view and a Catholic view**

*Nixon*, the latest film of the controversial American film-director, Oliver Stone, is interesting but confusing. Richard Nixon, President of the United States from 1968 to 1974, was a decent man, but like many decent men today, he built on sand and then could not understand why everything collapsed around him. At the risk of seeming to be Stoned, let me attempt to cast some Catholic light on recent history.

Let us see, in turn, firstly the basic facts of Nixon's career; secondly, the prevailing liberal view of those facts; thirdly, Oliver Stone's view in *Nixon*, and finally a Catholic view.

We begin with the bare outlines of Richard Nixon's career. Born of a Quaker family in backwoods California in 1913, and making his career in the law, he rose to national prominence in the USA by the part he took in the famous trial of the late 1940's, incriminating the eminent U.S. Government official, Alger Hiss, as a Soviet spy and perjurer. This prominence made of Nixon, when the Republicans recaptured the White House in 1952, President Eisenhower's Vice President for eight years, until 1960, when he ran

himself for President, and was narrowly defeated by John F. Kennedy.

For a while he retired from public life, but in 1968 he made a comeback, ran for President again and was elected, thus inheriting from President Lyndon Johnson the major problem of the Vietnam War. This war Nixon prosecuted with vigor. He was reelected for a second term in 1972, but around the election campaign he came to learn of a secret raid that had taken place on Democrat election headquarters in Watergate, D.C., and over 1973 the Democrats with the help of the media so succeeded in implicating him, despite his denials, in the Watergate break-in, that in 1974 he was forced to resign as President. For his remaining 20 years of life he played honorably the part of elder statesman.

As for the liberals, secondly, they hated Nixon with a passion. Alger Hiss was a darling of theirs, because he was, for instance, one of the architects of their United Nations Organization, a key piece in their Brave New World Order, and so they never forgave the backwoods Quaker for his valiant contribution to the unmasking of Alger Hiss as a traitor. Really, they did not believe collaboration with the Soviets to be treachery. To this day, they believe it to be the only way forward.... Hence when Nixon came back from defeat at the Presidential polls in 1960 to victory in 1968 and again in 1972, the liberals turned on him the full force of their vile media to make him into one of the United States' most unpopular politicians of modern times, especially by their harnessing—or creating—of popular revolt against the Vietnam War.

Truth to tell, Nixon as President had carried out a number of their policies, notably the fraternization with Mao and Communist China, and with Brezhnev's Russia, but no doubt Nixon did not bend enough to their will. Their

crusade brooks no resistance. Now whatever happened at the Watergate break in was no crime at all when compared with the Presidential delinquencies currently being hidden or glossed over by the media, but these same media so hammered and hammered and hammered at Watergate that Nixon was hounded out of office. Yet when Nixon died, the liberals pretended they had loved him all along!

Now Oliver Stone, thirdly, does not accept this liberal vision of Nixon as being the inadequate instrument of a wonderful system. True, Stone does not seem to appreciate Nixon's anti-communism, but to Stone's credit, he does know there is something deeply wrong with the system. In his film *JFK* he blamed President Kennedy's assassination on "the industrial military complex". In *Natural Born Killers* he scourged the media in particular as promoters of society's disintegration. In *Nixon*, Stone evokes a shadowy "Beast" controlling the United States from behind the scenes through the CIA, the Mafia, Wall Street, etc...

For while Stone presents Nixon's downfall as being at least partly the result of a lack of honesty which had become habitual in his climb to the top of the system, nevertheless the main cause is the system itself. Thus Nixon is shown as having been driven by ambition to climb from humble and honest origins to the highest office in the land he loves, only to find at the top that the system is not under his control, and so the land slips out from under him. In a climactic scene (which did happen in real life), Nixon is shown going to meet a group of young Vietnam War protesters in, significantly, the Lincoln Memorial, shrine of the President of national unity—there Nixon and the youngsters share their belief in Lincoln's ideals, so why should the Vietnam War be tearing them, and Lincoln's land, apart? Answer for Stone, "the Beast", which controls the United States and was insisting that the war continue.

But is the “Beast” the real problem? No doubt the “Beast” exists. For the liberals may be past-masters at ridiculing as “conspiracy nuts” people who believe that the modern world is run by a conspiracy—after all, who wants to admit that they are being led by the nose by secret masters? But the fact remains that only an idiot believes that Lee Harvey Oswald killed President Kennedy, and when Oliver Stone says there is a Power Behind the Scenes, he is only saying what several U.S. presidents themselves have said, e.g. Woodrow Wilson.

But is the “Beast” the real problem? Supposing Oliver Stone or whoever could pull it out of its lair into the light of day and kill it off, would our problems be over? Rather, is it not true that if the people then still clung to their liberalism, preferring illusion to reality, they would perpetuate all the conditions necessary for the “Beast” to come back to life in the same shadows? “Please deceive us! We love the rotten way of life you give us! Please pretend you are not there, and we will pretend also!” Ultimately, the “Beast” is rather product than producer, of the people’s turning away from God. Let us return to the Lincoln Memorial.

For, fourthly, from a Catholic point of view, is not the good President Lincoln the problem rather than the solution of the clash between the anti-Communist Nixon and the anti-Vietnam War youngsters? Lincoln, alternately praised as Savior of the Union and Savior of the American Revolution, was indeed savior of a revolutionary union, which is, if Catholics think about it, such a contradiction in terms as only Protestants could found and only Freemasons could constitute. No doubt Abraham Lincoln personally was in many ways a wise and venerable man. But did he ever discover the contradiction on which he was building? Might that partly explain his deep melancholy? He was not a shallow man.

Poor non-Catholics! The better they are as men, the more they strive to build up good on their false principles, the more sad is the collapse of their efforts. For love of his land, dear Nixon lashed out at its communist enemies, but then that revolutionary land mutated beneath him, revolted against his anti-communism, and hung him out to dry. He fought his way to the top only to find when he got there that the country for which he had done it no longer existed. As for the youngsters, they were proud of their achievement in discarding Nixon and his like, but where did their brave revolution get them?—the nirvana of grunge, abortion, drive-by shootings! Those youngsters look back with nostalgia on the 1960's, when they actually still believed in revolution.... God is just, and He is not mocked.

But if Catholic principles matter, and matter like crazy, then where was the worst betrayal of those 1960's? Was it not from inside the Catholic Church, where, from the top downwards, the humanist Revolution, instead of being denounced as darkness, began, with Vatican II, to be glorified as light? If Catholic priests took prominent part in the anti-Vietnam War parades, and if their superiors did not efficaciously forbid them to do so, how could a poor Richard Nixon keep his head on straight? Nixon and Lincoln were, typically, destroyed by the Revolution they did so much to serve.

Dear Catholics, let us think, let us think hard, let us think clearly, and then for our own souls, for our families and for this beloved land of the United States, let us pray the Rosary to obtain light, and let us in no shape, size or form praise darkness! And men, if you think that what the SSPX teaches on these questions is not what the Catholic Church teaches, then come on the Doctrinal Session this summer. You might be surprised!

**#148**

*March 1, 1996*

**Influences of Vatican II**

Our Lord Jesus Christ is God, his one and only Catholic Church is infallible—how then can the normal teaching authority of that Church, the Catholic bishops in their dioceses spread throughout the world, go wrong in the Faith, and if they do, how must the Catholic people react? That was the major question for our times tackled by Fr. Philippe Marcille, Society of St. Pius X priest stationed in France, when the second half of the Society’s Congress opened in Albano, Italy, two months ago, to continue the study of problems posed for the Catholic conscience by the Second Vatican Council: how can a Catholic in the name of the Faith resist the authority instituted by Our Lord for the defense of the Faith?

For indeed in 1870 the wholly Catholic First Vatican Council taught that infallibility belongs not only to the Pope teaching solemnly “*ex cathedra*”, but also to the Ordinary Universal Magisterium, i.e. to the Catholic bishops teaching in their dioceses throughout the world. However, ever since the mass of Catholic bishops either taught or tolerated heresy in the Arian crisis of the fourth century, it has been obvious that diocesan bishops cannot be followed blindly, even if they are in union with the Pope, because at that time Pope Liberius also faltered.

Fr. Marcille explained that God’s protection of His Church cannot allow such crises involving the bulk of the bishops and the Pope to go on for too long, otherwise the Church would be destroyed, which is impossible. But the question remains, what must Catholics do in such a crisis? Fr. Marcille replied that what the scattered bishops teach infallibly is to be recognized by its oneness, precisely because scattered bishops will normally teach scattered things, so

only under divine guidance will scattered bishops teach one thing, especially in different ages.

If then Catholics notice the bulk of diocesan bishops even in union with Rome to be changing the Faith, as in the Arian crisis, then they must keep to what was taught “always, everywhere, and by everybody”, because that teaching is locked into the past and can no longer be tampered with. Then Catholics must resort to any Catholic bishop clearly keeping that Faith for all further aid they need, up to and including the consecration of bishops necessary to ensure the continuance of faithful priests, if religion’s very survival is threatened, if the local bishop is powerless, and if there is no hope of help from Rome. Fr. Marcille quoted several examples from Church history.

The question of the teaching authority of the bishops in general was followed by that of Vatican II in particular, upon which the judgment of Fr. Pierre Marie, editor of the French Traditional Dominicans’ quarterly magazine, *Le Sel de la Terre*, was quite severe. Proceeding in logical order, he examined first whether the Council documents come under the Church’s extraordinary or ordinary infallibility—not under extraordinary infallibility, he argued, because both Pope John XXIII and Paul VI explicitly said the Council was making no definitive declarations; nor under ordinary infallibility, both because (see above) the Church’s bishops were no longer scattered at Vatican II, but gathered together in such a group as to expose them to group pressures which could and did falsify their judgments; and because the bishops of Vatican II presented none of their doctrines as requiring definitively to be believed.

Nor, Fr. Pierre Marie went on to argue, are these doctrines even part of the Church’s authentic (i.e. ordinary, non-universal) teaching, because the bishops expressed no intention to hand down the Deposit of the Faith, on the contrary

their spokesmen (e.g. Paul VI) expressed their intention to come to terms with the modern world and its values, long condemned by true Catholic churchmen as being intrinsically uncatholic. Therefore, concluded Fr. Pierre Marie, the documents of Vatican II have only a Conciliar authority, the authority of that Council, but no Catholic authority at all, and no Catholic need take seriously anything Vatican II said, unless it was already Church doctrine beforehand.

The next three conferences dealt with influences upon the Council coming from France, the United States and Germany. Firstly, Fr. Benoit de Jorna, Society District Superior of France, presented the thinking on the Church of Fr. Yves Congar, the French Dominican priest, made Cardinal by John Paul II, who had an enormous influence on Vatican II. As far back as the 1930's Congar was working out the distinction between the Church as visible hierarchical institution confined to baptized "Catholics", and the Church as an invisible mystic body reaching out to include all mankind.

Now in truth, Christ did tell his Apostles to go to all nations, but they were not to go to them without teaching them his doctrine and giving them his sacraments, starting with baptism (Mt. 28:18-20)—that is true ecumenism. But the ecumenism of Vatican II, following Congar, suggests that God works through all "churches" to save men, that men have supernatural grace by their mere nature, that merely by being a human being one belongs to the true Superchurch of the cosmic Christ, now emerging in a New Advent, announced by Congar like a new John the Baptist, and in which the God of the Universe—who is he?—will be revealed. Heaven help us!

Next the influence of the United States upon the Council was presented by your servant. This conference may soon be appearing in the *Angelus* so there is no need to go into

detail here. The conference showed firstly how religious liberty is the key ingredient in the “spirit of America”; secondly, how this world-conquering spirit clashed with the Catholic Church in the last century; thirdly, how that spirit finally conquered the bulk of the Catholic churchmen at Vatican II when they approved of the Declaration on Religious Liberty; lastly, how the spirit of that document and of the Newchurch is in perfect harmony with the Masonic spirit of America. Heaven save the United States and Mother Church from Freemasonry!

The influence of German theologians upon the Council, especially that of Fr. Karl Rahner, was presented by a Swiss priest stationed in Germany, Fr. Niklaus Pfluger, Rector of the Society’s Seminary at Zaitzkofen in Bavaria. Like Congar, Rahner wished to overcome the division between grace and nature: grace, he held, is built into man’s nature, so all men are saved, non-Christians are all anonymous Christians (i.e. saved by Christ, but unaware of it), and non-Christian religions are all means of salvation. So the Catholic Church must get together with them by ecumenism.

Under Pope Pius XII, said Fr. Pfluger, according to a familiar pattern, these grave errors were disapproved of and held in check, but as the Council dawned, so Rahner’s moment came. Appointed theological expert to the Council by Pope John XXIII himself, he was of all “experts” the best prepared and the most often quoted. At the Council’s first three sessions, 1962, 1963, 1964, Fr. Rahner personally exercised enormous influence upon the Council Fathers and among its theologians. When for instance a classical text on the sources of Revelation was proposed for discussion on the Council floor, it was Rahner who prepared an alternative “ecumenical” text, following which, in the decisive week of Nov. 14 to 21, 1962, the Council Fathers swung leftwards once and for all. Even experts disagreeing with

Rahner had to admire his increasing prestige, while the progressives would drop everything “to listen to the genius of a master”.

Yet by the fourth session in 1965, Rahner was no longer so active in the Council. “The Council is boring”, he wrote in a letter in October of that year. No doubt he had done his work. The Church had been changed.

With Thursday’s final conference by the Italian layman, Dr. Carlo Agnoli, the Congress was reaching to the heart of the evil influences on Vatican II: “Freemasonry and the Council”. From 1738 to 1958 the Catholic Popes steadily and repeatedly condemned Freemasonry as the central source of the particular evils of the modern world. With ample references and documentation Dr. Agnoli proved that the common source of the novelties and errors of Vatican II was Freemasonry, whose main tool was Pope John XXIII. He concluded with several arguments (amounting in the case of Freemasonry, he said, to proofs) that Pope John XXIII was himself an initiated Freemason. There is not space enough in this letter to do justice to the importance of this conference, so we pass to the two conferences of the final day of the congress.

Professor Romano Amerio, Italian lay author of a masterly account of modern errors, *Iota Unum* (“one jot or one tittle shall not pass of the law”—Mt. 5:18), spoke on “The dislocated teaching function of the Church after Vatican II”. He explained how, following on the Council, the bishops and even the Pope, have abdicated the function entrusted to them by God of laying out the one unchanging, supernatural Doctrine of Jesus Christ, and are instead giving their personal views. By thus falling in with the modern world, John Paul II is dissolving his papal authority, which holds the Church together by proclaiming that Christianity is not

just the fulfillment of all men's religious feelings, but the revealed word of God.

In place of this one Divine Word, we are given today a multiplicity of theologians' opinions, contradicting one another, resting on no stronger authority than their own human thinking. Thus the mind is broken up, and love, love, love takes over. But in the beginning was the Word, not love, because Love (God the Holy Ghost) proceeds from the Word (God the Son), because there can be no love of something not first known by some word. Without the Truth, minds rot; and rotten minds are followed by rotten hearts. Holy Father, tell us Christ's Truth!

The sixteenth and last conference of the Congress was given by the Society's Superior General, Bishop Bernard Fellay, on the speeches made by Archbishop Lefebvre on the floor of the Council. Surveying the series of these speeches (published by the Angelus Press in book form as *I Accuse the Council*), Bishop Fellay noted how the Archbishop's style changed as the Council wore on: if at the beginning he used diplomatic phrases smoothly rounded like the head of his crozier, by the end he was attacking and defending vigorously with its pointed tip!

The Archbishop spoke at the Council mainly on Communism, on collegiality, on the Church in the world, but most often on Religious Liberty where he must have sensed the worst error of the Council. The Archbishop's warnings are as relevant today as they were 30 years ago, said Bishop Fellay, because everything he said was based on Catholic Tradition.

To conclude the whole Congress Bishop Fellay quoted words spoken by the Archbishop concerning the Constitution *Gaudium et Spes*, but which the Bishop re-applied to Vatican II as a whole: "This so-called pastoral Council is neither pastoral nor catholic: it does not feed

men or Christians with the evangelic and apostolic Truth, nor has the Church ever spoken in this way. This is a voice we cannot listen to, because it is not the voice of the Bride of Christ, nor is it the voice of the Spirit of Christ. The voice of Christ, our Shepherd, we know. This voice we do not know. The skin is sheepskin, but the voice is not the shepherd's, perhaps it is the wolf's."

Dear Friends and Benefactors, continue to pray quietly and steadily with an unshakable trust in God. Vatican II will eventually be washed out of the Church's system, and the Catholic Church will emerge again more brilliant than ever. For this holy intention amongst others let us offer our Lenten penances.

**#149**

*April 1, 1996*

**Patrick Buchanan's Campaign**

What happened a few weeks ago to de-rail Patrick Buchanan's promising campaign to win for sanity the nomination as Republican Party candidate for the Presidential election due to take place here in the United States at the end of this year?

Old-fashioned Catholics were interested, because Buchanan is a Catholic who likes to attend the Tridentine Mass, whose convictions include many Catholic principles, for instance love of his country and an uncompromising refusal of abortion, and who has the courage of his convictions.

Moreover his bid for the Republican nomination began very well. When in the opening races of the campaign he ran a close second in Iowa and then proceeded to win in New Hampshire in February, then, in U.S. politics long stifled by the two party system ("There's not a dime's worth of difference between the two parties", said Governor

Wallace back in 1972, and he was shot for his pains), a lot of Americans, and not only Catholics, felt they had been given a whiff of oxygen, and their long dead interest in politics stirred with a tremor of hope. At last, a real man daring to address real issues.

But two weeks into March and it was virtually over. As soon as Buchanan's chances of winning the nomination became serious, the media swung into action with a truly extraordinary campaign to denounce and discredit Buchanan as an "extremist". The campaign worked. Masses of couch-potatoes dutifully voted as their media told them to vote, and Buchanan has been effectively eliminated.

For himself, this elimination must be a grace in the sense that if he had come much closer to real power, he would also no doubt have been shot, whether wounded like Wallace and Reagan, or killed like Robert and John F. Kennedy. "Democracy" is for couch potatoes. Our secret masters play hardball.

On the other hand Buchanan's elimination is very grave for the United States. In his candidacy God gave the country a real chance to repudiate abortion amongst other horrors of liberalism, but the country turned the chance down. How many more chances will the United States be given? There comes a time when the only mercy left to God to send down upon a nation is fire and brimstone, because divine terror will bring at least a few souls to their knees, whereas nothing else will save any souls at all. That time is fast approaching for the apostate nations of the West. So let Catholics profit from Buchanan's "failure" to understand at last where the real problem lies.

The real problem lies not in any personal failings of Buchanan, as though, for instance, he could have won through if only he regularly attended Society of St. Pius X Masses—he already stood for far too much Tradition.

(Similarly with President Nixon. A few readers of this letter two months ago complained of its being too kind personally to that “crook”, “liar”, etc., but that kindness was meant to highlight that if he was removed from the Presidency in 1974, it was not because he was a crook, but because he was not enough of a crook.) Buchanan’s very integrity and manliness make him unacceptable!

Similarly the problem does not lie in any supposed mistake of Buchanan’s February/March campaign, as though he could have broken through if only he had, for instance, appealed more strongly to the women voters, or pensioners, or whoever. Give or take this or that issue, friend and foe alike realized what Buchanan means, namely God and country as opposed to godless internationalism, and this is what they voted for or against, the large majority against.

For instance one might have expected Protestants of the “religious right”, surely believers in “One nation under God”, to support this valiant candidate for God and country, but in the important South Carolina primary of mid-March, the “religious right” battalions were mobilized to swing the election against Buchanan, because he is Catholic. In other words, one nation under God, yes, but only if he is not the Catholic God. That is why the very best of Protestants (I could quote several honorable names) are powerless—powerless—to help the USA.

Nor then does the problem lie in the two-party system, as though the system can be saved if only Buchanan will start a third party, which is what many of his ardent followers hope. This is not because of the two-or three-party system in itself, but because of what it and democracy mean to present-day people, namely that not God, but man, is God. The fault lies, if you will, not in democracy as such, but in today’s democrats. Thus democracy could work if all the people recognized a God above them and honored His Law

in all their democratic dealings, but that is emphatically not the case with people today.

For instance at Senate hearings on an abortion question held in Washington, D.C., a few years ago, a Chicago prolifer declared that above the U.S. government, above the U.S. Senate and House of Representatives, is God and His Law. A young Senator promptly denied this, and the consensus of the other Senators present was behind him! And there must have been countless such incidents throughout Western democracies over recent years.

But this is shocking only at first sight. For in the dear young Senator's mind, who is God and what is religion? It is, of course, a Sunday morning "Sound of Music" affair! Then of course he is right in saying that the U.S. Government is more important and has priority! Given religious liberty in the "land of the brave and home of the free", in which even Catholic Cardinals have glorified the principle whereby God may say you cannot have false gods but the State says you can, how could the dear young Senator think other than that real religion is the U.S. government?

The young Senator's problem is that so many Catholics he meets are not Catholics, but Sound-of-Musicians, and here is where Buchanan's real problem lies. The country he loves was built on the skids and Catholics have not protested effectively, so it has had nothing to stop it from sliding to perdition ever since. In fact, from the time of Henry VIII, the English-speaking world has been on the skids. Since then brave individuals like Patrick Buchanan (plus or minus Richard Nixon) have attempted to stop the slide, but—and here is the rub—EITHER they get out of the mainstream, OR they go down with it. The mainstream is decadent and doomed.

If only it was not so! If only the system was not at war with God, and God with the system! Can I not console myself

that it is deep down a wonderful Constitution, the best ever thought up by man, and if only we could get good men back into office, why, the mainstream could be reversed?

My dear friends, Americanism and Vatican II are great helps to set up that consolation, but the truth of the matter is that even if by a triple miracle Buchanan was nominated today, elected tomorrow, and not shot the day after, still he could not straighten out the United States, because the people are too far gone in putting man over God, and they would, interacting in vileness with their media, never have Buchanan or anyone else putting God back over man. Political solutions are inadequate for religious problems. The people must turn back to God, and the “God” of the Protestants will not do.

If only it was not so! If only I could be on good terms both with God and with the mainstream! How much easier life would be! What a nice picture! A huge speaker on each corner of my party-raft drifting downstream blasts out that the hills are alive with the sound of music—my friends and I smell an increasingly unpleasant stench of sewage in the water, and ahead of us, is that the thunder we hear of a great waterfall? My friends, turn up the speakers! Sprinkle more smell-killer! The party is to go on for ever!

Dear Catholics! The one thing we must not do is let anyone around hear from us, or see from our example, that religion can be pushed into a nice sweet little compartment from where it pours forth its sentimental perfume upon a way of life damned by God and doomed to destruction! To stand up to that way of life may cost us more than blood, sweat, toil, and tears, but such may be the cost of getting to Heaven.

“But your Excellency, being a real Catholic today hurts too much, it is difficult!” Yes, I know. Just a few days ago there came here terrible news of a young *Novus Ordo* priest

from an Iowa diocese who had been offering the Tridentine Mass for a group of souls (having nothing to do with the Society of St Pius X). The more these souls responded, the more the diocese hounded him, for instance took away his car until he could see only one way out. He disappeared from view, until he was found a few weeks later in the hotel room where he had taken his own life. Now parents are apparently blaming those Tridentine souls, while the diocesan officials will be saying they were right all along—you see, he was crazy!

God, have mercy upon us all! Catholics, think long, think hard and think clear. Do not think that any problems are serious except those involving heaven and hell, the state of grace and mortal sin, and to those problems do not think that there are any other solutions than those of God, Jesus Christ, and his one and only Catholic Church. If God is allowing the world to get into such a mess, it is only to let it drive us back to Him, not to let it drive us from one form of godlessness to another. All He asks of us in this situation is to give witness to the Truth, as did His divine Son, and the harder that may become, the greater will be our reward, which will last for ever. We have no honorable alternative!

Dear friends and benefactors, the Seminary is well, thanks be to God and to your continuing support, which, when I think of these letters, I admire! Eight new American priests should be ordained here at Winona on Saturday, June 22, by your servant. And no fewer than 18 of last autumn's 22 new seminarians are still here in pursuit of the Catholic priesthood. Come to the ordinations to show Our Lord how much you appreciate having seminarians and priests after His Heart, and He will protect all you have, and give you more.

**#150**

*May 7, 1996*

**Bishop Bruskewitz & the SSPX**

Poor Rome! It cannot swallow the Society of St. Pius X (SSPX) down, nor can it spit it out, as another United States bishop is presently learning. How well God built His Church!

It is now getting on for two months since Bishop Fabian Bruskewitz of the diocese of Lincoln, Nebraska, threatened to excommunicate in mid-May Catholics still belonging to any one of twelve different organizations, ten of them liberal, two of them the SSPX and its local Chapel in Lincoln. Of the liberal groups five are Masonic, two pro-abortion, one pro-euthanasia, and two pro-women priests and a married clergy, etc...

By daring to remind these liberals that they are worthy of damnation, the good bishop caused quite a flurry in the national media. Non-Catholic liberals in our all-inclusive world objected to the very idea of excommunication, while Catholic liberals have themselves convinced that even if excommunication is a good idea, it cannot be deserved by themselves. On the other hand many decent Catholics rejoiced that at last a diocesan bishop was taking action to clean out the stables.

However, when the bishop added to his list of ten liberal groups the two so-called Traditional Catholic organizations, then nobody who thinks could take him seriously. So from the beginning his bombshell went off like a damp squib.

Cynical Nebraskans say he was only seeking publicity and advancement from Rome in the first place. Other Nebraskans say he is sincere. Experts in Conciliar tactics might say he was imitating Paul VI by condemning liberals

and anti-liberals together, so as to keep the Conciliar balance. But all such speculation as to Bishop Bruskewitz's personality or motivation is only of secondary interest. What matters is the principles involved. The Catholic Church runs on principles, not on personalities, because it is principles that make Catholic personalities, as too few Catholics realize.

Nor then is it a mere question of the SSPX. If Bishop Bruskewitz crippled his own initiative by including in his condemnation the SSPX and its local affiliate, it is not because the Society is of any significance in itself, nor because it consists of saints and wise men (Please do not laugh. Thank you for your cooperation), but because members of your Society, with all their sins and shortcomings, nevertheless are Society members because they profess those principles upon which alone a Catholic excommunication can be based. Hence by including Society members in his threat and so condemning their principles, the bishop was cutting the ground from under his own feet. This is what needs to be proved.

As Bishop Bruskewitz wrote to a friend of ours, he included the SSPX in his condemnation because it is "disobedient" to Rome and to himself, while he, no doubt, is "obedient". But what characterizes this Rome which he "obeys" and which the Society "disobeys"? No doubt the Second Vatican Council, without which the Society would never have risen up to resist. But what is at the heart of this Council making the difference between the Society and Rome? Notably, religious liberty. For if Rome were to return from the Vatican II principle of liberty for false religions to the old principle of toleration for them, with all that that return would entail, the Society would have lost the large part of its reason to exist, whereas if Rome abandoned many other Conciliar ideas, but not religious liberty, then the Society would still have a major reason to exist.

Then what is the relationship between religious liberty and excommunication?

The Conciliar principle of religious liberty declares that the State has no right to coerce men in matters of religion. Prior to the Council, the Catholic Church always said that the State may abstain from coercing men in matters of religion, but it always has the right to use its power prudently to protect the Catholic religion and to suppress the public exercise of false religions. The difference between these two positions may seem small, but it is in fact enormous, like the difference between God being God and man being God. Which in turn needs proving.

If God is the Lord of all creation, then He is God also of the State, which is not outside of creation. If God is Lord of the State, then it too must, as State, worship and obey Him, in other words the State authorities must, as State authorities, protect and prudently promote His worship by His one true religion, as part of the duty of all creatures to render to their Creator what is His due. Therefore every State on earth is, as such, bound to use all prudent means, including the force at its disposal, to favor the Catholic religion. God is God, and Catholicism is, since Jesus Christ died on the Cross, His one and only true worship.

On the other hand if, as Vatican II declared, the State is bound to respect the dignity of the human person by leaving men free in the State to practice publicly false religions as they desire, then the State's first duty is to the freedom of man, and only after that comes any duty it may have to the God of the true religion. In other words, that State is no longer under the God of all creation, or, God is no longer the Lord of all creation. If there is a true religion, it no longer imposes itself on men but comes begging as some inferior for their lordly consent, on an equal footing with all

false religions. In effect, man is God and “God” becomes some whining wimp.

Now modern man may, born and bred in liberalism, have a special difficulty in grasping that these are the real consequences of that religious liberty on which his nations are virtually founded, because he is dazzled by his own dignity. But in fact there is no comparison between the God of the Old Testament and the “God” of Vatican II, and the God of the New Testament is identical with the former, not with the latter! So this true God who thundered on Mount Sinai, who thrashed the moneychangers out of the Temple and who demands that men practice His one religion and that States favor it accordingly, is obviously capable of driving false members out of His true Church. It makes complete sense that this God will excommunicate bad Catholics.

But how can the “God” who out of respect for human dignity makes no demand that the State bring pressure to bear on man’s choice of truth or error, suddenly require that His Church bring pressure to bear? It is the same man with the same dignity confronting the same choice between the same truth and error. If the State, and “God” behind the State, must come cap in hand to beg consent to the Truth from such a man, how can this “God” and his “Church” do other than beg, cap in hand? How can this whining “God” who has no thunderbolts for the State, suddenly have them for his “Church”?

Deep down, liberals have no sense of the true God or of the true Church because they have lost grip on Truth. “What is Truth?” asked Pontius Pilate, and put Barabbas alongside Jesus. Similarly Bishop Bruskewitz puts believers in the one Truth amongst Freemasons, abortionists, euthanasians and women-priesters. How can he be surprised if neither intelligent Catholics nor intelligent liberals take him seriously?

For if the Society deserves to be punished for its stand, then there is no Truth and no true God, but only a miserable makeshift “God”, who then can have no thunderbolts for Freemasons, women-priesters or whoever. On the other hand if abortion and euthanasia deserve to be smashed, then there must be a Truth and a true God who on occasion uses thunderbolts, but in that case the Society which, against modern Rome, believes in such a God, cannot deserve to be excommunicated.

In brief, either God is God, or man is God. If man is God, then the Society is wrong, but there can be nothing wrong with activities of man such as euthanasia and abortion, and there can be no basis for condemning them. On the other hand if abortion and Freemasonry are damnable, then there must be such a God as the Society exists to proclaim, in which case it cannot be condemned.

Modern Rome was cleverer (and more crooked) than Bishop Bruskewitz when it singled out Society members as a target for excommunication, instead of crucifying them between thieves. However, even when they were thus singled out by the “excommunication” of July, 1988, it bounced off, because God lends none of His force to measures condemning His Truth or its (until now, by His grace) faithful spokesmen.

That is why Rome will in a few days most probably hang Bishop Bruskewitz out to dry, which is why he were better to have said nothing in the first place. Dear bishop, try next time condemning the delinquents without the Society! Then you will be a real hero to all real Catholics, and then you will have thrown a real bombshell! In the meantime we must pray for Rome, because that is where Bishop Bruskewitz’s real problem lies. Pray for the Pope to lead him in consecrating Russia to the Immaculate Heart of

Mary. That is what the true God has decreed as the first step necessary to save Church and world.

Meantime, let us thank Him for His gift of the Society of St. Pius X, despite its human deficiencies. And enjoy in the enclosed *Verbum* the commemoration in verse of Archbishop Lefebvre's enormous achievement. Objectively, no language could be noble enough to say worthily what he did.

### #151

June 6, 1996

#### **The Unabomber Manifesto: Is it relevant?**

A fascinating document was published recently in the United States in two easily available books written about the case of a serial killer—the famous or notorious “Unabomber”, hunted by the US police over the last 18 years for his killing by postal bomb of three men and injuring of several others, and perhaps at last tracked down this April in the State of Montana.

The document is his Manifesto, nearly 100 closely printed paperback pages, laying out in 232 numbered paragraphs and in 16 notes a closely argued attack upon our industrial-technological society. It was, he says in paragraph #96, to get his message before the public “with some chance of making a lasting impression” that he resorted to bombs and killing.

Now Catholics know that the end can never justify the means. However important the Unabomber's message, nothing gave him the right to maim and kill innocent victims in order to get it before the public. So this letter may discredit itself by apparently crowning his terrorist means with success if it considers seriously his message, totally mocked and discounted on the contrary by the editors of one, probably both, of the paperbacks.

But I reply, firstly—again—principles are more important than personalities, and the message is, *strictly*, for good or ill, independent of the messenger. The author of the Unabomber’s Manifesto might have since become a Saint without its contents being changed by one word. Secondly, if one stops and listens to some of the delinquents, real or supposed, protesting against modern society, like the Unabomber, film director Oliver Stone, or many rock musicians, e.g. Pink Floyd, then without accepting that their ends justify all their means, one cannot help having a measure of understanding for their resorting to such desperate means. Modern man is in the more deadly trouble for having his ears blocked by a seemingly impenetrable complacency!

“Yes, but Catholic bishops have no business rummaging in such gutters!” Dear Madam, do you wish to save your rebellious teenagers’ souls? I am sure you are well aware that if you talk to them of St. Ignatius of Loyola or St. Theresa of Lisieux, you do not even get to first base. But just breathe the name of Pink Floyd, and see how their ears prick up! This is our world, and there is no other in which we have to save our souls! If only the honorable professors and respectable bishops were tackling the questions tackled by the Unabombers and the Oliver Stones, then your children might look up instead of down, but since nobody “decent” seems to address their concerns, who can be surprised if they feed from the gutter? Rock music is one long, unheard, scream for help!

Then let us firstly consider the problem raised by the Unabomber which paperbackers and all similar technophiliacs would rather run a mile than face, because they have no solution (Pink Floyd has no solution either, but at least he faces the problem). And secondly let us indicate the Catholic solution, because if a problem is human and serious, the true Church of the true God cannot not have

the solution. We begin with the Unabomber's argument, here cruelly condensed from the 232 paragraphs which he says are already too brief for the subject (my own section numbering):

1) Modern society is destroying human dignity and freedom by its industrial technology. A symptom of this destruction is the modern left-winger, or "Leftist", a type of man recurring in numerous protest movements today. Often himself belonging to no minority group, yet in the name of a variety of such groups he attacks Western civilization with a hostility betraying his lack of real compassion for the supposed victims. Nor can his revolt be so real against society when he wishes to integrate them into it!

2) In truth, the industrial-technological system, or IT for short, makes it so easy for men to satisfy their basic needs of food, clothing and shelter that man's equally natural need to attain some goal by serious effort on his own part remains widely frustrated. Also family, or any such small-scale loyalty natural to man, is necessarily disrupted by the large-scale commitment required for IT to function. So IT destroys family values. Similarly the host of rules and regulations imposed by IT's functioning stifles man's acting on his own part to attain real goals, which is his real freedom.

3) Nor can any minor adjustment or compromise reconcile IT with freedom, both because IT has to regulate human behavior closely in order to function at all, and because all parts of IT are interdependent. Moreover mankind's desire for IT and IT's benefits have for a long time been proving stronger than men's desire for freedom, for a variety of reasons, so that the advance of IT seems to many people to be irreversible. For instance, the use of a car was originally optional, but it so changed the layout of cities that now it is

obligatory. Therefore IT will be stopped by no small-scale reform but only by wholesale revolution.

4) The clash between IT and human freedom is highlighted by IT's present pursuit of ways to tame "wild" behavior. Control of schooling, control of parenting, drugs, psychotherapy, neurology, genetics, eventually brain-engineering, etc., are all forms of manipulation by which IT will (if it can) re engineer the very nature of man to fit IT. Presently more and more humans are rising up in revolt against IT, but if IT prevails, not even IT's rulers will have much freedom to move, whereas if IT is smashed, there may be chaos, but at least humanity has another chance, and the chaos may cause less suffering than IT's continuance will.

5) For if IT survives, then the future looks grim. Either, for the sake of efficiency, machines will be in total control and no man will be free. Or an elite will run the master machines, either so as to eliminate the masses so that a few are in control while the rest are dead, or so as to domesticate the masses so that the few are chained to the machine while the rest have no freedom or meaning in their lives. If IT survives, whichever way, man will have had to be re engineered beyond all recognition!

6) However, IT is not unstoppable. The positive alternative is WILD NATURE, free of men, or with wild men. Wild nature is non-technological, it is beautiful, it takes care of itself, it permits survival living (One may have toothaches, but rather toothaches than IT!). The means of IT's overthrow are a revolution not merely political, but economic, technological and worldwide, for IT cannot be overthrown piecemeal. Above all, let our revolutionaries have the one clear goal: IT must go! All means to achieve that goal can then be pragmatically adjusted.

7) Finally, let our revolutionaries not mix with leftists who are anti-individualists as IT is, and so will only oppose IT

in order then to use it against everybody else. Also, leftists habitually collaborate in revolutions with non-leftists only to double cross them later. Leftism is totalitarian by nature, in fact it is a substitute religion, the need to believe in which will make even decent followers condone the most indecent crimes from their leaders.

I hope the brevity of this summary does not prevent readers from discerning a sharp mind tackling a real problem. Say what one will about the advantages of the present industrial-technological system of living, it is doomed as long as it rides roughshod over the deepest needs of human nature. This the Unabomber senses very clearly (sec. 2), as he sees very clearly the falsity of the solution by leftism (secs. 1 and 7), which is why the leftist media have no love for him as they would have if he were one of theirs.

On the other hand as a child of the IT society and a product no doubt of an IT education (or rather, non-education), the Unabomber has an inadequate grasp of human nature, which prevents him from getting it correctly in focus, in two ways. Firstly, he centers the problem on man's loss of freedom (secs. 2 to 5), which is why the only positive solution he can come up with is a return to wild nature with no, or wild, men (sec. 6)! Shades of baby seals, hug-a-tree and ozone! He is falling back into leftism's pathetic conclusion that the only pollution is men! ("I can keep the kitchen wonderfully clean—just let nobody have any more meals"). Archbishop Lefebvre said to go back to the country, not to the wilds. (The man picked up in Montana had gone back to the wilds. That is not a solution.)

Secondly, when the Unabomber seriously considers the possibility of IT prevailing (sec. 4), and argues that it is stronger than men's desire for freedom, he under estimates the need of human nature for "freedom", and man's power to resist whatever thwarts his deepest needs. In a mar-

velous passage by another author considered indecent by some because he also faces indecent modern problems, Dostoevsky has his antisocial worm of a hero (in *Notes from the Underground*) declare that 19th century materialism may so swamp and drown man in comfort and prosperity that only bubbles still reach the surface, yet man is so “cussed” that against all reasonable calculation and self-interest, against every prediction, just to assert his free will, he will rise up and destroy every shred of that comfort and prosperity, maybe reducing himself to misery, but remaining a man and not a machine.

The Unabomber should read Dostoevsky and all the great Russian authors, because then he might no longer feel the need to kill in order to get his message over. True, the Antichrist will swamp hordes of men in corruption, but still his IT will not have been able to re engineer human nature. Still the human spirit will rise, even if only in a handful of Christians—“Behold, I am with you all days, even to the consummation of the world”.

What then is the Catholic solution to this problem of the machine, so clearly sensed by the Unabomber and become so difficult today that it evokes the end of the world? “Seek ye first the kingdom of God, and all these things will be added unto you”, which includes the putting of machines in their correct place. Secondly, man must be put second after God, above machines and money. Especially children must be put before machines and before money. And thirdly, Catholics must realize that if they think IT is wonderful or even just irreversible, they have a virus in their thinking which threatens their Catholic faith. The Unabomber’s Manifesto is neither crazy, nor irrelevant to their salvation. Industrial technology is neither wonderful, nor even, absolutely speaking, irreversible.

Dear friends and benefactors, the heart and soul of the problem in the world around us is still the sin within us, as it always has been, and against sin we continue to give battle at the Seminary by means of the Ignatian Spiritual Retreats.

The Retreats provide fuel for the spiritual war, while ammunition is provided for men by the Doctrinal Session, covering basic Papal Encyclicals, covered before but always needing to be covered again, with an excursion into a contrary Encyclical from a recent Pope. Places available, sign on! Audio and video tapes are available for purchase of last year's Doctrinal Session. Machines can serve truth!

Last month a flyer was enclosed with this letter on behalf of St. Mary's Academy and College in St. Mary's, Kansas. To entrust your children or teenagers to the priests, nuns and teachers at this Society of St. Pius X facility in the heart of the United States, is one serious way of protecting them at least partly from the world around them in their vulnerable years, and of ensuring that they get to know and often to love their Catholic Faith. Let nobody pretend that St. Mary's is a problem-free paradise, because the spiritual war in and around us lets up never and nowhere, but at least in St. Mary's, the school is allied with the Catholic family against the world, instead of being allied with the world against the Catholic family.

### **THE KEY TO ROCK MUSIC—FROM 1864 ?!**

#### **Sensible men will do the most senseless things ...**

And one even comes upon this sort of thing all the time: there constantly appear in life people of such good behavior and good sense, such sages and lovers of mankind, as precisely make it their goal to spend their entire lives in the best-behaved and most sensible way possible, to become, so to speak, a light for their neighbors, essentially in order to prove to them that one can indeed live in

the world as a person of good behavior and good sense. And what then? It is known that sooner or later, towards the end of their lives, many of these lovers have betrayed themselves, producing some anecdote, sometimes even of the most indecent sort. Now I ask you: what can be expected of man as a being endowed with such strange qualities? Shower him with all earthly blessings, drown him in happiness completely, over his head, so that only bubbles pop up on the surface of happiness, as on water; give him such economic satisfaction that he no longer has anything left to do at all except sleep, eat gingerbread, and worry about the non-cessation of world history—and it is here, just here, that he, this man, out of sheer ingratitude, out of sheer cussedness, will do something nasty.

**... just to show that they are not machines.**

He will even risk gingerbread, and wish on purpose for the most pernicious nonsense, the most non-economical meaninglessness, solely in order to mix into all this positive good sense his own pernicious, fantastical element. It is precisely his fantastic dreams, his most banal stupidity, that he will wish to keep hold of, with the sole purpose of confirming to himself (as if it were so very necessary) that human beings are still human beings and not piano keys, which, though played upon with their own hands by the laws of nature themselves, are in danger of being played so much that outside of the calendar it will be impossible to want anything.

**Men would pull the universe down with curses ...**

And more than that: even if it should indeed turn out that he is a piano key, if it were even proved to him mathematically and by natural science, he would still not come to reason, but would do something contrary on purpose, solely out of ingratitude alone; essentially to have his own way. And if he finds himself without means—he will invent destruction and chaos, he will invent all kinds of suffering, and still have his own way! He will launch a curse upon the world, and since man alone is able to curse (that being his privilege, which chiefly distinguishes him

from other animals), he may achieve his end by the curse alone—that is, indeed satisfy himself that he is a man and not a piano key!

**... even go mad, to show they have a will of their own.**

If you say that all this, the chaos and darkness and cursing, can also be calculated according to a little table, so that the mere possibility of a prior calculation will put a stop to it all and reason will claim its own—then he will deliberately go mad for the occasion, so as to do without reason and still have his own way! I believe in this, I will answer for this, because the whole enterprise seems indeed to consist in man’s proving to himself every moment that he is a man and not a sprig! With his own skin if need be, but proving it; by troglodytism if need be, but proving it...

Fyodor Dostoevsky (1821-1881) *Notes from the Underground*, Part I, Section 8.

**#152**

*July 1, 1996*

**Has the SSPX Lost Its Charity?**

“Charity” is a word both used to name the greatest of virtues, and misused to cover a multitude of sins. Where this confusion comes from is worth examining on the occasion of a recent letter from a Catholic in Florida.

He writes: “Please answer rumors that the Society of St. Pius X, its seminaries and its schools, have lost their charity and are so harsh, judgmental and filled with animosity towards the Conciliar Church that they are becoming a cult. Defensive and fearful of the outside world, they are with their spirit of ‘Thou shalt not’ falling into the opposite extreme from Vatican II.”

To this question Our Lord himself gives the immediate and practical answer: judge by the fruits. It is certain that the

Society of St. Pius X is at present a major source of priests ensuring the continuance of the Traditional Faith, worship, and sacraments. It must constantly be judged from their actions whether these priests are keeping or losing their Catholic balance. Thus on June 22 here in Winona upwards of a thousand Catholics were blessed with brilliant sunshine for the largest ordination of priests to be held yet at the Society's seminary in the USA, but it is only as these priests begin to circulate in Florida and wherever else they are sent, that Catholics will be able to judge for themselves whether the Society is taking on the spirit of a cult.

However, behind that practical and unfailing answer to the rumors, there hangs a more general question, concerning which there reigns a great deal of confusion in people's minds today: What is true charity? When do people fall into extremism? What does it mean to be judgmental? What is a cult?

The confusion arises ultimately from the clash between two opposite world views: on the one hand the ancient Catholic world view whereby God is God, and on the other hand the new humanistic (Judeo-Masonic) world view whereby man is God. By whatever Catholic Faith Catholics still have, they read life according to the first world view, but from the apostasy of the nations built up all around them over the last few centuries by the Judeo-Masons, they come under a fierce pressure, of which they are often unconscious, to reread life according to the second world view. From the mixture of the two contradictory world views comes the confusion.

For if God is God and men are His creatures, designed by Him to merit in this brief life their eternal happiness with Him in the next, then in order for men to get to Heaven they must be given not what they think they want, but, whenever the two things differ, what they really need, and it is

God who will have laid down what men really need. On the contrary, if man is God, then men are the divine measure of anything they need, and all their wants are to be satisfied as divine wants, even if they constantly change. From these two sources come two quite different ideas of charity.

Thus on the one hand, if God is God, then reality is as He made it and not such as men would remake it. Now in reality all love or desire must follow on some knowledge, for nobody can love or desire what he in no way knows. This is common sense. For instance: She: "I want to go shopping." He: "Yes, honey, but for what?" She: "I don't know, but once I get to the shops I will find out!" He: "Oh, my hard-earned dollars!" She knows, and so can want, the delights of shopping in general, but it seems she cannot desire anything in particular to go shopping for until she knows it by seeing it in the shops. Some knowledge must go ahead of any love.

Now charity is a love, in reality a supernatural love of God, and of neighbor in and for the love of God. "Supernatural" means that in reality charity is above any natural strength or powers of man, in its origin and in its object. As to its origin, it can come to a man from God alone. No man can, by his own merely human efforts, acquire or increase his own charity. As to its object, charity loves God not just as man can love God naturally from the world of nature, but as God is in Himself, infinitely high above all possible realms of mere nature.

It follows that ahead of this love must go such a knowledge. That knowledge (in the broad sense) is supernatural Faith, having for its origin God alone, which no man can give himself by his purely human efforts, and having for its object the supernatural God as He is in Himself, way above the highest idea that man's mind can naturally form for itself of the Maker of the Universe. But how then can man's

mind have any such idea of God? Only by God's revealing Himself as He is in Himself, for instance "One in Three and Three in One", a revelation which nothing obliged God to grant to men, but which He did in its fullness bestow on men through His Incarnation, when the Second of the Three Persons took flesh, and for one human lifetime walked as a man amongst men.

Now the essence of what Our Lord Jesus Christ confirmed naturally and revealed supernaturally to men in that lifetime is summed up in the Creeds of His one Church which all lay out, more or less elaborately, the same essential truths. And the above-natural knowledge, or gift of mind, by which a man assents to those truths, is the Catholic faith, which is not just a cozy glow in my breast, but a knowing assent in my mind to a quite determinate set of truths, namely the Faith laid before my mind by that instrument of God which is His one and only Church.

From all of which it follows that if God is God, then only a believer who enjoys that fullness of the knowledge of God which is the Catholic Faith, can possibly have that fullness of love which is true charity. Catholics may, alas, have the Faith and not have charity; non-Catholics may also not have the Faith and yet—above all by an imitation or a heritage of Catholicism—have a semblance of charity, but true charity necessarily requires beforehand assent to the Catholic Faith, at least implicitly.

That is why believing Catholics are remarkably united amongst themselves by their Faith (did not Our Lord say that men would recognize his disciples by their love for one another?). That is why dissension amongst Catholics is so scandalous. That is why the Catholic Faith is so important, and why heresy destroys charity. Heresy matters! That is why Catholics are in duty bound to love non-Catholics towards Catholicism, but cannot love them independently

of Catholicism. That is why, if God is God and took flesh as Jesus Christ, the modern churchmen's ecumenism, whereby non-Catholics are to be loved with—and even for—their non-Catholicism, is intrinsic nonsense.

On the other hand, if man is God (or if God matters as little as religious liberty would have Him matter), then we have a very different picture of “charity”. If I think I know man as man to be the highest being, then I can only love man as man as the highest being. But man as man is full of error, pride, weakness, and sensuality. Therefore the new “charity” will love man with and for the error and vice that are his ruination, because these are what he clings to. What kind of love is that?

At the back end of our poor 20th Century, it takes the following form: when all Christendom held the Catholic Faith, the natural effect was a universal love amongst men which made life as relatively cozy as it can be made in this valley of tears, so that in today's afterglow of Christianity, when most men have lost all idea of the Faith, still they remember the cozy effects of all-round love, and so want to enjoy them. Hence modern “charity”—a mushy warmness towards all my fellow human beings, regardless of their beliefs, and with no desire to get them out of their errors or vices. That is the Judeo-Masonic version of love amongst men, coming from the rejection of God and leading to the abjection of men, and which, when it infects churchmen, produces today's “ecumenism”.

But notice how, if true charity or love amongst men depended on the true knowledge of God, the cozy effects amongst men cannot long survive the loss of that knowledge of God. That is why today's afterglow of Christianity is fast fading, growing cold, and why today's mushy “charity” is rapidly turning into mutual alienation and hatred amongst men. That is why the most tolerant of liberals yes-

terday have—incredibly!—swallowed down today the most intolerant expression of “politically incorrect” with which to brand those who disagree with them, and why tomorrow the most “charitable” of men will swallow down the next Satanically clever ticket with which anyone will be discredited who still believes in God.

So, to get back to our original questions, true charity towards men is that love of neighbor proceeding from a Catholic knowledge and love of the true God who created him for Heaven, whereby we wish to our neighbor every good by which he can get to Heaven, for the greater glory of God and for the salvation of his soul and body which will otherwise burn eternally in Hell.

Then “extremism” as a word of blame cannot be applied to anyone who does all he prudently can to save his neighbor’s soul. It can only be applied to someone who either so exaggerates one part of the Faith against another as to dislocate the foundation of charity, or mistakes charity by using such means to save his neighbor’s soul as serve only to alienate him. Similarly being “judgmental” can only mean making judgments on people which are out of line with the Faith or counterproductive in the saving of souls (but let it be remembered that it is by no means always the apostle’s fault if the Gospel is rejected!). Finally, the word “cult” might be used for any worship or practice offending against the Catholic Faith or practice of the Church in the saving of souls, but it cannot be used for the teaching or doing of whatever the Catholic Church has always taught or done.

So, to answer the rumors from which our friend in Florida set out, he must ask, when they pass him by again, in exactly what such and such a Society priest—or any priest—is departing from Catholic Faith and practice. If the departure is real, which he can examine for himself by checking it

against 2,000 years of Church history, then the harsh words apply. But if the departure is only apparent, or is a calumny, then our friend should reckon he is falling foul of misunderstandings of “charity”. If God is God, then there is such a thing as sin, and sinners must only be loved despite their sins, not with and for them.

Dear friends, you have seen us through another peaceful and successful school year here at the Seminary, culminating in the ordination of nine priests, about whom you can read in next month’s *Verbum*. We owe great thanks to God, and many thanks to yourselves. Please continue your support, however little.

May God grant us to put our trust in Him, and not in the machinations of men, or their pieces of paper!

### #153

August 3, 1996

### The Charity of St. Pius X

Concrete examples often convince people better than abstract principles. Last month we argued about the difference between apparent and real charity. Let us this month give a notable example, which teaches many other lessons besides, from the beginning of this century.

A book appeared recently in French (it may or not appear one day in English) entitled, *The Conduct of Pius X in the Fight Against Modernism*. It contains the French translation of a document from 1950 which served in the Process of the holy Pope’s Beatification and Canonization, to examine and clear away “certain objections concerning the conduct of the Servant of God in the victory over modernism”.

The objections bore on three main points, but they all come down to the accusation that he lacked charity. The answer,

proved by the documents quoted in this book, is that Pius X was full of charity even towards the Liberals that he rebuked and held in check, but to understand this real charity requires, as argued last month, the real Faith (no love without prior knowledge), which is why Liberals, because they do not have the real Faith, neither understood then, nor understand now, the charity of Pius X.

The first of the three points was Pius X's attitude towards Catholic journalism. Then as now, between the integral Catholics on the one side and worldly Liberals on the other, there were inside the Church all shades of Liberal Catholics, or Catholic Liberals, seeking to soften the antagonism between the Church and the modern world. When it came to the press, the Liberal Catholics encouraged the Catholic press (or part of it) to gain readership and influence amongst Liberals of the world by muffling their Catholic convictions and ideals, and by "tolerating" Liberal errors. No, said Pius X, rejecting this so-called "penetration press": "The truth needs no disguise; our flag must be unfurled; only by being straightforward and open can we do a little good, resisted no doubt by our adversaries, but respected by them, in such a way as to gain their admiration, and little by little to win them over to the good" (Letter of October 20, 1912, to Fr. Ciceri).

This distinction between a truly Catholic press and a semi-liberal press is necessary by way of background to understand the second of the three objections to Pius X's beatification: his conduct in the major controversy that raged in early 1911 in the Church in Northern Italy between Cardinal Ferrari of Milan and Monsignors Gottardo and Andrea Scotton of Breganza, brother priests and editors of a review called *The Rescue*.

This review they had founded in 1890 with the encouragement of Pope Leo XIII, who became a regular reader, to

alert Catholics to the special dangers then current of scientism (an exaggerated trust in modern science) and hedonism (the unbridled pursuit of pleasure). So when Pius X became Pope and in 1907 issued his great Encyclical letter *Pascendi* against an even greater danger from within the Church, the treacherous heresy of Modernism by which churchmen, while preserving all outer appearances of the Faith, sought to transform its inner substance by adapting it to modern godlessness, it was natural for the Scotton brothers to rally to the defense of the Pope's cause. Alas, such clarity and courage were rare in the supposedly Catholic press, which dismayed Pius X by its general lack of understanding and support. So in 1908 the Scotton brothers received from Pius X through his Secretary of State a warm note of encouragement.

Now they may not always have been prudent or measured in the vigor of their attack upon Modernism, but they were relying on public facts and inside information when in 1910 they declared that in the Seminary of Milan there was "a seed-bed of Modernism". Cardinal Ferrari of Milan was indignant: how dare a Catholic journal so impugn the honor and integrity of the Seminary with its Professors and Superiors, and the Diocese with its Cardinal? The "good" Cardinal was convinced that there was no trace of modernism in his seminary or diocese.

However, when he complained about the Scottons to Rome in January of 1911, Cardinal De Lai replied on behalf of Pope Pius X that howsoever it might be in the Milan Seminary, the evidence indicated that there was not a little Modernism in the Milan diocese, and even if the Scotton brothers had been excessive in their manner, still in the present danger to the Church from Modernism and the media it was not the moment to come down hard on real defenders of the Faith like the Scotton brothers.

In February the Liberals seized upon this dispute between churchmen to create an uproar in the media, which made Pius X call upon all concerned to stop the polemics. However, towards the end of February, Msgr. Gottardo Scotton gave an interview to the press which made Cardinal Ferrari again complain to Rome, in the hope that Rome would silence the Scottons.

Again Cardinal De Lai replied that the Scottons were no doubt at fault, but could not the good Cardinal of Milan see that what the uproar was really about was not modernism in the Diocese of Milan, but the resistance of the Anti-modernists? The Liberal Catholics wanted to smash the Scottons in order to hear no more of world and Church being irreconcilable.

In early March, the two Msgrs. Scotton wrote separately to Rome that they would do anything they were asked to do to repair their fault, while Cardinal Ferrari wrote to Rome amongst other things in defense of the Liberal Catholic paper of Milan, *The Union*, which he sensed was being called in question. At the end of March, Pius X himself took up the pen to write to Cardinal Ferrari.

Like Cardinal De Lai, the Pope admitted that the Msgrs. Scotton had been excessive in their manner, but he said that they had been provoked, not perhaps by any doctrinal Modernism in the diocese of Milan, but certainly by a widespread practical Modernism. In other words, good doctrine might be taught, but it was loosely applied. And Pius X gave the example of the Milan clergy fully supporting *The Union*, a newspaper which he said left many things to be desired from a truly Catholic point of view, while the same clergy wished to exterminate *The Rescue*.

On April 3 Cardinal Ferrari replied to the Pope, more or less justifying the attitude of his diocese towards the Catholic Liberal paper, *The Union*, but on April 14 the Cardinal took

a further astonishing step: less than three weeks after the Pope had written to him personally with a list of founded complaints against *The Union*, the Cardinal gave an address to the theology students in the Milan Seminary in which he vigorously defended *The Union*, and said that this was in accordance with the will of the Pope!

When this address came into the hands of Pius X, he was scandalized and so deeply hurt that he said none of the many other hurts of his pontificate could be compared with it: "Imagine a Cardinal who on Good Friday, with a quiet conscience, deceives so many poor clerics, who tomorrow will go throughout the Diocese spreading their Archbishop's ideas as though they were the will of the Pope; tell me if my grief does not call for compassion, because 'I know not which way to turn'", he wrote to his faithful Cardinal De Lai, who passed on the letter to the Cardinal of Milan.

The latter replied with a flood of tears. He is heartbroken to have offended the Pope. He is humiliated. He will be saddened to the end of his days. He begs forgiveness. He never meant to hurt the Pope. He never said a word disrespectful to the Pope, etc., etc.... As for the address to the seminarists, he never meant it to be copied down or published. All he meant to say was that *The Union* should go on improving. There had been no significant scandal in the Diocese. He was ready to take back anything he said, and would come to Rome if necessary.

When Pius X read this letter, he replied that there had in fact been great scandal in the Milan diocese because the Cardinal's defense of *The Union* had been clear and clearly understood. Let the Cardinal correct the scandal by conveying the Pope's real thinking to all concerned, but let him not come to Rome.

This last instruction was intended to calm the agitation, so that the controversy might die a quiet death, but the Liberals

turned it into a refusal of the Pope to listen to his Cardinals! Thus when on the death of Pius X Cardinal Ferrari went down to Rome for the Conclave to elect his successor, to an Italian senator remarking on the people's emotion and veneration for the deceased Pope, the Cardinal sternly replied: "Yes, but he will have to give an account to God for the way in which he would abandon his bishops in the face of accusations being made against them"!

Truly, as Msgr. Benigni remarked, Cardinal Ferrari had understood nothing.

Dear readers, I cannot tell if from such a brief summary of the controversy laid out in 60 pages of the book, you have been given enough to understand this verdict of Msgr. Benigni (center of the third objection to Pius X's conduct which it will take another letter to relate). I can only assure you that from the documents themselves Cardinal Ferrari looks like a classic case of the Liberal sickness of our times: a man who is as convinced that he is Catholic and charitable, as he is blind to what the Faith and charity really mean (II Tim. 3:5).

And the disease had reached up to the level of the Cardinals at that time, but Catholic health still came from the Pope. What do you imagine happens when the disease reaches the Pope?

We had the answer a few years ago when the Pope beatified Cardinal Ferrari. Fact.

Dear readers, how can the Lord God get through to our wicked and perverse generation? Surely only by an overwhelming chastisement.

Pray steadily. Pray quietly. Pray the Rosary. Pray unceasingly, says St. Paul. There is only prayer left, said Padre Pio, who died in 1968. And take heart from the enclosed

*Verbum*. These nine new priests are an answer to prayer. God will not abandon us if we do not abandon Him.

**#154**

*September 1, 1996*

**The 150th Anniversary of La Salette**

This month, September of 1996, September 19th to be precise, is the 150th anniversary of the great Apparition of the Mother of God to two peasant children at La Salette in the mountains of eastern France in 1846. The so-called Secret of La Salette, made public by Mélanie Calvat in 1858, is the greatest single portrait of modern times given to us from Heaven, for now and down to the end of the world. That is to say its importance. Here is the apocalyptic backdrop against which each of us today has to play out the salvation or damnation of his soul.

Of course there are souls that will smile at the mere mention of the Mother of God appearing in modern times. Surely such superstition is disappearing with the peasants it was good for, they say. But Catholics know firstly that as our religion raises us up into a unique familiarity with Heaven, teaching us to say to God "Our Father" as no other religion teaches (Gal. 4:6; Rom. 8:15), so it also brings down Heaven familiarly upon earth, especially our Heavenly Mother, who has appeared in all centuries to bring souls to her Son, especially in dangerous times like ours. And secondly Catholics know that despite fierce and continuing opposition, the Apparition and Secret of La Salette have been fully approved by the competent Church authorities, so that we are in no danger if we take them seriously. On the contrary, the danger consists in making light of them, or denying them.

In fact, the message of La Salette was a gigantic corrective, or update of Revelation, in the heart of the last century when churchmen especially were in danger of being seduced by modern “progress”, or by the liberalism then really getting under way. The fierce opposition, then as now, came from the liberal churchmen preferring to be up-to-date with the world than with the God from whom that world was and is moving away. As Archbishop Lefebvre said, the Church battle in the 19th and 20th centuries is essentially the same.

That is why it is so important for readers to absorb from the Secret of La Salette the mind of Heaven for our own day. For while, for the good of our souls, much in the Secret remains mysterious, nevertheless much is becoming clear, for instance the famous statement that Rome will lose the Faith and become the seat of the Antichrist. To give flesh and bones to this awful scenario put before us by the Mother of God, let us turn to a modern observer of the Church scene, quite independent of the Society of St. Pius X, Malachi Martin.

Now here is a man that not everybody trusts, for reasons best known to himself, as far as I can tell, and of which God alone is the infallible judge. But if one judges recent sayings and writings of his as they stand (which is how the Holy Office used to bind itself to judge), then surely they can be commended for throwing much light upon our darkling scene. For the set of audio tapes he issued last year (*The Devastated Vineyard*) and the book he published this year (*Windswept House*) contain terrible accusations against modern churchmen, but there is no trace of bitterness or anger, hardly even of sadness. The spirit remains Catholic, flowing with “the milk of human kindness”.

*The Devastated Vineyard* is a set of three tapes entitled *The Judas Complex*, studying the infidelity of the mass of to-

day's bishops; *St. Peter's Successor*, examining the question of Pope John Paul II; and *The Essence of Catholicism*, proposing action that ordinary Catholics can take when bishops and Pope are failing to defend their faith.

As for the bishops, Malachi Martin says that with a few praiseworthy exceptions, difficult though it is to admit, a solid block of the Catholic bishops in North America (USA and Canada) no longer believe, they no longer have the Catholic Faith. Otherwise they could not behave as they do. How could they drink back "consecrated" wine like at a cocktail party and forbid people to kneel for Communion, unless they no longer believed in the Real Presence? How could they rejoice in altar girls, female administrators and female Eucharistic ministers unless they had ceased to believe in the male priesthood? How could they fail to resist abortion unless they had come to share the abortionists' view that a fetus is a blob of tissue and not a baby? And so on. The bishops' non-Catholic behavior is simply explained by their loss of Catholic Faith.

Malachi Martin says this loss of faith goes "way back somewhere". These bishops may even never have had the faith. In any case their access to high office only confirmed their lack of faith. The "Judas complex" is Malachi Martin's name for these bishops' taking sides with the world against Jesus in order to get Jesus to be less demanding and more reasonable. There is now a tight bond between the U.S. Catholic bishops and the U.S. Government, which gives the bishops favors they want. Also the bishops do not want to upset those state officials and officers with whom they go to dinner, play golf, etc. The bishops do not want to be confronted by fellow club members being indignant at, for instance, the pro-lifers calling them baby murderers, and so on. Also the New World Order has a necessary part for the bishops and Church to play as stabilizers of society, so the bishops are happy to go along with the planned replace-

ment of Christ's priesthood by social worker "priests" who keep people happy, manage the plant and the money, and in general make everybody feel good.

So these bishops are far from disappointed, in fact they are delighted by the disappearance of the old out-of-date Church, they persecute true priests and they hate the real Mass with a hatred coming straight from the heart of Satan. When, oh when, asks Malachi Martin, are the "decent conservative Catholics" going to wake up to the fact that the Catholic Church structure is no more, having been snuffed out somewhere between 1965 and 1995?

All of which raises in Malachi Martin's second tape the question of John Paul II. How can Christ's own Vicar be happily presiding over such an incredible collapse? Firstly Malachi Martin insists, claiming inside knowledge of John Paul II's election in 1978, that he really is Pope, and that Catholicism without whoever is Pope is not Catholicism. Nevertheless, John Paul II's ecumenism, and disbelief in the necessity of the Catholic Church for eternal salvation, set a very real problem.

Malachi Martin begins by guessing why Christ might have chosen Cardinal Wojtyla for his Vicar. He imagines our Lord saying to himself at the Papal election in 1978, "My Church is rotten. But if I put in Cardinal Siri of Genoa as Pope, he will fight the rot so that it will in fact go on longer, whereas if I let in Cardinal Wojtyla, the rot will go faster and I can start rebuilding sooner". Not that the rot is a good thing, nor that Christ can will evil, but he can will to permit evil for a greater good, and in the meantime all Catholics are entitled, even obliged, to resist the rot as best they can.

Then Malachi Martin discusses at length three weaknesses of Pope John Paul II: firstly, he is in philosophy not a Thomist who goes by the inner reality of things, but a phenomenologist who goes by their outer appearances or rela-

tions. Secondly, he is from Poland and suffers from that excessive tolerance or broadmindedness which down history has been a weakness of Poles. And thirdly he is a geopolitician who dreams and makes dream trips around the world, while the reins of the government of the Church in Rome are seized by his enemies, now pressuring him fiercely to resign.

In brief, Catholics can expect to suffer much at the hands of such a Pope who will neither vindicate them nor protect their religion. Under him, they can expect no good to come out of Rome, only misdirection and imperfection. However, that does not prevent them from defending their own faith, in fact Malachi Martin says that a whole underground Church is being set up independently of the official bishops or Rome, and I think he is referring to a network alongside of, or in addition to, the Society of St. Pius X. Which is normal. Abnormally normal, but normal. There is a God, and lies remain lies.

This dark picture of Pope and bishops and Rome, which we know from our Lady of La Salette to be a feature of the end times, is corroborated, even darkened, in Malachi Martin's recent book, *Windswept House*. To tell harsh truths about the state of the Church in Rome and North America today, he has chosen to write a novel, partly for audience appeal but perhaps mainly for self-protection. If for instance he dared to publish as naked fact all that precise detail of the enthroning of Satan inside the Vatican in 1963 by a double ceremony linking Rome and South Carolina, one wonders how long he might be left to live, and the same might be true for horrendous details of Satanism and the vice against nature he depicts as being rampant among the upper and lower clergy in North America. As it is, he and anybody else can say, "It's only a novel".

But the novel is built around a very real life struggle for the heart and mind of the “Slavic Pope”, between a handful of loyal Catholics on the one side, and on the other side a global conspiracy of Roman prelates and world politicians scheming to incorporate the Catholic Church structure, but not faith, into the New World Order.

There are fascinating pages in the novel on the mentality of these prelates, deciding that if Mother Church can no longer lick the Process of History, then they must join it; fascinating debates also between an older priest justifying at all costs the Slavic Pope’s failure to defend the Faith, and a younger priest who cannot let the failure pass. Devotion against Doctrine. A debate going on in Malachi Martin’s mind. He has up till now sided with Devotion, whereas the SSPX sides with Doctrine, but in the conclusion of *Windswept House* is Malachi Martin at last tilting towards Doctrine?

In the third tape of *The Devastated Vineyard*, Malachi Martin’s solution was still Devotion. After scanning in the first two tapes the collapse of bishops and Pope, he begins his third tape by surveying the collapse of Christian civilization. The nations no longer acknowledge Christ. In no government of the world do Catholics hold sway. The protective walls are broken down. Wild animals prowl and devour. The police, the FBI, the military, the State, the big Corporations, now devour the people instead of protecting them. We are lonely, unhappy, and see no light at the end of the tunnel. Wall Street can collapse, the world economy is shaky, all parts of the world are in contention. The ancient civilization is like dead, being replaced by a new way of life which is feckless, rich, dirty, glamorous and self-satisfied.

As for the Catholic Church, it has been undone by the undoing of its devotion, what St. Paul called piety, expressed

in devotions. And Malachi Martin has beautiful things to say about those devout practices of Catholics which were the hallmark of our religion, and which made Heaven and earth so familiar to one another. With their deliberate extinction according to a satanic plan, the Catholic Church and Faith have been extinguished in the people's hearts and minds. For instance, how can a person receive Communion worthily unless he has some devotion to the Person of Our Lord? Impossible. And that is why, to destroy the Church, a "powerful and dirty alliance" of servants of Satan, inside the Church in Rome and outside, are working together, to silence for instance the Mother of God as she tries to make her voice heard at La Salette, at Fatima, at...

All of which external influences throw an extra obligation upon parents, concludes Malachi Martin, to safeguard their children's Faith. The truth is still out there, and accessible, but to find it, people must want to find it. Parents must search out true priests, the true Mass, the true sacraments. They must believe in that eternity, to prepare for which we have only this life. "This is it!"

Now Catholics who think with the Society of St. Pius X might wish Malachi Martin would draw his conclusions tighter but it takes time for people to realize that the necessary line of defense of the faith is the "extremism" of Archbishop Lefebvre. Meanwhile Malachi Martin must be reaching a range of souls that the Society cannot for the moment reach, and he must be reaching them with many truths close to the heart of Our Lady of Salette.

Catholics, beware! The same Devil who sand-trapped so many bishops, priests and laity in mid-19th century, as Our Lady of Salette warned, sand-trapped many more in mid-20th century, along the same lines, and he is prowling about to do the same to ourselves. Bing Crosby Catholicism was

deadly for the Faith of tens of millions! We must watch and pray and listen to our Lady, if we wish to save our souls.

**#155**

*October 4, 1996*

**Asia and England**

When the British Empire spanned the globe, the British Navy had a recruiting slogan, “Join the Navy, and see the world.” For several years now the Society of St. Pius X has spanned the globe, and this summer I made, at the request of Headquarters, my third trip around the world, to visit Asia and England.

Of course such traveling has been made immensely easier by the enormous (and usually safe) airplanes which were unheard of in the hey-day of the British Navy. How the world is changing! And, unless the machines are destroyed, that change is necessarily in the direction of world unification, which if it does not gather with Christ, is bound to scatter with the Antichrist (Lk. 11:23). Scattered, or dispersed, is exactly the word now to describe the souls following Christ (Zech. 13:7; Mt. 26:31).

Through Asia, relatively few souls as yet have found their way to the old Mass celebrated by priests of the Society in seven different countries. For instance in South Korea and Japan, both countries with order and discipline sufficient to put in the field a mighty modern army, only a hundred or so Catholics profit by the monthly visit of the devout young Society priest, Fr. Onoda, himself from Japan. It is mysterious how God can allow so many souls for so long to live without the Light of the World (Jn. 8:12). One can only say, men have free will. For instance, Japan had a famous harvest of Catholic martyrs in Nagasaki, just 400 years ago next year, and Korea had a similar harvest, less

famous but more numerous, about 140 years ago. But now of course by the principles of ecumenism, Rome is encouraging Japanese and Koreans to rejoice in their Shintoist and Buddhist cultures respectively. Dare one say it? The heart of Asia's problem lies in Europe. It may be "politically incorrect" to say such a thing, but that has nothing to do with whether it is true or not. "Politically correct"—"Politically incorrect"—stuff and nonsense!

The numbers are more encouraging in the Philippines where several hundred Catholics now attend Mass in our two main centres, in Manila and Iloilo City. But then the Philippines are a Catholic country because it was colonized by Spaniards back in the sixteenth century, as the warlike Koreans and Japanese never were. Then is it so good to be warlike? Is it so bad to be colonized?

Answer: if Heaven exists, then the only true measure of war or of colonization or of whatever, is Our Lord Jesus Christ. Conversely, if Heaven does not exist then Our Lord does not matter, and if Our Lord does not matter then only standards of this world apply, and you have an intellectual, moral and spiritual free-for-all. Either Our Lord, or chaos—He leaves us our free will to choose.

My next stop was Singapore, where a Society priest visits three times a month some 60 souls grouped around a faithful Indonesian family. It cannot be easy to keep the Faith in this unique modern city-state. The population is predominantly Chinese, but following their English-educated leader of many years, Lee Kwan Yew, they are such skilful practitioners of modern materialism that they are, according to some reports, an experimental site for the New World Order, which will try out there devices like various kinds of plastic cards that are being planned for the entire world.

So in earthly terms, Singapore is well-governed, but as for souls...? Mr. Yew would surely reply, “That is their own affair. We do our part by guaranteeing freedom of religion.” And how else will he have in his prestigious English university learned to govern? But meanwhile his countrymen’s souls are being sucked into the glamorous quicksands of materialism. Asia’s problem lies where the materialism came from—Europe.

Similarly in Sri Lanka, my last stop in Asia, the large island-state off the southern tip of India, where just recently the Society of St. Pius X set up a house with two priests to sustain a valiant rear-guard action, as Catholicism on the island gives way to a steadily more aggressive Buddhism, for instance on the part of the government. But are the Buddhists the problem?

Our two colleagues meet with old missionary priests from Belgium or France who arrived in Ceylon, as it was then called, soon after the Second World War. Apparently, these poor men are completely discouraged. Because of the Buddhist government taking away the fruits of their labors? Not essentially. Rather because the ecumenism of Vatican II has, as Archbishop Lefebvre said it would, cut the heart out of Catholic missionaries’ sacrifices and labors by pretending all religions have such value that it hardly seems any longer worth converting anybody to Catholicism! And since this ecumenism comes down from the Pope himself, either these poor men question the Pope or they break their hearts. Mostly they break their hearts. Such was the Catholicism (e.g. “Better in Hell with the Pope than in Heaven without him”) that they learned in Europe before the Council. The accusing finger points in the same direction.

But what a state Europe finds itself in today! The last stop on my world tour was my own country, England, where

for the first time in many years, I spent nearly two weeks. Most of those two weeks were given over to a seven-stop tour of Confirmations, which afforded me the pleasure of seeing how much in quantity and extension the work of the Society has been built up by our colleagues in England over these years.

But England, oh, England! There is a good priest here in the USA who regularly rebukes me for being anti-American. Dear Father, ask our District Superior in Britain if I ever blasted America while I was there on this last visit! (What would be the point?) On the other hand, ask him if I did not more than once suggest that Traditional Catholics in England are shadowed by that old English fault of maintaining the prestigious outer forms while neglecting the inner substance.

Dear Father, if this letter keeps attacking Americanism, it is partly because the soft heresy of Liberalism killing souls all over the world has, since Vatican II and its decree on Religious Liberty, been mutating along Americanist lines, partly because this letter is written in America mainly for Americans, the best of whom can understand, and do profit by, a home presentation of the worldwide error.

Of course there may be souls that pray without too much thinking. May the Lord God hear and bless their prayers, and may they think at least enough to keep on praying, because our world needs prayer more than it needs anything. But the future of Church and world surely belongs to those souls that pray and think as well, because who that does not think can understand what is coming, or imagine how to put it together again afterwards? So may the Lord God doubly bless souls that both pray and think.

There are such souls in the United States, for whom this letter is mainly written. Also in England, only I have no idea how many, as I am not stationed there. But this last

visit makes me suspect, if it is any relief to you, Father, to hear it, that as often as over here I attack Americanism, so often if I were stationed over there I would be tempted to attack that deadly English pride which pretended at the Reformation to put the Lord God on an Anglican leash, proceeded to build an Anglican empire that established Liberalism all over the world, and now runs the same risk of putting on a leash, however charming and elegant, the Lord God of Catholic Tradition!

Heavens, dear friends! How we all of us need to be put on a diet of the Old Testament prophets! The Lord God is “a consuming fire”, the chalice of His wrath is brimming over, nay, flooding over, and we wish to make sure that He does not exaggerate? We make the angels weep.

Dear friends, somebody once said the Lord God must love beetles, since He created so many varieties of them! Similarly He must love our doing our ordinary daily duty, since there is so much of it. Surely our going to Heaven will depend much more on our ordinary deeds faithfully done, than on any extraordinary deeds. Said Pius X, “Let everyone do his duty, and all will be well”. Simple and obvious words? When all is said and done, also profound words.

Let us quietly pray, steadily pray, amongst other intentions for the United States, or England, or whichever is our country, especially for Mother Church, and let us do our daily duty, and that is enough, and it is immense. For the rest, God only requires of us to put our trust in Him.

**#156***November 3, 1996***On Americanism**

There is a can of worms I want to open yet again, because these worms do untold harm to Catholics' innards without their even being aware of it. The can of worms is religious liberty.

To reopen the can may be hurtful, but it is made necessary by, for instance, the recent article of a Catholic writer here in the United States of America knocking down with one hand what she builds up with the other, because even while hating Vatican II she believes in one of its key errors, namely religious liberty. Since this writer Understands Otherwise Catholic doctrine, let us call her U.O. and press on with the arguments.

U.O.'s self-contradiction appeared earlier this year in an article criticizing Dr. John Rao's lecture on "Why Catholics Cannot Defend Themselves", an overview of which was sent out with this letter last year. You may remember that Dr. Rao argued that the collapse of the Catholic Church over the last half-century was to be blamed on Catholics having been conquered by pluralism, meaning the widespread modern acceptance of freedom for all different religions to coexist in peace (religious liberty). For, once a mind holding a single Truth like Catholicism accepts plural truths, its grip on that single Truth is bound to be loosened until it can lose the Catholic Faith. As Dr. Rao said, this disintegration of Truth by pluralism can be especially seen in the United States of America, where the pluralism originally imported from Europe so flourished that it was re-exported to Rome for the Second Vatican Council, to be spread from there by the Church all over the world.

The objection of U.O. to Dr. Rao's analysis is essentially twofold. Firstly, in general, U.O. distinguishes pluralism in the Church, or in the supernatural domain, from pluralism in the State or in the natural domain. Now of course, says U.O., to accept a plurality of truths in the supernatural domain is out of the question for Catholics who know there is only one religious Truth; but to accept a plurality of faiths or religions in the natural domain of the State is not only "in the modern systems of democracy an absolute necessity inasmuch as it secures the peaceful coexistence of diverse religious communities", but also it is a positively good thing because, for instance, "a free competition of different Christian religions ... has worked well in asserting the absolute superiority of the Roman Catholic Church over all other Christian sects".

Thus, secondly, in answer to Dr. Rao's accusations against pluralism in the United States of America in particular, U.O. replies that "the excellent Christian social order of the U.S. Republic brought forth the most prosperous Christian nation in modern times, simultaneously giving the impetus to the wonderful growth of the Catholic Church in this hemisphere".

On these two points, general and particular, U.O.'s thinking is as common amongst American Catholics as Dr. Rao's thinking is rare. Nevertheless, Dr. Rao is right, and U.O. is in self-contradiction, or, Dr. Rao is Catholic and U.O. is Liberal. Since general governs particular, let us start with her first objection.

To answer Dr. Rao's accusation that pluralism is what paralyzes Catholics, she distinguishes Church pluralism, which she admits would indeed undo Catholics, from State pluralism, which she says Catholics should not only accept but also rejoice in. But this distinction rests upon the separation of Church and State, which is a Liberal principle

constantly condemned by the true Church. Her distinction wants to place that separation in the mind. Thus in the upper or “supernatural” part of my mind, she wants plurality of truths to be unacceptable, whereas in the lower or “natural” part of my mind, she wants plurality of truths to be acceptable.

But, as Mother Church knows and teaches, that is not how truth works, nor how a truthful mind works. That is only how a divided mind works. Either truth excludes error both in the upper and lower parts of my mind, or it excludes it in neither, but it cannot exclude it in one and not in the other, except in a divided mind. But as the Truth is one, so the mind seeks to be one, so the divided mind is unstable and will seek stability in unity.

Therefore if I refuse Church pluralism but accept State pluralism, one of two things will happen: either by believing firmly that plurality of truths is unacceptable in Church I will arrive at the Catholic position that it is equally unacceptable in the State (although the State will only coerce error if that is both possible and, for the salvation of souls, in the circumstances, prudent); or, being a liberal convinced of the wisdom of pluralism in the State, I will, like so many U.S. Catholics, in effect pay merely lip service to the Catholic Church being the one and only true Church. Of such Catholics (who include too many “Traditionalists”) it can be said that their real religion is not their Catholicism, but that which really holds their minds and their lives together, namely their liberalism or Americanism.

A good illustration of a sane man’s natural refusal to split his mind, and hence of the unnaturalness of Liberalism’s Church-State split, was to be found in the *Angelus* article of July, 1995, by Edwin Faust. During his Pennsylvania boyhood in the 1950’s, he wrote, “few then considered that God and country might be at enmity”, especially as they

were both enemies of Communism. “Bred of an ignorance of history and abetted by Americanist sentiment, that habit of the Catholic mind that blinds itself to conflicts between the Faith and the Republic was taking shape in me. Later, when these conflicts became apparent, they gave rise to cynicism. My mind seemed a collection of beliefs like so many pieces of a puzzle that failed to fit together. As is the case with many young people new to the habit of self-reflection, the weight of contradictions bore down on me and I wanted to rid myself of all I had been taught to that point and begin again” (my underlining).

Along the same lines, to exclude error from the Church but not from the State, as U.O. proposes, is a contradiction that will usually be resolved, given original sin, in favor of error being admissible in both. In vain U.O. hates Vatican II, when the split she proposes between Church and State pluralism contains all Vatican II in a nutshell!

It also, as Dr. Rao claimed, turns men’s minds to mush. Here is how. To be different at all, different religions must contradict one another on some point of doctrine (notably the divinity of Our Lord Jesus Christ, or the divine institution of his one Catholic Church). If then the State is to treat all religions alike, the State will encourage in its citizens’ minds contradiction, at least in questions of religion. But if contradiction in religion does not matter, then truth in religion does not matter. But if truth in religion does not matter, how can religion matter? (And if truth in religion does not matter, what truth matters? The mind is mush, sentiment is all.)

The United States’ founding President, George Washington, wanted religion, any religion, to back the new nation’s morals. But how can a religion of doubtful truth back anything? Men’s minds do not work that way. To give backing,

religion must have truth. But the State which is pluralist in religion undermines the truth of all religion.

Thus God's having over the last 40 years been driven out of the USA public schools is not, as the decent patriots following George Washington claim, *despite* the First Amendment, but it is, as the indecent but logical liberals claim, *because of* the First Amendment. Decency is in the long run no match for logic. Principles matter. So if the Founding Fathers bequeathed to the Republic that they founded decent instincts but liberal principles, the contradiction might last for a while, but sure enough, principles in minds eventually prevailed and the Republic is inexorably disintegrating. If Americans now wish to save anything of all that was truly decent in their Republic, they must re-found it on integrally Catholic principles.

That is why, to come to U.O.'s second objection, she is only superficially right when she claims that "the excellent Christian social order of the U.S. Republic" gave "the impetus to the wonderful growth of the Catholic Church in the hemisphere". That "wonderful growth" had a mighty collapse in the 1960's, because Catholic bricks were held together not with Catholic mortar but, as Edwin Faust suggests, with Liberal sand. Then was that "wonderful growth" so wonderful? Or, is Bing Crosby *Sound of Music* Catholicism Catholic?

Objection: the 1960's Church collapsed worldwide, not just in the USA Reply: true, all nations were rotten with their own rot, but firstly, it is surely more profitable on this side of the Atlantic to tell of the form the rot took on this side of the Atlantic, and secondly, as Dr. Rao (a New Yorker) truly says, the virus of pluralism originally imported from Europe (England) to the Americas was re-exported from the United States to Vatican II. The essential problem is doctrinal, not national, but because the United States hap-

pened to be founded on religious liberty, the problem in the USA is accessorially national as well as doctrinal. Hence a local name for the virus is “Americanism”.

So U.O. is superficially right in saying that the U.S. social order promoted Church growth, but Dr. Rao is profoundly right when he says that the pluralism underpinning that social order undermined the Catholic Church. U.O. will surely object that Leo XIII in *Longinqua Oceani* praised the U.S. social order, but that paragraph of Leo XIII must be read in context, and taken together with everything else Leo XIII wrote on these questions, notably in his great Encyclical on “Liberty”, roundly condemning religious liberty, separation of Church and State, freedom of the press, etc., etc..

Leo’s Encyclical on liberty is also presented and explained in the videotapes of the Winona 1996 Doctrinal Session, together with three other basic Encyclicals to present the Catholic Popes’ clinical diagnosis of today’s ills. Surely profitable Christmas presents.

**#157**

*December 1, 1996*

### **FAQ on the Future of the Church & the SSPX**

As this calendar year draws to its close, we are only the space of three years from the third Millennium after Christ. Now Christ does not change, but the times they are a-changing, dramatically. The 1990’s are no longer the 1970’s when the Society of St. Pius X began, still less are they the 1950’s which, from before Vatican II, look to us today like another world. What then might the 2,000’s be? Here are several certainties and a few guesses, in answer to questions coming mostly from readers:

**Q: Is the crisis in Church and world showing any signs of letting up?**

A: No, on the contrary. And grave though the world crisis is, the Church crisis is incomparably worse because the Catholic Church is meant to be the salt of the earth and the light of the world. As that salt loses its savor, so it is trodden underfoot (Mt.5:13), and as the light grows weaker, so the world is plunged in darkness. Towards the end of Prof. Romano Amerio's careful and profound analysis in *Iota Unum*, published in 1984, of the errors constituting this crisis of the Church, he wrote that if it is true that the nature of the Catholic Church is now being overthrown from within, **“then we are headed for a formless darkness that will make analysis and forecast impossible, and in the face of which there will be no alternative but to keep silence”**.

**Q: Do you agree with this dark judgment on our future?**

A: Not entirely. The nature of the Church can be neither changed nor overthrown, nor can truth be at a loss to analyze error, nor will the truth be silenced. But the Professor is well expressing how without precedent the darkness is that is engulfing the Church.

**Q: Can you give a few examples, at various levels of the Church?**

A: From top to bottom:

- For instance, the Pope has recently reinforced the key dogma of secular humanism by declaring that evolution is “more than just a hypothesis”, or theory. He is wildly wrong. The theory of evolution is today discredited as unproven by more and more real scientists, i.e. scientists who respect reality.

- Next down, inside the Vatican “a very powerful group” of top-level churchmen celebrate Satanist rituals, according to the well-informed Malachi Martin. (For parallel horrors in the Old Testament, see Ezechiel 8.)

- As for Catholic bishops, as an American ex-diocesan priest told me who is speaking from hands-on experience, conservative bishops who are not modernist in their ideas run into head-on trouble if they try to confront the heresy, immorality, irreverence, etc., rampant in their dioceses, so to lead a quiet life they compromise, which eats away their character, making them finally into caricatures of bishops.

- As for young priests who are traditionally minded, according to a conservative American Catholic magazine one year ago, they hold onto the Faith as best they can, feeling as though they are “waiting for the cavalry to come”, but then they find themselves stabbed in the back by, for instance, Rome’s approval of altar girls, all of which leaves them to conclude, “There ain’t no cavalry”.

- So the laity are being prepared by flyers from, for instance, the Archdiocese of St. Paul and Minneapolis, for “Sunday Celebration in the Absence of a Priest”, SCAPs in English, ADAPs in French (“Assistance Dominicaine en l’Absence d’un Pretre”), and thus the Catholic Church worldwide is being ruined (No Mass, no Church, bragged Luther).

**Q: But how can God be allowing His own Church to fall to pieces like this?**

A: Because He chooses so to leave to His churchmen their free will that those who serve the Church well will greatly merit, while out of the evil wrought by the rest of them He has from eternity planned to bring forth a greater good. Out of the present purification of the Church, or end of her 5th Age, will come the Triumph of the Immaculate Heart

of Mary, which looks like being the Catholic Church's last and greatest peaceful triumph (6th Age) before her final and most terrible persecution under the Antichrist (7th and last Age).

**Q: So we are not today living in the days of the Antichrist?**

A: No, but we are living in days very like them, because just as the long-drawn out 5th Age of Apostasy (from Luther to today) is now finally corrupting the long-drawn out 4th Age of Christendom (the 1,000 year Middle Ages), so the swift 7th Age of the Antichrist will corrupt the swift 6th Age of Mary's Triumph. Today we are living through "the end of times", in Greek *kairoi*, not *chronoi*, i.e. the end of 2,000 years of opportunities for Gentiles to enter the Catholic Church, but after this end of times (5th Age) there is still a way to go to the end of the world (7th Age). If you think this "end of times" is painful, pray not to have to live through the end of the world!

**Q: But how much longer will this "end of times" drag on?**

A: That is God's secret. Longer, I fear, than we might wish. Some Catholic prophecies speak of a virtual eclipse of the Church, but that seems not to have happened yet. Her structures are still, apparently, standing. The darkness should then be darker yet before dawn.

**Q: But can one be sure that there will be a dawn?**

A: Absolutely. Back in the 17th century the Sacred Heart told St. Margaret Mary that his enemies will be overthrown just as they think they are on the brink of triumphing. Certainly the Judeo-masons consider they are today very close to total world control. The astonishing thing is how much use Our Lord will make of mere men to overthrow them. It will be a wonder to watch: like St. Joan of Arc,

only on a much grander scale. But we must pray more, for God to intervene.

**Q: Meanwhile, do you not think the darkness is such as to have taken away our Popes? Is it not logical to think that recent Popes have been so bad that they cannot have been popes at all?**

A: I think it is logical only if you exaggerate papal infallibility, as do both liberals and sedevacantists. Both say, popes are infallible and recent popes are liberal. The sedevacantists conclude, therefore these “popes” are not popes. Oscar Wilde said, sentimentality is the bank holiday of cynicism (prolonged holiday today!). Similarly, sedevacantism is the reverse side of liberalism. Admittedly, this is the Church’s worst crisis ever. Nevertheless, Church history indicates how far Our Lord can go in allowing his Vicars to err while he works around their errors to prevent them from destroying the Church. True, the pope leads the Church. But the Church is greater than the pope. Sedevacantists are like liberals in almost reducing the Church to the Pope.

**Q: But if the SSPX refuses sedevacantism and recognizes that these liberal popes are popes, how can it disobey their orders?**

A: Because the Catholic Church is greater than the Pope, and so when a pope by word or deed (1) disserves the Church (2) gravely, then for the sake of the Church, i.e. out of a higher obedience to God, Catholics may, and sometimes even must, “disobey” the Pope. But the disservice must be (1) real, i.e. to “disobey” we only have the right if we are right, and (2) it must be grave, i.e. Catholics should not even seem to break Catholic unity unless there is serious cause. Neo-Modernism is serious cause.

**Q: But if you “disobey” the Pope, how can you still recognize him as Pope?**

A: Because the Pope can make serious errors without ceasing to be pope. The liberals follow the Pope when he is right and still follow him when he is gravely wrong. The sedevacantists refuse to follow him when he is wrong and refuse to follow him (do not recognize him) when he is right. Catholic common sense follows him when he is right and refuses to follow him when he is gravely wrong, but that need not mean not recognizing him as Pope.

**Q: But how can the SSPX set itself up to pick and choose when it obeys or “disobeys”? How can mere Catholics sift words and deeds of popes?**

A: Because mere Catholics have nearly 2,000 years of Catholic Tradition available to them by which to judge when any Catholic, from pope down to layman, is serving or gravely disserving the Church. The presumption is always in favor of authority, but if an angel from heaven brings me some new doctrine other than that which Catholics have always received, then I must anathematize or reject that angel, teaches St. Paul, word of God (Gal. 1:8). And if I may and sometimes must reject an angel from heaven, all the more may I and sometimes must I reject a pope on earth. And how can I tell when I must do so, except by sifting his doctrine in comparison with what the Church has always taught? If I am right, I have the right.

**Q: Well, might you believe in the “Jovite” solution, that there has been a secretly and divinely consecrated Pope?**

A: No. The Catholic Church has to be visible (How could God oblige on pain of damnation men to adhere to a church they could not see?). The Church might consecrate bishops secretly, for special reasons, for instance of persecu-

tion, but in no way could the Pope be appointed secretly on whom the whole Church depends. His appointment must be visible, even if, in the near future, it may in some way need to be miraculous.

**Q: Then what do you see concerning the next Conclave to elect a Pope? Malachi Martin is saying that, “short of a miracle”, John Paul II will die or be replaced within a year by someone who will cooperate with the New World Order and with their agenda of control of population and education.**

A: Surely the next Conclave will significantly darken the Church. John Paul II may have such faults as Pope as to at least partly excuse the distress reaction of sedevacantism, but just let sedevacantists see John Paul’s successor! Then they may think John Paul II was an angel in comparison! They must admit that it is to John Paul’s credit that (as Malachi Martin tells us) the globalist churchmen want him out of the way, pushing him to resign if he will not die. Inadequate though he may have been as Pope, objectively speaking, things are set to be worse without him. It is possible to imagine the See of Rome becoming truly vacant.

**Q: Why? Do you think the next conclave to elect a pope will not be valid?\***

A: Possibly. An invalid election has certainly been made easier by one of the recent changes in the rules for electing a pope. From 1179 until earlier this year a two-thirds majority of the Cardinals voting was required, but now a pope may be elected by a one-vote majority, making his election potentially as dubious as any one of the votes electing him. Did the liberals now in power in Rome make this change to facilitate the election of one of their own men? Or do they envisage undermining the one-man rule of the Church, instituted by Our Lord, because an individual man

can always let himself be moved by God's grace to block their plans, whereas some more or less democratic substitute like a Cardinals' Committee will always be subject to control by themselves? Interesting speculation.

**Q: But would not such a dissolution of the papacy be the end of the Church?**

A: Such an eclipse of the Papacy would surely bring on the virtual eclipse of the Church mentioned earlier. But man proposes, God disposes. Just suppose a globalist pope is dubiously elected at the next conclave, thanks to the unwisely loosened rules. It is easy to imagine a parallel with the introduction of the *Novus Ordo* missal in 1969. Back then, a Catholic had to love the Mass to take the trouble of examining the legislation supposedly mandating the new missal, but if he did take the trouble, sure enough, he found the legislation was so flawed that the new missal is not in fact mandatory. Similarly tomorrow, it may take a Catholic who loves the papacy to question the new "pope" acclaimed by the vile media and accepted by nearly all "Catholics", but if, thanks to the new rules' looseness, the election will have been a fraud, God will have left enough evidence for souls of good will to see clearly that it was a fraud.

**Q: But is that not all sheer speculation?**

A: Indeed. However, it is certain that the New Mass legislation put Catholics to the test back in 1969, and most were found wanting, and that is a pattern being repeated in this crisis of the Church. The liberals are masters of the appearances, and Catholics who content themselves with appearances are letting themselves be constantly deceived. The Lord God wants substance from us and not just appearances. Only those who really seek the truth will find it.

**Q: Are you saying that the mass of Catholics today do not truly love God? How dare you?**

A: Look at the fruits. How many “Catholics” today behave—actions speak louder than words—like Catholics behaved 50 years ago? On the contrary, how many “Catholics” today behave just like their Protestant or secular humanist neighbors? For instance, are not abortions statistically as common against Catholics as amongst non-Catholics?

**Q: But if Catholics were so good 50 years ago, how are they so bad today?**

A: Maybe they were not that good. Here is how an American Catholic wrote to me of Catholicism as she knew it before Vatican II: “In the 1940’s and 1950’s emotionalism, or devotion, was our religion. It filled our churches for Mass and Novena services. Our Church on Grand Avenue had seven or eight novena services every day and as one service emptied out, the line was backed up in the street to get in for the next service. Yet with all of that we were not practicing our religion. Protestants gave better example than we did, especially in the parking lot after Mass... I understand now how saccharine all of this was”.

**Q: Do you think that that is a fair description of pre-Council Catholicism?**

A: Judging by the fruits, I am afraid so, to a great extent. How else could the Church have so collapsed in the 1960’s? Our Lord quotes “the great commandment in the Law” thus: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind” (Mt 22:37). Catholics cannot afford to be sentimental, like the post-Protestant culture all around them. If they are, the Devil will snatch their minds to mislead their souls.

**Q: Do you see a danger of “Fiftiesism” amongst what are called “Traditional Catholics” today?**

A: Yes, alas. The same causes produce the same effects. The same modern world that made so many Catholics of the 1950’s give the appearances and their sentiments to God while they gave the substance with their minds to the Devil, is with us today, all around us, even more so. After all, ever since Protestantism, to give the appearances to God and the substance to the Devil has been the classic way of resolving the tension between them as they struggle for our souls. Hypocrisy is the hallmark of the Age of Apostasy—“I know thy works, that thou hast the name of being alive: and thou art dead” (Apoc. 3:1). In the 1900’s it was modernism. In the 1950’s it was Neo-Modernism. In the 1990’s and 2000’s the Devil is sure to be finding new ways of our giving the appearances to “Tradition” while our minds and hearts go dancing with the world. He has no shortage of devices up his sleeve, where the Fraternity of St. Peter and the Indult Mass came from.

**Q: Then nobody should attend the Indult Mass?**

A: The Indult Mass, like the Fraternity of St. Peter, has the official Church’s approval for one purpose only, to keep respectively Massgoers and vocations away from the Society of St. Pius X, in order thereby to separate them eventually from their Catholic Faith. For a mouse to try nibbling the cheese off a mousetrap without springing the trap is at best a risky affair.

**Q: But what about souls on their way out of the *Novus Ordo*? May they not attend the Indult Mass?**

A: You are right. What Neo-Modernist Rome designed as halfway houses into the *Novus Ordo* can serve as halfway houses out of it. Thus for someone in the mud at the bot-

tom of a well, a niche in the wall halfway up is halfway to the sunlight, but for somebody out in the sunlight that same niche is halfway down to the mud. Anybody in the sunlight of the Tridentine Mass untrammelled by Neo-Modernist Rome needs his head examined if he climbs down to the niche of the Indult Mass, halfway down to the mud of the *Novus Ordo*.

**Q: But does not Michael Davies say that attending the *Novus Ordo* Mass fulfills one's Sunday duty? And that Archbishop Lefebvre said the same thing?**

A: When Michael Davies says it, it is because he claims that the officially promulgated *Novus Ordo* Mass cannot be intrinsically evil, otherwise the Catholic Church would be defectible. When Archbishop Lefebvre said it, he meant that the *Novus Ordo* Mass is objectively and intrinsically evil, but Catholics unaware of, or disbelieving in, that evil, because of the rite's official promulgation, may subjectively fulfill their Sunday duty by attending the New Mass. The third Commandment says, thou shalt keep the Sabbath holy, not, thou shalt attend a semi-Protestant Mass.

**Q: Then how do you answer Michael Davies' argument that if the Pope had officially promulgated a sacramental rite intrinsically harmful to the Faith, then the Church would have defected, which is impossible, because the Church is indefectible?**

A: That is a delicate question, but see nine answers back, concerning the legislation which "enforced" the new rite of Mass: it appeared mandatory but it was not. Now the doctrinal ambiguity and the disciplinary looseness (opening to wide alternatives) intrinsic to the new rite are bad enough to condemn it as intrinsically evil for a sacramental rite, but they are not bad enough to undermine the Church's in-

defectibility so long as they are not mandatorily imposed upon Catholics. (It is sometimes fortunate that at least in their theory liberals are not given to commanding!)

**Q: But Michael Davies says the Society of St. Pius X has no competent theologians.**

A: He is quite right that the Society priests (and bishops) have almost no doctorates or licentiates from the official Church in philosophy or theology or canon law. However, they do have, following Archbishop Lefebvre, a sense of the Catholic Faith whereby they grasp the gravity of this crisis in the Church requiring old rules to be applied in new ways, beyond most books of theology or law from which those doctors studied whom Michael Davies appreciates. After all, had those doctors grasped the crisis, would it be here? Some of them to this day say there is no crisis! Learned men can be blind!

**Q: But should not the Society of St. Pius X at least be in dialogue with Rome?**

A: You cannot dialogue with persons who share none of your basic principles. Right up until the spring of 1988 Archbishop Lefebvre charitably assumed that the Roman churchmen wanted to defend the Catholic Faith of souls, and so he engaged for thirteen years in face-to-face discussions with them, but when in the summer of 1988 their actions made it clear beyond doubt that the unchanging Faith of souls was not their concern, then he gave up discussing, and took definitive action to guarantee the Faith's interim defense, God willing, until Rome comes to its Catholic senses. The disagreement had finally showed itself to be too basic for dialogue to be continued.

**Q: So the Society of St. Pius X wants Rome to return to the old religion, so to speak. What does Rome want of the Society of St. Pius X?**

A: Ask them. Our understanding is that they want us to blend into the new religion of the New World Order.

**Q: Well, a conservative Catholic magazine here in the USA said that the Society of St. Pius X in ten years will not be so stoutly affirming papal primacy, and that the Society of St. Pius X will probably not then be intact.**

A: Time will tell. If the Society of St. Pius X is faithful, the magazine will be wrong on both counts.

**Q: The magazine also said that it would take only one of the Society of St. Pius X leaders to break ranks and join Rome for the SSPX-Rome division to come to an end.**

A: How little the magazine understands! The division is not personal. The problem is not between leaders personally. In 1988 an outstanding Traditional leader, Dom Gerard of Barroux, went over to Rome. He made Archbishop Lefebvre weep, but the problem was unchanged. If the Pope and the Cardinals were to come back to the fullness of the true Faith tomorrow, the Judeo-masons would simply start all over again to capture the Vatican for globalism the day after. Conversely, if all half dozen or so present Society of St. Pius X leaders were to go over to Rome, like Dom Gerard, the best of the Society of St. Pius X priests and laity might weep but they would refuse to follow. And if all men were, extraordinarily, to abandon the Truth, then Our Lord says the stones in the street would cry out (Lk. 19:40). The problem is neither leaders, nor politics, nor egos, nor canon law, nor personalities, nor diplomacy, nor misunderstandings, nor lack of dialogue, but the clash between, on the one side, the Way, the Truth and the Life, and

on the other side the Father of lies, Satan. Men may shift in that clash from one side to the other, but the clash is eternal and it is not matter for any kind of conciliation.

**Q: So be it. But then would not the Society of St. Pius X strengthen its position by gathering together all Traditional priests? Why can't we have unity? Why can't Traditional priests stop fighting one another?**

A: Because Catholic unity requires not only the Faith but also authority. As Fr. Calmel said at the onset of the present crisis, any such association “which would profess to be OF the Church but would be neither diocese, nor archdiocese, nor parish nor a religious order ... would be artificial, man-made and foreign to the established and recognized groups within the Church. As with all groupings, it would be faced with the problem of leadership and authority and all the more acutely the larger it was. It wouldn't take long for it to be faced with the question of authority; being artificial (and thus not an association according to nature or grace) it would find the question of authority insoluble. Rival groups would soon arise... Conflict would become inevitable and between these rival groups there would be no canonical means to put an end to this conflict nor even to conduct it”. Traditional Catholics would be wise to be grateful for the remarkable degree of unity given to them worldwide by the Faith they share, and to cease complaining of the lack of unity caused by the lack of authority. Let them pray for the Pope and for the Church's hierarchy, and as for the rest, let them endure what they cannot cure.

**Q: Then the situation is hopeless?**

A: No, says Fr. Calmel, because we know Our Lord will be with his Church to the end of the world (Mt. 28:20). So even if Church hierarchical authority is steadily being

eroded, he says, still each of us at our own level, priest or nun or layman, should exercise what authority he has in order to form bastions of sanctity on however small a scale. These bastions should stay in touch with one another to prepare for the Church's revival when it pleases Our Lord, but they should not seek to form worldwide organizations "which would find the problem of leadership insoluble".

**Q: But our struggle is very lonely. Can we not then cooperate with good Protestants, for instance in the fight against abortion or against corruption in politics?**

A: Be careful... Abortion and today's corrupt politics are poisoned fruits but not the poisonous roots of the Great Apostasy, which began with Protestantism. So however good the best of Protestants appear on the surface, deep down they are part of the problem, which is why they are apt to turn to politics as a solution. Sin is the problem. Grace is the solution. The only grace is of Jesus Christ which comes to men essentially through the Catholic Church. No intelligent Catholic will today spend much effort on any action which does not more or less directly rebuild the Catholic Church: "bastions of sanctity (supernatural)", like family, mission, chapel, school, parish, such as the Catholic Church has always built. The Church has also built Catholic States, but that supposes a sufficient number of enlightened Catholics, which we do not have today. Now to form such Catholics! That is action worth attempting! Order doctrinal audio or video tapes from the Seminary to start study groups going. How can men demand action, or look for action, without having first thought out what action is really necessary? For instance to kill abortionists might be tempting as action to take, i.e. to remove grave enemies of the State when its competent authorities refuse to remove them. But the disorder of citizens taking the law into their own hands normally disrupts society more than the contin-

ued activity of such criminals. Catholic action needs to be well thought out.

**Q: Do you mean a Catholic can never resort to force? Not even if the State violates his family, as wicked States are more and more threatening to do?**

A: The Church has always taught that a man has the right (and maybe, but not necessarily, the duty) to use proportionate force to repel violence or the threat of violence against the person, honor, property of himself or those for whom he is responsible. If a modern State closes in on a man's family, it is that man's responsibility before God to judge whether his using that right is a lesser evil than not using it. In any case, force is not always wrong, especially not defensive force. Therefore there is nothing wrong in owning weapons to be able eventually to exercise such force.

**Q: And supposing homosexuality or divorce break in on the family?**

A: Each case is different and must be handled individually, especially today when the general breakdown of morals means that people may not be subjectively aware of what they are objectively doing. However, God's law does not change and all men have a God-given conscience, and it is no kindness to souls to put cushions under their bad consciences. To be kind to divorce means being unkind to lawful marriage, which means being unkind, yes, to children, who are the ones who suffer from the breakdown of lawful marriage. Similarly to condone homosexuality, one of the four sins crying to Heaven for vengeance, is, objectively, to mock Heaven or to mock God, and it is to help to undermine society, the survival of which depends, obviously, on the normal exercise of the reproductive function.

**Q: But why is society so important? Is it not the individual that matters?**

A: Yes, but God made the human individual to live in society so that if society breaks down, all the individuals suffer. In fact the common good overrides the individual good, as men recognize when they sign up to fight and maybe die for their country. But liberalism makes the individual sacrosanct, which is why we have for instance all these absurd “rights” and lawsuits turning society into dissociety all around us. There is a common good which I undermine by being kind to guilty divorcees or to unrepentant homosexuals. Catholics get “charity” all wrong if like everyone around them they ignore the common good.

**Q: Then Professor Amerio was right after all—let us relapse into silence?**

A: It is true that our circumstances are very difficult, but God does not ask us to conquer, He asks us to give battle, and then He, as St. Joan of Arc says, gives the victory. If in His inscrutable wisdom He has given to Catholics of the 5th Age to fight a 500-year rear-guard action, which may soon be over but is not over yet, then that is what it is appointed for us to do. Had Catholics not fought during that half-millennium, it would have been over much sooner, but they would not have gained Heaven. We need not keep silence until it is forced upon us. Truth carries. So each of us in his own station in life must give witness to that unchanging Truth of Our Lord Jesus Christ which we have received from the Church and which alone can save our souls for eternity. Martyr and witness are in Greek the same word. We should not be surprised if living our lives to give witness to the Truth seems equivalent to a martyrdom “Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my

sake; Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you” (Mt. 5:11,12).

Dear friends and benefactors, take plenty of courage, and have a Happy Christmas and New Year. Remember the men’s 5-day Exercises here at the Seminary as usual, and remember the Seminary audio and video tapes for Christmas presents, or presents at any time of year, to get the Church’s Truth into circulation.

- \* There is no serious reason to believe that the Conclave of 2005 which elected Benedict XVI was invalid. Perhaps the fears expressed here may yet apply to some Conclave in the future.  
– Bp.W., 2009



*1997*





#158

January 1, 1997

**Pink Floyd's *The Wall***

One gets used to anything, but nevertheless the music of youngsters in modern Western society is an alarm-bell ringing off the wall. In case any readers are comfortably asleep, let them be rudely awoken by a few moments' study of a classic "Rock" album, so that in this month of the Holy Family we can think of what Catholic parents should do.

The rock album in question, Pink Floyd's *The Wall*, appeared in 1979. It made quite a stir at the time, even achieving a kind of cult status. The Pink Floyd group is still well-known, making concert tours nearly 20 years later, and numbers from *The Wall* are still played regularly on Rock radio. So *The Wall* has achieved classic status amongst thirty years' worth of Rock albums.

What interests us here is the words of the album, which are made available with the Compact Discs. As for the music, it seems to me not wild, although it breaks into a heavy beat at regular intervals. Above all, it serves the words well, which is what one would expect from a "classic"—these musicians have a message, and their music gets it over. As with—from the sublime to the ridiculous—plainchant, polyphony, Wagner or Frank Sinatra, the words inspire the music and the music wedds the words.

That is why, even if it were true that most fans of Pink Floyd (or of Rock in general) listen to the music without caring for the words—I do not believe it is true, but even if it were—still the words are of central importance, because they are what inspired the music that gets to these young-

sters. Tell me what music you like, I will tell you who you are. Tell me the words set, I will tell you the music setting.

Nor may adults excuse themselves from taking seriously the words of, for instance Pink Floyd, on the grounds that these musicians merely make the kind of music that makes lots of money. Of course Rock can make its stars into millionaires, but money is never the ultimate explanation, the question being merely pushed one stage further back—*why* does this kind of music and not that kind make so much money? Answer, because it is “hitting the spot”, it is filling a need.

Nor may adults dodge the accusation that Rock flings in their face, by saying that skilful managers like Brian Epstein of the Beatles see an opportunity to exploit, and merely create the kind of music to exploit it. For indeed musicians are creators, and all down history they have created new kinds of music. But they do not create in a vacuum. What they create is to a considerable extent shaped by what they sense in their audience. Brian Epstein did not create the Beatles out of whole cloth, but out of the vibrations he was picking up from British youth in the early 1960’s, and it is because he read the vibrations correctly that the Beatles achieved such fame and wealth.

No. If Pink Floyd also achieved fame and wealth, then Western adults, if they care at all for their youth, must pay attention to the message. Surely the message is, precisely, that the adults do not care! “Rock music is one long, unheard, scream for help”, readers of this letter were told last June. Let us take a look. We were unable to obtain in time copyright permission to reprint the lyrics of the 27 songs making up *The Wall*, but here is the message of the first 14 songs, which form like a sequence. (The remaining 13 songs are in similar vein.)

(1) The artist tells us he has cold eyes which are part of a disguise. He is obviously at war with the world. (2) Sure enough, modern life may look good, but it is as cold and deadly as thin ice. (3) The artist's father disappeared early from his life, leaving only a snapshot behind. (4) The artist's school teachers were cowardly sadists. (5) His school education was a waste of time (famous lines—"We don't need no education, Teachers, leave the kids alone"). (6) He turns to his mother, who promises to comfort him, but as far as he is concerned, her mothering him means her smothering him. (7) The politicians promised a brave new world, but they lied. There is no blue sky. (8) As for the activities with which most people seek to fill their empty lives, they are a restless waste of time. (9) The artist seeks refuge with any "cold woman" in the "desert land", but in fact (10) the woman he is with means nothing to him. (11) Yet he longs for his girlfriend, but she is running away because, as he freely admits, he only wants her there in order to be cruel to her. (12, 13) In brief, all people around are nothing but bricks in the meaningless buildup of the wall of modern life which alienates and divides people from one another. Conclusion—(14)—this life is good for nothing but to be departed from, a song which has inspired God knows how many young people to take their own lives ("Good-bye, cruel world").

Adults! Wake up! In Western society suicide has become a leading cause of death amongst youngsters—what do you think that means? That we have a wonderful way of life that in all history no civilization on earth has equalled? What is unequalled in all history is so many youngsters singing and dreaming of suicide! Youngsters!! Suicide!! Adults!! Wake up!! They are crying out!! You have got something desperately wrong!!

Understand me rightly. I am not saying that the musicians who make up the group Pink Floyd are saints, nor that

youngsters who revel in Pink Floyd are faultless while all the fault is on the side of the adults. As a colleague commented, the revolt behind these songs has something satanic about it, for instance when it sees no more in mothering than smothering (6). No doubt, if these musicians and youngsters think they are only being sinned against and not sinning, they are under a youthful illusion.

But, again, for oldsters to dismiss their revolt as a mere passing stage which they need to grow into and grow out of as part of modern life, is a serious error which the oldsters will pay for, for instance by being euthanized. The revolt against everybody and everything that is expressed by Pink Floyd is so against nature and so unhappy (e.g. 11) that one cannot believe such a mass of youngsters as make stars of Pink Floyd would choose it as a way of life if they had the choice. But the Western materialism inspiring this revolt was chosen for them, by generations and generations of adults that went before them, who, as they grew up, settled for the satisfactions of age-old pride and sensuality made increasingly available by that materialism.

And no doubt it is true that many Pink Floyders in turn will settle for these ever more available satisfactions (say, coach tours of the North Pole in luxury-heated buses). But woe to them if they do! Nature will not be defeated in this rising war against her. She will take a terrible revenge. She is already taking it, in the suicide rate of the young, but worse is to come. The young are right to protest. There is much more involved in Pink Floyd than just juvenile revolt. Thank Heaven the young are protesting! Their protest is a call from our common human nature which we are violating. Our way of life is rotten. There is a precious spark that is extinguished each time a youngster gives up protesting and joins in building “The Wall”, or, as Augustine would have said it, helps raise the city of Mammon against God.

Then what do Catholic parents and adults do? First and foremost, render unto God what is God's. Treating God as though He is of no importance is the heart and soul of the problem. Parents, adore God, love God, give the example of practicing the one true religion of the one true God, with all your mind and with all your heart, in the home. Make the presence of God there as natural to souls as oxygen is to the bodies. Pray the family Rosary, with father kneeling in front, or doing whatever he needs to do to be seen leading his family towards God.

Secondly, parents, concern yourselves with your children. They are your real wealth. God bless you for not having contracepted them or aborted them. But when they are born, your glorious responsibilities are only just starting. Today's world teaches you well how to look after their bodies, but you must take at least as much care of their souls. From the earliest age teach them to pray, teach them to control themselves, to think of Jesus, to make sacrifices, to think of others, to respect and obey you, their parents. They should in no way be treated as your equals.

Love them, but discipline them. Never discipline without love, but also never love without discipline. Give them always good example. They will watch what you do much more than they will listen to what you say. Give them your time. They are more important than your bank accounts. One soul, one world, one eternity. Give time especially to adolescents, who are today desperate for adult counsel, guidance, advice. Adults have lost the art of listening to them! That is why they turn to one another and to the Pied Pipers of Rock. And the Grim Reaper reaps a grim harvest!

Give to your children at all ages instruction. You are their elders. You do know better. Teach them not only their Catholic Faith, but also life. The natural is carrier of the su-

pernatural. No carrier, no carried. Children have to grow up for this world as well as for the next. Teach them a Faith for living and living in the Faith, not some cultish sentimentality which they will toss out the moment they meet the real world. Teach boys hand-skills, teach girls hand-crafts, because “The devil finds work for idle hands”. Let children not just eat and go to Mass. Keep their minds and hearts occupied all day with good things, according to their varied talents, so that the Devil will never find a vacuum waiting to be filled by him.

Lastly, keep television and the computer to a minimum in the home. The problem is not primarily the filth so easily available on each of these machines, serious though that is, and more than enough reason to ban both. The real problem is that machines cannot teach people to be people. Only living souls can form living souls. Better, for a child, a live reading than a dead video, as such. Better, to learn life, a live farmyard than a dead cupboard of Nintendo games. The subject needs a letter of its own.

There is also little space left to present the magnificent Pastoral Letter enclosed, by Cardinal Siri. Here is the severity, balance and wisdom of a great churchman tackling what he saw to be a rising threat then, which has turned since into a disaster raging out of control.

Lord, give us back such churchmen! And let us men be men, as You meant us to be, let the dear women be women and let children be children, throughout the New Year, and our nature will be in that much better posture to carry Your sanctifying grace.

## #159

*February 1, 1997***It always comes back to disregard of God**

We are in trouble. Dead trouble. Listen to this.

In our dear little Midwestern town of Winona, in woodland adjoining the parking lot of a supermarket at the foot of the Seminary's own hill, through this way-below-freezing winter are living in cardboard shacks a dozen teenage children! What?? Yes, our Seminary Secretary (whom many of you know on the telephone) went on a visit of mercy just before Christmas to see with her own eyes the children and their shacks. What on earth?? Why on earth??

It is not a material problem. As one of the woodland girls, 12 years old, told Mrs. Mehren: "My parents said to me, 'We give you everything you can possibly need, so if you don't like it, you can leave!' I left." One 16-year old boy has been in the woods for three years, and can see no future for himself ("Goodbye, cruel world"?). But no doubt the children still prefer warm hearts in cold shacks to warm houses with cold hearts. Man does not live by central heating alone.

But are not such children an indisciplined exception? Indisciplined maybe, but they are more and more the rule. Check out your own town. The police in Winona know. They regularly go in and break up the shacks, but the children promptly rebuild them! As for lack of discipline, it is all too easy to dismiss these children as indisciplined. Why are they indisciplined? Because they have never felt any warmth or meaning behind any discipline they have known. Human beings need to feel human. Human beings need to feel human.

The point is well made by a New-Ager of all people, editorializing in the January issue of a little Midwestern month-

ly sent to me because it says what this letter was trying to say last month about the message of the Rock group, Pink Floyd. I quote: "... The song 'A Brick in the Wall'... was a haunting message of alienation ("We don't need no education, we don't need no thought control")... It was not just about an education system... It was about not listening. It was about treating children as programmed robots moving along a conveyor belt headed toward the job market. Adults didn't get it then and, unfortunately, they still aren't getting it now that they are in the midst of an even more evolved breed of children who will not tolerate the system as it now stands... Educators are drugging kids to keep them in their chairs in the classroom. Instead of changing the 'system' to meet the needs of students, they change the students to work within the system..."

Do readers remember who was the last person quoted in this letter as saying exactly that, only he said it for adults as well as children, namely people being fitted to technology instead of technology being fitted to people? It was the Unabomber. When "sane" people are crazy (inhuman), it seems to take "crazy" people to be sane (human).

Of course children need discipline, and Rock musicians for instance are indisciplined by principle, but again, why? It is easy to dismiss "grunge" music (a recent kind of Rock) with a description like this one appearing in last November's issue of the *Mindszenty Report*: "... Grunge music for the unenlightened has no melody, sounds something like a 20-car pileup on the freeway at rush hour and is executed by very thin young men with blank stares and wardrobes from a skidrow flea market..." But one must ask: have the wise elders of such decent Catholic publications as the *Mindszenty Report* taken the full measure of phenomena such as "grunge" Rock which they so brilliantly dismiss? Do they see any serious problem at all in the king of "grunge" Kurt Cobain's being idolized by millions

of teenagers even as he blows his own head to smithereens with a shotgun? “Where’s the outrage?” was the title of the *Mindszenty Report* article. “Where should the real outrage be directed?” is the question good Mindszentians should be asking. There are today thousands of decent citizens and dozens of decent organizations denouncing the filth rising all around us, but how many of them are asking the right questions? Decency is not enough, especially in Catholics. What future do even decent men have when their youth are resorting to shacks and shotguns? Euthanasia—if they are lucky.

Of course problems of youth are no more nor less than symptoms of problems of adults. To your materialistic and outwardly despairing Rock musician corresponds exactly your materialistic and inwardly despairing businessman (cf. T.S. Eliot’s *Wasteland*), and between them, of course, the family falls to pieces. Alas, decent businessmen convince themselves that the ever-rising stock market, economic prosperity and technological progress prove that democracy with separation of Church and State and religious liberty are the founding principles of the most wonderful way of life ever known to man.

To such adults the Lord God keeps sending wake up calls. For instance here in the United States we have had over the last few years an unprecedented series of floods, fires, heatwaves, snowstorms, droughts, earthquakes, all kinds of natural disasters to get men’s attention, but self-satisfied materialism seems to be stuck in the businessmen’s mouths like a baby’s pacifier: Federal Disaster Relief will fix the problem. Our Government can see off these so-called “acts of God”. In fact our Government replaces God, who is just a sugar daddy that should be content with the candy graciously given to him on Sunday morning by our religious liberty.

That is how “decent” businessmen think, and they include all too many “Catholics”. But the Lord God of Hosts has news for them all. He exists, and He is immensely patient, but He does not play games, and He is not replaced by Government. Witness the bombing of the Alfred E. Murrah Building in Oklahoma City, Oklahoma, on April 19, two years ago, as presented in the enclosed *Verbum*.

“Oh dear”, I can hear readers say, “here we go into politics again!” No, we are going into the religious problem behind politics, which is the modern nations’ making of politics into a substitute religion, and of their government into a substitute god, because they have turned away from the True God.

“But can’t you give us some spiritual uplift instead of the dreary world which we have all too much of?” The uplift should be from the sugar-and-spice “God” of Sunday morning to the real Lord of Lords and King of all days of the week, to whom all politics and politicians are subject, and who blinds apostate nations with the media they trust and scourges them with the governments they pretend to put in His place.

“But why drag up the Oklahoma bombing which is nearly two years old?” Because for people who pretend to respect practical facts and scientific evidence, here as it happens was a clear case of a crime engineered to betray the people and covered up by the media to deceive the people. Let all readers stop thinking now we have government by the people or for the people. Modern democracies are a sham. The system is not working. Our help is in the Lord God alone. The system is in the hands of traitors by a just punishment of God.

“Then you are a conspiracy nut!” Logically, whoever believes in the system cannot believe any conspiracy controls it. But the great advantage of the Oklahoma bombing

(as opposed to, for instance, the rather more complicated JFK assassination) is that for anyone who takes the trouble to examine the evidence, it is as clear as can be that those who are presented in public as having committed the crime, cannot possibly have done so. The real criminals have been hidden from view, unless of course the Murrah Building columns fell down all by themselves. They were certainly not blown down by the public van bomb.

“But who except right-wing terrorists would have any motive for such a crime?” Whoever thought to profit by it. Our secret government sought to stampede public opinion and Congress into passing “anti-terrorist” legislation to help clamp the One World tyranny upon the American people. It also sought to get its public President reelected in 1996 (as happened) after his party did so poorly at the polls in 1994. He himself told a journalist that between those dates it was the Oklahoma bombing that turned his bad fortune into good fortune.

“‘Secret government’! What nonsense! We are living in America!” If you wish to believe the Murrah columns fell down by themselves, you will believe it. “Conspiracy nut” is an expression flowing from the liberals’ conviction that their way of life and government is far superior to anything that went before it. Let us suppose that what went before was open tyranny. Oklahoma demonstrates we now have secret tyranny.

“You are just being anti-American once more!” All nations today are going the American way, but that is not the fault of Americans, it is the nations’ own fault. The problem is worldwide apostasy which it takes a Catholic to understand, but which any historian knows neither originated in, nor runs deepest or guiltiest in, the United States.

“But your anti-Americanism is killing the apostolate!” Anti-liberalism scares off many liberal Catholics today, but

uncompromising Catholics are the only hope for tomorrow, be they only a handful. Church and world depend on such Catholics.

“Well, I don’t want to know. I prefer my God and my country to be made of sugar and spice and all things nice.” Then skip the Oklahoma article, and stick to sugar and spice, but do not be surprised if your children walk out on your world of lies, and even turn the shotguns on you! It is already happening more and more. Wake up!

Nor will the “fix-it” mentality fix the problem, any more than it would fix the children in winter shacks. Here is the fix-it mentality as expressed in a recent newspaper magazine article on the future of the United States. “We perceive our civic challenge as a vast, insoluble Rubik’s Cube. Behind each problem lies another problem that must be solved first, and behind that lies yet another, and another, ad infinitum. To fix crime we have to fix the family, but before we do that we have to fix welfare, and that means fixing our budget, and that means fixing our civic spirit; but we can’t do that without fixing moral standards, and that means fixing schools and churches, and that means fixing the inner cities, and that’s impossible unless we fix crime.”

Poor non-Catholics! What darkness they walk in! But Catholics know that that vicious circle is broken into by attendance at the real Sacrifice of the Mass. There they learn to make real sacrifices for their spouses and children (not just “quality time”—hypocritical horror! But quantity time for one’s nearest to make them dearest). Then marriage, children and the family recover, and with this seeking of the kingdom of God and his justice, the recovery of all things we really need is added unto us (Mt. 6:33). So the follow-up question which the decent Mindszentions should be asking is, “Where is the nearest true Mass?”

Dear friends, please do not swamp the Seminary secretary with offers of blankets for the shack children, but please do pray for their souls, and do give time and your human heart to some youngsters within range. Our Lord died for every one of them!

**#160**

*March 1, 1997*

**A New “Concentration Camp”**

Alright, your Excellency, if you are so smart at diagnosing the world’s problems and the problems of modern youth, what do you propose to do about it?

I have a wild idea. An idea for a camp to help young men to concentrate. In other words, a concentration camp. Here it is.

Next to the Seminary building is a convent building originally put up by the Dominicans for Sisters who would help look after the material needs of the Dominican priests and novices. It has eight cells upstairs and all rooms needed for independent living downstairs. On an experimental basis for one school year, either autumn ‘97 to summer ‘98 or autumn ‘98 to summer ‘99, I am thinking of inviting eight or ten selected young men to spend a school year in the convent learning English grammar and literature, music, history, Euclidean geometry and Latin.

The young men would be around 18-20 years of age. They would be chosen for their capacity and readiness to learn the best things which an old-fashioned Catholic education used to teach, but which almost no education teaches any longer. Therefore they would have no interest in accreditation or the modern world, or degrees, whether on pieces of paper rectangular or shaped like a frisbee (frisbees are circular pieces of plastic, the throwing of which through the

air constitutes one of the major occupations of students at most higher institutes of learning in the USA today).

These young men would begin the day by attending Mass. Lessons would follow until mid-day. After lunch, there would be two hours of manual labor, preferably in the Seminary fields. Late afternoon another lesson. Evening, supervised study. The young men would be essentially self-motivated and self-disciplined. They would keep elementary house-rules, e.g. no smoking, no television. At the end of each month they would be entirely free to leave the whole thing behind them, but if they chose to stay, they would have to submit to the demands made upon them for the next month.

At year's end they could apply to enter the Seminary if they wished, but there would be no obligation or pressure whatsoever in that direction. Nobody can unwillingly serve God. On the other hand the Seminary would undertake to cover all costs of board and tuition (unless that attracted the wrong young men), because our world will more and more desperately need humanly oriented human beings. The Seminary would calculate that to put even only half a dozen young men into circulation with their heads set for one school year straight on their shoulders, would be a worthwhile investment. Mother Church is generous. Money would not be wasted, but nor would it be the problem.

“With their heads set straight on their shoulders...” Much could be said about the six subjects chosen above for the concentration camp's curriculum...

Firstly, to learn the grammar of one's native language is the very beginning of learning how to think. Since the New World Order's secret masters want nobody to think but themselves, wisely for their purposes they have eliminated the learning of grammar from all school systems they

have taken care to control. Let Our Lord's servants learn this much natural wisdom from His enemies by giving high priority in schools to the mastery of grammar in the native language. Catholics must think.

Close after English grammar comes Latin, the staple diet of boys' schooling yesterday, but despised today when boys are not meant to become human or to think. As to the thinking, Latin is a language of which the venerable age and the complicated but logical structure exercise the mind rather more than do modern languages. So it requires from pupils a higher proportion of thinking to memory work, and from teachers—extra advantage—proportionally less correction work.

However, with Latin the thinking is always linguistic and so human thinking, as opposed to the inhuman thinking called for by the sciences, mathematics or computers. These work in quantity, which militates against quality. Computer education is a contradiction in terms. But Latin at the outset forces a boy to discern for instance subject and predicate, which is a distinction flowing from the very structure of the human mind. Also Latin always works in human terms, e.g. "the slave killed the queen" (pure opera soapae), as opposed to " $H_2+O = H_2O$ ". Then again these human terms work towards access to all-time classics of humankind : Cicero, Ovid, Virgil, Horace, etc..

Finally these Latin classics are at the root of Western civilization. By divine Providence, pagan Rome provided the central launching pad of the Catholic Church. Pagan Romans were the raw material of the first Roman Catholics. So the study of Latin gives access, as no other study can do, to the natural lifeblood of our supernatural Faith. Only three languages were nailed to the head of Our Lord's Cross. Latin was one of them.

The mention of literature brings us to the third component of the projected concentration camp's curriculum: English literature. Once more, the world around us has it all wrong. "Eng. Lit." as it is called in modern universities has become there a monster like the rest of the so-called "humanities", engendering students who chant "Hey, hey, ho, ho, Western culture's got to go". This is understandable, because they are being given no serious reason to value that culture, because the Catholic Faith from which over centuries it came, and the one true God of whose creation it tells, are being rejected by the students' so-called teachers in favor of an all-embracing fantasy coming from Hell and leading back to Hell via the Antichrist. That is why Catholic parents must be extra careful today in committing their children to "humanities" in modern "universities".

On the contrary in our concentration camp, the centuries of "Western culture" would come flooding back into their own. The history, music and literature of those centuries show to youngsters, as nothing else can, how the Gospel fits in concrete life, because that "culture", for centuries taken for granted, gave in stories, pictures and music all kinds of models for thinking and living in accordance with our God-given nature, which was a good start towards being able to live in His grace.

Now that culture is being taken from us by the masters of the New World Order pushing upon us their substitute stories, pictures and music to seize our imaginations, minds, and souls: cinema, television, newspapers, advertising, MTV, Rock. Human nature cannot do without stories, pictures and music. He who controls the stories, pictures and music controls the men. That is why the concentration camp would be full of Catholic history, Shakespeare and Mozart.

Note, Catholic history, because non-Catholic history deserved to be dismissed as “bunk” by Henry Ford, just as the desiccated horror of deconstructed “Eng. Lit.” deserves to be thrown out of all schools. History has been deconstructed by the will to rule out of it Jesus Christ. It has been written back to front to get rid of Him. On the contrary the five-volume “Puritans’ Progress” recently published by the Angelus Press is a valiant initiative to rewrite American history front to back. “*Historia magistra vitae*”, said the Latins. History rules life. He who writes the history books writes the future.

As for the importance of music, does any reader of this letter still need persuading? Ideally, concentration camp inmates would perform music rather than just listen to the wealth of good music available on tape and disc, because, again, live music is human whereas tape and disc are mechanical. So inmates would surely be obliged to sing as well as to listen to the great instrumental composers.

Finally Euclidean geometry would teach the young men to think logically. Euclid is almost pure logic, without the technicalities of Major, Minor and Conclusion, but with all the substance, and with clear diagrams as the working matter. Today’s schools have succeeded in disconnecting even mathematics and geometry from reality! Whole systems are constructed upon the fantasy that parallel lines meet, or that minus numbers have square roots! Heaven help us!

And so at the end of such a year, the young men might seem unfitted for today’s world, but they would be that much better fitted for reality. It is all very well to say that education must go with the times and fit the computer model. Reality says that these times and that model do not fit human beings, so will not work. Human beings are not machines. The world is still run today by men who understand human nature, however horribly they misuse that understand-

ing. Witness that little book of 100 years ago which was a veritable blueprint for our century's horrors, including the disabling of the Catholic Church. The concentration camp would help restore the Church by putting the start of some real Catholics back into circulation.

However, there is a major difficulty. Where do we find a master for the camp? As a colleague said, he must be a combination of Socrates, General Patton and Michael Jackson! Socrates for the ancient wisdom, General Patton for the camp discipline and leadership, Michael Jackson for the ability to get through to young men of today, who can be something of a breed apart. Does anybody know of such a man? In my imagination he is a Catholic widower, ex-military, presently side-lined, withering from frustration at being unable to do any real teaching, who would love to have access to a mini-dozen redblooded Americans to teach them for the love of Christ a dose of reality, regardless of what he or they would do the year after. To Heaven with career, resumes or, since I have Scottish blood, salary!

Can anybody think of such a man for one experimental year? If the Lord God wishes the experiment to take place, a man will be found. If not, the Seminary goes quietly on its way, and relies on others to restore "opera soapae". Man proposes, God disposes.

May He have mercy upon us all, may He protect and guide us, and may His Mother keep us all safe under her mantle.

**#161**

*April 1, 1997*

**The Resurrection: An Historical Fact**

April this year falls wholly in the season of the Resurrection. Let us consider for a moment this foundation stone of our religion.

That the human material body of Our Lord, having been nailed to the Cross and separated by death from his human soul, and laid in Joseph of Arimathea's tomb—that this very same body rose reunited with his soul, and reemerged alive from that tomb, is a historical fact—F-A-C-T—as easy to prove now as it was then, to any reasonable mind not blinded by prejudice. Nor does this proof require that somebody should already have the Catholic Faith. On the contrary, this proof is a foundation stone in anybody's mind on which to rest the Faith.

Thus when St. Peter summoned the Jews of Jerusalem to do penance and be baptized in the name of Jesus Christ (Acts 2), he did not argue that they should believe in Christ in order to believe in the Resurrection, on the contrary he argued that the evidence for the Resurrection (Acts 2:32) was the strongest argument for Jesus being the Lord and Christ in whom therefore they should believe (Acts 2:36, 38).

Now Peter appealed in this speech firstly to a knowledge of the Old Testament which most Jews then had but which most Catholics no longer have, and secondly to the living eyewitnesses of the risen Lord, who have long since died. Yet still we can say that the Resurrection is a fact as provable now as it was then, independently of the Faith. All that is required is a minimal recognition of the realities of human nature and human history.

There are two main arguments, one positive from the behavior of Our Lord's friends, the other negative from the behavior of Our Lord's enemies. Let us take the positive argument first, from the behavior of the Apostles.

When Our Lord allows himself to be captured in the Garden of Gethsemane, they do not behave like heroes, they all run away (Mk. 14:50-52). When Our Lord is crucified, only one of them is, with a group of women, standing by him

(Jn. 19:25, 26). When the Apostles meet together on the evening of the day of the Resurrection, they meet behind closed doors, “for fear of the Jews” (Jn. 20, 19). And doubting Thomas not being with the other ten on that occasion refuses to believe that Jesus appeared live to them, despite their manly testimony (Jn. 20:25).

This is not the picture of a pride of apostolic lions, ready to spring upon the world and conquer it for Christ. On the contrary we see what we would expect, a group of ordinary decent men, dismayed by the capture and brutal death of their beloved Master, and wholly discouraged.

Yet 50 days later we see them, led by Peter, setting out upon that conquest of the civilized world for Christ, launching the 300-year process of the conversion of the Roman Empire, which is a historical fact. That extraordinary process, of lifting a whole corrupt empire to the heights of a sublime but demanding religion, can only have been launched by an original core of deeply convinced men. What turned a drabble of downcast fishermen into such world-conquerors? The conquest is history. What can be the human explanation?

It is not enough to say that unscientific fishermen of 2,000 years ago would have accepted any pious nonsense, whereas we moderns are more hardheaded, etc... Doubting Thomas demanded, precisely, scientific evidence and f-a-c-t-s that he himself could touch. And he was given them (Jn. 20:27). But just imagine that he really was given them. Is that not exactly the turnaround moment when a dispirited backwoodsman begins turning into a world conqueror? St. Thomas became the Apostle of India where he was martyred, where his body rests to this day, where the Church he founded lives on in the southern part of the subcontinent.

Given the facts of history and stubborn human nature, could anything less than the repeated, direct and personal

appearances, spread over 40 days, of the Lord risen from his terrible death, explain the transformation of these men, which we know must have taken place? And even then the descent of the Holy Ghost upon them at Pentecost was still necessary. But that descent made them, like Peter, irresistible witnesses to the fact of the Resurrection (Acts 2).

But there is a second argument, a negative argument from the behavior of the Jews. These were then as now, with noble exceptions, implacable enemies of Our Lord. They do Him the honor of hating Him and all His followers, because He takes away their “place and nation” (Jn. 11:48). The world is to be run their way, and God has no business to be interfering with their supremacy. So they had the Gentiles crucify Jesus Christ, and thought thus to have put an end to their problems.

But here comes Peter with his band of Galileans back into their stronghold of Jerusalem, glorious Sion, and based on that absurd business of the body of Jesus getting out of the grave, Peter is stirring up the whole problem all over again. In the heart of Jerusalem! And he is making thousands of converts to the Nazarene, as they call Him. This must be stopped (Acts 2, 3, 4)!

Now, if Peter is basing his argument on the Resurrection, then to stop his nonsense once and for all, would not the best way be to discover Jesus’ body and triumphantly produce it in public? (“Sorry, Peter, dear fellow, but...”) And is it likely that Annas and Caiphas were any less rich, determined, intelligent, cunning or powerful than their successors are today? In which case, with such a strong motive to find the body of Jesus, can we doubt they would have found it if it was there to be found? In which case, if, as is obviously the case, they failed to stop Peter in his tracks, can there be any other explanation for their failure than that

the body was nowhere to be found by human beings because it had been raised from the dead by God?

In brief, whether we think of Our Lord's friends or his enemies, the gigantic success of the Christian religion can be accounted for only by the Resurrection of Our Lord from the dead being a hard, hard fact. To say otherwise is to deny history or to deny human nature.

But then comes a pernicious objection: "Ah, but who needs to ARGUE the basis of our beautiful religion? The Faith is above mere arguments. It is all so lovely, and the more lovely for being believed without reasoning."

The objection is pernicious because it seems to put the Faith high above reason, where it belongs. However, in fact it disconnects the Faith from reason altogether, and makes the Faith a matter of sentiment or feeling. But men naturally know that truth is in the mind, not in the feelings. Therefore on this reckoning the Faith will cease to be true, and the Church will be turned into a mere NIF factory (factory of Nice Internal Feelings).

So the question is not whether the Resurrection makes me feel good or not, because that depends upon whether it is true or not, which is an entirely different question. The whole of Christendom is sick with the notion that religion is a matter of feeling, not truth. Mushy minds never made martyrs. Now Protestantism has long been rotted with "feelings", but the drama is that since Vatican II, countless "Catholics" suffer from the same disconnection of religion from reality. But men will always insist in the long run on living in reality—they have to—so if religion is disconnected from it, it is religion that will go out of the window. The present collapse of the feely-feely "Catholic" Church is right and proper.

So the historical fact of the Resurrection is a truth accessible to reason, working from a knowledge of history and

human nature, which all men share. Thus the Catholic religion is not just my personal preference, but it has a grip and a claim on all men's minds, and by their minds, on their lives. "He that believeth not shall be condemned" (Mk. 16:16). How could this be so if belief were all just a matter of NIFs?

The Doctrinal Session to be held at Winona this year will hammer relentlessly at minds to present the Popes' teaching on Liberalism, Ecumenism, Communism, Secularism and Neo-Modernism, errors all of them descended from feely-feely Protestantism.

One month beforehand priestly ordinations are due to take place at Winona this year on Saturday, June 21, and one month afterwards the Society of St. Pius X is making an 80th anniversary pilgrimage to Fatima (1917-1997) in honor of the Immaculate Heart of Mary. If the Society's 1987 pilgrimage to Fatima helped obtain the grace of the Episcopal Consecrations in 1988, what grace for the Society and for the Church might God have appointed to be obtained by the 1997 pilgrimage?

May the Mother of God obtain for all of us Catholic minds and Catholic hearts!

## #162

*May 1, 1997*

### **Woes of Modern Education**

I can see why so many of you related positively to the idea put forward in this letter two months ago, of a concentration camp for young men (even if it was to be at most a one-year experiment)—there is a crying need for old-fashioned education of the kind that the Catholic Church always used to foster.

This is because the public and secret masters of the New World Order are fabricating a new human nature. Man, made in the image of God, they are making over in the image of man, especially through education. The result is that the very thought, let alone the effort, of saving one's soul becomes more and more alien to people, especially youngsters. You rightly wonder how your children and grandchildren will get to Heaven.

From a friend of mine working in a prestigious academy in the USA, here is an alarming portrait of how the situation is evolving. From his knowledge of schools he works back to the influence of computers, and he concludes with an assessment of the effects upon people in general. All I have done is give an order to his quotes:

In the last two years the whole classroom experience has changed. There is a whole new breed of student out there. They are not really students, because they have less and less interest in studying. One or two of my colleagues have taken alarm at the change but most of my colleagues are happy with it because it means they no longer have to teach. Something has happened and adults do not know what it is.

Young people now react to nothing, they do not connect. I find it increasingly difficult to connect with them, and much of the time they make me uncomfortable, because their reactions are so twisted, so inhuman. They are horrified by nothing. Horror creates in them glee. Less and less sparks from them any human reaction. The three-letter word (s\_x) has become so commonplace that only violence can still get the juices running. Violence does interest them.

It is all very unnerving. It cannot go on. They cannot hold down jobs, so jobs become unreal, and they seek an underground existence. The urges of the human heart (which are still in them), being so misunderstood, will come out in massive mutual suicide in the streets. It's the end.

I do not blame them. It is not their fault. Where do they see around them anything that anybody would die for? For instance, not one student I know of made one comment on last November's elections in the USA, because they know it is all empty and fraudulent.

What in fact do they see around them? People not living, but sleepwalking. Zombies, getting into a machine to go to work, working on a machine all day long, recreating with a machine at night. That is not living, and the youngsters know it. Yet such people are consumed with pride and rear up indignantly if anyone points out to them that they are not living.

I do not blame the machines, because machines are only machines, but I blame the adults who make life out of their machines, especially, in recent times, out of the computer. The adults are making reality virtual, and the mass mutual suicide in the streets will be a form of that virtual reality. If I live my life watching screens, then the eyeball becomes a screen, and whether I create a world, or zap the world, on screen or in life, it's all the same.

Let us reflect for moment on the nature of these flashing screens. Cinema is already bad insofar as it is only half human. It manipulates minds by dead images. There is no live exchange between performer and audience, there is nothing real. Television is worse with its 100 channels of junk, after so much promise when it first appeared. But worst of all for human purposes is the computer which is just as mechanical and passive as television, only the passivity is better disguised.

For instance, by accessing the library, television, video-store, newspaper and magazines, the computer gives me an illusion of omniscience, of knowing everything. But information passively accessed is not the same thing as knowledge actively assimilated. Children are the smartest users of computers, but they do not use them for knowledge.

Similarly, by empowering people to buy their groceries, do their job, go to school, etc., without moving from their chair, the computer can make them feel omnipotent, all powerful. But this mechanizing of human contacts isolates people still more from one another. The new language generated by computers seems likewise rather for quasi-ritual initiation than for human communication.

Of course these machines can serve well if they are kept in their reasonable place. But in real life they seem to undermine that reasonableness of the users which is needed to keep them in their place. Take my colleagues for instance...

They are losing interest in the subjects they teach, for computer toys. There is a new toy out every two months. I mistrust the computer, but even me it pulls in. You play with it. My colleagues seem chained to their computers so that if the computers go down, they can be seen staggering and wandering down the school corridors like souls in Hades. Then the computers come up again, and the email pours in once more: instant sending, instant receiving, instant reacting, but no time to ponder. No stopping to think. No thinking. Images replace ideas.

The computers can be seen acting in real life like a narcotic, an addiction, a form of slavery. And—we come back to education—the US President talks of wanting computers in every classroom! The way education is now going, it will create zombies who know nothing except how to push buttons!

For as the screen creates the child, so the child becomes like a machine. Human beings are turning into machines, asking to be programmed, all happy to be spouting the same nonsense! It is this willful ignorance of the human heart and of its fundamental needs which is generating the violence. The God who made that heart for Himself is not mocked.

As for Traditional Catholics, what Faith they have in this God does give them a handle on their own hearts and their children's needs, but to the extent that they do not

live wholly by their Faith, to the extent they live like everybody else by their environment of machines and computers, they are not fully living, they are in a state of schizophrenia, torn between Christ and the culture of the Antichrist. But if they are torn, they are at least still half-alive!

Dear people! They come to me in our Chapel with some question or other they think I can answer. I build a case to answer their question. They stare at me. Three weeks later they are back with the same question. It is as though brains cannot absorb any more. Ideas seem to have lost any power to effect how people think or live.

The problem is profound. Something significant has happened to the way the mind works and absorbs information. The flood of images on screens naturally follows the collapse of ideas—and the collapse of words to express them—but I think it also helps to cause that collapse. It is an unparalleled catastrophe, an enormous frustration, but few can see what has happened, or sense its magnitude.

Ideas being discredited, any integral vision becomes very difficult. We are like into a new world. The crisis is much deeper in the 1990's than in the 1970's, yet most people are unaware of it. We are into a whole new set of problems out there.

Dear friends, the Bill Gates of Hell need not prevail. As Archbishop Lefebvre wisely reminded Society priests a little while before he died, the doctrine, sacraments and Church instituted and left to us by Our Lord Jesus Christ cannot go out of date, or lose their efficacy. Upon one condition: that they be the real doctrine, sacraments and Church. The breakdown of the idea started with Protestantism's breakup of the Truth.

In the home there must be the Rosary. If the family prays the Rosary, not only are family members in communion with one another as human beings, but they are also com-

municating together with God, which is to cater for the deepest needs of their human being. The Rosary is a sure way of accessing the God who is not mocked, but who is also not inaccessible.

A wicked world may be seeking to set up more and more obstacles between Him and ourselves, but God remains the Master. If there is the least good will on our side, nothing can stop His grace from rolling over any roadblocks, and even if there is not good will on our side, it can still roll over them.

“8. If I ascend into heaven, thou art there: if I descend into hell thou art present. 9. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: 10. Even there also shall thy hand lead me: and thy right hand shall hold me. 11. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. 12. But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike to thee” (Ps.138).

**#163**

*June 5, 1997*

### **Is Deep Blue Human?**

It is astonishing what nonsense even supposedly intelligent people can write about computers so as to credit them with quasi-human qualities. This is mainly because they have such a low view of human beings. Materialists who believe only in matter, and their kissing cousins, evolutionists, have almost no idea what a human being is.

Let me give for instance the argument of an article written last month by a nationally renowned columnist here in the USA It concerns the recent one game victory by chess computer Deep Blue in its six-game rematch played one

month ago in Philadelphia against world chess champion, Gary Kasparov. The article is called “Be Afraid”, and it concludes that mankind must fear an evolution of computers from victory over Kasparov to victory over the human race! Here are the bare bones of the article, in four propositions:

1. In the second game of the second match, “Deep Blue” played in a way (apparently) more human and less mechanical than ever before, thus not only defeating but also unnerving Kasparov.

2. This is because the computer was stronger than Kasparov in chess strategy, where normally humans are stronger. Thus Deep Blue seemed to have risen from mere calculating to real thinking, from mere quantity to quality, from mere brain to mind.

3. Similarly Deep Blue looked as though it was breaking free of mechanical determinism insofar as its makers could not tell what move it would make in any one situation, because its 32 computer nodes each with 16 co-processors could talk to one another in such different orders that it would give unpredictably different results: said one of the makers, “We can never know why Deep Blue did what it did.”

4. Thus Deep Blue demonstrated in early May that computers have moved up the first stage on the evolutionary ladder from merely mechanical determinism to non-determined action, and, given that integrated circuits have only been around for 40 years and microprocessors for the last 30, then we can reasonably expect that computers will soon make, as human beings did, the second step, from non-determined thinking to fully intelligent freedom! Mankind, move over!

Now our columnist might not like his argument to be so cruelly shrunk, but he could not deny that here are its bare bones. Let us take each of the four propositions in turn:

Firstly, however much Deep Blue may have “appeared” (sic) to be moving humanly instead of merely mechanically, it remains obvious that the computer was still only doing what it had been programmed by its designers to do. Outside that program it absolutely could not move. Kasparov won the first match because he discovered a weakness in the computer’s programming (pawn structure), and being human was free to adapt his own play accordingly. On the contrary the computer could not be adapted until after the first match was over, when no doubt its human designers freely corrected it, to Kasparov’s grief in the rematch. Brute force of millions of lightning calculations is still the computer’s only internal strength. To defeat a Kasparov still requires external manipulation of that brute force by other humans.

Secondly, however much Deep Blue may have “seemed” (sic) to have risen from brute calculation to real thinking, from quantity to quality, etc., in reality any such rise is only an illusion, or, such a violation of common sense as only evolutionists are capable of. Since when, if I buy 20, 50 or even 50,000 cans of beans at the store, do they turn into a joint of beef by the time I get home? Since when, if I add oceans to oceans of water, do they make one piece of land? Since when if I pile up billions of unthinking apes, do they make one thinking man? As though quantity, if only big enough, will jump into a change of quality or of substance! As though mechanical circuits, if only I connect up enough zillions of them, will make an unmechanical thought! Idiocy! But then evolutionists, like our columnist, are (witting or unwitting) idiots. For them, apples slide into oranges all the time!

Thirdly, however much Deep Blue “looked as though” (sic ... are you beginning to feel sea-sic?) it was breaking free of determinism, of course it was doing no such thing. To conclude from the designers’ no longer being able to observe their machine’s determinedness to the machine being undetermined in itself is as idiotic as to say the moon has no other side because I can never see it! Any randomness of Deep Blue’s complications is only relative, or apparent. If in one and the same situation it can give different results, that is only because it is designed to be able to do so. Its determinedness is only relatively unobservable. Absolutely, Deep Blue remains determined.

Fourthly, to add to the fancy of Deep Blue’s having risen to—sorry, having seemed to rise to—undeterminedness, the fancy of its rising from undeterminedness to full intelligence, is to double the stupidity. But then our columnist’s wits are addled by his belief in just such an evolution on the part of man himself. After all, if man evolved from mineral to vegetable to animal to humanoid, why can’t the mineral machine do the same? Poor columnist! He may ape all the mindless fools in creation, but he is still going to answer at God’s judgment seat for the misuse he has made of his God-given intelligence!

The human being ranks high in God’s graded creation, because of all material creatures man alone is also spiritual. Amongst spiritual creatures he ranks low insofar as he alone is also material. Above him are the purely spiritual angels. Beneath him are the purely material creatures of the animal, vegetable and mineral categories, in that order.

Now through all these grades of creation, rank is by more or less spirituality climbing out of matter. Lowest minerals have no semblance of life, whereas the highest minerals (e.g. amino-acids?) seem close to life. The lowest plants are little more than mineral, the highest (e.g. flycatchers) seem

close to animal. The lowest animals (e.g. starfish?) seem little more than plants, the highest animals are those constantly credited by the media with intelligence. The lowest human beings behave little better (even, worse!) than animals, the highest seem angelic. And the angels again are graded towards God.

However, while the highest of the lower in God's creation thus always touches on the lowest of the higher, still each main category is unmistakably distinct from its neighbors, and no creature can belong to two such categories. Thus every plant has life in itself which no mineral has; every animal has sensation which no plant has; every human being has intelligence which no animal has; no angel has a body which every human being has. Nor is there any scientific evidence whatsoever to prove that any creature has ever moved from one category to another, on the contrary there are masses of evidence for every creature's being fixed in its category.

So Deep Blue is mere mineral, will remain mere mineral, and has not in it a grain of life, let alone of intelligence, nor will it ever have. So with its zillions of electronic circuits it may be able, in a game that suits it like chess does, to overtop the calculating capacity of the strongest of human players, but it is still intrinsically incapable of one truly intelligent or free thought, because it is totally material and all its operations are locked in the determinedness of matter. To be a match for the free Kasparov, Deep Blue had to be programmed and reprogrammed by a team of spiritual and free chess and computer experts.

So the machine is and always will be a mere instrument of human beings. The problem remains inescapably the human beings, or, whatever fouls up human beings, which in any serious sense means always sin, which is always hu-

man beings fouling up their relations not firstly with one another but firstly with God.

So what we need to be afraid of, dear columnist, is not a take-over of mankind by Deep Blue, but rather the human beings who are liable to misuse the powers of Deep Blue, because, amongst other reasons, columnists completely misrepresent to them their own spiritual nature and the material nature of Deep Blue. There is no way in which men will behave like angels if they are equated with machines!

Nor will they always behave like angels even if they are treated like men! Here at the Seminary we have just had a stormy month of May. A priest who had been a professor here for nearly four years precipitated his own expulsion for combined subversion and disobedience at the beginning of the month, because, it seems, he thought the moment had come when his own project for the apostolate, ripening within his mind for the last ten years, could no longer be advanced from within the Seminary. So instead he manipulated his departure.

The gravity of his condition as an incorrigible dreamer was not immediately apparent when he came to Winona, firstly for three years as a seminarian and then as a professor. On the contrary, his out of the ordinary talents rendered for a while considerable service to the Seminary and to seminarians, as they had been brought here to do. But now it seems that he was driven by his dream all along. Alas, each time he meets with a reality check, he will be sure it is the fault of reality.

But who can help loving Peter Pan? When this 34-year old priest left the Seminary behind him, he took with him one priest and two seminarians, and since then another half dozen seminarians have left, at least for the time being, and some of those who are still here have stardust in their eyes and tears in their hearts. It can be painful to grow up!

Dear friends, pray for these two priests that they come to their senses before they have to be expelled from the Society of St. Pius X, and pray to lose no more of your priests to their dream, which they themselves indicate may end up back within the *Novus Ordo* establishment. Let no more fantasies of the Devil be allowed to distract or divert our seminarians or priests from the seeming treadmill of labor appointed for our sanctification by Our Lord in his vineyard!

This week we shall be consecrating the Seminary to the Sacred Heart of Jesus, at a little shrine we are constructing in a prominent place. The Seminary belongs to Him. May He continue to have mercy on it as He had for the last month! And thank you especially for the help of your prayers over the same time period.

**#164**

*July 1, 1997*

**Hamlet's Lesson for Modern Man**

In the middle of April a number of seminarians and seminary professors took the opportunity to see a local production of Shakespeare's famous play *Hamlet*, done (quite well) by the College at the foot of the hill. It was a grand reminder that the solutions of Our Lord Jesus Christ are organic to modern problems, neither mere band-aids to be stuck on the surface, nor optional extras we can do without. From when He came into the world, real problems have no other solution.

But why should any Catholic be interested in *Hamlet*? What does Our Lord have to do with the theater, or with literature? Indeed he appears to be irrelevant, because modern "literature" has pushed him to one side. But in fact nobody is more relevant, because that very pushing aside is

what governs what we call “literature”. Let *Hamlet* serve here to show how work on Monday to Friday, culture (or Literature) on Saturday and religion on Sunday is not a workable way of life!

Two recent films of *Hamlet* with Mel Gibson and then Kenneth Branagh in the leading role remind us how any male actor of standing wishes at least once in his career to play the part. The famous British actor, Sir Lawrence Olivier, played the part five times and on his deathbed expressed the wish to play it again. This is because the play speaks in a special way to modern man.

Yet there are almost as many different interpretations of the play and of its central character as there are different producers or actors. How can this be? Firstly, *Hamlet* is the broadest character that Shakespeare ever portrayed, uniting in himself so many diverse elements (philosopher, “courtier, soldier, scholar”, cynic, poet, clown, etc.) that whoever plays the Prince of Denmark must choose which elements to leave out, because he cannot fit them all in. Corresponding to this elusive central character, the play as a whole expresses some conflict so deep that it can surface in a variety of different ways. Shallow conflict, only one issue. Deep conflict, many possible issues. *Hamlet* is in fact riddled with conflict, or contradiction.

For illustration, let us take Shakespeare’s famous heroines. In *Julius Caesar*, Brutus turns aside from his loving wife Portia, and comes to grief—no contradiction. Othello tramples on his innocent Desdemona and comes to grief—no contradiction. King Lear spurns his only true daughter, Cordelia, and falls into madness—no contradiction. On the other hand Macbeth follows the promptings of the wicked Lady Macbeth, and comes to grief—still no contradiction. But Hamlet? The Prince tramples on his sweetheart, the undeserving Ophelia, and it is she that goes mad while he

strides forward to an avenging triumph! *Hamlet* contradicts the other tragedies! Or does it? After all, *Hamlet* still ends in a slug-fest and a blood-bath, as they do. So the Prince did come to grief? *Hamlet* contradicts itself!

Similarly with Shakespeare's tempters. Cassius who starts Brutus towards murdering Caesar, Iago who ruins Othello and the Witches who overthrow Macbeth's virtue are all clearly evil. But who can call the much suffering Ghost of Hamlet's father evil, when he urges his son to avenge his murder? Does he make Hamlet fall, or rise to a noble self-sacrifice? Contradiction!

Now this contradiction inside Hamlet, and the special character of *Hamlet* amongst the Shakespearean tragedies, might be analyzed as follows: All these tragedies, including *Hamlet*, have a basic pattern of natural law, inherited from the medieval morality play, whereby the individual soul is confronted with a choice between good and evil; if it chooses love, it will create harmony and order in and all around itself, but if it gives way to the temptation to turn its back on love, then all hell breaks loose, both for the hero and for his society.

In *Hamlet* however, and in *Hamlet* alone, this natural pattern which we time-tag as medieval is heavily overlaid with what we might time-tag as the modern or Hollywood pattern, whereby all problems are the fault of society, so every hero is a rebel, every heroine should join him, and most villains are figures in authority—poor Bonnie Ophelia, what she should have done was help Prince Clyde kill her father! (Compare *Bonnie and Clyde*, *Natural Born Killers*, etc., etc.) Seen in this light, *Hamlet* is the four century-old trailblazer of Hollywood, one reason for the play's enduring appeal.

However, the medieval pattern is still there in *Hamlet*, which means contradiction. For in the modern pattern so-

ciety is at fault, whereas in the old pattern, the central fault lies inside the individual. To make one and the same play simultaneously fit two such contradictory patterns required from Shakespeare a prodigious feat of theatrical counterpoint.

But such tension is not humanly bearable, and must resolve one way or the other. This is what makes some distinguished critics even call *Hamlet* an unsatisfactory play. In any case the modern world obviously resolved the tension more and more in favor of the modern pattern, while Shakespeare himself reverted to the medieval pattern. In his very next play, *Measure for Measure*, he has the priest-like Duke of Vienna intervene to circuit-break the tragic process, and never again does Shakespeare seem to have been so nearly rocked off his medieval hinges.

Of course England's then apostatising from the Catholic Faith was enough to rock many a good man then and since off his medieval hinges. Indeed in *Hamlet* Shakespeare began bending the old theology in order to set the modern pattern. But in his own career it does seem to have been only a momentary departure, because hints scattered through the rest of his plays suggest that he was Catholic, only forced on the Elizabethan stage to keep his Catholicism under wraps. Which would explain many things:

Firstly, his popularity even with non-Christians but who respect the natural law which Our Lord came to defend and restore—Shakespeare's plays are constantly presenting nature as an order which one violates at one's peril. Secondly, the popularity of *Hamlet* in particular for rebels and all idealists dreaming of an escape from that order—many a romantic would rather enjoy his problem than have it solved, especially by resort to a God! Thirdly, Shakespeare's popularity with centuries of post-Catholic Christians or post-Christian liberals who can enjoy in his plays the natural

order as defended by Christ, without having to submit to the Catholic Faith as commanded by Christ. Fourthly, however, since all such tasting fruits without feeding roots is doomed in the long run, then Shakespeare's present unpopularity is explained in the universities and schools where anti-Christian liberals reign supreme who reject all order of nature, let alone of supernature.

Yet Shakespeare can still be popular in the cinema because it is difficult to abolish that nature which, thanks to the Christendom that went before him, he understood so well! Hence the two recent films of *Hamlet*, and a *Romeo and Juliet* set amidst filling stations in Vero Beach, Florida, in which the ancient verse can pop quite naturally out of the mouths of leather jacket hoodlums!

Thus Shakespeare is true to life and his plays contain an enduring wisdom because his medieval heritage coming from Our Lord Jesus Christ gave him a clear grasp of human nature on the brink of modern confusion. Under severe pressure from the apostasy of England launching that corruption of the structure of society which makes many a rebel cut the figure of an avenging angel, Shakespeare in *Hamlet* teetered into that confusion, and gave us a glimpse of his nightmare future, our Hollywood present, in which the unnatural is become natural and the normal abnormal. But he himself drew back from the brink and went on to create a series of further plays on the medieval pattern, as reposing to a sane mind as they are disconcerting to minds of today which feel driven to "deconstruct" them.

For of course the world after Shakespeare went ahead with the confusion and undermining of the natural order. Anything tagged as medieval it has repudiated. The result is the emptiness, ugliness and death of theater, literature, music, art, as we have known them. For there is no way in which culture can replace religion. It cracks under the strain

when press-ganged by liberals into doing so. Shakespeare, literature, etc., are an afterglow of the Faith, and they live by projecting its wisdom, but they die with its disappearance, because apostasy from Jesus Christ creates an environment so hostile to sane nature that less than ever can it survive without the help of Christ's grace, or supernature.

In conclusion, there is nothing—nothing—more organic to the problems of modern man than the solutions of Jesus Christ. Those problems are as complex as the Prince of Denmark, as deep as the questioning of God's natural order, as profound as rebellion against God. No mere band-aids will do for such a gangrene.

Nor can there be any other doctor than Jesus Christ, because He alone with the Father and the Holy Ghost is the one God that is being offended, and only the party offended, not the party offending, can lay down the terms for forgiving the offence. So only that Church which is His can have means efficacious to heal. So Our Lord Jesus Christ and His Catholic Church are not an optional extra.

Dear friends, pray for the priests who bring to you Our Lord Jesus Christ. Literature, culture, the world cannot survive if souls are not being saved through priests. We had one more priest from Winona ordained on June 21, as scheduled. It was a beautiful day, and how many souls went home spiritually refreshed by Mother Church's great ceremonies! This priest now leaves Winona to help look after your souls. Several seminarians stay in Winona for a few weeks to help provide you with Spiritual Exercises and a Doctrinal Session. If only Hamlet had done a Retreat!

**#165**

*August 5, 1997*

**Devotion to the Immaculate Heart of Mary**

On the 21st and 22nd days of this month, the Society of St Pius X will be making an official pilgrimage to Fatima in Portugal, to honor the Sorrowful and Immaculate Heart of Mary, and to obtain through her intercession all possible graces for the Church, for the world, for the Society and for ourselves.

It would be difficult to exaggerate the importance today of the Devotion to the Blessed Virgin Mary's Immaculate Heart. Why devotions? Why the Blessed Virgin Mary? Why her Immaculate Heart?

New devotions have always arisen down the twenty centuries of Catholic Church history, but these devotions have never been entirely new, nor could they be, because neither God nor the Catholic religion can change. However, the world changes, the times they are always a-changing, and so men in a variety of different historical circumstances may need a variety of religious practices, or devotions, to help them to reach the same God. Within the Catholic Church it is God Himself, the Holy Ghost, who inspires these various devotions down the ages according to the differing needs of men (Jn. 16:12, 13).

For instance, the one and only Catholic Mass by which Christ's bloody sacrifice on the Cross is made unbloodily present again, cannot change in its essentials, but at the height of the Middle Ages God knew that the following centuries would need not to forget that Our Lord really is present beneath the appearances of bread and wine when consecrated, so He inspired and raised up in His Church the Devotion to the Blessed Sacrament. Thus Catholics

could be ready 300 years later for the Protestant onslaught on the Real Presence.

Similarly when Protestantism had nevertheless taken firm root in half of Christendom, and risked also in the other half risked withering the Faith by its bitter cold doctrines, then Our Lord made to a soul in the late 17th century the private revelation of the fire of His love for men burning within His breast, which gave rise of course, as He meant, to the great public Devotion to His Sacred Heart. Thus Catholics were spiritually forearmed, or forewarmed, against the icy blasts of rising scientism (idolatry of the material sciences), so that the growing cold of charity was then again seriously delayed.

Nevertheless the Christian nations continued to apostatize from Christ, especially by the French Revolution, whose liberalism poisoned the entire world. By this liberalism men were becoming too sick to take any strong medicine, and so for modern times, as St. Louis Grignon de Montfort had foretold in the early 18th century, Our Lord, to sugar the pill as it were, put forward His Mother, so Devotion to the Blessed Virgin Mary, in many forms, became more prominent than ever in the Catholic Church.

Thus in the middle of the 19th century, the Catholic Pope chose the Mother of God to drive a stake through the heart of liberalism by his definition in 1854 of the dogma of her Immaculate Conception—no, men are not all nice people born without sin and longing to follow the truth and do good the moment they know it—they are born in sin and borne to do evil by a mysterious curse brought down upon men by men, from which curse, alone amongst children of a human father, the Blessed Virgin Mary was protected by the privilege of her immaculate conception in the womb of St. Anne.

Objection: “Ah, but that extraordinary privilege cannot have been earned by the Blessed Virgin because she could not exist before she received it.” True, but corresponding to the unearned privilege of her beginnings, the Catholic Pope in the middle of the 20th century defined the fully earned privilege of her bodily Assumption into Heaven at the end of her time upon earth. By her complete and unwavering fidelity to God and then to her divine Son, in every moment of her life, but especially at the foot of the Cross when fidelity to the will of God inflicted upon her motherly heart an overwhelming sorrow, she deserved, she fully deserved, at the end of her days to be taken by God not only with her soul but also with her body, into Heaven.

This is the mother whom God Himself has through His one Church put before modern mankind, a by now near terminally ill patient, as its only hope of healing. And how should she be this fount of healing other than through the heart by which a mother loves her sick child, bends over him, tends him, cares for him, and then turns to whoever can help to beg, beg, beg, for the means of a cure? As mothering is the essence of womanhood, so the motherly Heart is the essence of the Blessed Virgin.

By now we see all three elements of the Devotion to the Sorrowful and Immaculate Heart of Mary, and how suitable that devotion is to our times. It is like a summing up of all devotions to the Blessed Virgin, because it tells of the purity of her being (Immaculate), of her love in action (Heart), and of her love in suffering (Sorrowful). Just how important this Devotion now is, Our Lord Himself tells. As the Second World War was beginning its slaughter, He said to a privileged soul, on July 2, 1940: “It is hearts that must be changed. This will be accomplished only by the Devotion to the Sorrowful and Immaculate Heart of My Mother being proclaimed, explained, preached, and recommended everywhere. Recourse to My Mother under this

title which I wish for her universally, is the last help I shall give before the end of time.”

In similar fashion we have been told by Our Lady that the present downfall of Church and world, which is endangering the salvation of all our souls, will only be turned around when Russia is consecrated by the Pope and bishops of all the world to her Sorrowful and Immaculate Heart. From then on how could Our Lord (who is omnipotent) allow any other means to save Church and world, without—perish the thought!—making His Mother into a liar? Therefore the devotion to the Immaculate Heart is, by the will of God, not a matter of choice for mankind, but an absolute necessity.

Enclosed is a copy of the prayer which all friends and members of the Society of St Pius X present in Fatima will be praying together, God willing, on August 22, the Feast of the Immaculate Heart, in this 80th anniversary year of her apparitions in Fatima. If you cannot be there that day, by all means join us in spirit by reciting the prayer at home.

Meanwhile thank you always for your support of the Seminary, both material (which we always need) and moral. Particular thanks to several friends who sent letters of sympathy for the Seminary’s problems in May. But do not worry. We spent only a little time in weeping for fallen comrades. The war goes on.

Pray for vocations to the priesthood such as will understand and serve the Immaculate Heart of Mary, which unquestionably shares in the rejoicing of her Son: “I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight” (Lk. 10:21).

**#166**

*September 5, 1997*

**The Death of Princess Di**

Let me tell you a fairy tale.

Once upon a time a pretty little girl was born into a family which occupied a high rank in the kingdom. She was called Diana. Of course her father and mother should have behaved according to their rank, because that is what upper classes are for. Unfortunately when Diana was only six years old, her mother ran away from the home, which was a bad example, and a cruel blow to all the children in the family.

Nevertheless Diana grew up to be a beautiful young woman who loved going to parties. Now the Prince of the kingdom who was heir to the throne was quite a few years older than Diana, and he did not like parties, and he loved a woman called Camilla, but Camilla had married a different man. So when the Prince met Diana he fell in love for a second time and they married. The wedding was like in a fairy tale. All the people in the kingdom were happy with their new Princess. She became their darling.

When she also became mother of two healthy boys, William and Henry, who could succeed to the throne after her husband, the people were even more happy. But things were not going well between the Prince and the Princess. Both of them loved their children, but they no longer loved one another. And so although as heir and heiress to the throne they should have given the best example to the kingdom, the Prince still loved Camilla and the Princess still loved parties of a kind suited maybe to unmarried young women, but certainly not to a future Queen. As a result, each of them became unfaithful to the other, and they began to live unhappily ever after.

Now if they had kept their unhappiness to themselves, they might have saved the home for their children. Or if they had let as few people as possible know about their unfaithfulness to their marriage vows, they might not have given bad example to the people. But the people of this kingdom were corrupt. They did not mind the bad example, perhaps because that made them feel more free to be unfaithful themselves.

So the Prince and Princess, instead of concealing their unhappiness, each made it known as widely as possible, to gain support amongst the people, because the Prince still wanted to become King, while the Princess wanted to be free. Of course death alone could stop them from being husband and wife, but nothing could any longer prevent them from separating, and breaking up the home of William and Henry.

Separation made the Prince free at last to turn towards Camilla again (who had also abandoned the man she had married!), while Diana turned to one man after another. Were the people of the kingdom shocked, as they should have been? They did not seem to be. They seemed happy for the upper classes to be as low as they were. So, because the Prince lacked charm, they wondered whether they wanted him as King, but because Diana was charming and beautiful whenever she took it in her head to do what she liked to do, she was still the darling of their hearts, even if she had had to drop the title of “Royal Highness”.

However, when her older son William, now a fully grown boy, learned of her idea of “marrying” her latest “partner”, who was a complete foreigner with a strange religion, he was seriously upset. But who cared for the upset of William or Henry? Or who cared for the scandal being given to all good souls in the kingdom by the worldwide publicity given to their mother’s adulteries? One cared, who is just.

Diana had chosen for partner this stranger with a powerful car. He in turn had chosen a driver who was confident he could choose to drink heavily and still drive fast enough to leave behind photographers whom he taunted to keep up with him, because the former Princess often chose to make use of them, only not this time. So how many elements were not chosen in the accident that then happened?

The “partner” and the driver were killed instantaneously, the Princess was wounded, unconscious. Had she had before impact, like the astronautess in *Challenger*, a moment’s consciousness to think of her two children? Within a few hours she was dead. The heirs to the throne had lost their mother, playing with a playboy in Paris.

Oh, how the people of the kingdom grieved! In the outpouring of sorrow for their fairytale Princess to whom were given the honors of the kingdom, who dared mention God, or the Ten Commandments, or the scarlet A-word? Any bleat of protest would have been drowned in the worldwide floods of compassion! For who that had a heart could in that moment think of the betrayal of her children, her home, her motherhood? All the birds of the air fell a-sighing and a-sobbing, and all the people of the kingdom felt so much compassion that they felt good about themselves for at least a week. And so the fairy tale had a happy ending after all!

Dear friends and benefactors, we are all of us sinners, we will all of us go before God’s judgment seat, we all of us need His mercy. We are sorry for the sudden and unprepared death of any human being, which includes Princess Diana, and we offer a prayer that God may somehow have been able to have mercy on her soul (she did come herself from a wrecked home). But there are certain principles we cannot forget.

Marriage is a divine and social institution. It is divine because it was instituted together with human nature by God to ensure the reproduction of that nature. **Marriage is a primarily social institution** because whereas men and women eat and drink to ensure their survival as individuals, they marry to ensure their survival as a species. True, to marriage as to nourishment, God has attached personal pleasures to make sure men will not give up marrying or eating, but whereas eating can only be personal, marrying is primarily social.

This is proved by the psychological wounds one can observe in the children of divorced parents. Especially when they are too young to rationalize their parents' selfishness, they suffer a deep sense of injustice because they instinctively know that they are not there for their parents' sake, nor even are the parents for the parents' sake, but, by the structure of marriage, both parents should be there for the children's sake (which does not mean spoiling them!). Justice lies in the children's practicing the same selflessness when they in turn will have children.

The fact that marriage is primarily social is also shown by the duty and right of both Church and State to legislate, each for its own purposes, in matters of marriage. For instance, as the Church must do all she can to discourage mixed marriages, so the State must forbid homosexual "marriages". For both Church and State, it is a matter of self-preservation and survival.

It follows that when Liberalism makes the individual sacrosanct, and makes society wholly subservient to the individual, then marriage (and Church and State) will be destroyed from within. Marriage will no longer be primarily social, its primary purpose will no longer be the children, as the Catholic Church always used to teach. The personal

pleasures take over, as the Newchurch practices, and the children take second place.

Then of course adultery and divorce become unimportant, and the fairy Princess who sets the example of putting her sons behind the pursuit of other men becomes a Saint whom the media canonize, and whom millions of poor souls with empty hearts and empty lives would love to imitate. But the society that glorifies such princesses, however charming or beautiful, is in the process of disintegrating. From wrecked home to rock parties to wrecker of homes, was her smooth progression. To canonize her is to rock society's foundations, just as Rock expresses the suicidal instinct of the youth of a homewrecking society.

Society must choose. It cannot both glorify the glamor and care for the children. It cannot both praise Princess Diana and repudiate Rock. Behavior like hers is where Rock music comes from. However, men may be deceived, but not God. At a given moment, with a cry of "Enough!", His justice will allow us to put together all the elements for our collective crash into the wall and swift extinction. "From dying unprepared for death, good Lord, deliver us!"

Good news from Fatima. The August 21, 22 pilgrimage went well, and the Consecration of Russia to the Immaculate Heart of Mary took place, as planned. We pray it obtains some graces for the Pope to perform the same Consecration, as Heaven desires.

**#168**

*October 8, 1997*

### **The Sin of Homosexuality**

The Catholic bishops of the USA, more precisely their Committee on Marriage and Family, have just come out with a *Pastoral Message to Parents of Homosexual Children*,

which is a lamentable piece of work. Since this Pastoral Message is liable to make people, already confused, even more confused, let us restate some Catholic principles, because the question bears directly on Faith and Morals, and on people getting to Heaven or falling into Hell.

Homosexuality means the misuse between man and man or between woman and woman of those functions and parts of the human body which God designed for use exclusively between a man and a woman within a lawful marriage, for the primary purpose of the reproduction of the human race. The Law of God governing use of the reproductive functions can be broken in a variety of ways even between man and woman, but these sins, e.g. fornication or adultery, are at least natural to the extent that they observe the basic duality of man and woman. On the contrary sins of homosexuality violate even this basic natural structure of the reproductive function, rendering it necessarily and utterly sterile, void of its intrinsic purpose. That is why homosexuality is sometimes called “the sin against nature”.

In fact the sin is so unnatural that Mother Church ranks it alongside murder, defrauding the worker of his just wage, and oppression of the widow or orphan, as one of the four sins “crying to Heaven for vengeance”. However, God did not wait for the founding of the Catholic Church to instill in men the horror of this sin, but he implanted in the human nature of all of us, unless or until we corrupt it, an instinct of violent repugnance for this particular sin, comparable to our instinctive repugnance for other misuses of our human frame, such as coprophagy.

That is why St. Paul in the famous passage on homosexuality in the first chapter of his Epistle to the Romans, verses 24 to 27, lambastes the Gentiles for practicing this sin, even though they had no revealed religion, and he does so in terms chosen to reawaken that natural repugnance, e.g.

verse 27: “And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error”.

Therefore to speak of homosexuality as an “alternate lifestyle” is as perverse as equating the violation of nature with its observance. It is as foully corrupt as to make no difference between recognizing God the author of nature, and defying Him.

Therefore what is “innate”, or inborn, in human nature concerning homosexuality is a violent repugnance. Therefore to speak of homosexuality, or even just an inclination to it, as being “innate” in certain human beings, of course to excuse them, is to accuse God at least of contradiction, if not also of planting in men the cause of sin, which is implicit if not explicit blasphemy.

The very most that can be innate in a man of, for instance, homosexuality, is the raw material for his temperament which may be sensitive in one man, rough in another, but whether that sensitivity or roughness is molded into the compassion of a saint or the vice of a homosexual depends on a series of good or evil choices made by each individual. Homosexuality is a vice, or sinful habit, created by nothing other than a series of sinful acts, for each of which the individual was responsible. Homosexuality is a moral problem, which is why, fascinatingly, St. Paul in the same passage derives it from idolatry! (No space to quote, look it up!)

“Oh, but Our Lord had chawity, (unlike thumwun we know who wath tho nathty to Pwintheth Di!). Our Lord loved thinnerth, and faggotth, and tho thould we!!” So runs the objection!

Yes indeed Our Lord loved sinners, but not in their sin, on the contrary, despite their sin, which he hated. When Our

Lord protected the unrighteous Mary Magdalene against the righteous Pharisees in a way which can bring tears to our eyes each time we read Luke, Chapter 7, he was protecting not her sin but her repentance. God will, as He has told us in the Gospel, go to almost any lengths to help the sinner who is trying to get out of his sin, but He abominates the sinner who wallows in it, and upon these modern cities that flaunt their perversity in annual homosexual parades, He is preparing such fire and brimstone as may make what fell upon Sodom and Gomorrah look like a fall of dew, because at least those cities never knew the Gospel (cf. Mt. 11:20-24).

Woe then to the sinner who instead of casting away his sin, hugs it to his bosom, as do a mass of today's homosexuals, and as the Bishops' Pastoral virtually encourages them to do. God's patience is long, but if the sinner insists upon welding his sin to his soul, then one day God's patience runs out, and He hates sinners with sin, crying out to both, "Depart from me, ye accursed, into everlasting fire" (Mt. 25:41). Therefore real charity, which wishes everlasting salvation to homosexuals, will, with all due prudence, not put a cushion under their sin, but paint it to them in its true colors to help them to get out of it.

But what does our American Bishops' Committee on Marriage and Family do? They dangerously downgrade the sin and dangerously upgrade the sinner, putting in effect a cushion beneath the sin.

As for the sin, they do still—to their credit—say that homosexual activity is intrinsically wrong. However, in at least two ways they diminish the wrongness. Firstly, they suggest homosexuality can be innate when they quote a Newchurch document from Rome to the effect that some homosexuals are "definitely such because of some kind of innate instinct", and when they say that "Generally, homo-

sexual orientation is experienced as a given, not as something freely chosen”, because “a common opinion of experts is that there are multiple factors - genetic, hormonal, psychological - that may give rise to homosexuality”. Of course whatever is innate is not sinful.

Secondly, they make a true but in this respect dangerous distinction between the habit (“orientation”) of homosexuality and the act (“activity”), saying there is nothing wrong with the orientation as long as it does not turn into activity. True, only the act and not the habit is a sin, but since when did habits (especially in this domain) not incline to acts? There may be even much virtue in resisting a bad habit, but am I helped to resist it by being told the habit is not bad? If the orientation is not so bad, why should the activity be so bad?

As for upgrading the sinner, watch how close the Committee comes to saying that God loves the sinner with his sin (which is blasphemy). I quote: “...God loves every person as a unique individual. Sexual identity helps to define the unique persons we are. One component of our sexual identity is sexual orientation...Human beings see the appearance, but the Lord looks into the heart (I Sam. 16:7).” How is this quotation to be interpreted other than as saying that God loves the homosexual in and with his orientation to homosexuality?

And if God loves the sinner with his sins how must men love him! From start to finish the Pastoral Message drips with honeyed words to prescribe how we must behave towards homosexuals. Let me reconstruct the general idea: (my own words in the quotation marks)

“With supportive love we must accept the homosexual persons challenged by the hurtful humor and offensive discrimination directed against their kind. We must reach out with honesty and commitment to help in the overcoming

of their painful tensions. We must not be exclusive or judgmental but by significant communication as caring persons we must enable them to take a fresh and healing look at their dignity as human persons so they can learn to cope with their feelings. Sensitive to their authentic needs, and unconditionally supportive of their tender self awareness, we must reach out and embrace them in intimate community”—oops!—it’s dangerous to get in the honeyed groove!

And this stuff goes on for eight pages uninterrupted! What other purpose or effect can such words have than to dismantle the individual’s and society’s instinctive defense mechanism against a sin stinking to high Heaven that wrecks both individual and society? And all this in the name of the Catholic Church??

Such a false love blurring sin and sinner has nothing to do with Catholicism! As St. Paul traced homosexuality back to idolatry, i.e. the breaking of the First Commandment, so the true remedy of the sin is for those practicing it to return to the true worship and love of the true God. But what chance do they have of being led back to it by churchmen who virtually promote such corruption as in this Pastoral Message? Almost none.

“Pray”, said Padre Pio, who died in 1968, “there is nothing else left”. But prayer, said the Cure of Ars, “is the powerlessness of the All powerful, the all powerfulness of the powerless”.

And please be supportive and compassionate towards the sensitive feelings of the Seminary’s cashbox, presently hurt by a painful sense of rejection and emptiness, always in need of fulfillment! So do let yourselves be challenged to nurture it and fill it full with a healing flow of greenbacks, and it will not stop thanking you for your cooperation.

Dear readers, forgive me, the Bishops' Committee's language is getting to me! On the contrary, may the Lord God sustain every one of us in the real religion!

**#168**

November 7, 1997

**The Film *The Sound of Music***

As the Christmas season comes round again, no doubt many Catholic households, especially but not only in the USA, will be preparing to watch, on public television or on videotape, *The Sound of Music*. This Hollywood film has repeatedly been the object of critical remarks in this letter. If readers have wondered why, let it now for the season be explained at length.

The problem with *The Sound of Music* is that it is not just the innocent entertainment that it seems to be, as will be shown. Nor is Hollywood alone to blame. For the 1965 film was the cinema version of the 1959 Broadway (New York) stage musical. Now Hollywood and Broadway, like all entertainers, are responsible for what they do to elevate or debase their public, but they cannot be *primarily* to praise or blame for the state in which that public comes to them.

Interestingly, in the years of grace immediately following World War II (it did teach some people some sense), the valiant Catholic magazine *Integrity* called in question the whole modern expectation of "entertainment", just as between the wars Fr. Vincent McNabb, O.P., preacher in London, England, had called in question the whole of modern city life because of the pressure it exerts on married couples to use artificial means of birth control. Obviously few souls paid much attention to *Integrity* or to Fr. McNabb, which is why we are now in the situation where few Catholics can see any problem with *The Sound*

*of Music*. Let us then be aware that the problem runs deep, but let us here concentrate on its immediate manifestation in this one film.

Its story is based on a real life incident which happened in Catholic Austria just before World War II. The wife of an Austrian naval captain dies, leaving him with a number of children to look after. The captain appoints as governess for them a young unmarried woman who has just left the convent where she was trying her vocation. Fortune smiles as the captain and governess fall in love, but fortune frowns as the Nazis take over Austria in the Anschluss of 1938. To avoid serving the Third Reich, the captain manages to flee Austria with his new wife and children.

It would be interesting to read the original book by the real-life governess, Maria von Trapp, to see just how far Hollywood departed from reality in the film starring Julie Andrews and Christopher Plummer. However, we need not know the original to see what Hollywood has done!

Firstly, Julie Andrews is nice (of course), but she is too high-spirited to be a nun (of course), for instance she dances over the Austrian mountain meadows, in springtime (of course), waving her arms around and singing (presumably to the grass) that “The hills are alive with the sound of music”. The hills seem unmoved but they do look beautiful, as does Julie Andrews (of course. We know she would wear perfume and makeup to go jogging).

Fortunately the Mother Superior is also nice (of course, at least in 1965. Today she would be a child abuser), so she and the other nuns are very understanding and let Julie Andrews go, to try out being governess of a tyrannical widower’s unruly children who have (of course) chased away several governesses before her. What shall she do? Have no fear! The Power of Positive Thinking (of course)—she sings a gutsy little number along the lines, “...I have con-

fidence in sunshine, I have confidence in rain ... besides which you see, I have confidence in me”. Bravo.

Sure enough, once inside the door she gives a dazzling demonstration of the superiority of liberty and equality over stuffy old Austrian ways! Immediately undermining—in front of the children—the Captain’s tyrannical discipline over them, she proceeds to win their hearts (of course) by a combination of being their friend, taking their side, making them sing and have fun, all this without a trace of motherliness and all the time looking as cute as a kitten. She even looks cute when she prays, in fact who would not pray when it makes you look so specially cute?

Of course the stern Captain is soon won over by his domain being turned into a gigantic playpen, so he breaks out in that favorite Austrian number *Edelweiss*, whereupon they all burst into song because the family has been rebuilt on the liberty-equality model. By now Julie Andrews is looking goofy around the Captain (of course), so there is a ball, and they dance (of course), and dancing reveals more of her charms (of course), whereupon the Captain also looks goofy around her (of course).

But enter now the villains! Firstly a glamorous Baroness previously engaged to be married to the Captain, who schemes to get Julie Andrews out of the way, back to the Convent (but didn’t you know, “The path of true love never did run smooth”?). Secondly, villain of villains, a—a—a NAZI! (Original sin?—never heard of it! Isn’t all sin Nazi sin?)

Pan back to the Convent for a heart-warming feminine dialogue: Mother: “You’re unhappy”. J.A.: “I’m confused”. Mother: “Are you in love?” J.A.: “Oh, I don’t know.” Mother: “Go back to him”. Him is of course delighted when she returns, so there is a duet of swooning, spooning and crooning by—guess what!—moonlight! “But will the

children approve of our marrying?” Of course! Shiny white wedding dress (of course), wedding bells all over the place and a lovely ceremony (of course), to be spoiled only by the brutal reappearance of the nasty Nazi—the Captain must report for duty to the Third Reich!

The family try to sneak away. The nasty Nazi spots them, so now they all break out into singing Edelweiss. The nasty Nazi is foiled when the family escape to the convent (where else?), but drama rolls as the nasty Nazis close in on the convent. (But didn't you know, “Life is not just a bed of roses”?) The Captain is heroic (of course), but the dastardly villains are only foiled for good when their car is incapacitated by the nuns turned into mechanics (of course), and the last shots show the “family” climbing a mountain path to get out of the Third Reich, amidst hills which are once more—go on, don't tell me you couldn't guess!—“alive with the sound of music”. How truly heartwarming!

Dear friends, please excuse this long excursion into the audio-visual scenery of an average modern Christmas, but no less may be necessary to rub noses in the falsity of this soul-rotting slush. Clean family edification? Nothing of the kind!

As for cleanness, many films may be worse than *The Sound of Music*, but stop and think—are youth, physical attractiveness and being in love the essence of marriage? Can you imagine this Julie Andrews staying with the Captain if “the romance went out of their marriage”? Would she not divorce him and grab his children from him to be her toys? Such romance is not actually pornographic but it is virtually so, in other words all the elements of pornography are there, just waiting to break out. One remembers the media sensation when a few years later Julie Andrews appeared topless in another film. That was no sensation, just a natural development for one canine female on a roll.

As for being a family film, by glorifying that romance which is essentially self centered, *The Sound of Music* puts selfishness in the place of selflessness between husband and wife, and by putting friendliness and fun in the place of authority and rules, it invites disorder between parents and children. This is a new model family which in short order will be no family at all, its liberated members flying off in all different directions.

Finally as for edification, in *The Sound of Music* the Lord God is mere decoration. True, His Austrian mountains are beautiful (beautiful decoration), but His nuns are valued only for their sweetness towards the world and their understanding of its ways, while His ex-nun is wholly oriented towards the world.

Dear friends, any supposed Catholicism in *The Sound of Music* is a Hollywood fraud corresponding to the real-life fraud of that “Catholicism” of the 1950’s and 1960’s, all appearance and no substance, which was just waiting to break out into Vatican II and the Newchurch. Right here is the mentality of sweet compassion for homosexuals and of bitter grief for Princess Di, of sympathy for priests quitting the SSPX for the *Novus Ordo*. Everything is man-centered and meant to feel good, the apostasy of our times.

But, somebody may object, *The Sound of Music* is only entertainment. Reply, is the world in a mess, or not? Now, has the world got to where it is by people listening to sermons in church? They do less and less of that. Then what do they drink into their hearts and souls and minds? Is it not their “entertainment”, *The Sound of Music* in season and countless films more or less like it out of season? Then if the world around us is corrupt, it sure fits these films being corrupt, whereas if someone can see no problem with *The Sound of Music* (1965), how can he see a problem with

Vatican II (1962-1965)? The simultaneity in time is no coincidence.

Dear friends, “entertainment” requires serious attention. Then what is to be proposed in place of *The Sound of Music*? For family time, amongst live human beings, better in general live games, talk or reading than mechanical TV or VCR, even good videotapes, let alone videotapes as false as *The Sound of Music*. Make your children (and your wife!) a Christmas present of your personal time, attention and guidance. That is more valuable to them than anything that comes in glitzy store bought wrappings!

The Seminary is nevertheless providing, as per the enclosed flyer, a wide variety of VCR tapes. Contradiction? Not quite. These tapes are instructional rather than entertaining, and well used they should make accessible a wealth of Catholic truth and beauty. However, note the new address at which to order either audio or videotapes. This is because, to get the material out, we have brought in professional help, only not resident in Winona. Note in particular the offer of a free 30-minute video tape. Anything (honest) to get real Catholicism back into circulation!

Family fathers should also consider this year’s special Doctrinal Session at Winona, neither the Ignatian Exercises we normally give then, nor the Papal Encyclicals we normally give in the summer, but a new course, designed by Fr. James Doran to frame up for fathers the Catholic truths his eight years in SSPX parishes taught him they so need. Come! We are indeed offering alternatives to *The Sound of Music*.

May God bless you all, and give you light to discern these disguised hazards to our Faith.

**#169**

*December 1, 1997*

**“Perils from False Brethren”**

When a storm blew up in the Seminary here last May, and only a few paragraphs were devoted to it in the letter of June, some of you remained curious as to what it was all about. Since then a few more defections have taken place and the bleeding may not yet have stopped, so it is a reasonable guess that some more of you are asking questions like those that follow below.

The purpose of giving answers is to explain once more what the Society of St. Pius X is doing, and how. “There must be also heresies”, says St. Paul (I Cor. 11:19), meaning that so long as men are men, there are bound to be errors and divisions springing up from within the Catholic Church. Wisdom’s part is to make them serve to show the true spirit of the Church which they leave behind them:

**Q: What happened in the Seminary last Spring?**

A: A talented but proud young Argentinian priest who had been a Seminary professor at Winona for three and a half years, decided that the moment had come to break with the Society of St. Pius X and form his own society, starting with one fellow professor and two seminarians who walked out with him.

**Q: But did this priest walk out, or was he told to leave?**

A: As soon as it became clear that he had for some time, from within the Seminary, been secretly planning his own society, he was told to report in short order to the Superior General in Switzerland. When he refused, he was told within 24 hours to leave the Seminary which he had been subverting from within by his intention—ingenuously dis-

avowed—to take with him as many Society priests and seminarians as possible.

**Q: What project did he have in mind for himself and his followers?**

A: Let us call them Carlitists, from their Pied Piper’s first name. In theory the Carlitists want something more intellectual and medieval than the Society of St. Pius X has to offer. The Society has bravely resisted Vatican II, but they say it shares in such errors of the last few centuries as Jansenistic downgrading of nature, Jesuitical forcing of the will and individualistic devotions. So to renew “Catholic spiritual life”, visionary young minds must group together in a vibrant new “Society of St. John” (Apostle of Charity!) to restore on a medieval and patristic model “theology, liturgy, piety, philosophy, political action, history, arts” (quote from their drafted “Proposal SSJ”). No less.

**Q: That is quite a program! What does it mean in practice?**

A: In practice it means that a group of seven former Society members are now back in the *Novus Ordo*, i.e. the Newchurch: four priests, two deacons and one seminarian. They are reported to be living with St. Peter’s Fraternity in the Diocese of Scranton, PA, with Bishop Timlin’s oral and as yet unofficial approval of their Church reform.

**Q: But how can they go back to the Newchurch? Against everything they believed in when they were in the Society?**

A: They are not the first to have lost their grip on the Truth. St. Peter’s Fraternity began in 1988 when more than a dozen Society priests judged in Europe that Archbishop Lefebvre had gone too far by consecrating four bishops without Rome’s permission. They returned to the Newchurch. Also at that time the Traditional Benedictine, Dom Gerard, led

most of his monastery and countless followers back into the Newchurch. Like the Carlitists, he loved the Middle Ages and scorned the Counter-Reformation.

**Q: What is wrong with loving the Catholic Middle Ages?**

A: Nothing, but not to the point of scorning the Catholic Counter-Reformation which was the Church's self defense when Protestantism broke up those Middle Ages. You do not dismantle defenses when the same enemy (Neo-Modernist Protestantism) is attacking stronger than ever!

**Q: What did Archbishop Lefebvre think of Dom Gerard at that time?**

A: Dom Gerard's defection from Tradition made him weep. He said that had Dom Gerard not betrayed, Rome would have been forced to do something right.

**Q: What did the Archbishop think of St. Peter's Fraternity?**

A: All those who had received the grace to belong to Tradition and then rejoined the Newchurch, he called traitors.

**Q: Is that not rather a strong word?**

A: The Archbishop was not playing games. He saw that the survival of the Catholic faith was at stake.

**Q: Do not the Carlitists say that it is normal for new societies to begin from within old societies?**

A: Yes, but not starting in subversion nor finishing in a personal dream. Fr. Vallet correctly and officially resigned from the Society of Jesus before founding several years later, again officially, his own little Congregation to preach the 5-day Exercises we know. Archbishop Lefebvre officially

and correctly resigned from being Superior of the Holy Ghost Fathers two years before he founded the Society of St. Pius X to defend the Church's real priesthood.

**Q: What are the Carlitists now doing?**

A: We are told that they have registered at Scranton University in order to acquire further qualifications. This fits their criticism of the Society that its priests have too many Mass circuits and too few university degrees.

**Q: And do Society priests have too many Mass circuits?**

A: As souls cry for help, so our priests can be stretched very thin to reach as many of them as possible, but here in the USA (and elsewhere), they are no longer stretched as thin as they once were. They can and do get vacations, and District Superiors keep an eye open for any dangerous fatigue over and above that not unhappy weariness which is normal for a priest who does his duty. At the Seminary, the Carlitists objected to going on Seminary circuits. Martyrdom is romantic, but not the dry martyrdom of the Mass circuits!

**Q: Are the Carlitists looking after souls?**

A: By their ideals, they are elitists rather than pastors, which is another reason to call them Carlitists, but we hear that at least two of their (so far) four priests are offering Mass in or near centers where they operated as Society priests.

**Q: Then is some cooperation not possible? Is it not the same Mass, the same "good fight"?**

A: No way. They have quit the Society and gone over to the enemy, the Newchurch. They may pretend still to honor the Society, but to justify their quitting it, they are bound to attack it. The split must be clean, or there will be on-going

confusion. If they really wanted to work with the Society, all they had to do was not leave it! Actions speak louder than words.

**Q: What about Society priests being under educated?**

A: It is true that relatively few have university degrees, but then did Our Lord Himself choose to make his Apostles out of Pharisees or out of fishermen? Our Lord needs from His young men faith, docility and common sense more than He needs frisbee-shaped certificates from Mickey Mouse university degree-courses!

**Q: Did any of these strange ideas surface at the Seminary before last spring?**

A: A little, and they were not encouraged. However, in general the Argentinian priest was trusted to be devoting his considerable talents to the service of the Seminary. In fact he was all the time pursuing what he told one seminarian was, literally, a dream of his going back ten years, and which he is now trying to make real in Scranton. But all this was well concealed from most priests and seminarians for as long as he was teaching at the Seminary.

**Q: But did not this priest to a large extent have the Rector's support for his ideas while he was teaching at the Seminary?**

A: Only insofar as it seemed that these ideas were serving, or would serve, the Society.

**Q: We are told that the Rector in Winona was bitter and furious when he discovered how he had been deceived. Is this true?**

A: Untrue. Anyone belonging to the Society of St. Pius X since the early 1970's has known many such defections.

They have always happened in the Catholic Church, and they always will, so long as Our Lord does not take away men's free will when He makes them His priests. He had a traitor amongst His own Apostles.

**Q: Then was the Rector indifferent to the whole affair?**

A: Not either. He was sorry for his comrades who quit, and for any more who may quit, but in war, bullets fly and shells land and comrades go down. There is half a minute for a handkerchief, then the war goes on.

**Q: How many seminarians were lost altogether in this affair?**

A: In and around this affair, over a dozen, of whom two may find their way back. The name of the game is "survival of the fittest".

**Q: And how is the Seminary now?**

A: Peaceful. Nine new seminarians entered this last September, two new priests should be ordained on Saturday, June 20, 1998, God willing. There is much to be thankful for, including the fact that this was the first group defection from the Society's North American Seminary since 1983.

**Q: How many priests were lost to the Society in this affair?**

A: So far (December 1), two from the Seminary and two from the U. S. District. A few more names are being quoted as possible departures.

**Q: Does this mean another split within the Society in the USA?**

A: Carlitism looks like a minor split right now, but even if there was a major split tomorrow, what matters is still the purity of the Truth, not the numbers that stay with it. A col-

lapse of numbers would oblige the Society to pull back and regroup, but that is all.

**Q: Does the Society need to do that right now?**

A: That is a day-to-day question for the District Superior to answer!

**Q: But can the Society afford to lose any priests at all?**

A: Quite honestly, if they have never understood, or have ceased to understand, what the Society is all about, yes, the Society can afford to lose them. This is because the Society cannot serve the Church by thinking one half, one quarter, or even one eighth like the *Novus Ordo*. For any and all mixtures of whisky and water to be possible, someone has to be producing neat whisky. For all degrees of Catholic compromise with the world not to collapse, somebody has to be generating pure Catholicism. Right now, as a world-wide organization, that somebody is principally—not exclusively—the Society of St. Pius X.

**Q: But how can you be so sure that the Society is right, virtually against all the world?**

A: Because its Catholicism is clear, classical, and free of internal contradiction. On the contrary, take the most honorable of Newchurchmen, say, Cardinal Ratzinger—the more honorable he is, the more he contradicts his own liberal principles. How can Our Lord contradict Himself?

**Q: But did the Society lose so many priests when Archbishop Lefebvre was Superior General?**

A: It certainly did. Of the 400 priests he ordained in and for the Society, some 100 had defected before he died, evenly split between those who thought he was too hard and

those who thought he was too soft! But as Scripture says the Lord commanded Joshua (Josh. 1:7), the Archbishop deviated neither to right nor to left.

**Q: What do you mean?**

A: Not to the left: in 1975, in one of a series of shakedowns at the Society's central Seminary in Ecône, Switzerland, a number of professors were quitting because the Society had just been "dissolved" by Rome. A seminarian went to the Archbishop to express his concern. The Archbishop's quiet reply: "Well, if all the professors leave, the seminarians will just have to teach themselves"! In other words, seminarians may come and professors may go, but a Seminary's business is to teach a truth that cannot change.

Not to the right: in 1983, in the United States, when nine out of eleven Society priests in the Seminary (then in Connecticut) and the Northeastern District laid down to the Archbishop the terms on which they would allow that Seminary and District to operate, he again quietly said, "Look, you go your way, we go ours, and if you are more successful than we are at saving souls, then may God be with you, but here we part company". In other words, Seminary and/or District might collapse with only two priests out of eleven (and perhaps no properties!), but the Society's business was to continue a Church whose structure is not to be altered by men.

**Q: What you are saying is that the Society of St. Pius X is not a question of numbers.**

A: Exactly. Numbers make democratism, but not Catholicism—"But yet the Son of Man, when He cometh, shall He find, think you, faith on earth?" (Lk. 18:8). In the Old Testament, when Gideon gathered an army of 32,000 men to fight the Philistines, the Lord God told him they

were too many. “Send home all those who for any reason do not want to fight”. Still 10,000 men were ready to fight. “Still too many”, said the Lord God. “Take them to a river to drink: separate the men who stoop right down from those who lift the water to their mouths with their hands”. Only 300 did not stoop down. The Lord God ordered Gideon to send home the 9,700! And of course, because Gideon obeyed, the 300 were enough, with God’s help, to rout the Philistines! Faith, and docility.

**Q: What about the New Testament?**

A: Same lesson. When Our Lord taught the Jews in the Synagogue at Capharnaum (Jn. 6) that they would need to eat His flesh and drink His blood to have life in them, then “many of His disciples went back and walked no more with Him”, in other words they walked out on Him. Did Our Lord stop them, call them back and modify His teaching to make it more acceptable? No, He let the numbers go. And by next asking His twelve apostles if they also would leave Him, He almost seemed ready for the truth to be followed by nobody. But Simon Peter responded on their behalf, “Lord, to whom shall we go? Thou hast the words of eternal life”, and with this faith and docility of a handful of men, Jesus Christ proceeded to build His world-saving Church.

**Q: But why is it so easy for priests to quit the Society?**

A: Because the split at the top of the Church between truth and authority since Vatican II means that untruths and many untruthful priests, formerly condemned by Church authority, are now protected by it. Formerly an unfaithful priest had nowhere to go. Now he can go in a variety of directions without being condemned.

**Q: But why are such priests not defrocked?**

A: Because the Church authorities have in this crisis so lost their grip on the Catholic Faith that they punish the faithful priests instead of the unfaithful ones.

**Q: How many more priests is the Society about to lose?**

A: Only God knows, but that is not, for reasons given above, the important question. You should pray for the largest possible number to keep the Catholic Faith.

**Q: But can they not keep the Faith by working with St. Peter's Fraternity or with the Institute of Christ the King or with the Indult Mass or with the Traditional Mass under Bishop Timlin of Scranton?**

A: No. All these enterprises, and the new society if it is ever publicly approved within the Newchurch, are crippled in their preaching of the Truth by the fact that they cannot criticize the principles of Vatican II, deadly to Catholicism, on which the Newchurch is built: religious liberty, ecumenism, the independent dignity of the human person, etc. In order to tell the truth, such priests must offend the Newchurch. In order to be accepted (or stay) in the Newchurch, they must water down the Truth. Dilution is not Our Lord's way.

**Q: When are there going to be no more cliques within the Society?**

A: When Our Lord takes away His priests' freewill! In other words, never. Pray not only for new vocations, but also for the faithfulness of old vocations.

**Q: Is the Society being infiltrated?**

A: It is quite possible. One reason why Our Lord included Judas Iscariot amongst His 12 Apostles was to teach His Church that this could always happen. Of course Our Lord was not deceived by Judas in the way that merely human Superiors can always be deceived, but He wanted to teach His Church that it will work not on an absence of infiltration but on the presence of charity.

**Q: Are there spies within the Society?**

A: Maybe. Certainly Superiors must keep their eyes open, and, for the common good, expel such enemies as soon as they are recognized. However, too much suspicion kills charity, the engine-oil of Catholic institutions, so an excess of spy hunting would kill the Society.

**Q: Was the Argentinian priest a plant from the Newchurch, Opus Dei, for instance?**

A: That is like asking whether Paul VI was a Freemason. Maybe he was, possibly he had been one, in any case he did not need to be one because he certainly in large part thought like one. Whether or not the Argentinian priest always belonged to the Newchurch, in any case he finished up thinking like it, which is what matters.

**Q: Why do American priests not yet hold key positions in the American District and Seminary?**

A: Emphasize the “not yet”. Because Americans have in their bloodstream the Revolution of 1776, whose liberal principles are essentially anti-Catholic, a fact readily recognized, even boasted of, by American non-Catholics, denied only by American “Catholics” who do not understand the Revolution. An example was the SSPX Battle of

Bunker Hill referred to above, staged in the East in 1983 by nine Society priests out of eleven. For a long time afterwards none of the Catholics who stayed with the Society asked the question you just asked. Now it may arise again. But truth must come before patriotism, whatever country we come from.

**Q: Is that mini-Revolution of 1983 the reason why the Society seems comparatively light in the Northeastern USA?**

A: No doubt. Mark you, the Society has to quite an extent rebuilt in the East, but it remains true that the revolutionary priests took with them out of the Society many properties and most of the people there at that time, inflicting numerical and material wounds still not entirely healed.

**Q: But if priests are short in numbers, why do so many American priests get sent abroad? We need them at home!**

A: On that reckoning, why should any non-American Society priests be, or ever have been, here? And where would the Society in the USA now be without those “foreigners”? The Catholic Church is above nations! Vocations come from wherever God calls them, and they go wherever He sends them. Be proud of your American priests abroad. Wherever they carry the true Faith, they are the true glory of the United States!

**Q: Still, why does France, a small country compared with ours, have nearly 100 more priests than we do?**

A: Because France has proportionally many more vocations and traditional Catholics than does the United States. It also has sent abroad numerically and proportionally many more Society priests than any other country. These are the glory of France.

**Q: So what hope do we have for the Society in the United States?**

A: Much, and in every way. Think firstly of the extraordinary rescue operation for souls that the Lord God has with it mounted in these almost impossible conditions for the last 25 years. It is wise to see in every true Mass celebrated (within a framework of the integral Catholic Faith) a triumph over the Devil. Then consider that with the Society you are guaranteed a roller coaster ride for nothing, all you have to do is hang on! Then again consider that in this crisis of Neo-Modernism Mother Church is carrying a heavy cross. Why should we not have to carry our part of it? Which is preferable, to belong to the Church and help carry her cross, or have no such cross to carry by not belonging to her?

**Q: No doubt it is better to belong to the Church.**

A: Then stay with the Society which continues to grow despite all setbacks. And remember Our Lord's words: "If any man will follow Me, let him deny himself, and take up his cross, and follow Me" (Mk. 8:34).

Dear readers, very many thanks for seeing the Seminary through another calendar year. We live by your generosity for which we as rarely need to ask as we are always grateful. If you get out of Wall Street with profits before it crashes, remember who kept telling you that we are on the brink of the crack of doom!

But remember mainly the divine gifts brought to all of us by one shivering Child in one poverty stricken manger. With no financing, no lobbying, no advertising, He transformed the world!

*1998*





#170

*January 2, 1998*

**Fugitives to the Woods**

Some time ago we learned at the Seminary of the plight of 12 local children fleeing from their warm homes to brave the coldest months of a cruel Minnesota winter in cardboard and plywood shacks in the Winona woods. What happened to them? Were they for real?

They were for real, alright. The good news is what did happen to them. The bad news is why they were in the woods in the first place. Both good and bad news concern the family, so for the month of the Feast of the Holy Family, let us tell you about these 12 fugitives, seven boys and five girls, ranging from 11 to 16 years of age.

When they were discovered to be living in the woods on their own, with no desire to contact any adults at all, discreet inquiries at the local police station revealed that not one of the twelve children had had a "Missing child" notice posted about it! Did the parents not care? If only! The truth is that they must have cared, cared to keep the world in ignorance about the children, because if ever the wrong people came to find out why the children were missing, eleven fathers and one uncle could have found themselves in jail for several years each!

Twelve more or less long sequences of rape and incest, heterosexual or homosexual, committed against children, in the dear, sleepy, conservative, "decent", Midwestern 25,000-inhabitant town of Winona. These 12 cases came to light. Then think of all the cases that will not have come to light. Then imagine what is going on in the big cities!

As for the mothers, of course the children told them in each case what was going on, but these mothers either did not believe them, or, did not want to believe them. Now to wives in such circumstances, compassionate adults might cut some slack, but children have no such compassion. With their rigorous sense of justice, children rank such mothers as traitors alongside their fathers. That is why these twelve fled from all adults and took to the woods. Shakespeare's *Timon of Athens* did the same:

“Timon will to the woods where he shall find  
The inhuman beasts more kinder than mankind”.

In the last century France had a horrible penal colony in French Guyana on the northern coast of South America. To it were shipped out all of France's worst criminals who had nobody there for company except one another. We are told that amongst themselves they had a high tolerance for all crimes except two: murder of father or mother, and the molesting of children. So strong was the family instinct even amongst hardened criminals. But not today amongst adults in the United States!

Is it any wonder then that so many children look like zombies? Are they not deadening their soul's nerve-ends against a nameless pain, because the adults are in denial? After all, what adults do not believe in liberty, democracy, money and pleasure? It stands to reason:

We worship Liberty, as a goddess: “This is the land of the free. They are my children. They owe me everything. I can do as I like.” We glorify Democracy: “We, the people, are sovereign. There is nobody above me. Nobody—but nobody—tells me what or what not to do.” We idolize Money: “We give our children everything. What more do they want? They can't expect us to sacrifice our lifestyle, can they? We give them ‘quality time’!” And of course the real religion of most people today is the three letter word Sex: “I expect

my wife to dress attractive around the house... Of course her girls imitate her... They develop physically, under my eyes... What do you expect a man to do?... And if there are no girls, why, boys are almost as cute at that age..."

As for the Catholic religion, it is powerless to restrain such horrors because it too has been made "cute" by the soft culture (e.g. *Sound of Music*), and it has been subordinated by Vatican II to American-style religious liberty: "I'm a good Catholic because now I go to Mass when I honestly feel like it, and not just when the rule-book says so. Besides, we all know Fr. Joe is a \_\_\_\_\_ himself!"

Dear friends, eleven out of these twelve children came from "Catholic" homes. It is clear that as the Catholic Church became the Newchurch, so the horror of the Cross went out of the front door, and the horror of these sins returned through the back door. If men will not be nailed with Christ to the Cross, they will be nailed to sin by the Devil.

But people say, "Our American Way of Life is wonderful! Thanks to separation of Church and State, and our Supreme Court, God is banned from our schools, so now children are free to learn how to do it in biology classes in kindergarten! Isn't that wonderful? Besides, thanks to the First Amendment, we have no censorship! Pornography? It's a healthy outlet! The Internet? Women's underwear catalogues? What's your problem? We put it all in front of our children so that they learn to choose. Bishop, write about things nice! Write spiritual things to make us feel nice all over!"

What is it going to take to wake these people out of their Universal Dream? Out of their Dream "Catholicism"? Answer, severe suffering (and even then...). Fortunately, the God who rained down fire and brimstone upon Sodom and Gomorrah has not changed. He has been divinely patient with this 20th century, but He will not be mocked. At

this beginning of 1998 we stand before great suffering. It will be a gift of God when it comes.

Meanwhile the story of the 12 children did have a happy ending. Attendance at the Old Mass when still available at some distance from Winona had made known an older couple around 60 years of age with a large farm and farmhouse left somewhat empty a few years ago when a car accident killed both their own teenage children. They were told of the 12 children. Might they take them in?

A dozen kids! Strangers. Out of the woods, possibly wild. No family or State support. Themselves at ages plus or minus 60! Yes, they would take them in. Now that is real religion! (see James 1:27)

And the children have been happy ever since. Of course it took a little time for the older couple to win their trust, which is a process still going on. Incest, etc., has scarred the children for life, but the scars are, as best they can be, healing. The one child from a Protestant home ran away because he could not take to life in the country. The littlest girl underwent two major operations because she had caught frostbite in the calf of a leg from the four months in the icy woods, where she had run away from two years of being attacked by her father. The frostbite turned gangrenous. Muscles were cut out of her back to put in the calf. Two months later the entire leg had to be amputated. Two weeks later, as she was hospitalized for the third time, she said to what might be called her real mother, who had had time to teach her to pray: “I shan’t be coming home again. God has told me I won’t be suffering any more”. She died a few days later, this last August, age 12.

But the ten remaining children are thriving, by time-honored, old-fashioned methods: affection, discipline, quantity time and attention, with a curse upon anything “politically correct”. The boys are put to work on the farm while the

girls—dare I tell you?—are put to work in the ... in the ... IN THE ... KITCHEN! Even more horrible to relate ... it works like a charm! For the littlest girl, there is an outstanding hospital bill of several thousand dollars, but what is money? Her little soul is surely now safe in heaven, and when she departed this life, the father who cared for her said it was just like losing his own children over again.

Dear readers, human nature, family structure and children's needs do not change, only our poor modern world changes for the worse all the time. Don Bosco promised a special blessing from God upon those who would look after abandoned children. Only, it takes wisdom as well as goodwill.

Two more candles in the darkness. Firstly, the Doctrinal Session here at the Seminary after Christmas drew 63 men, our largest number ever, and everyone we know of was very happy with it. This must be because the concentrated course of doctrine was addressed directly to the needs of men and family fathers in today's dreadful situation. We have yet to hear from the wives, but we are sure they are, for the family's sake, happy to have let their men go for the week.

Secondly, a flyer from the Dominican girls' school in Idaho presents a compact disc of the girls' singing. Now nobody in their right mind pretends that schoolgirls (any more than schoolboys) are angels, but if the singing is angelic, imagine the landmarks of beauty and harmony being left in their souls for the rest of their lives! The Devil is not winning every battle!

**#171**

*February 4, 1998*

**Neither Sedevacantist Nor Liberal**

Mercifully, no more priests in the USA left the Society of St. Pius X leftwards in the last two months to rejoin the *Novus Ordo*, but unexpectedly a priest of ours ordained a year and a half ago left us rightwards in December to join sedevacantists who quit the Society back in 1983. As the old song says, “If the left hand doesn’t get you, then the right hand will”!

This young priest had seemed solid. Perhaps he was knocked off balance by having had to start his priesthood in the same house as a fervid Carlitist, who left the Society shortly before he himself did. In any case these left-hand and right-hand departures are an occasion to reason quietly, not in detail, which has been done before, but in general, on why the Society takes the position that it does, neither liberal nor sedevacantist.

The so-called “sedevacantists”, named from their belief that the See (“sedes” in Latin) of Rome is vacant, are apparently the hardline opponents of soft-line liberals. The popes for the last 20, 30 or 40 years, they say, are too liberal to have been able to be real popes. Yet the general and deep-down problem of liberals and sedevacantists is the same, even if neither would care to admit it: both forget just how far Our Lord can choose to allow the men of His Church to misbehave without it ceasing to be His Church.

This is because the Catholic Church, like its Founder, is truly human and truly divine. For when God became incarnate, or took flesh, then the Son of God, true God, became also true man, so that in Jesus Christ the divine and human natures are always both present and distinct but neither separate nor confused. Similarly in his one true Church,

divine and human elements are always both present but especially must not be confused, because whereas the divine element is infallible both in Our Lord and in his Church, on the contrary the human element is sinless in Our Lord but fallible in his Church.

If then I blur the divine and human elements in the Church, the same confusion can go either of two ways. Either I will blur the human into the divine, and then, crediting mere humans with divine infallibility, I will hold the churchmen to be right whatever they say, and, if I blindly follow liberal popes, I will fall into liberalism. Or I will blur the divine into the human, in which case discrediting the stainless Church, bride of Christ, with the stains of fallible churchmen, I risk repudiating the bride and falling out of the Church, as did many Catholics when they became Protestants in Luther's time, and as have done a number of sedevacantists in our own time. On the contrary Catholics keep their balance by neither, like liberals, crediting the merely human with qualities divine, nor, like sedevacantists, discrediting the divine as merely human.

Of course when churchmen seriously misbehave, it can be difficult still to believe that the Church is divine. But let us remember Our Lord Himself. Which of us, had he been present at the original Way of the Cross, would have had no difficulty believing that this mocked, exhausted, bleeding man was God? So it is understandable if Catholics, watching the Neo-Modernists in Rome today make such a mockery of Catholic faith and morals, can hardly believe the popes are true popes. However, just as the disfigurement of the Man of Sorrows in His Passion did not prove He was not God, so all the present distortion of the Church does not necessarily prove the popes are not popes.

Does this mean that no amount of misbehavior in Rome could ever prove it? No. One day, maybe soon, the See

of Rome could become vacant. There have been several false popes, or anti-popes, in Church history. Again, for our own times, or times not far off, Our Lady warned us at La Salette that Rome will become the Seat of the Antichrist. It is quite possible that with the death of John Paul II (which may not be far off) there will be a vacant See of Rome or an anti-Pope for a while.\* So sedevacantism may then become true, at which point it may no longer produce the bitter fruits associated with it in recent years. But “sufficient for the day is the evil thereof”. Here and now the arguments for sedevacantism are rather less convincing than the arguments against it. How does our former colleague argue his case?

Of the 19 reasons he gives, why “in conscience” he had to leave the Society, ten concern the Church in general, nine concern the Society of St. Pius X in particular. Of the ten concerning the Church, eight argue from the Church’s infallibility (which no Catholic denies) to the invalidity of the Newchurch, of Vatican II and of John Paul II, because all these three are so fallible. (The remaining two arguments spell out that John Paul II in particular cannot be Pope).

But Church history confirms just how much fallibility God can choose to allow inside His Church: the bulk of the Church in heresy (Arianism), a “Robber Council” (at Ephesus), and popes wavering on the brink of formal heresy (Liberius, Honorius)—Mother Church has seen it all! However even such grave defections of the human churchmen are not incompatible with the Church’s divine indefectibility. Thus Our Lord Himself says of His Church at the end of the world that on the one hand it will still be there (Mt. 28:20), on the other hand it will be so reduced in size as to be almost not there: “But yet the Son of Man,

when he cometh, shall he find, think you, faith on earth?" (Lk. 18:8).

This dark prophecy is essential to a correct understanding of the Church's divine gift of infallibility (or indefectibility in teaching). It means not that no bulk of the Church, no Council or no Pope will ever fall into error, but that (ordinary general infallibility) by a guarantee of God, the true and unchanging Deposit of the Faith will always be taught by the Church in a manner accessible to souls of good will down to the end of the world, while (derived particular infallibility) if the Pope as Pope ever imposes a definitive teaching of faith or morals upon the whole Church, God will specially protect him in that moment from teaching any error.

What has falsified and exaggerated infallibility in many Catholics' minds over the last 120 years has been the Church's strong discipline from the definition of papal infallibility in 1870 down to the 1960's and a series of relatively good popes (in doctrine and morals) from Pius IX to Pius XII inclusive. In a way, Catholics have it too good. That is why when John XXIII and Vatican II began seriously to err, easily most Catholics were caught off their guard. Whether they accepted error with their erring leaders and became liberal, or repudiated the erring leaders and left the Church or became sedevacantists, either way they lost their Catholic balance.

Archbishop Lefebvre on the contrary neither accepted the error nor repudiated the erring leaders, much to their annoyance. (They would have loved him to walk out of the Church, and tried in vain to declare him out of it in 1988). But the Archbishop's course was the wise course. He always used to say that to believe these popes are not popes means creating problems worse than the solution. If Church and Pope are no longer in Rome, where are they?

If for the last 30 or 40 years there have been no validly elected popes, nor then validly appointed cardinals, where is another pope to come from? That is why sedevacantists have for the last 20 years been creating a little series of garage popes. Garage Masses, if need be! Garage popes, no thank you!

As for our former colleague's nine arguments against the Society, they mostly come down to the same "Either, or", to which the Society replies, "Both, and". Imagine a devoted son hovering by the bedside of his gravely ill and infectious mother. Our former colleague would tell him, "Make up your mind. Either you go right up to her because you love her, or you get right away, because she's infectious, but you can't just stand there, betwixt and between." To which the Society replies, "Our mind is made up. We must both stand close to that Church which is our Mother, and stand far enough off not to catch her disease and be unable to help her, so here we stand, in a contradictory situation, but not contradicting ourselves".

For indeed neither sedevacantists nor the Society are responsible for the contradictory situation of the Vicar of Truth being immersed in error, but the difference is that while the sedevacantists (and liberals) short-circuit the contradiction, the Society endures it. Simplifications are always simpler, but they are not always true. They do, however, have their appeal to souls tired of complications, especially if the simplification carries an emotional charge as well.

In fact, the 19 arguments of our new sedevacantist may well be following his emotions, instead of his emotions following the arguments. In any case the end result is the same, once more, as with the liberals—disobedience and enmity towards the Society. We pray for our former colleague.

Two minor consolations for his defection. If he left us in the opposite direction from the Carlitists, then the Society may be doing something right. As G. K. Chesterton once said “If I get attacked from all sides, then I can’t be all wrong!”. And secondly, this former colleague is the first American priest in nearly ten years to have defected from the Society to right or left, after doing all six years of his Seminary in Winona and/or Ridgefield. We still have much to be thankful for.

Thank you in any case to all of you benefactors for your prayers and support for the Seminary. As a wise reader recently wrote to us, such a Seminary’s very existence is in today’s world an ongoing miracle.

- \* Nothing so far indicates that the election of Benedict XVI was invalid, but a truly vacant Apostolic See remains a possibility after him, in today’s confusion.—Bp.W., 2009

## #172

*March 3, 1998*

### **The SSPX’s Marriage Tribunal**

Amongst other accusations recently leveled at the Society of St. Pius X in the USA from former friends to left and to right is one that is delicate to handle in the public domain, and might have been better left in private. However, now that the issue has been raised, not by ourselves, it must not be thought that the Society has no answer. Also that answer throws much light on the nature of the Church and today’s fight for the Faith. Let us then tackle the question head on: the question of marriage annulments.

The accusation leveled at the Society is that by undertaking to examine marriage cases, and by declaring the invalidity of even only a few of the marriages examined, the Society is taking upon itself an authority which can only belong to

the mainstream or official Church. Thereby the Society is first going into schism, and secondly helping to dissolve the institution of holy matrimony.

The Society pleads not guilty on both counts!

Let us begin by remembering what the Church teaches concerning marriage and marriage annulments. Here is a classical definition of marriage: “Marriage is the union for common life between a man and a woman capable of that union, arising from a contract by which they give each other the exclusive and irrevocable right over one another’s bodies for the procreation and rearing of children”.

Between two baptized persons this union was raised by Our Lord to the status of a sacrament. If either or both parties are unbaptized, the union is still a sacred institution (Leo XIII), as designed by God for the continuation of the human race, all of whose members are meant for Heaven. Also by God the union, whether sacramental or not, is designed to be one and indissoluble. In other words one man may have only one wife, one woman only one husband, until death do them part. The main reason for this is that children are the primary purpose of the union, and children need a stable home with their own biological father and mother. Look around for the devastation caused by disregard here of God’s law.

The union arises from the contract made between the man and woman when they exchange the right over one another’s bodies for that act which generates children. If the contract was valid, the marriage is valid until the man or woman dies. If the contract was invalid, the marriage never exists nor existed. The first exercise of the marital rights does not validate, it merely consummates the marriage. Thus the validity of a marriage depends upon what actually happened when the contract was originally made. It is a ques-

tion of establishing the facts and checking them against the rules that apply.

Now the rules for a valid marriage contract basically resemble the rules for any other kind of contract. For instance substantial fraud will invalidate a marriage, as when a girl marries a man because he tells her he is a prince and he turns out to be a slave. But just as with civil contracts, two parties can bitterly dispute over what was contracted between them, so that each country has a body of law to settle such disputes, and law courts and judges to apply that law, so with marriage contracts, spouses can be at war with one another or make war together upon their marriage, so that the Catholic Church has always had courts or the equivalent of courts to judge of the validity of marriage contracts.

For indeed firstly, the parties themselves cannot be judges in their own case, especially where such passions can be involved as in marriage cases. Secondly, the Church itself has a stake in marriages, as does the State, because upon marriages depends the future population of both. That is why both have a right and duty to legislate and adjudicate, in accordance with God's law, questions of marriage, because it is a primarily social and not just individual institution. That is also why the Church sets up a "Defensor vinculi", or defender of the marriage bond, in case both partners unjustly wish to tear it apart.

And a third reason why the Church must place at Catholics' disposal a means of resolving difficult marriage cases is that their non-resolution can be a real obstacle to the eternal salvation of the souls involved. May we, or must we, either separate, or live as brother and sister, or live as husband and wife? These can be agonizing questions, and they can call for an authoritative judgment. For just as God cannot require of men to believe in His Truth, on pain of eter-

nal damnation, without making it accessible to them by an infallible teaching authority, so He cannot require of them to observe marriage laws making often severe demands upon their fallen human nature, without guaranteeing to them His Church's authoritative guidance as to the application of those laws. It stands to reason.

Hence the Catholic Church has always had priests or courts with authority to tell the law (*ius-dicere*, jurisdiction) on marriage contracts. And before Vatican II, amongst many contracts submitted for examination by couples, usually in hopes of a judgment of invalidity, there always were a few marriage contracts which the Church authorities declared to have been, from the beginning, null and void. However, these "annulments" never dissolved a valid marriage, they merely declared one had never existed. The true Church cannot admit divorce.

But now what happened with the Second Vatican Council? Following the modern world's disordered glorification of the person, of the individual over society, the Council declared (e.g. *Gaudium et Spes* # 50) that children are no longer the one primary end of marriage, but its joint primary end together with the consorting of husband and wife, of which they are the fulfillment. Logically parents could now appeal to an Ecumenical Church Council for support to tear apart the marriage bond in their own interest, no longer subordinate to that of the children. Logically the Newchurch, soft on human passions and modern selfishness, began to declare more and more marriage contracts null. The situation became so scandalous in the United States that the Pope several years ago had to call the American Church to order for, in effect, creating Catholic divorce. Yet still we had the public scandal last year of Sheila Rauch Kennedy, Episcopalian wife of a supposed Catholic, appealing to the Catholic Church for help to defend her marriage, and being betrayed.

Of course many couples rejoiced in this “liberty” granted to them by the Newchurch. But what about Catholics who were serious about their faith? How could they look for a serious marriage judgment, in view of their eternal salvation, to authorities now capable of granting two “annulments” and a third marriage to a woman no older than 25 (case known in Detroit)? They heard the Pope himself calling these authorities to order!

Now if people deny that there is a crisis in the Catholic Church, then little that the Society of St. Pius X does can make much sense. But if anybody grants that on the one hand the true Church owes to Catholics all the help they need to live up to its demanding laws, and that on the other hand the Newchurch is not providing that help, then it makes sense that the Society, amongst others, will step into that gap where it reasonably can, even if it has no territorial jurisdiction, and where it so steps in it may reasonably assume, in accordance with Canon Law, that the Church will, case by case, for the salvation of souls which is the supreme law, supply any missing authority or jurisdiction.

Upon that basis, as sins unfortunately continue, serious Catholics turn to Society priests for absolution from their sins, and these priests have jurisdiction supplied in emergency by the Church to grant absolution. Similarly, since marriage problems can also not wait until the end of the crisis in the Church to be resolved, Catholics may assume that if the Society sets about seriously examining marriage contracts in accordance with unchanging Catholic principles, then they may trust its declarations in the particular case to be receiving from the Church any jurisdiction lacking, and they may act before God in good conscience upon any such declarations.

Of course the Society may abuse such supplied jurisdiction, because to err is human. But that does not take away

the Society's right to act in such cases, because the urgent need of souls may even make that right a duty, for reasons already given. This Church crisis was not of the Society's making, and it is not of the Society's ending. Pray, dear Catholics, not that the Society priests never assume emergency powers, but that for your sakes and theirs they make the right use of those powers. Prudently to assume these powers is not to cut oneself off from the Church, but to engage more completely in the Church's own work.

And do not think—second accusation—that the Society is opening wide the floodgates to “Traditional annulments”. Here in the USA, since the Society undertook this ungrateful task, it has taken only some one hundred cases seriously enough to examine them, and of those one hundred it has declared in less than a dozen cases, I am told, that the contract of marriage was invalid from the beginning. That is, like before Vatican II, a trickle rather than a flood. However, in all one hundred cases the couples concerned can now trust that they know where they stand before God, and that is a great gift.

Meanwhile, let us profit by Lent to renounce, sacrifice and do our daily duty. Our fallen nature must be held in check, or we will “all perish”, says Our Lord (Lk. 13:3). May the thought of His Passion be with us in this season.

**#173**

*April 2, 1998*

**“Peter Schlemihl”**

This letter does sometimes shock. I think it is necessary. Let me explain why with a story from German literature which I studied in school 40 years ago, but whose full meaning only came home to me several decades later: *Peter Schlemihl* by Adalbert Chamisso (1781-1838).

Peter Schlemihl is a bright young man who wants to get on in the world. So when a stranger in a grey frockcoat offers him all the gold he wants in exchange for his shadow, Peter accepts. After all, what use is his shadow? However, he then discovers that all the gold in the world cannot make up for the scorn he meets from everyone around him because he has no shadow. He is in despair when the man in the grey frock-coat sidles up to him again to offer him a second deal—for Peter to get his shadow back, all he need do is sign away his soul. The story ends with some compromise I have forgotten: Peter does not lose his soul, but there is still some price to pay for his original foolishness.

The story is charming, as I recall, and beautifully written. The stranger in the grey frock-coat is of course the Devil. Peter is Western man who has mutilated himself and placed his soul in peril for the sake of material prosperity and well-being. But what interests us first is the Devil's technique, as grasped by Chamisso. It is simple enough when one thinks about it, but it has enormous applications to the world around us.

The Devil traps Peter Schlemihl by stages. Firstly, gold in exchange for his shadow. Secondly, his shadow in exchange for his soul. Obviously the Devil could not care less about Peter's shadow except as a snare to catch Peter's soul. As it looks to Peter, having gotten into a serious mess by trading his shadow for gold, how strong the second temptation must be to get back his shadow and keep the gold by trading away his soul! The gold may have turned to dust, but he knows by now how valuable his shadow is. What does he know about the value of his soul?

Thus the devil has got Peter into the frying pan, and from the frying pan tempts him into the fire. Peter has fallen for the first temptation which is relatively minor, but the consequences are still grave enough to make him want to put

them right by falling for an absolutely major temptation. He has got a minor but obvious thing wrong, his shadow. How tempting to put it right by getting a not obvious but major thing wrong, his soul.

Now *Peter Schlemihl* may be only a fairy tale, but fairy tales can tell a lot more truth than newspapers or television. *Peter Schlemihl* may help to explain why this letter has seemed to approve horrors like the Unabomber or films of Oliver Stone, while it certainly disapproves of sweet dreams of Catholicism and supposedly lovely films like *The Sound of Music*. Things are not what they appear.

Western man is like Peter Schlemihl. By the end of the Middle Ages he was getting a lot of little things wrong. So the Devil proposed a deal to Christians to put the little things right if only it would get the big things wrong. Christians split. Those who refused the deal stayed Catholic and kept the Faith. Those who accepted the deal became Protestants. They were rewarded by the Devil with prosperity and the repair of outward correctness, but they lost the Faith and lost their soul.

Thus the hallmark of the Protestant culture that emerged in England, Northern Germany where Chamisso wrote, and the United States, is prosperity and outward correctness, but inward wrongness. Outwardly everything looks fine and attractive, but inwardly there are deep and insoluble problems, insoluble because they are not recognized, because they are hidden from view by the attractive surface. To deal with these problems, Protestantism mutated into Liberalism, or the adoration of Liberty, which is in turn mutating into global tyranny, but while the surface is more brilliant than ever (“overcoming” of disease, hunger, distance), the deep-down problems are in fact worse than ever (intellectual, moral and spiritual chaos—just think of modern art). For centuries now we have been buying from the

Devil minor solutions in exchange for major problems, a prettier surface in exchange for uglier depths.

As for the Catholic countries that refused the Protestantism, alas, they then let themselves be infected by the liberalism until they were swept away by Neo-Modernism, which was the disaster of Vatican II. When at this point the Catholic churchmen themselves lost their grip on the solution, the puzzling of men's wills by the intangible loss of soul beneath an abundance of tangible gold and worldly goods became a worldwide problem.

This is my diagnosis of the Unabomber. You may say what you like about him as a criminal terrorist, etc., etc., and much of it is true. But the man, as is clear from his Manifesto (which is well worth reading), was at least trying to tackle, and publicise, serious and deep problems of man in a machine society. He has a Polish name. I wager his grandparents had the Catholic Faith, which he himself either never had, or has lost. But he still has a remotely Catholic sense of how technology brutalizes man. How Catholic on the contrary do all those technophiles deserve to be called who have—gladly—given up all such sense in order to wallow at ease in their computers? Give me the Unabomber's seriousness over their shallowness, any day of the week.

Similarly with Oliver Stone. I do not care for anything I know of the man, on the surface he is horrible, as are his films, but I can name five of them (including *Nixon*, *JFK*) which each from a different angle tackle one serious problem: what happened to the United States in the 60's? Outwardly, these films have nothing to do with the Faith, they are totally unsuitable for "family viewing", even for viewing by many adults (as I said at the time), but inwardly I again wager that the Catholic ancestry of Stone's French mother has much to do with his deep unease and preoc-

cupation with the 1960's. Give me, again, any day of the week, the ogre who is serious about serious problems, over the sweetie-pies who willfully deceive themselves, or are deceived, for instance, that the American Way has nothing deep down wrong with it. The Constitution of 1787 is, for anybody who thinks it is a significant part of the solution, a significant part of the problem, and woe to any Catholic who thinks otherwise!

But even if we grant that, for instance, the horrible film *Natural Born Killers* has something serious to say about modern society beneath its ugly surface, was Oliver Stone bound to make the surface so ugly?

Unfortunately, one may say, yes, because if he made the surface nice, most of his audience would look no deeper. Their minds would happily click back into their normal Hollywood or *Sound of Music* mode. The world is sweet, all men are nice (except Nazis), life is a game, nobody goes to Hell. Serious Western artists have for the last 200 years been making their work uglier and uglier, partly to reflect Western reality, partly to shock Westerners into realizing what that reality is—the soul is more and more lost.

We are reminded of St. Augustine's famous prayer: "...Lord, if you prepare to strike, we make all kinds of promises, but if you hang back, we do not keep them... If then you strike, we cry for mercy, but if you show mercy, by again sinning we force you to strike...". As God cannot win with His sinful people, so the man with any serious message cannot win with a modern audience. If he broadcasts on their wavelength, there is no way he can say what they need to hear. If he broadcasts on his own wavelength, they tune him out. Heads they win, tails he loses. Ours is a situation in which the Lord God soon tells Mr. and Mrs. Lot to walk away, and woe betide them if they look back.

Thus if the Seminary letter uses nice language to say nice things, readers feel really good about themselves and pay no attention. If it says nasty things but in a nice way, readers can escape from the nastiness by taking refuge in the niceness of the way, and still they are not disturbed as they should be. So there is why the letter must sometimes say nasty things in a nasty way, because even if a majority of readers were to turn away in disgust, still if a minority of readers were provoked into thinking seriously about real problems, it might be worth it. There is no hope for the “American Way”, now being followed worldwide, from Catholics who believe in it. Its only hope is Catholics who will tackle its deep and serious problems, going back to Protestantism.

Peter Schlemihl may get back his shadow, but what use is it if he loses his soul? The modern world may get a lot of little things right, but what use is it if, almost in proportion, it gets the big things wrong? The Unabomber, Oliver Stone and apparent nastiness may get a lot of little things wrong, but how much does that matter compared with their trying to get some of the big things right?

Dear readers, pray the Rosary. Do not believe in Wall Street. Do not believe in Washington, D.C., nor in the Houses of Parliament in London. Do not believe in the dollar. Do not believe in pension funds. Do not believe in democracy, nor in the Constitution, nor in the British Monarchy. Do not believe in any of the works of modern man. He is a poor and forsaken creature, by his own choice. He has built on sand, and his sand castles are on the brink of collapsing.

Believe in God, the Father Almighty, Creator of Heaven and earth, and in Jesus Christ, His only-begotten Son, who promised us that whosoever builds on His Gospel is building on rock. The winds and rain of the next few years are going to beat on that building, but it will not fall down.

And if suffering comes our way, let us even be thankful, because it is the hallmark of real Catholicism, the surest sign that we are following in the footsteps of Jesus Christ on the way to Heaven.

**#174**

*May 1, 1998*

**The Film *Titanic***

A few months ago there was released in the United States of America a film which has proved to be the biggest box-office success of all time: *Titanic*. The film itself may be uninteresting, but its success must be a sign of the times. What times? Times that reverse the signposts of God to make them point in exactly the opposite direction!

The film's central interest is a fictitious love story set against the real life drama of the sinking of the famous ship *Titanic* on its maiden voyage in 1912 from Europe to New York. The story is well-known. Racing amidst icebergs in North Atlantic waters on the calm but dark spring night of April 14 to 15, this greatest and most luxurious of transatlantic liners yet to have been built, labeled "unsinkable", at 11:40 pm struck an iceberg, and at 2:20 am sank.

What a lesson of life! One moment the *Titanic* was the pride of Western technology and the glory of the British Empire's shipyards, the next moment it was plunging in pitch darkness 2 miles to the ocean floor! One moment the first class passengers on board representing the flower of Anglo-Saxon high society and of Jewish finance were the lords of creation, the next moment they were like everybody else, helplessly awaiting their fate in mid-ocean with small chance of avoiding an icy cold death.

For of the 2207 souls on board when the *Titanic* set out across the sea, only 705 survived the sinking, to be picked

up in their lifeboats at dawn. Life jackets saved many hundreds more from death by drowning, but they could not long survive floating in the below freezing ocean.

And why had there not been enough lifeboats for all souls on board? Precisely because the floating palace was universally considered to be unsinkable. Its huge double-bottomed steel hull was divided into 16 compartments, each of which could be sealed off from the others by watertight bulkheads, so that even if several were flooded, still the liner could float. “God Himself could not sink this ship”, was one deckhand’s typical boast.

God did not need to sink it. It was men who designed the ship and built it; men who sent it through northern waters littered with icebergs because that route is, as for the airplanes, the shortest between Europe and New York; men who raced the Titanic amidst the icebergs to show what she could do; men who saw the fatal iceberg only in time to swing the bow to port enough for the glancing iceberg to open beneath the waterline, like a can opener, a fatal front five of the 16 compartments. Had the liner crashed straight into the iceberg, it might not have sunk. Had only the front four compartments been punctured, it might still have floated. But as soon as the front five were flooded, the ship tilted far enough down in the bows for the water in the fifth compartment to slosh over the top of the bulkhead into the sixth, and so on, until the ship was bound to sink.

However, since no more than five compartments were originally breached by the iceberg, then the process of sinking took time. Hence an incomparable—real life—drama, which has held the world’s imagination captive ever since: 2207 souls trapped on the stricken liner, with only a minority having any serious hope of escape from a cruel death which they could watch approaching for two hours, as the great ship’s bows tilted inexorably lower and lower in the

water. Finally as the entire stern lifted out of the water, the unprecedented strain tore the ship in two. The front two thirds of the ship immediately sank, the stern third crashed back for a moment level on the water, only to flood rapidly, tilt forward until it was vertical, and slide in its turn beneath the waves. All that remained visible of the supposed pride and glory of Western industry was, besides assorted flotsam, a scatter of shivering lifeboats, and hundreds of bobbing life jackets, crying out at first, but muted as cold and death closed in!

What a scene! What a signpost of God! What a reminder that “Man proposes and God disposes”! In 1912, after a century of “peace” and “progress”, in the glow of the Edwardian age, men thought, especially Anglo-Saxons, that with their liberal principles they had the world under control. The Great War breaking out in 1914 would prove how wrong they were. Then surely the sinking of the *Titanic* was God’s advance warning to the whole 20th century that modern man is not the master of his fate as he pretends. But does he want to learn this lesson?

All that the 1997 Hollywood film seems to want from the legendary sinking is a dramatic back-drop to highlight a romance of liberation. The film *Titanic* takes no interest in any of those grand lessons of life which are surely responsible for the disaster’s having attained its legendary status. In the film, the ship’s fate is merely of technical interest - who was to blame? Answer, the foolish owners and officers of the ship, who are part of a whole society set-up and Establishment from which individuals, especially youngsters, must free themselves in order to lead their own lives and—be masters of their fate! Thus is the real lesson faded out and replaced by an unreal fantasy.

The film’s hero, Jack, is a free soul, a young artist from backwoods Wisconsin with no strings and no affections,

gambling his way at the last moment on board the Titanic's lowest class accommodation, taking life and people as they come. The heroine Rose on the contrary is a High Society girl feeling utterly trapped in her engagement to a domineering upper class young plutocrat who is bringing her back across the ocean to marry her in her hometown of Philadelphia.

The hero and heroine meet on board when Rose in desperation is about to throw herself into the ocean. Jack cleverly and courageously saves her from doing so, for which he gets little recognition or recompense from her upper-class companions. However, by continually defying the undemocratic class distinctions imposed by them and by the ship's structure, he leads her to free herself progressively from the restrictions of her society, her family, her God, as she sheds, in order, her engagement, her mother and, mere hours before the ship hits the iceberg, her clothing, in scenes filmed with only enough restraint to avoid that "R" rating which might have been bad for the box office. Finally, as the ship is going down, she rescues him from a villainous imprisonment by her companions, while, once in the water, Jack rescues Rose upon a floating door with room only for one.

Jack has breath enough to preach to her one last time the gospel of self-fulfillment (old Tennyson's "To strive, to seek, to find and not to yield"), before he freezes dead and slips into the icy depths. But Rose will not forget this savior who has sacrificed himself for her. The film shows her having led the rest of her life in accordance with Jack's message of liberation. It has been a fulfilled life, and as she looks back in old age, she is given to declare solemnly that Jack saved her, "in every way that a person can be saved"!

Blasphemy! Conscious or unconscious on the part of the film's makers? God knows. Certainly Our Lord is nowhere

in the film, except perhaps in the person of a Catholic priest shown ineffectively praying on deck in the ship's last moments while Jack is effectively striving to save Rose. Thus secular self-fulfillment is elevated to the status of a substitute religion. All the human heart's need for love, for sacrificial love, satisfied; its need for a knight to gallop to the rescue of a damsel in distress, and the knight raised to the rank of a religious savior, while all ten Commandments may be safely ignored—is this the key to the film's success?

Poor youth, flocking to see the film! In it is no inkling, not the least inkling, that the same human heart was made by the love of God for nothing less than to love God, mainly through the observance of those Commandments, defiance of which will fulfill not self but only sin and damnation. Who will give our youth the Catholic Faith, sole foundation of the true love of the true God, which is the sole fulfillment of every human heart?

Not Liberalism, which is massively diluting and contaminating the Faith today by its systematic affirmation of man's independence from any truth or law to which he himself has not consented. Archbishop Lefebvre always used to say that one great antidote to liberalism is the circular letters written to the Catholic bishops of the world by the Popes from about 1800 to 1958. The Angelus Press has just published a Study Set of ten of these Papal Encyclicals, chosen by the Archbishop himself to teach anti-liberalism to his seminarians.

Angelus Press also recently published, for the first time in English, a favorite book of Archbishop Lefebvre on the same subject, Fr. A. Roussel's *Liberalism and Catholicism*. Leaning much on the same papal Encyclicals, Fr. Roussel teaches firstly the definition, origins and development of liberalism, and secondly the variety, subtlety and pervers-

sity of combinations of liberalism with Catholicism. The two absolutely do not mix, yet men mix them, Archbishop Lefebvre used to say, “in 36 different ways”! Nobody can pretend that this Encyclicals Study Set or Fr. Roussel’s book make for easy reading. However, for anyone who has the Faith and ability to master such material, it is an incomparable fortification of their Catholic immune system against what Archbishop Lefebvre used to call the AIDS of Neo-Modernism, which is making the bows of the Church dip deeper and deeper under water. The pre-Conciliar Popes saw the liberal icebergs coming, they warned, they were not listened to...

For an easier introduction to these same Encyclicals, allow me to remind you of the existence of audio and video tapes of the Winona Doctrinal Sessions of the summers of 1996 and 1997. These have been now freshly and professionally packaged, and have not been designed to make money, in fact the Seminary tapes program is seriously in the red. But this doctrine must get out to Catholics, if all of us are not to go to the bottom of an ocean of eternal fire!

The ocean is icy all around us, and there may be only minutes to jump, but remember the baker on board the *Titanic* who paddled happily through the night, and was picked out of the water alive in the morning because in his last moments on board he consoled himself plentifully with a bottle of whisky! Drink down deep your Catholic Faith, and then you too will start heating up the ocean with your charity!

**#175**

*June 1, 1998*

**Ten years After the Consecrations**

The last day of this month will be the tenth anniversary of the famous Episcopal Consecrations performed by Archbishop Marcel Lefebvre and Bishop Antonio de Castro Mayer in Ecône, Switzerland, on June 30, 1988. How does that heroic event look ten years later? More heroic than ever! Let us recall its place in history.

Once upon a time, in the so-called Dark Ages, the Catholic Church reigned supreme as the undisputed mistress of civilization, and all Christendom was Catholic. Then at the end of the Middle Ages, the modern world began in earnest with the breakup of Christendom by Martin Luther. Half Europe turned Protestant, but the other half pulled its Catholic self together in the so-called Counter-Reformation, and the Church leapt across oceans to make many new Catholic peoples to replace those fallen away.

But of course the Devil would not leave the old or new Catholic nations in peace. Out of the juxtaposition of Catholic truth and Protestant error he developed a virulent new error, Liberalism (What is truth? Who knows? What does it matter?), with which he infected the politics in Catholic and Protestant nations alike, generating a series of Revolutions from the end of the 18th century which smashed Catholic altars and pulled down Catholic thrones. Mother Church reeled, but again she pulled her faith and her energy together, and made even of the liberal 19th century one of the greatest missionary centuries ever.

By now the Devil was resolved to break into the Church itself, but of course he could only do so by deceit. So he invented another error, as old as the hills but seeming new, a rerun of Protestantism and liberalism, whereby all the

Catholic appearances would be maintained, but the substance would be changed or updated to get more in line with the modern world—hence the error’s name of Modernism. It caught several priests who wished to continue to appear Catholic while turning worldly, which is to sinful man an attractive combination!

However, just before modernism could strike Mother Church a mortal blow, the God-given Pope St. Pius X intervened in the early years of this century to denounce so clearly its perfidy and to smash it with such force that it was driven underground so as to even seem to many Catholics hardly to have existed. Basking then in the reprieve of 50 years (1907-1958) earned for Mother Church by the clear-sightedness and strength of the saintly Pope, the vast majority of Catholics had no idea of the storm being prepared for them.

Thus when Pope Pius XII died in 1958, too many churchmen were tired of resisting the modern world with its Protestantism, Liberalism and Modernism, so instead of electing another clear sighted and strong Pope, the Cardinals chose John XXIII, a “Catholic” liberal who launched an Ecumenical Council to “update” the Church. At last the moment had come for the condemned modernists lurking in the shadows to step forward and grab power in the Church—John XXIII was on their side.

With his help they hijacked the Second Vatican Council from the beginning, and now the Church was in a desperate plight. When Protestants fell, the Catholic nations had stood. When politics in those nations fell, the Church had stood. When priests in the Church were all ready to fall, the Pope had stood. But now the Pope had virtually fallen—who was left to stand?

At the beginning of the Second Vatican Council in 1962, the good bishops were unorganized and the Neo-Modernists’

onslaught took them completely by surprise. By the end of the Council, however, in 1965, some 450 truly Catholic bishops had grouped together to defend the Faith, and when they went home, they were resolved to continue working together to save the Church. Alas, they had reckoned without the structure of the Church, and Pope Paul VI.

By the structure of the Catholic Church, it is the Pope who commands, and Pope Paul VI was a liberal. Some Catholic bishops, he sacked. With some, he waited until they died. Others, he put under such pressure that they cracked, and resigned. He was resolved to break the back of their Catholic resistance, and by fair means or foul, he did just that. No doubt he was convinced he was acting for the good of the Church, but the Church was devastated just the same.

Then had Our Lord's promise failed, that the gates of hell would not prevail against His Church? No. Out of the 450 resistant bishops there was one who could not be sacked (he had already resigned), who would not crack under the pressure (despite Rome's best efforts), and who did not die until he had built a shelter to protect the Church's essential treasures for the duration of the storm—Archbishop Marcel Lefebvre.

What a man! Alone now, against Protestantism, against liberalism, against the Popes, against his fellow bishops, he was alone, alone, alone, except for a handful of scattered priests, and a handful of dear youngsters that he began to draw around him as seminarians. And with a few old priests and these youngsters he constructed that shelter, the Society of St. Pius X.

But under what pressure! In 1975 Rome pretends to “dissolve” the newborn Society. In 1976 it pretends to “suspend” the Archbishop from his priestly functions because his Society, which has refused to die, is just producing its first class of a dozen priests. The Archbishop and his young-

sters continue (“Archbishop, do you realize what mistakes your young priests make?” “What do you expect me to do? The old priests won’t stay with me!”). He hopes against hope that a few bishops will stand by him to help defend the Faith, but Providence so disposes that only in the early 1980’s does Bishop de Castro Mayer from an obscure little Brazilian diocese at last step forward to associate himself with the stand taken by the Archbishop.

Meanwhile Rome is all the time resolutely transforming the Catholic Church into the Newchurch to be the religious spearhead of the New World Order. Pope John Paul II’s Assisi event of October, 1986, placing Catholic truth on an equal footing alongside a dozen sectarian, heretical, Judaic and pagan errors, is a decisive alarm signal for the Archbishop, by now 80 years old and feeling his end approaching. For the longest possible time he has negotiated with Rome and stayed within official structures to avoid even the appearance of breaking with the Roman Church, but soon he must choose. To ensure the continuance of ordinations for his priestly Society and of Confirmations for his now worldwide flock, either he must trust the Roman wolf to look after his Traditional sheep, or he must consecrate bishops of his own to look after them, at the risk of being condemned by Rome and even “excommunicated”.

Hence the fateful decision of May 6, and the glorious action of June 30, 1988. But what a decision to have to take, and that he still had to take on his own! What calm! What clarity! What a man! And he died, as he had guessed, a few years later.

And of his heritage we have all received, and continue to receive, against the entire modern world, against bishops, cardinals and Popes, and against hell and high water, but with the Truth, with the Faith, and with God.

Your Grace, you can only be very high in Heaven. Thank you, thank you, thank you! Pray for us and intercede for us here below, that we may never abandon the Faith or Church which you defended, rather that with each passing ten years the anniversary of your glorious act may be more and more glorious!

Priestly ordinations take place here in Winona on Saturday morning, June 20 (celebrated by Bishop de Galarreta, not by Bishop Fellay as announced). There should be two new deacons and two new priests. That is not a large number, but it is worth a large number if they remain faithful. The crisis of Modernism is about the Faith, not about numbers. All visitors welcome.

Remember also the Spiritual Exercises being given as usual at Winona in the summer. May you spend a pleasant summer, taking a vacation from worries but never a vacation from God!

**#176**

*July 1, 1998*

### **Unreal Movies & Real Catholicism**

Having last month looked at the long past leading up to the ten-year anniversary of the Episcopal Consecrations in Ecône of June, 1988, let us this month frame some storm-clouds of the future between some sunny skies of the present.

The sunshine to begin with is that the four bishops of the Society of St. Pius X, consecrated mainly to give the sacraments of Confirmation and Holy Orders to the souls brought by the grace of God towards the Society, as you could read last month Archbishop Lefebvre himself telling them ten years ago, have quietly been doing just that.

For the last ten summers, including this one, I have been, at the US District Superiors' request, making a tour of Confirmations amongst mainly the Society's American churches and chapels and missions. This year I was in three out of four corners of the USA, Florida, California and Washington State, and in another ten or so States in between them.

Each year, I would have to say, it has been an encouraging experience. In easily most of these locations I have been more than once. This year I noticed many new faces, although in no chapel did numbers seem to have notably increased. This confirms a long standing observation that the Society's action is rather a holding action than a glorious advance. However, a holding action in today's extra difficult circumstances is glorious enough. On this last Confirmations tour in the USA, I may have confirmed some 400 adults and children. I often tap hard (as the rubrics do not forbid!) in order to warn confirmands how they will have to fight to live as Catholics, but in general the holding action does seem to be holding.

However, those extra difficult circumstances are not becoming any easier. Chaos in people's hearts and minds swirls all around us. Sister Lucy of Fatima called it "diabolical disorientation", and the Archbishop's dear little Society of St. Pius X is going to need a miraculous protection if its faith is not also to perish in the universal storm, still rising. The old-fashioned barometer, reading lower and lower, is beginning to sway on the wall!

Let me take one case of this chaos, featured in many a Confirmation sermon this year, to try to help Catholics to grasp what a gigantic drama is playing out around them, because even most Catholics seem to think (or wish) themselves to be still living in the world of *The Sound of Music*! That world is gone, gone forever, as it deserved!

The case was apparently all over the media here in the USA several months ago. My knowledge of it is essentially confined to one long newspaper article sent to me by a friend, but the main outlines are clear. A 34-year-old schoolmistress from Washington State, married with four children between the ages of 4 and 13, entered into a relationship with a boy in her sixth grade class (age 11 or 12?), by whom she then had a baby girl. Tried and convicted for the offence against a minor, she was sentenced to jail for eight years, but the sentence was suspended because her “sweet and bubbly” personality must have seemed to everybody to be out of place in the “slammer”. However, no sooner was she out than she made herself pregnant by the same boy for the second time, whereupon her judge threw her back into jail to serve the rest of her sentence!

The article prints an attractive color picture of her in court at the moment of her original sentencing: her pretty little chin perched on her folded hands, looking no older than a teenager herself, she looks wistfully across the courtroom, as though to say, “Why cannot these people understand true love?” For indeed, one of the quotations attributed to her by the article runs, “I have found true love at last.” Can anyone doubt she has watched *The Sound of Music* 20 or 50 times? Not I.

“Oh, come on your Excellency! Get off movies, and leave that movie alone!” Dear friends, gladly, if only movies would get off Catholics and Catholics would leave that movie alone! But I have here under my hand a glossy “1998 Catholic Family and School Videos” catalogue, from a reputable conservative Catholic organization out of Colorado, which advertises one smiling, glamorous, sentimental, “uplifting” movie after another, page after page. Where is the blood? Where is the Cross? Where is the sacrifice?

Movies are unreal. Catholicism is for real. Catholic movies, unless they are strict documentaries, are virtually a contradiction in terms. Yet movies occupy the front, center, and back of most Catholics' hearts and minds, at least here in the USA! This is the drama of our poor schoolmistress who—you guessed—is one of seven children from a strongly conservative Catholic home! She was born in 1962. What did her home lack in those supposedly wonderful days, that she is now completely detached from reality? Catholics must ask themselves!

Listen to two more quotes of hers: "Someday we (she and the school boy!) will marry. We will all live happily together and my two families will be one, and everything will be just perfect!" (She means, she and her middle-aged husband and their four children and the schoolboy and their two children, will all live happily ever after, together? She is mad!) Again: "I couldn't be happier. I have a new life inside me. It's a sign, a sign that God wants us to be together, to be one!" She is using what remains of her Catholic Faith to justify her adultery and betrayal of a minor entrusted to her professional care! And she is watched and listened to with avid sympathy by media all over the country!!

Of course, she was herself betrayed: by all those (which means everybody) who encourage middle-aged women to look and behave like teenagers; by a coeducational school system which puts pretty women to teach adolescent boys; by her family-values, anti-feminist father who himself rocked his family by a scandalous adultery. She was, one might say, betrayed by our whole crazy society (without that being an excuse!). Yet the problem is not just that she is completely detached from reality. The problem is that there are millions and millions, even of Catholics, living in the same unreal dream.

Question: can the Society withstand this tornado-force dream? Can Society Catholics, especially priests, withstand the mighty suction of Fiftiesism, that glossy version of Catholicism without the Cross, all the outer trappings of Tradition, but with none of the substance (cf. II Timothy 3:5)? The glamorous modern world which seduced so many priests and bishops into Vatican II is more glamorous and modern than ever—what guarantees that the Society will not in turn go the way of all conciliar flesh?

Listen to a Society priest now working in the USA: “Here, either a priest fights like a hero, or he slips into Fiftiesism without even realizing it. It’s strange, but that’s how it is. A priest must have unusual strength of character and rock-solid convictions to stand fast, or he will slide the way the whole modern environment encourages him to slide. So a polarization is inevitable in all our parishes. That was not so yesterday, when a comfortable conservatism was still possible, but the days of those good conservative priests are gone. Today it’s all or nothing. This or that priest may vigorously deny they are liberal, but if they are incapable of serious, steady, almost heroic action, they will give way in practice. You may even not be liberal, but if you do not do what you should do, you will still act like a liberal.”

I have long asked myself whether the Society will last until the Chastisement. If it does, God will have given it a special protection. Time will tell if that is His will.

Meanwhile, another of the four bishops of ten years ago, Bishop Alfonso de Galarreta, performed the ordinations at Winona this year in bright sunshine. Lovely weather for the morning itself, and for the following day of the first Masses of the two new priests; a crowd of maybe 650 people; much Catholic happiness and many graces, as usual. God is good. He is still granting to the Society to bear good fruit. May

He grant that we not become, following the Conciliar shell without substance, a Traditional shell without substance!

Let us also ask for good weather for the women's and men's retreats soon to take place here. The seminary grounds can be lovely at this time of year, when of a sunny evening all the green is bathed in a soft warm light, with no farm-machine chattering, and with the occasional bird singing away the day. But man's cooperation is needed to mow God's creation, otherwise there are dandelions everywhere!

**#177**

*August 3, 1998*

**“Fiftiesism”**

Following on the mention of “Fiftiesism” in last month's letter, a reader reasonably asked what it is, and if there is anywhere he can read up on it. Since Fiftiesism is a serious threat to “Traditional” Catholics, and since little has to my knowledge been written about it as such, let us examine it here.

“Fiftiesism” is a name for the kind of Catholicism that was generally practiced in the 1950's, between World War II and Vatican II. To many Catholics who can look back that far, the 1950's seem like a golden age for the Church, because all kinds of Catholic systems were still up and running that crashed a few years later. On the other hand, precisely because so many Catholic systems crashed in the 1960's and 1970's, not all can have been well with the Church in those 1950's. There must have been “something rotten in the State of Denmark”.

For instance the magnificent building now housing the Seminary in Winona was put up by the Dominicans, sparing no expense, in the early 1950's, only to be abandoned by them in 1970, and sold for a song. And this Novitiate

for their central United States Province was merely one Catholic institute amongst thousands all over the world that followed this path from riches to rags. Can the 1950's really have been such a Golden Age as they seem?

Fiftiesism is then the name for what was wrong alongside—or inside—all that was right in the practice of Catholicism in the 1950's. Church structures stood tall but termites were burrowing away within, so that with one strong push from Vatican II, the structures were all ready to fall over. Traditional Catholics today must take thought to avoid re-building a Church of the 1950's all ready to fall over again!

To illustrate what was good as well as bad in the Catholicism of the 1950's, let us think of English Catholicism in the 1520's, just before the Reformation in England of the 1530's and 1540's.

On the good side, England looked in the 1520's like a completely Catholic nation. It had been Catholic for nearly 1,000 years, with the result that for an Englishman then to be Catholic was the most normal and simple thing in the world. Young King Henry VIII was so Catholic that he was awarded by Rome the title of "Defender of the Faith" for his refutation of Luther's errors! As for the English people, a scholarly book was written a few years ago to prove how Catholic they still were, as though the Reformation was none of their fault.

Alas, on the bad side, what were the fruits of this 1520's Catholicism? By the end of the 1550's Catholics were being persecuted, and Queen Elizabeth I was skillfully and ruthlessly maneuvering England into national apostasy, wherein to remain Catholic was a glorious but highly dangerous avocation. Catholic priests were hunted down by her secret police, hanged, drawn and quartered as traitors, so that while an English priest in the 1560's had to have

the same Catholic Faith and priesthood as a priest in the 1520's, nevertheless in the transformed circumstances he was called upon to be a quite new kind of priest. Hence the Jesuit Order, "old and new".

What had happened? The Catholicism of English Catholics in the 1520's had been tried by the Lord God and found wanting. As events of the 1530's and 1540's proved, their Catholicism, which we might call "Twentiesism", had been too much of a shell game. The clergy had "lacked grace" (Thomas More). As for the people, they had resisted, for instance in the Pilgrimage of Grace, but not enough. So God punished English Twentiesism by letting it turn into the permanent shell game of Anglicanism (known in the USA as Episcopalianism), founded on Elizabeth's Anglican Establishment.

Now imagine a Jesuit priest in England of the 1560's saying to the small congregations of his faithful remnant, "My dear people, all is changed, changed utterly, a terrible beauty is born. No more Twentiesism!", and you can see why a Traditional priest would say to Traditionalists in the 1990's, "No more Fiftiesism!"

In fairness to English Catholics of the 1520's, the problem of their shell game had been building up over many generations before them, and it did not mean that every English Catholic was losing or would lose the Faith, because of course there was a glorious first harvest of martyrs under Henry VIII, and a second under Elizabeth I.

In fairness likewise to the Fiftiesism of our own time, the pre-Vatican II shell game was the end product of 150 years of Liberal Catholicism blending Church and world, attempting to combine the values of the Faith with those of the Revolution, and not every Catholic of the 1950's proved to be deep down in love with the world, because, as in Reformation England, a by the grace of God faithful

remnant pulled through Vatican II to constitute the bedraggled but glorious remains of the Tridentine Church known to us as “Tradition”, or the “Traditionalists”!

At the heart then of Fiftiesism in our own time is that while outwardly the Faith in the 1950’s seemed to be lived, practiced and defended, and the Mass was the Mass of all time, nevertheless inwardly too many Catholics’ hearts were going with the world. Thence it was simply a matter of time before all those strict priests celebrating the ancient liturgy with every detail in place, would throw away their birettas and loosen up with eucharistic picnics improvised from one moment to the next. Americans old enough remember how suddenly this change could take place, almost overnight. The inside was rotten. Many Catholics pretended to love God, but really they loved the world. God spat them out at Vatican II.

But why in the 1950’s were so many Catholics inwardly loving the world? Because the modern world, industrialized and suburbanized, is too much with us, all-glamorous, all-powerful, all-seductive. For even if a man and his family are intent upon remaining Catholic, still man remains a three-layered creature, not only individual and familial but also social, and all three layers are connected. Hence society exerts an enormous anti-Catholic pressure upon Catholics when it has been, like ours, largely in the grip of Masonic Revolutions for the last 200 years.

To illustrate Fiftiesism here in the USA (since most readers of this letter are Americans, but of course Fiftiesism was worldwide, as was Vatican II), let us quote three anti-Catholic principles firmly believed in by many American Catholics of the 1950’s (and 1990’s?), one social, one familial, one individual, amongst many others.

False social principle: separation of Church and State. This deadly error means that Jesus Christ is no longer King over

society, He is only King of the sacristy. Society can supposedly do as it likes, and Our Lord has nothing to say! On the contrary read in the Bible the history of the People of God from Abraham and Moses through David, Solomon and Ezra to see if God's religion tells peoples what as peoples they must do!

False familial principle: coeducation. Boys are designed by God quite differently from girls because He has quite different parts for them to play in life. So the Catholic Church has always known and taught that from as early an age as possible, let us say no later than seven or eight, they should be taught differently and separately. Yet how many "Catholics" in the USA were accustomed to coeducation in the 1950's and still see no problem with it in the 1990's? Not even in the most primitive tribes will you find coeducation! They have too much sense!

False individual principle: the split between "religion" and real life. To how many "Catholics" in the 1950's was "religion" what one did on Sunday morning while in real life the world was being saved, for instance from Communism, by the American Constitution, free enterprise, etc. etc.? No doubt the Faith was believed in, every article of it, but how many "Catholics" let that Faith form their character and define their view of the world? How many "Traditionalists" to this day really put their trust in Our Lord Jesus Christ to solve problems of home, family, politics, education, economics, the arts, etc., etc.? How many on the contrary seek to "enjoy" the world as much as they can, to have all possible "fun", while keeping just short of mortal sin? That is pure Fiftiesism, and it will have the same disastrous results.

What is the solution to Fiftiesism, then and now? It is not complicated. The problem lies in pretending to put God first but not really doing so. The solution lies in obeying the

First Commandment first, in loving the Lord God—Jesus Christ—with all our heart, with all our soul, with all our strength and with all our mind, and in putting no other gods or solutions before Him. Nor is it impossible to do so. The world, the flesh and the Devil may dominate our environment as never before in all history, but God remains God and we remain children of His Mother.

A powerful and practical means she obtained from her Son to help us put the First Commandment back in place is the Spiritual Exercises of St. Ignatius. These were given only twice at the Seminary this year, but they brought forth a bouquet of testimonials from which we shall quote next month to encourage you to make use of one of the Society’s three retreat houses in the USA. Go to the retreats where you hear they really knock down, drag out the retreatants! Those are where the action is!

And may Our Lord pull all of us back from the world, the flesh and the Devil, lest His Chastisement catch us still in Fiftiesism, ready for Hell!

**#178**

*September 1, 1998*

**John Paul II’s “Personalism”**

The minds of most Catholic churchmen today are in a state of what Sister Lucy of Fatima called “diabolical disorientation”. These churchmen are on the road to eternal perdition and they are taking millions of souls with them. How can that be? It is a mystery of iniquity. However, a little article which somebody sent to me recently throws—without meaning to!—much light thereon.

It is an article by a Fr. Richard Hogan, in a recent pro-life newsletter, on *The Theology of John Paul II*. It praises the Pope for providing the Catholic Church with a new

way, acceptable to modern man, of presenting the Church's Faith and moral teaching. Little can Fr. Hogan realize that his article's clear presentation of the Pope's basic thinking makes clear not how this Pope helps to save babies, but how he helps to slaughter them! And yet no doubt the Pope, and Fr. Hogan, have the best of intentions! "Diabolical dis-orientation"!

In a nutshell, the Pope centers all on man. So, little human beings should be of supreme value. But, if the biological father and mother are also of supreme value, then why should they not get rid of the little fetus invading their supreme lives? The fight against abortion is no doubt a good cause, but no good cause is to be defended with bad arguments.

The problem with abortion is, first, last, and foremost, that it breaks the law of God. To try to fight abortion without bringing in God—to try to solve any of the modern world's real problems without bringing in God—is a fight lost in advance. Yet that is, basically, what Fr. Hogan praises the Pope for doing. No wonder this Pope, with—apparently—the best of intentions, is destroying the Church. Let us look at the article more in detail. It is not long.

The reason why the Pope's thinking is so valuable to modern Catholics, says Fr. Hogan, is because of his unique success in combining the modern philosophy he studied in Cracow with the Catholic theology he afterwards studied in Rome. By this combination modern minds with their new way of thinking can once more be reached with Catholic truth which was closed to them as long as it was cast, or expressed, in the age-old way of thinking. For whereas the old thinking was objective (based on the outward object, identically real or true for everybody) and deductive (concluding downwards from universal principles), on the contrary modern thinking is subjective (based on inward real-

izations, valid maybe only for the individual having them) and inductive (concluding upwards from a series of individual experiences, like democracy, says Fr. Hogan).

The gulf between these two ways of thinking is so deep that for as long as Catholic truth was only cast in the old way, it was inaccessible to modern minds thinking only in the new way. What Karol Wojtyla did as far back as 1958 with his philosophy of “personalism”, as Fr. Hogan calls it, was to bridge this gulf between object and subject by putting the human person in the center, for in the human person objective and subjective meet and are no longer opposed to one another.

How? On the one hand, by being created as an object in the image and likeness of God, the human person reflects the ultimate, objective, universal Reality from whom all else is deduced. On the other hand by being created as a subject individual and inward to himself, the human person has subjectively valid experiences from which he mounts inductively upwards, e.g. to God.

Fr. Hogan concludes by rejoicing that Karol Wojtyla’s rethinking of Catholic Revelation transforms all Catholic theology! The fusing of objective and subjective in the human person gives us brand new notions of creation, the human body, the human family, the human person, the person of Christ; of the Church, the sacraments, grace, sin, death, Judgment, Heaven, and Hell! Fr. Hogan apparently loves these new notions, and ends by begging readers to study the Pope’s “personalism”.

However, has the good Father Hogan stopped to think? The Pope’s version of Hell is indeed new. The Pope promoted to cardinal the Swiss “theologian” Hans Urs von Balthasar who said that Hell is empty. A charming thought. But if nobody goes to Hell, why should any abortionist stop aborting? Because of “the dignity of the human person”? Don’t

make me laugh! As a Scottish convert to Catholicism once noteworthy said, “A Kerk (=church) without a Hell isn’t werth (=worth) a damn!” Exactly. The Newchurch, emptying out hell, is not “werth a damn”!

Where then, as Fr. Hogan presents him, did Karol Wojtyla go wrong? (No doubt Fr. Hogan has rather simplified the issues, but his simplification is essentially just.)

Firstly, Fr. Hogan bases the achievement of Karol Wojtyla’s “personalism” on its overcoming of the split between object and subject, between objective thinking and subjective thinking. But this split is false. For while objective reality and subjective man are indeed different, they do not exclude one another, as Fr. Hogan suggests. For indeed what is objective, the vast real framework of the universe, includes what is subjective, human beings and their inner realizations. That is why ancient thinking took full account of everything subjective within the framework of objective reality. Only modern thinking gives such importance to the subject as to shut out objective reality. Thus ancient thinking fires on all four engines, modern thinking only on two. There is no need to respect modern thought or modern ways of thinking! Hopping on one leg may be amusing, but as a means of movement it cannot compare with walking on two legs!

Therefore, secondly, not only is there no need to recast the Catholic Faith from an objective into a subjective way of thinking, but also there is a positive need not to do so! It is the sheerest common sense that the truths of the Catholic Faith have nothing whatsoever to do with my inward realizations, or my sacred subjectivity! I may or may not have a beautiful inward realization, a NIF (nice internal feeling) of the Immaculate Conception, but all the NIFs in the world have nothing to do with whether a particular Jewish maiden was, or was not, miraculously protected by God from

the stain of original sin at that moment in history when she was conceived in the womb of St. Anne! Alas, common sense is not modern man's strong suit!

But democracy is. Notice how Fr. Hogan slipped it into the modern way of thinking. Listen to modern catechism teachers: "Children, what do you all, democratically, feel, about the Immaculate Conception, inside yourselves? Jane, you feel it's true? Then it's true for you! John, you don't? Then it's false for you! But let's take a vote, in order to all induce together!" Ridiculous!

Hence, thirdly, as for Pope John Paul's "personalism" as presented by Fr. Hogan, it is true that the human being is created in the image and likeness of God, and so reflects to a tiny extent the objective truth and goodness of God. And it is true that this human subject can have all kinds of thoughts or feelings, upwards or downwards, especially since God gives him free will. But whether these subjective thoughts are true or not, valid or not, depends not upon whether they are subjectively held (they cannot not be if they are thoughts or feelings), but upon whether they match objective reality.

In other words, the real value of the human person lies not in his merely being a human person, regardless of whether he is full of truth or falsehood, which is what this Pope basically thinks. The real value of the human person lies in the use he makes of his free will to subjectively recognize and love the ultimate objective reality, i.e. God.

If the human person refuses to align his human subjectivity upon the objective Divinity, that is not just a regrettable failure leaving his "human dignity" untouched as he goes to Heaven whether he wants to or not. It is a damnable sin and offense against the goodness of God, cause of eternal damnation in the objective fires of Hell. Who do mod-

ern “theologians” think they are to be extinguishing those fires? Benefactors of mankind? On the contrary!

This Pope is the leader of a dream. His Newchurch is a dream. Into that dream he is helping to pull thousands upon thousands of priests like Fr. Hogan, and millions upon millions of unsuspecting Catholics. Unsuspecting? God knows. In any case they—and all of us—are due for a harsh awakening with tomorrow’s reality check. How soon does it arrive? God knows. But that is one check that will not bounce! So we must pray for this poor Pope that he may wake up to reality before it is too late for him to save his soul. And we must pray for Fr. Richard Hogan that he put his fight against abortion on solid foundations, namely the existence of God, His Fifth Commandment, and the existence of Hell for grave disobedience to any of God’s Ten Commandments.

The Pope and Fr. Hogan may reply that God, Commandments and Hell are objective notions which no longer have any grip on subjective modern man. The answer is that a strong conviction will still put them over to many men, and if those many reduce themselves to a handful, like in Noah’s time, then the rest must be left to the Flood. As Dr. Samuel Johnson said, “The prospect of imminent execution wonderfully concentrates the mind”!

In any case it is useless to fight sin with man-centered arguments, because sin is man-centeredness. The sinner has won before the fight starts! That is why the Newchurch is so weak. To reach out to modern man on modern man’s terms means that, heads he wins, tails God loses. Fr. Hogan, think again!

On the 10th of October, *Deo volente*, I shall be in Ecône for the blessing of the handsome new stone church at the mother-seminary of the Society of St. Pius X in Switzerland. Pray for the occasion, and for the dear Society, which is

still reaching out to modern man on God's terms. It will have the success that God grants.

**#179**

*October 1, 1998*

**Coeducation**

Coeducation, educating boys and girls together, has always been condemned by the Catholic Church. For instance, Pope Pius XI on 1929 called it a “pernicious error, which, to the immense harm of youth” is “spreading far and wide among Christian peoples”. Why then can many “Catholics” today not see what is wrong with it? Because it naturally follows from four great false principles of the modern world, universally held to be true.

The first and most radical of these false principles is religious liberty. If the State cannot decide which religion is true, then religious ideas are not that important, so “we don't need no education” (unless it's material), we don't need no thought control”, “truth” is just opinions, “strawberry fields for ever”, and school-time has no reason to be anything other than one long party for boys and girls together.

Now when this way of thinking is laid out so crudely, no self-respecting Catholic can think he is affected by it. However, just how seriously do our “Catholics” take education that is not material or technological? Judge by their pocketbooks, or wallets, not by their words. Which in fact comes first? That expensive car, or that expensive Catholic tuition for the child? Things spiritual like old-fashioned Catholic education get lip service, but things material get the real service. So, the drive of boys towards girls and of girls towards boys being an unalterable given of human nature, then to deny its easy gratifications to one's youngsters

requires a higher motivation, otherwise the lower drive will take over. Coeducation betrays a lack of such motivation, a lack of belief in the seriousness of life. Had I anything really serious that I wished to teach these boys or girls, then the first thing I would do, if I could, would be to separate them. The army and navy are no longer serious, so now they are mixed. American football is still serious, so who ever heard of mixed American football training camps?

Second great modern principle: relations between the sexes are not a social matter with which, for instance, schools should concern themselves, they are purely a private matter for the individuals concerned. Therefore education has no business to be getting in between the sexes, and liberty requires that they be free to mix with no interference from school.

It is an enormous error of our age that relations between the sexes are a purely individual affair. True, by the pleasures attached, insofar as the individuals alone concerned can enjoy them, those relations resemble eating and drinking, but as to the purpose governing these pleasures, those relations are wholly different. Whereas eating and drinking are ordered to the survival of the individual, those relations with their whole range of material and spiritual pleasures are ordered to the survival of the species, or mankind. Therefore they are a matter of society's survival, and of its legitimate concern. The society that refuses to interfere in the individuals' use or misuse of those relations and what goes with them is a society like our own, committing suicide.

Again, the problem lies rather in the disappearance of higher belief and motivation than in the constant reappearance of lower drives. Just as the jagged rocks on the sea floor of a tidal harbor are no problem at high tide when the ships float freely above them, but at low tide, without their having moved an inch, they paralyze shipping, so if men are

spiritually motivated they can sail above their lower instincts, but if that motivation ebbs away, they fall foul of those instincts which have not changed. Modern coeducation betrays modern society's lack of spiritual or intellectual motivation, or faith.

Third great modern error behind coeducation: the denial of original sin. "Boys and girls are just friends". "The more they are mixed together, the less they notice one another". "Separation is artificial". "Mixing is necessary to teach and test virtue". "Amongst Catholics everything should be fine". And, of course, "MY children are angels".

Well, as the saying goes, if you believe that, you can believe anything. Yet it is astonishing how many "Catholic" parents do believe it! They have all learned about original sin in their catechism, but of course the catechism is only a book and their children are of course the exception! I can remember how, when the mother of a teenage girl wanting to hang around seminarians tried to reassure the suspicious Seminary Rector that her daughter was "not like that", he snorted. "Oh," she pouted at him, "I do wish you wouldn't be like that!" He snorted again.

In what world do these parents live? Answer, in a foolish world which all around them affirms the innate goodness of man. ("Ah, but America is different"—I suppose you are talking about Bill Clinton?) What grasp then does the Catholic catechism have upon the minds and hearts of such "Catholic" parents? Poor things. Not much. But then, as everybody knows, religion is only for Sundays mornings. Alas! Catholics immersed in a Protestant culture, as in English-speaking countries, must exert themselves constantly not to become Protestants who merely go to Mass on Sundays, even if it is the true Mass!

Original sin is for real! Since when has throwing young men and women together been anything other than like

tossing lit matches on a heap of dry straw? Since modern times, when mankind is so advanced? Oh yeah? Ask the U.S. Navy, since it began a few years ago sending scads of young sailresses to sea together with the young sailors—the aircraft-carriers return to port turned into love-boats, and half the ratings have to be dismissed for pregnancy!

“Oh, bishop, I do wish you wouldn’t be like that!” Pleeeeeeease! Where has the common sense gone? Since when, if you wish to keep two magnets apart, do you put them close by one another? In truth, coeducators do not want the young magnets to stay apart, they are quite happy to see them clinching. After all, “Mixing is necessary to learn to interact normally”, and “They will mix all their lives so they might as well start now”, and “To condemn casual mixing is just being hyperreactive”, and after all, “Catholics must not be too different from the world around them”. Oh no? Alas, the denial of original sin is so embedded in the proud modern world that not all the mockery in China will prise it out again. “The facts can go to blazes! Our dream is so much nicer! We are now God!”

However, almost as catastrophic as the denial of original sin is the fourth hidden principle of coeducators, namely that between the two sexes—let the crudity of the expression awaken to the shocking stupidity of the error—there are only minor differences of plumbing! In our enlightened age, so runs the argument, girls are no longer inferior to boys but are interchangeable with them, so it is against equality to educate them separately or train them for different functions, especially when the rising divorce rate may require either to perform what used to be regarded as the other’s functions.

But if the divorce rate is so rising, is not one of the main reasons precisely this scorn for the God-given distinction and complementarity of the two sexes? Children especially

need a manly man to be their father and a womanly woman to be their mother, but of course the modern world thinks it knows better. There are volumes to be written on this subject, so often addressed in these letters, but space is running out. Here is how Pius XI summed up the error in his 1929 Encyclical *On the Christian Education of Youth*, quoted above:

Coeducation...is founded...upon a deplorable confusion of ideas that mistakes a leveling mixity and equality for the lawful association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in marriage, and, with varying degrees of contact, in the family and in society. Besides, there is in nature itself, which fashions the two sexes' quite different organisms, temperaments and abilities, nothing to suggest that there can be or that there ought to be mixity, and much less equality, in the training of the two sexes. These, in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during the years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that namely of adolescence...

Of course, Traditional Catholic schools today, especially when they are starting out, must “make do and mend”, and they may not have the means to establish immediately all separation desirable of the sexes. But let Catholics at least not approve in *principle* of any mixity they may be obliged to put up with for the time being in *practice*. Nor let them say that Pius XI was speaking for 1929 but not for 1999 (what makes the difference?—Vatican II??), or that he was speaking for Europe but not for America (did the Freemasons change human nature?).

In sum, education of youth is much too serious to allow for fooling around with mixity. Coeducation is not just a matter of individuals' free choice, it is an issue for society and its schools. Coeducation is a massive occasion of sin, given the weakness of human nature due to original sin. Finally coeducation massively disrespects God's design in the natural distinction and complementarity of the sexes.

**#180**

*November 1, 1998*

### **Why We Do Not Cooperate with Rome**

Why must so-called Traditional Catholics take their stand against today's Rome? Why, when traditionalists with their "strong faith" have "so much to offer the Church", do they insist on "cutting themselves off"? Why can they not, like conservative Catholics, make the best of both worlds by using Rome's 1984 Indult allowing (within strict limits) the Tridentine Mass?

The answer to these questions emerges yet again, clearly, from an address of Pope John Paul II to a leading group of conservative Catholics who were down in Rome last week-end because they believe in cooperating with Rome.

The occasion was the gathering in the Eternal City from Friday Oct. 23 to Monday Oct. 26 of members of the Fraternity of St. Peter to celebrate the tenth anniversary of their Congregation, founded in 1988 by priests leaving the Society of St. Pius X in protest against Archbishop Lefebvre's consecrating four bishops that summer without Rome's permission. It will be remembered that the Archbishop said at that time that the Catholic Church's leaders had shown themselves by, for instance, the Assisi event of October 1986, to be incapable of defending the true Faith, so Tradition had to be given interim bishops of

its own. On the contrary, said the handful of his priests who broke away to form St. Peter's Fraternity, the Church's present leaders are good Catholics under whom the Traditional Faith can perfectly well be continued. So these conservative priests put themselves back under the direct control of Rome through the *Ecclesia Dei* Commission, named after the document of July 1988 in which Rome condemned the consecration of the four "Traditional" bishops.

To avoid the accusation of making unfair omissions, the following text of the Pope's address to members of St. Peter's Fraternity in Rome on October 26, 1998, is given in full. His words are in italics, commentary is in normal print.

*"I bid you cordially welcome, dear pilgrims wishing to be in Rome for the 10<sup>th</sup> anniversary of the Motu Proprio 'Ecclesia Dei', to strengthen and renew your faith In Christ and your fidelity to the Church. Dear friends, your being in the presence of 'the successor of Peter who more than anyone else has to watch over the unity of the Church' (Vatican I, 'Pastor Aeternus') is particularly significant"*

From the outset, the Pope emphasizes unity, and himself as the center of Catholic unity. For 17 years, the only answer of Popes Paul VI and John Paul II to Archbishop Lefebvre's accusations based on truth was this argument of unity...

*"To safeguard the treasure entrusted to the Church by Jesus while remaining steadfastly turned towards the future, the Church must be constantly reflecting on her link with Tradition coming to us from the Lord through the Apostles, such as it has been established down the centuries"*.

The Pope does now evoke the Deposit of Faith (as a "treasure") and Tradition, but neither as being absolute truth, rather he hints they are caught up in time ("*towards the future*", "*down the centuries*"). Does truth move with the times?

*“According to the spirit of conversion in the Apostolic Letter ‘Tertio Millennio Adveniente’ (# 14, 32, 34, 50), I encourage all Catholics to take steps towards unity and to renew their attachment to the Church so that all legitimate differences and varying sensibilities worthy of respect may not be separated from each other, but may be an incentive to proclaim the Gospel together; thus, under the impulse of the Spirit uniting the various charisms, all will be able to glorify the Lord, and salvation will be proclaimed to all nations”.*

Conservatives must admit that John Paul II is here treating their attachment to the Tridentine Mass, etc., as no more than a legitimate “*sensibility*” varying from the—one must suppose—equally legitimate, actually much more legitimate, sensibility of modernists to the Mass of Paul VI. Traditionalists on the contrary say that the Paul VI Mass is a betrayal of the Catholic Faith, undermining the Real Presence, the Present Sacrifice, the Sacrificing Priesthood. Do conservatives agree with John Paul II in reducing these dogmas to a matter of “*sensibility*”?

*“I wish all members of the Church to remain heirs of the faith received from the Apostles, worthily and faithfully celebrated in the holy mysteries, with fervor and beauty, so that they may receive ever more grace (cf. Trent s. VII, Decree on Sacraments) and live in a relation of close intimacy with the Holy Trinity”.*

The sentiments are impeccable, but can John Paul II not see that the humanism intrinsic to the man-centered Mass of Paul VI necessarily militates against “worthy and faithful celebration”? No, in truth, he cannot see it (partly, no doubt, because his own priesthood began and grew up with the Tridentine Mass, which is no longer the case for young priests now).

*“While confirming that the liturgical reform desired by Vatican II and carried out by Paul VI was justified, the Church does also give a sign of comprehension for people ‘attached to certain previous liturgical and disciplinary forms’ (Motu Proprio Ecclesia Dei’ #5). This is the standpoint from which the Motu Proprio ‘Ecclesia Dei’ is to be understood and applied; I wish it all to be lived in the spirit of Vatican II, in full harmony with Tradition, aiming at unity in charity and fidelity to the Truth”.*

This is the central paragraph of John Paul II’s address to the conservative priests of St. Peter’s. Notice the firm affirmation that the Paul VI liturgical reform was good, the corresponding reduction to mere “*attachment to previous forms*” of any protests against that reform, and the serene conclusion that Tradition is nothing that can be out of harmony with “*the spirit of Vatican II*”. Do conservatives accept this understanding of “*Tradition*” as being perfectly compatible with the “*spirit of Vatican II*”? So Tradition and Truth do change with the times?

But now comes the practical clincher. Back in 1988, the new St. Peter’s Fraternity obtained from Rome the Tridentine Mass and approval by Rome, but they did not obtain the bishop of their own that they had asked for. Since then, they have had to depend on diocesan or *Novus Ordo* bishops who thus retain essential control of the whole St. Peter’s operation. Alas for St. Peter’s, reports come from all over the world of how those bishops block their operation. St. Peter’s Fraternity is liable to appeal in vain over their heads to the Pope. The Pope habitually refers them back to the same bishops! Now judge whether or not the blocking by those bishops is the will of the Pope:

*“Led by ‘the activity of the Holy Ghost, whereby the whole flock of Christ is preserved and progresses in unity of Faith’ (Vatican II, ‘Lumen Gentium’ # 25), the Successor*

*of Peter and the bishops successors of the Apostles, teach the Christian mystery; in a quite particular way the bishops, gathered together in ecumenical Councils with Peter and beneath Peter, confirm and strengthen the doctrine of the Church, which is the faithful heir of Tradition existing now for nearly 20 centuries as a living and progressing reality, giving new impulse to the whole Church community. The three last ecumenical Councils, Trent, Vatican I and Vatican II, have been particularly concerned to throw light on the mystery of the Faith, and have undertaken reforms necessary for the good of the Church while ensuring continuity with apostolic Tradition, already gathered together by Saint Hippolitus”.*

Note in passing the dangerous definition of “Tradition” as “a living and progressing reality, giving new impulse to the whole Church community”. Also the incredible ranking of the anti-dogmatic Vatican II alongside the super-dogmatic Trent and Vatican I. But this paragraph has served mainly to prepare the “coup de grace”:

*“So it is the task of the bishops, first and foremost, in communion with the successor of Peter, to lead the flock with firmness and charity, so that the Catholic Faith may be everywhere safeguarded (cf. Paul VI, Apostolic Exhortation ‘Quinque Iam Anni’; New Code of Canon Law, can. 386) and worthily celebrated. For indeed, as Saint Ignatius of Antioch stated, ‘Where the bishop is, there too the Church is’ (Letter to the Smyrnians, VIII, 2). I extend also a fraternal invitation to the bishops to show understanding and renewed pastoral concern for Catholics attached to the old rite of Mass, and, on the threshold of the third millennium, to help all Catholics to experience the celebration of the holy mysteries with a devotion truly nourishing their spiritual life and bringing them peace”.*

In other words, St. Peter's Fraternity need only obey the diocesan bishops in order to be sure of their Faith being safeguarded and of their liturgy being worthily celebrated! Is that their experience? As for the "*understanding and renewed pastoral concern*" to be shown to Catholics with a St. Peter's Fraternity "*sensibility*", well, of course, what that means was explained above—the Pope wants it "*all to be lived in the spirit of Vatican II*". He concludes:

*"Entrusting you to the intercession of the Virgin Mary, perfect model for the following of Christ, and Mother of the Church, dear brothers and sisters, I grant you the Apostolic blessing, and to all those dear to you"*.

According to the *Wanderer* report of the *Ecclesia Dei* weekend, Cardinal Ratzinger assured the conservative Catholics that their problem is the diocesan bishops. In other words, like Pope John Paul II he is convinced that the replacement of the old liturgy is fine, that at most that replacement is being misapplied.

No, Your Holiness. No, Your Eminence. Nice conservatives may let themselves be persuaded that Vatican II and the *Novus Ordo* Mass are good texts, just being badly applied, but nasty "Traditionalists" know that they are bad texts. Not just the new practice, but the new principles are wrong. And the greatest service "Traditionalists" can render to both of you, and to conservatives, is to take this stand "against" you until you too see it. Then you will thank us for having "cut ourselves off".

So the Society of St. Pius X goes its way. The solemn blessing of the new Church of Ecône Seminary in Switzerland on October 10 was a great success. Lovely weather, many people, a beautiful Pontifical High Mass celebrated by the Superior General, Bishop Bernard Fellay. It recalled the rededication of the Temple in Jerusalem amidst the Macchabean Wars (I Macch. 4)...

Pray to and for the Holy Souls in the month of November, and please do not forget the Seminary in your generosity.

**#181**

*December 1, 1998*

### **One Year to the Millennium**

#### **Quo Vadimus? - Where are We Headed?**

With only 12 months to go before we enter into the third millennium, it is reasonable to wonder where we are going. Since the beginning of John Paul II's pontificate in 1978, he has not ceased to present the year 2,000 AD as being about to usher in a great new age for Church and world. He may be right, but certainly not in the way he thinks.

#### **Q: Why may he be right?**

A: Because by this end of the 20th century, Western liberalism has broken down, as it was bound to do, because of the disintegration built into its principles. Whatever new integration follows will have to be so different that anyone will call it a new age.

#### **Q: Where do you see the breakdown?**

A: At ground level, a friend wrote two years ago from New York City, "The people in the streets are misled and show their hatred and arrogance. One of them said to my wife, 'It is nothing personal, but we'll have a battle in the streets. There'll be bloodshed'. New York City seems to be a powder-keg waiting for someone to light the fuse". Another friend from the Eastern United States has noticed for years that the anger is coiled up inside people like a snake ready to strike. They have for years been taught, and have accepted, to live for material goods which leave their neverthe-

less spiritual souls deeply unsatisfied, and now they look like losing even their material goods.

**Q: How is that possible? The New York stock market dipped in the summer but soared again in the autumn!**

A: As much as an engine depends upon oil circulating, an economy depends on money circulating. But modern money has two serious problems. Firstly, it consists merely in paper or book entries or electronic blips which can only serve for money as long as people have confidence in them. With backing by gold deliberately discredited, that confidence could easily evaporate. And secondly, modern money is brought into existence as debt with interest on it, which can only be paid back by ever increasing debt, which must come to a halt when people or nations are “maxed out” in debt. That point is being reached. This autumn the US Federal Reserve saved public confidence by drastic interest rate cuts putting more funny money into circulation, but this has merely delayed the day of reckoning which, the longer it is delayed, the worse it will be. Insiders know that the system is on the brink of seizing up, like an engine without oil.

**Q: But cannot the politicians rescue the economic system?**

A: It is the immorality of the politicians and of the peoples voting for them so as to get a free lunch, which produced this doomed economic system in the first place. There is no such thing as a free lunch. Only dishonesty can pretend there is. But the American people today so rejoice in dishonesty that they reelected as President and now refuse to impeach, a man whom they all know to be a liar, an adulterer and a perjurer, and many hold that those are not the worst of his crimes. What do the people care, so long as he seems to be delivering the material goods? And if the

people get disgusted with their own politicians, who do they turn to? Here in Minnesota, they just elected a former professional wrestler as governor! Maybe he will do better than the professional politicians!

**Q: But what does this breakdown of economics and politics have to do with religion?**

A: Everything. As politics govern economics, so religion governs politics. The turning away from God generates the dishonesty (no Ten Commandments) and the materialism (what else is there to live for?). That is why the same media that trashed Presidents Nixon and Reagan for comparatively minor misdemeanors now shield and protect a President for major crimes, an incredible contradiction until one recalls that the former two put brakes (or half-brakes) on the destruction of Christendom, while the latter has his foot hard down on the accelerator. It is the City of God, in however broken-down a form, against the City of Man. Only this religious perspective can explain many contradictions, for instance why, similarly, the feminists loved the “molested” Anita Hill whose lies denounced a conservative, whereas they abandoned the molested Paula Jones whose truth-telling denounces this President. For liberals, the end justifies the means. All contradictions are justified in the war on God.

**Q: Where does this breakdown of sanity and morals end?**

A: If God does not intervene, then like in the cities of Sodom and Gomorrah, good men will finally not be able to live in peace even within their own homes, but bad men will be breaking down their doors, etc. (Gen. 19:4-10). And just as the ancient Roman Empire succeeded in pinning on Christians the blame for its own misdeeds and misfortunes, so the liberals and their media are now beginning to blame

the “religious right” for the consequences of their own criminal folly, and the corrupt people will rejoice in having such a scapegoat.

**Q: Please, can we have some good news?**

A: Actually, the good news is that the news is so bad!

**Q: What on earth do you mean?**

A: If wallowing in mud worked for modern man and made him happy, that would suggest he is a pig. If it does not work but makes him unhappy, that suggests that man is not meant to live like a pig. Thank goodness the modern world does not work!

**Q: I suppose you will say that Vatican II was modern man “pigging out” inside the Catholic Church?**

A: That is right. This autumn one of the major American media (PBS) broadcast a nearly two hour program on the Second Vatican Council. Cardinals, bishops, priests and large numbers of laymen and laywomen were interviewed, one after another, mostly of course to tell how wonderful the Council was. They were pathetic. Practically none of them mentioned or seemed to think of God! They have lost their Faith and lost their way.

**Q: But did not something like Vatican II have to happen inside the Catholic Church in mid-20th century? Had not the Church become for instance too clericalist and legalist, too centered on priests and too bound up with laws?**

A: That is a good question. There was a real problem which called for a real solution. It was given a false solution by Vatican II.

**Q: How?**

A: By the 1950's, the substance of Catholicism had been for a long time draining out behind the appearances of the Church. The true solution would have been to put back the substance—easier said than done! The solution of Vatican II—easily said and done—was to pull down whatever appearances were standing, and that process is still going on. However, to be fair to Vatican II, the problem of Catholic appearances without Catholic substance had been building up over a long time, so that something like it had to happen. It is no use pretending that Vatican II was just an unhappy accident which we can get over by rebuilding the Catholicism of the 1950's.

**Q: How far back does the problem go?**

A: Plus or minus, 700 years. The Middle Ages (500-1,500 AD) had their moments of darkness which the Church's enemies seize on to be able to dismiss those ages as "Dark Ages", but that was nevertheless the time when the Church most filled the world with the light of Christ. As the Middle Ages declined, so the rebellion of Protestantism broke out and the Catholic Church began her magnificent rear-guard action with the Counter-Reformation, but Vatican II was like the breakdown of the Counter-Reformation. That is why John Paul II is quite right that the Church must move into a new age, but he is quite wrong in thinking that the new Catholic age will be built on the principles of Vatican II, which are intrinsically godless.

**Q: How can you say that the Counter-Reformation has broken down? How can the Catholic Church break down?**

A: Of course the Catholic Church is in her essence unchanging and imperishable, but at various times in history, the living Church adopts various modes. The Counter-

Reformation mode presupposed, and relied upon, a heritage of faith and morals left over from the Middle Ages, a heritage steadily eroded down the following centuries and now virtually exhausted. To this extent the believers in Vatican II are right: Church and world are now so out of joint that the Church must enter a new age. Only, it will never be the New Age of the modernists' globalist and godless dreams, to be entered into and baptized by the Catholic Church changing essentially and beyond all recognition. "Heaven and earth shall pass away, but my words shall not pass away", says Our Lord (Lk. 21:33).

**Q: So the followers of Vatican II are wrong in wanting to change the Church's essence, whereas the followers of Catholic Tradition would be wrong if they did not want her to change even her mode?**

A: Correct. All grave heresies derive their power from some truth, for instance the oneness of Christ's person is the force behind the great heresy that he has only one nature. The truth that serious change had to come in the sclerotic Church of the later 20th century is the force behind Vatican II and behind the terrible errors of, for instance, Cardinal Ratzinger and John Paul II.

**Q: How dare you speak of terrible errors of the reigning Pope and of his Prefect for the Congregation of the Doctrine of the Faith?**

A: By reading what they write! As for Cardinal Ratzinger, the English translation just appeared in the U.S. of *Milestones*, his memories of the first 50 years of his life. He shows himself there to be a highly intelligent, "pious" and "nice" man, but at the same time he shows that modern errors have such a grip on his thinking that he has no idea what Catholicism is about! The heart may be "sweet", but

the head is rotten. Piously one may hope God will judge him on his heart, but meanwhile with his head he is quite unable to defend the Faith, which is his official function!

**Q: And what, pray, is your evidence of the Pope's "terrible errors"?**

A: Also just appeared recently in English translation (Angelus Press) is the third volume of Prof. Johannes Dörmann on John Paul II's Theological Way to Assisi. It analyzes the Pope's 1981 Encyclical *Dives in Misericordia*, on God the Father. Did you know that the prodigal son's conversion consists in his realization, thanks to his father's welcoming him back, that he has been a good fellow, full of human dignity, all along? Sin? Forget it! Repentance? Forget it! All men are good and will go to Heaven, whether they know it or not, whether they want to or not! Conversion is just the becoming aware of one's inalienable human dignity. In German has also recently appeared Prof. Dörmann's fourth volume in the same series, on the Pope's Encyclical of 1987 on the Holy Ghost, *Dominum et Vivificantem*. It is equally hair-raising (there is no other word). Not only does the Holy Ghost not proceed from the Son (Photian heresy), but also the Son proceeds in a way from the Holy Ghost. What for? No doubt, so that the religion of the Son (Catholicism) will be merely one amongst a variety of lawful religions all proceeding, in a way, from the Holy Ghost! That is what Vatican II virtually taught (Decree on Ecumenism), and what this Pope actually put into practice, notably at Assisi.

**Q: Is Prof. Dörmann arguing that this Pope is in his encyclicals transforming the three persons of the Holy Trinity?**

A: Yes, and the best proof that Prof. Dörmann is correct is the actions of John Paul II, e.g. the series of inter-reli-

gious meetings which merely started with the Assisi event of October, 1986.

**Q: Does this Pope know what he is doing?**

A: Some people think he must do, because he is an educated man and thoroughly knew true Catholic doctrine before Vatican II. However, other people say that he was not educated but miseducated before Vatican II, having plunged, like Cardinal Ratzinger, into modern philosophy which bent both their minds clean out of shape and falsified all their subsequent studies of doctrine. Before all these Neo-Modernists flew into the cloud, they could see, and when they flew into the cloud their guardian angels must have been flashing red lights and sounding alarms in their cockpits, but, once they were inside the cloud, they became blind and were flying blind from then on.

**Q: Are you saying then that this Pope is not to blame for now flying blind?**

A: No, because not only must his guardian angel have warned him before he flew into Neo-Modernism, but also now God must, logically, be offering all kinds of graces to His one and only Vicar to fly His Church out of the cloud, and that Vicar must be spurning those graces in order to be so obstinately flying onwards in the same cloud as he is doing.

**Q: But can nobody tell the Pope what he is doing?**

A: Archbishop Lefebvre tried to tell both Pope Paul VI and Pope John Paul II that they were going seriously wrong, but neither would listen. After all, of all the Cardinals and thousands of other Bishops, half tell John Paul II that he is horribly conservative, the other half tell him he is wonderfully conservative. How could he take seriously the

lone voice, or with Bishop de Castro Mayer, lone voices, telling him that in his principles he is not conservative at all? Pope John Paul II and Cardinal Ratzinger must more or less politely laugh any time anyone suggests they are not Catholic—"But we are the heads of the Church!" Our best information is that John Paul II completely ignores the Traditional movement. It has for him no significance at all. He is wholly occupied with preparing, so to speak, the Assisi Millennium.

**Q: But won't the series of earthquakes virtually devastating Assisi in 1997 have told John Paul II anything?**

A: The "loving God" of John Paul II is not any God who would use natural disasters to warn or punish men.

**Q: Then how can the Lord God get through to him?**

A: Either by an overwhelming grace which Catholics could obtain by their prayers if there were enough of them to mourn for the stricken Church and to hunger and thirst for righteousness. Or, if too many Catholics will prefer their inalienable dignity and guaranteed salvation to mourning and hungering and thirsting, then by a major Chastisement, of which Our Lady is meant to have warned us many times in this century, and which makes a great deal of sense, even if the Church has so far abstained from approving all these warnings.

**Q: But why does a major Chastisement make so much sense?**

A: Precisely because the mass of Catholic churchmen are so sunk into Neo-Modernism that, short of a miraculous turnaround on their part, nothing less can save the Church. Also, in today's state of mankind, nothing could bring so many souls to their knees as a major Chastisement.

**Q: Still, why did the Lord God allow His churchmen to get into such a mess in the first place?**

A: Because He so respects our human dignity, in the real sense, that He insists upon allowing us to make free use or misuse of our free will, and that includes His own churchmen. He will never allow them to go so far as to destroy His Church, but He can certainly make use of them to purge His Church, which is what is now happening.

**Q: So in the end, the Immaculate Heart of Mary will triumph, as she promised at Fatima in 1917?**

A: Yes, but not sentimentally. Rather, following on a major Chastisement, as said, insofar as it is hard to see what else could clear the way, and followed by the arrival of the Antichrist.

**Q: Now having said what this new age of Church will not be like, can you say what it will be like?**

A: Some prophecies say it will be the greatest triumph of the Catholic Church in all her history, proportional to the greatest distress ever in which we see her today. If we can reasonably imagine a large part of mankind perishing in the Chastisement, we can also imagine how deeply the survivors will have re-learned the fear of God, almost forgotten today even amongst the best of men. From that salutary fear will spring up in men's hearts a true love of God which will soar above the false dilemma, dead Tradition or live heresy. Everything these survivors do will naturally be both faithful to Tradition and full of life, in modes we will then instantly recognize to be Catholic but on a scale we can hardly now imagine.

**Q: But if this new age of the Church will be so glorious, how will the Anti-Christ arrive?**

A: At La Salette in 1846 Our Lady said that 25 years of plentiful harvests would make men forget the ravages of sin. At that point it will take very little time to rebuild all the distracting gadgets of today's materialism because they will not need to be reinvented but only remembered.

**Q: Have you a time-table for these events?**

A: No way. The Lord God is enormously patient, but when He strikes, it could be swift. At a sheer guess, the reign of the Anti-Christ might be in about 60 years' time, but that date is only to provoke thought. The real date is God's secret.

**Q: And where does the Society of St. Pius X fit into this cosmic drama?**

A: As the Counter-Reformation systems of the Catholic Church are, in a manner of speaking, shutting down in the crisis merely precipitated by Vatican II, so Catholics are enveloped in darkness and cold. The SSPX is like an emergency power system designed to provide minimal light and warmth for Catholic souls until the main power is turned on again. Or, the SSPX is like the pilot light in a stove. It can do no cooking to speak of, but its function is to stay lit to enable cooking to be done when the gas is turned on again. Or, the SSPX is like the guardian of a sacred deposit entrusted to it for safe keeping: the Catholic Mass and priesthood threatened all around with destruction for a mysterious period of time. Or, as the only worldwide Catholic organization of priests keeping the integral Catholic faith, the SSPX may prove to be the backbone of the hyphen joining the pre-Chastisement to the post-Chastisement Church. Or, the SSPX is like the ugly fat man anchoring the end of a

tug-of-war line—nobody tugging on his side loves him but they all need him. Or...

**Q: Enough images! Does the SSPX claim there is no salvation outside the SSPX?**

A: No, because God has allowed it to stay too small in numbers to reach directly more than relatively few souls. Rather, He wishes it to give witness to Catholic Tradition, by which it indirectly serves an enormous number of souls. So what the SSPX does claim is that there is no salvation outside of that Tradition to which it presently gives witness.

**Q: But aren't many SSPX priests (and bishops) somewhat young?**

A: As modest as the SSPX must be concerning the persons who compose it and their talents, so uncompromising must it be concerning the Truth which they serve. As Our Lord said (Jn. 7:16), the Society's doctrine is not the Society's doctrine. It is the Father's doctrine.

**Q: But we keep hearing that the SSPX is infiltrated, that this or that prominent member is a Freemason.**

A: Such rumors need not to be heeded until there is serious evidence of an infiltration, as opposed to groundless suspicion, which is forbidden by Catholic charity. The presence of Judas Iscariot among the Apostles teaches us there may always be infiltrators. The problem is not so much to identify them, which God alone can unfailingly do. The problem is rather to have an organization healthy enough to carry them so that they will not do too much harm before being discovered.

**Q: And what can layfolk do to help the Church in this her hour of need?**

A: Duty of state, duty of state, duty of state. There is no substitute for duty of state. If every man would do his duty, said Pope St. Pius X, the world would not be in its present trouble. Catholics are liable to look for things glamorous or difficult to do, but glamor is deceptive and there is difficulty enough in keeping God's Commandments in daily life today. Daily duty is humble and humbling, always there, and in plentiful supply. Done with a supernatural intention and in the state of grace, it unfailingly merits in proportion to the love of God with which it is done. Here is how the Church will be rebuilt, one person or one day at a time, and, of course, by quiet, steady, unceasing prayer.

**Q: Nevertheless, did Archbishop Lefebvre have any particular recommendations for the rebuilding of the Church?**

A: When his successor as SSPX Superior General, Fr. Franz Schmidberger, asked him a year or two before he died how the SSPX could reach souls today, the Archbishop replied, by schools and by the Spiritual Exercises. Notice how both these apostolates are hard work, reliable means of long-term sanctification, reaching into the soul. The Archbishop did not mention sensational actions, or publicity campaigns.

**Q: And how much should we concern ourselves with the future or with the Millennium?**

A: Up to a certain point and not beyond. For instance a family father must provide for his family as best as he can foresee, but nobody can foresee all that is going to happen in the next few years. For whatever we cannot foresee, God requires of us to trust Him, and not to worry. It insults a father when his children do not have confidence in him.

On the contrary, when children show the right kind of trust in their father, he has the utmost difficulty in letting them down. Our Heavenly Father is omnipotent. No difficulty can make Him disappoint souls that trust in Him. As far as the future is concerned, the end of the Ambrosian Hymn is the last word: “Have mercy upon us, O Lord, have mercy upon us. May Thy mercy, O Lord, be upon us, according as we have placed our hope in Thee. In Thee, O Lord, have I placed my hope, let me never be put to confusion”.

Dear Friends and Benefactors, the seminary has successfully completed another calendar year, with your support. We have at present 36 seminarians including six who entered the seminary this last September, and two who should be ordained priests this coming June 26. We are always grateful for your support. To express that gratitude is the purpose of this letter, even if it does not always say so.

*+Richard Williamson*

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One of the great evils of our age is that much that ought to be said is not, and that much that ought not to be said is. With this collection of Bishop Richard Williamson's *Letters from the Rector of St. Thomas Aquinas Seminary*, a blow is struck against this particular societal affliction.

Mincing no words and quailing at no delicate sensibilities, His Lordship attacks the evils of our age head on in this series. In this, the third installment, "tradecumenism", Americanism, Liberalism, Modernism, false charity, and above all, the insanity of our age are put on the block. His Lordship also leads the reader to truth through unlikely sources by analysing Pink Floyd and Oliver Stone, among others.

Any Catholic serious about integrating the faith into his life and saving himself from modern madness, must read this book. Any one who wants insight into how and why our society is broken must read this book.—*Nicholas Wansbutter, Esq.*

# LETTERS FROM THE RECTOR OF ST. THOMAS AQUINAS SEMINARY

## VOLUME 4

### THE WINONA LETTERS, PART 3

FROM THE BEGINNING OF 1999 TO THE DEPARTURE FOR ARGENTINA  
(1999 - 2003)



# BISHOP RICHARD WILLIAMSON

INTRODUCTION BY NICHOLAS WANSBUTTER, ESQ



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OF ST. THOMAS AQUINAS SEMINARY

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**BISHOP RICHARD N. WILLIAMSON**

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## Publisher's Note

As this book goes to press, we are in the “graduation season” here in the United States. Though many students (and parents, with sighs of relief) see this as an “end,” the formal name for all of these ceremonies is “commencement.” So, dear reader, whether you are reading this Volume as the final installment to three prior Volumes, or are reading Bishop Williamson’s words for the first time, I assure you that this is not the end, but really the beginning.

It’s a beginning in the sense that many of us have had our illusions—about our Faith, government, and culture—attacked for the very first time.

It’s a beginning in that most of us have never witnessed a bishop so unafraid to proclaim that Jesus Christ is King of our country and Lord of our hearts.

It’s a beginning because now that the Letters are in book form, they will have a greater ability to circulate.

To this last point, though the Letters have, for a long time, existed on the Internet, they have no topical arrangement or numbering, have numerous uncorrected scanning errors (from the early “typing” days), and have no present-day footnoting.

All of these problems are fixed in these Volumes. The introductions by individuals familiar with the Letters provide a roadmap and guide to each of them within each Volume. The Letters are numbered from 1-235 for easy reference. Each Volume includes a topical index and this Volume contains a Master Index for the entire series. Typographical and scanning errors have been rectified. Finally, Bishop Williamson has added short footnotes to certain Letters to give them historical retrospective, and added Prefaces for Volumes I and II.

Surely Bishop Williamson, who has penned an Afterword for this Volume, would smile at the realization that none of the advantages listed above appear in the one place where the word “no” does not exist: the Internet. So, in the case of the Letters anyway, we witness a triumph of books over machines.

My tireless staff and fellow collaborators on these Volumes need to be thanked, as does Bishop Williamson and Our Lord and Lady, who always provided at times when the project stopped, faltered, or hit crisis points.

So, dear reader, I leave you at the end of these Letters, which, as I say, is a beginning—so perhaps you too can know the place again, for the first time.

Stephen Heiner  
Publisher

True Restoration Press  
Overland Park, Kansas  
Ascension Thursday, 2009

# Introduction

The writer of this Introduction is a humble layman, only recently come to Catholic Tradition, but who rejoices in the opportunity offered him to testify that these Letters, of which you hold the fourth and last installment in your hands, are a great help in forming a truly Catholic mind and life in a world gone mad.

For it was through Bishop Williamson's letters, next after daily recitation of the Rosary and frequenting of the Sacraments, that I was able to at least find the path to living a truly integral life of Catholicism. I discovered these Letters on the SSPX Canadian district website in my earliest days on the road to Tradition, when I knew there was something horribly wrong with the world beyond just the symptoms of abortion, same-sex marriage, and the like. The diagnosis is to be found in these Letters, where we can clearly see that the Devil is attacking mankind not only on the supernatural but also on the natural level.

That is why, when friends newer to Tradition than I asked for good books I might recommend, I was always left thinking how much we needed a "practical guide" to being a Traditional Catholic; something that would deal with day-to-day matters, with the tying of doctrine and theory to "practical reality", for instance how one should dress, what a Catholic's politics ought to be, and so on. Thanks to True Restoration Press, that book now exists, by its having collected these Letters and put them into book form.

They present as a whole and in their parts a practical manual on "how to be a Catholic". Not simply how to pray the *Pater* or how to assist at Mass, but how to integrate the Faith into our life in all ways. Not simply pious sentiments or even "pure" doctrine that doesn't bother with "non-essentials", but the complete, coherent system that makes

a man whole, sane, and strong in the Faith. Humans are integral beings, so we must be integral Catholics. As His Lordship says in Letter # 204 in this Volume:

... Grace builds on nature. Grace does heal nature, but it does not violate it. Grace works against sin, but it works with our God-given nature. That is why a wise education works with grace and nature in tandem. The problem with the ever increasing artificiality of suburban life is that nature is being so shattered that grace has nothing left to work with.

The conclusion, as explained in Letter #105 of Volume II is that,

Thus war and peace, politics and music, all activities of man as man and not just as an animal, are governed by man's faith or his lack of it, and that does not mean just any faith.

Starting in 1983, Father, then Bishop, Williamson strove "with might and main" to convince Catholics of this truth and then show the way back to natural sanity. This fourth Volume builds upon the groundwork laid in the first three Volumes and attacks without fear many of the sacred cows of modern society. In particular, the annual Letters that deal with family life offer timely advice to married couples. They are rather more useful than the older marriage manuals because they deal with issues that had not yet arisen when any of the classic manuals worth reading were written.

It is especially interesting to read this Volume from a distance of a few years as one can see the patterns in the world, and the sagacity of Bishop Williamson's analysis of same. His Lordship examines the "economic downturn" preceding 9/11 and "Operation Iraqi Freedom", which I, at least, had forgotten, and in turn exposes the fraud of the former and the injustice of the latter (with a subsequent boom in the economy).

Of course Volume IV also includes plenty of information more specific to the Church, from the continued maltreatment of the Indult groups (only further proving the need for Archbishop Lefebvre's "Operation Survival"), the ongoing scandals of Pope John Paul II's pontificate such as Assisi II and the infamous Jubilee apologies, palace intrigue in the Vatican, the Third Secret of Fatima, and reviews of aspects of the new "faith" that emerged after Vatican II.

This Volume also includes letters expressing some of the opinions that have made His Lordship unpopular with not a few of his fellow priests, but at least one layman is glad that he did not shy away from doing so. In particular we see throughout the Letters discussing contacts with Rome, as the Vatican moved from "stick" to "carrot" after the 2000 Jubilee Pilgrimage, reminders that we should not put any blind trust in men, amongst whom one knows that His Lordship would be the first to include himself. The carrot approach having gone into "high gear" in recent years, especially with the "re-incommunication" of the SSPX bishops in January, this advice would seem particularly appropriate if the SSPX is to put its head into the Roman lion's mouth by increased contact and negotiations.

By presenting to us a collection of Letters rather than the "practical manual" or "book of integral Catholicism" I have often wished for, these four Volumes also serve to immerse the reader in the time and places that are critical to one's understanding of the Crisis in the Church. Hundreds of years from now (should the Lord God deign to allow us to exist that long) these Letters will surely serve as an invaluable primary source for those studying these dark, mad times.

In brief, these Letters ought to be read by every Catholic. As a whole, the collection is a handbook for living the integral, Catholic life. It gives one a sense of what it is to be

Catholic, points one in directions in which one should continue to study, and lays bare the dire situation we are in today. It arms the reader against present dangers and equips him to survive another trial of Tradition, should the Lord God some day deem this necessary. I repeat: every Catholic should own this Volume in particular and the whole series if he can afford it. We all owe a deep debt of gratitude to True Restoration Press for putting it together and, of course, to His Lordship for writing the Letters. *Vivat Christus Rex!*

Nicholas Wansbutter, Esq.

Kitchener, Ontario, Canada

The Feast of St. Robert Bellarmine, 2009



#182

February 9, 1999

## Can Cardinal Ratzinger be Trusted?

Can Cardinal Ratzinger be trusted? Conservative Catholics tend to think so. “Nice” Traditional Catholics wish to think so. “Nasty” Traditionalists think not. Who is right?

The question arose in agonizing form in 1988 when Archbishop Lefebvre was negotiating, principally with the Cardinal, to obtain bishops for Catholic Tradition. Conservatives blamed him then (and still do) for not, finally, trusting Rome. Ten years later Conservatives found themselves facing the same question when the Cardinal appealed to them to trust Rome in the matter of the liturgy. Do they now follow through on their own policy of trust?

The occasion was the Conservative Catholics’ gathering in Rome last October to celebrate the 10th anniversary of the Pope’s *Motu Proprio Ecclesia Dei* of July 1988, condemning Archbishop Lefebvre but apparently favoring the pre-Vatican II liturgy. Here is a fair summary of the speech, quoted in full in the December issue of *Inside the Vatican*, in which the Cardinal appealed for the Conservatives’ trust:

Despite the positive fruits of *Ecclesia Dei*, said the Cardinal, there is amongst Conciliar Catholics much distrust of you Conservative (*Ecclesia Dei*) Catholics, because of your attachment to the old liturgy. This need not be, if only both sides will abide by the letter (as opposed to the so-called “spirit”) of the Second Vatican Council.

– For on the one hand, the Cardinal went on, the text of the Council’s Constitution on the Liturgy does not promote

the wild excesses of the so-called “creative” liturgists who, by pushing the text too far in one direction only, have in the name of community worship virtually emptied out the priesthood, sacrifice, all mystery and sacredness. Quite to the contrary, that text never forbade the Tridentine Mass, it does not mention Mass facing the people, it encourages Latin. In fact when a celebration of the New Mass is faithful to Pope Paul VI’s Missal, it is closer to the Old Mass than it is to any of the wild new liturgies.

– On the other hand the same text, following the admirable Liturgical Movement which led up to the Council’s Constitution, does call for more active participation of the people in the liturgy, as opposed to the excessively private and individual following of Mass which had become the norm for Massgoers before the Council.

– Therefore, concluded the Cardinal, a new Liturgical Movement to restore a truly liturgical unity-in-diversity of Conciliarists and Conservatives is not something that you Conservatives must distrust. Quote: “Dear friends, I would like to encourage you not to lose patience—to keep trusting...”

Thus Cardinal Ratzinger seems to be suggesting that Rome is pondering another liturgical reform which would give us a Mass neither wildly new nor completely old, and he seems to be asking lovers of the old liturgy to wait patiently for this reform of the reform, and to trust Rome meanwhile. Now the Cardinal seems to be a “nice” man, and few Cardinals in Rome say so many favorable things about the old liturgy as he does. Yet can Rome, even as represented by him, be trusted in the matter of the liturgy?

Alas, the answer must be no. Why?

Because while the Cardinal’s heart may be open to the Tridentine Mass, his mind is blocked, and in a man of his caliber, the mind rules the heart. His sympathy with the old

Mass is relatively superficial, his opposition to it is profound. All this is clear to see in the autobiographical memoirs for the first 50 years of his life, 1927–1957, which he published two years ago in a little book called *Milestones*. The matter is of interest to all Catholics, because it shows how crippled is even the seeming best of today's Romans when it comes to defending the Faith. Despite their apparent benevolence they cannot defend what they no longer understand.

Josef Ratzinger was born of humble but devout parents in 1927 in a deeply Catholic part of the world, South Germany, close to the Austrian frontier. Youngest of three children in a tranquil home, he grew up with a natural love of God, Church, family and homeland which never left him. He describes how he was also indelibly marked in childhood by the Traditional (then normal) Catholic liturgy, because the great Church ceremonies of the different seasons of the year impressed deep in his soul the sense of the Catholic mysteries.

Here is why the Cardinal has so little sympathy for the so-called “spirit of Vatican II,” in the name of which the Church's liturgy has been turned into a wasteland. Towards the end of *Milestones* are a few pages severely condemning the *Novus Ordo* Missal of 1969 as a “self-made”, or artificial, liturgy, pages which Conservative Catholics love to quote, and which many a Traditional Catholic could not have written better. No wonder the Cardinal seemed to receive Conservatives kindly in Rome last October! No wonder he might tempt Traditionalists out of their Traditional fortress!

Then where is the Cardinal's problem? Back to *Milestones*. After his happy childhood overshadowed by the rise of Nazism and the wartime years marked by its collapse, in 1945 he entered near Munich the reconstituted Major

Seminary to begin his studies for the priesthood, where he says (p. 42), “We wanted not only to do theology in the narrower sense, but to listen to the voices of man today”—here for the Catholic reader a red light begins to wink! For nobody may mind any brave young man wishing to grapple with horrors which have just nearly engulfed his world—but what Catholic can conceive of his Church’s eternal theology as being somehow too narrow to embrace modern man?

So the young Ratzinger plunges with enthusiasm into the study of modern philosophers. “By contrast, I had difficulties in penetrating the thought of Thomas Aquinas, whose crystal-clear logic seemed to me too closed in on itself, too impersonal and ready-made”. For, says Ratzinger, he and his fellow-seminarians were presented with “a rigid neo-scholastic Thomism that was simply too far afield from my own questions... We, being young, were questioners above all” (p. 44).

Now it is all very well pleading youth, but since when was the point of questions anything other than to find answers? Is searching better than finding? That is the modern mentality. Either Ratzinger’s teachers did not appreciate the Catholic truth of St. Thomas, or Ratzinger did not appreciate his teachers. Whichever it was or both, this young philosophy student is missing out on truth. His brilliant mind is pursuing something else—its own satisfaction upon its own (modern) terms? What will he do when he comes to theology? The crucial Chapter VI tells.

To begin theological studies in 1947, he asks to go not to the diocesan seminary, but instead to the Munich University Theological Faculty “to become more fully familiar with the intellectual debates of our time” (p. 47), so as to become later a professional theologian. But, again, are modern (university) questions really more valuable than the

Church's (seminary) answers? Does this student have a sense of truth? The star teacher at the Faculty, whose "liberalism restricted by dogma" deeply appealed by its modern-ancient balance to the young Ratzinger (p. 52), was a certain Professor Maier, whose "liberal-historical method" in approaching Scripture "opened up dimensions of the text that were no longer perceived by the all-too-predetermined dogmatic reading" (p. 52)! In other words, history's relativising had more to give to our young theologian than dogma's absolutes? His mind is at sea!

For he is thinking with the mind not of the Catholic Church but of these humanly brilliant German thinkers, about whom he says, "German arrogance perhaps also contributed a little to our belief that we knew what was what better than 'those down there' (i.e. in Rome)" (p.58). Ratzinger and his teachers would submit to a decision of Rome, but basically they felt themselves superior. Chapter VI of *Milestones* abounds in quotations to illustrate the downfall of our pious young Bavarian-intellectual pride.

The pious heart is still there, but it is completely outweighed and outgunned for Ratzinger by the dazzling intellectualism of Germany's top modernists, all of whom he will meet and befriend when, after being ordained priest in 1951, he embarks in 1952 upon the academic career he has hoped for. For the next 25 years he is professing theology in Germany in one prestigious seminary or university after another. Let us take a look at how his mind is now working as he sets out to teach (p. 108, 109).

In 1953, to obtain his "Habilitation", or final qualification to profess theology, he describes how he prepared a thesis on the great medieval Doctor, St. Bonaventure. Here is Ratzinger's argument, in which he says he still believes (comments in square brackets):

The word “revelation” can mean either the act of revealing or the content revealed [true]. Whereas we usually use the word to mean the content revealed [true], Bonaventure uses it to mean the act of revealing [maybe]. Therefore “revelation” means the act of revealing [“Therefore”? Who made Bonaventure dictator of meanings?]. But there is no act of revealing without someone to reveal to [true, but wait for it ...]. Therefore Church Revelation [act or content??] always includes as an essential element the Church being revealed to. Therefore Revelation, Scripture and Tradition [now Ratzinger has definitely slidden back from act to content!] are all incomplete without the Church or persons being revealed to. Therefore whatever of religion comes to us from God must be no ready-made and finalized product or content such as Catholicism was always supposed to be, but it must incorporate the input of us modern men. In brief, in the old days God told men what was in the Catholic religion, but that religion fell dead. Now man tells God what is in the Catholic religion, and religion is again living!

From 1953 to 1988 we can see that Cardinal Ratzinger’s thinking has not changed. In 1988, in the name of “living Tradition”, he did his honest best to stop Archbishop Lefebvre from going into “schism” with his “dead Tradition”. In 1998 he did his honest best to keep Conservative Catholics loyal to Rome by trust in a new liturgical reform movement which will of course actively involve living, modern man, because without that living input the liturgy, like Revelation and Tradition, will be dead. But the excessively private Tridentine Mass is too fixed and ready-made to allow for any such input. Therefore the Cardinal’s Rome can be trusted not to preserve the Tridentine Mass.

Yet all the while the Cardinal in his heart genuinely appreciates the incomparable sacredness and mystery of the old liturgy (pp. 18-20, 146-149). Alas, that liturgy never took ahold of his head, so it cannot govern his thinking or ac-

tion. Unless or until he changes his thinking, i.e. doctrine, the Tridentine Mass is bound to remain for him a sentimental sideline. In other words, even prior to the Council, Josef Ratzinger was a ringleader of Fiftiesists or Bing Crosby Catholics. His heart may have been “dreaming of a white Christmas”, but his head was ready filled with the poison of man-centered Vatican II.

Your Eminence, if ideas did not matter, you might be a good Catholic, but since the virtue of faith is seated in the mind and not in the heart, then so long as your mind swings between Tradition and modernity you are, despite yourself, in your position as Guardian of the Faith, a terrible enemy of the Catholic Church.

We might wish to trust you, but we cannot.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Richard Williamson". The signature is written in a cursive, somewhat stylized script.

#183

March 6, 1999

### Clinton's Acquittal

When the United States Senate voted last month to acquit President Clinton of crimes of which all the known evidence had until then made him guilty, it was a sign of the times, marking an extraordinary degradation in the public life of the leading nation of the Western world. However, rather than heap blame on the sign, let us consider the times. In what does the degradation consist? Who is mainly responsible? What is its purpose?

The degradation consists essentially in the fact that instead of good accusing evil, it is now as though evil accuses good. Instead of decent standards being accepted while the facts are in dispute, now the indecent facts are widely accepted

while the standards are in dispute. In this sense, what the Senate did last month is merely the culmination (for the moment) of a process of overthrowing old values. This process has been going on for a long time but on this occasion it broke out in spectacular fashion. Again and again during the last six years, “decent” Americans must have said to themselves, “But the public can’t stand for this! The people will react against that!” But the reaction never came. Again and again such Americans have had to lick their wounds. It is as if the old moral standards no longer applied. The people seemed to rejoice in their being blown away.

Here are two examples. Firstly, when President Nixon was nearly impeached in 1974, the New York Stock Exchange fell disastrously. When Clinton was really impeached in 1998, it hardly wavered. That represents a very different public attitude. Second symptom: when the private adultery of an old-breed American politician becomes public, it can still destroy his career, because he admits it is wrong. But no adultery of any new-breed politician can give leverage to a blackmailer because then it is virtually a badge of honor. We are, as Americans say, in a completely new ball-game.

The next question is, who is mainly responsible for this enormous change in morals, merely shown forth in politics? For an answer let us return to the recent decision of the Senate. Was the system responsible? For instance, some people would say that the whole episode was just typical of the United States. Well, it may be true that the Puritanism rooted in the American soul twists out of true all kinds of moral reactions here, but can it be said that the moral rot is markedly worse in the USA than in many other Western nations, especially those repudiating a Catholic past which the United States never enjoyed? Surely not.

Then maybe the systematic liberalism of the U.S. Constitution was the problem in Clinton's acquittal? Now it is certain that the U.S. Constitution is not the all-saving remedy that some patriots pretend it to be, but in this case the impeachment process that it contains would have worked well, had it been operated by men whose first concern was the truth. As Catholics have always known, Constitutions are only worth what is in the hearts and minds of the men operating them. "Madam, you have a Republic, if you can keep it", said Benjamin Franklin on emerging from the Convention that forged the U.S. Constitution. This recent acquittal showed that today's Americans, by what they have in their hearts and minds, are fast losing their republic.

Then is systematic democracy the problem, which made the constitutionally appointed Senators bow under the pressure of the opinion polls? No doubt public opinion did put the Senators under pressure, but did it force them to acquit Clinton? Of course not. Many senators voted against acquittal. In conclusion, as Catholics should know, systems are not the problem, but people. What people were responsible for this acquittal?

It is interesting in this respect to compare the acquittal of Clinton with the release of Barabbas (Mt. 27:15-23). When Pontius Pilate released this "notorious prisoner", there were three parties responsible. Pilate himself bore the official responsibility, because only he could give the order for Barabbas to be released. The "chief priests and ancients" bore the leading responsibility, because it is they who persuaded the crowd to cry out for the release of Barabbas, and to raise such a tumult as made Pilate give way. The crowd bore the ultimate responsibility, because when Pilate washed his hands in front of them to protest that he was innocent of the blood of "this just man", i.e. Jesus, the whole people answering said, "His blood be upon us and upon our children".

Official responsibility, leading responsibility, ultimate responsibility—which was the main responsibility? Surely not Pilate’s, because he would obviously not have released Barabbas or condemned Jesus had he not been put under severe pressure by the crowd and its leaders. The responsibility of the conspiratorial chief priests and ancients (cf. Jn. 11:47-53 for their conspiracy) in the release of Barabbas and death of Jesus is overwhelming. However, without the crowd, they were powerless to force Pilate’s hand, and they could not force the crowd, therefore the main responsibility must be that of the crowd, which freely chose to follow those evil leaders.

For just as the most skilful horse rider can only work with the horse that he has beneath him, so the most skilful politician, be he democrat or aristocrat or king, can still only work with the people that he has beneath him. In the case of Barabbas’ release, God punished both leaders and people, with the destruction of Jerusalem in 70 AD, and then with that curse they had called down upon themselves, and from which only those blessed few escape who call down the Precious Blood as a laver of regeneration.

Now let us apply these principles to Clinton’s acquittal. Official responsibility lies obviously with the Senate. Like Pilate, they did not want to handle the case but were forced to do so. Like Pilate, they might have preferred to judge in accordance with justice and truth, but they chose to yield to the cries of the opinion polls, and so they bear an inescapable responsibility for the sentence of acquittal.

However, leading responsibility lies with the media which mould public opinion in modern democracies, and with the moneymen who control those media. Why are the media so powerful? Because the liberals said to God, “We can do without you, all we need to run our affairs is an informed democracy”, and the Lord God replied, “Alright, see where

democracy by godless information gets you”, and we have government by vile media, vile because moving all the time away from God. As for the moneymen controlling the media that agitate the crowd, they are the direct successors of the chief priests and ancients, and like them, their prime motive in this acquittal is to destroy Jesus. Here is one of their spokesmen, as quoted in the “Wanderer” of last Dec. 24: “We are in a culture war ... a vote against impeachment of Clinton is not a vote for Clinton but a vote against fundamentalism and the pro-life movement. The anti-Clinton alliance is the forces of evil!—evil!—genuine evil!”.

Nevertheless, even if the moneymen wield enormous power by their money and their media, still, like the chief-priests and ancients, they could not exercise successful pressure on the Senators except through the people, and even with their media they could not force the people to support Clinton. Therefore the ultimate responsibility for Clinton’s acquittal lay with the American people, who, when all is said and done, have the media and the leaders and the President that they deserve. The people want the President they now have because, like them, he defies the Ten Commandments, and he makes them feel good doing so.

That is why, to come to our third question, for leaders and for people the real purpose of the Clinton acquittal, as of the release of Barabbas, is to get rid of Jesus. The Clinton acquittal is a battle not only in a culture war but in a religious war. The people want to sin. They want money, materialism and all the pleasures money can buy. They want no restraints upon their sinful ways. This is what the moneymen and corrupt politicians give them. This is why they want power to the moneymen and to corrupt politicians. This is why Barabbas was released and Clinton was acquitted.

However, all is not lost, far from it. Even in Jerusalem's darkest hour under the "power of darkness" (Lk. 22:53) when Our Lord was being betrayed and crucified, still there was a Veronica, a Simon of Cyrene, a Joseph of Arimathea, and an unwavering Mother of God. Amidst the crowd bay-ing for the blood of Our Lord, still there will have been single souls or families not following the wicked crowd, but looking up to God, trusting God, and begging Him for the grace not to abandon Him. Nobody can force us to fol-low the movement of the crowd, to desire money, to expose ourselves to the media, to live sinfully. If only Catholics were Catholic and truly renounced the world and the flesh and the devil, the moneymen and the media would rapid-ly lose their power. The more we analyze their power, the more we see how dependent it is on sin, which depends on my free will and the lack of grace.

Then let me pray to recover or to re-enforce grace. Let me pray quietly and steadily, each day at least five, preferably fifteen, Mysteries of the Holy Rosary. Let me get to Mass as often as possible, and to Confession. Let me stop watch-ing television, and read a minimum of newspapers. Let me read Catholic classics, pre-Council from TAN Publishers, post-Council from the Angelus Press. And let me trust in God, who even if he has to destroy Jerusalem, will make all work for good to those who love Him (Rom. 8:28). We are in His hands.

Men, also make use of the Ignatian Exercises available here at the Seminary. And use the courses of Family Doctrine, and Literature. Catholic lives need Catholic minds, Catholic minds need Catholic truths.

#184

April 2, 1999

### Theological Study of the '88 Consecrations

To this day there must be many good Catholic souls longing to follow Archbishop Lefebvre or his Society of St. Pius X, but who hesitate to do so because they feel he went against Catholic principles, especially when he made four bishops in Ecône, Switzerland, on June 30, 1988. Let such souls read a theological study of the consecrations that appeared three months ago in the Italian biweekly, *Si Si No No*, and many may hesitate no longer. The article's first part proves that those Episcopal Consecrations were even a duty for the Archbishop, the second part proves that the Pope's explicit prohibition made no difference to that duty!

Not that the Archbishop himself did not know what he was doing. He explained himself clearly and often. Nor that Catholic souls following him then and since have not known what they were doing, because all along they have recognized the true Catholic bishop. "I am the good shepherd", says Our Lord, "and I know mine and mine know me" (Jn. 10:14).

The problem is rather that since in the circumstances of the 1970's and 1980's the Archbishop had to break a number of the Church's normal rules in order to maintain the Society of St. Pius X and in particular to consecrate four bishops, then it always looks as though he had the Catholic rulebook against him. And this is what made—and makes—so many Catholics hesitate. At last, the article of "Hirpinus" in *Si Si No No* has gone deep into those rule-books and shown, in a way that maybe nobody has shown before, that the Archbishop's action was fully in conformity with the truest principles of Catholic theology and Canon Law.

It stands to reason. After all, how could the Archbishop's work have borne so much good fruit if it was out of line with Catholic principles? That makes no sense. Yet to this day enemies of his Society, even Conservatives whose survival is one of his fruits, cast in the Society's teeth the Catholic rulebook: "Where the Pope is, there the Church is", "Catholics must obey the Pope", "Obedience is a virtue", etc., etc.. Let us with Hirpinus take a good look at the Catholic rules, however briefly.

The first major principle that comes into play is that while ordinary cases are dealt with by ordinary laws, cases out of the ordinary, or emergency cases, need to be dealt with by principles behind and above the ordinary laws. That is common sense. For instance, in front of the hospital there is normally no parking, but if I am rushing my wife to the emergency room, then I can park wherever there is a space.

Now if, as the Vatican claims, there is no emergency in the Catholic Church today, then of course there can be no appeal to higher principles. However, as Hirpinus points out, Popes Paul VI and John Paul II have themselves by moments admitted that there is a very serious problem in the post-Vatican II Church. Paul VI's references to the Church's "self-destruction" (Dec. 7, 1968) and to the "smoke of Satan in the temple of God" (June 30, 1972) are famous. Similarly in a speech quoted in the *Osservatore Romano* of Feb. 7, 1981, John Paul II referred to the "upset, confusion, perplexity, even delusion" of a "great part" of Christians. So Hirpinus' article is not for those who deny there is a postconciliar emergency, rather it is for those who recognize the emergency, but fail to see how the Episcopal Consecrations were justified by that emergency.

The whole first part of the article examines then what are the duties and powers of a bishop in an emergency. Grave

spiritual need is that of any soul whose Catholic faith or morals are threatened. Extreme spiritual need is that of any soul virtually unable to save itself, without help. Grave general or public spiritual need is where many souls are being threatened in their faith or morals, for instance where heresy is being spread in public. Now today numberless Catholics are being threatened in their faith and morals by the public spread of Neo-Modernism, which is the re-invigorated “synthesis of all heresies”. Therefore today the Catholic Church is filled with grave general or public spiritual need.

Now wherever there is grave public spiritual need, the Catholic theologians teach that the situation is equivalent to that of extreme individual spiritual need, because for instance in a grave general need, many individuals will be in extreme need. So what a bishop or priest may or must do in an individual’s extreme need, he may or must do in grave general need, like today’s.

Now all legitimate pastors are bound in JUSTICE to help souls in a state of need, but if these pastors fail for whatever reason, then in CHARITY anyone else is bound to help who can, notably other bishops or priests. These latter will have no normal Church jurisdiction over souls coming under other pastors, but, by their ordination as bishops or priests charity includes for them a duty of state to help as they can. Now as the duty of charity binds under pain of mortal sin to help an individual neighbor in extreme need (especially spiritual), so it binds gravely to help a people in grave need (see above), even requiring if need be the sacrifice of life, reputation or property (Archbishop Lefebvre certainly sacrificed his reputation!).

If then today’s Neo-Modernist errors and heresies are being put forward, or silently approved, or at least left unopposed, by the legitimate pastors themselves, Pope and

bishops and priests, it follows that today's state of general need is without hope of relief from the legitimate pastors, in which case any other pastors are, by their ordination which empowers them to give spiritual relief, gravely bound in charity to help such needy souls as best they can (Just as, if a husband refuses to look after his family, the wife under him must supply as best she can, so if a Pope refuses to look after the Church, a bishop under him must supply as best he can).

And what gives to such emergency pastors the right (or jurisdiction) to supply for the legitimate pastors? The grave need of many Catholics. The Church teaches that according as needy souls resort to emergency pastors, so these pastors receive from the Church emergency, or "supplied", jurisdiction. For as in a (genuine!) physical emergency all property belongs to all men, so in a spiritual emergency all episcopal and priestly powers are at the disposal of all souls. Divine and natural law then override normal Church law restricting jurisdiction, otherwise too many souls would be eternally lost. Jurisdiction is for souls, not souls for jurisdiction.

Now this principle of emergency rights, or "supplied jurisdiction", applies also to the case of a bishop consecrating bishops without the Pope's approval, because of grave public need. Certainly Christ instituted Peter as head of His Church, with the fullest possession of Church power to govern souls, towards eternal life. But that power, while wielded by Peter, is owned by Christ. It is to benefit souls, not its possessor. It is to save souls, not damn them. As for the machinery of Peter's control of the consecration of bishops, Christ left it flexible, so that Peter could, down the ages, tighten or loosen that machinery according as different historical circumstances would require for the good of the Church. Medieval popes tightened it, as did Pius XII because of a problem in China, but the Church has ap-

proved of Eusebius of Samosate consecrating bishops without the Pope's permission in the 4th century. Therefore if a Pope by his fallibility were to tighten that control to the grave harm of souls, the Church would supply jurisdiction for a bishop to take that consecration into his own hands, as did Archbishop Lefebvre. For the manner of Episcopal Consecrations is a matter not of divine law, but of human Church law, allowing for the exceptions possible in all human Church law.

Objection: but Eusebius of Samosate consecrated bishops without but not against, the Pope's express will. How could Archbishop Lefebvre go against the known and expressed "No" of the Pope? This question takes up the second part of Hirpinus' article. The answer flows from the principles laid out in the first part: however much the Pope said "No", he could not exonerate the Archbishop from his higher duty in charity to help souls in grave and general need.

Firstly, as to the subject, charity looks to the need, not to the cause of the need. When a road accident happens, helping the injured comes first, questions come later. Charity binds whoever can succor souls in grave need to do so, even if, especially if, legitimate Superiors are causing that need.

Secondly, as to the Superior, if he refuses to help souls in grave need, he has no power to bind others from doing so, any more than a husband refusing to provide for his children has power to bind his wife from doing so. The Pope is no exception to this rule, because while his authority is unlimited from below, it is limited from above by divine law, natural and positive, which binds gravely in charity whoever is able to succor souls in need, to do so. Archbishop Lefebvre was uniquely able, by being a bishop refusing Neo-Modernism, to succor souls wishing to remain Catholic.

Thirdly, as to the situation, it is natural to necessity to know no law, or, to place the subject in the impossibility of obeying the lower law, because the subject could only do so by disobeying a higher law. The Pope as Superior is no exception because even he comes under divine law. And if it is he who creates the necessity, as does John Paul II by favoring Neo-Modernism, then it is the Superior himself who is making it impossible for his subject to obey him!

Notice however that whosoever disobeys in an emergency is disputing neither the authority nor its lawful exercise, but merely its unlawful exercise. He is judging the lower laws to be not bad but merely inapplicable in the given emergency. Thus Archbishop Lefebvre contested the Pope's right to control Episcopal Consecrations not in general, but only in the particular emergency of the grave need of souls for the Society of St. Pius X to survive his own imminent death. The Church's supreme law is the salvation of souls, to which the law of papal primacy must, if necessary, give way. The Catholic's supreme virtue is charity, not obedience.

Therefore as soon as the Archbishop had prudently established that divine law was entering into play, he was not only entitled but even bound to disregard the Pope's express prohibition. For when divine law came into play, the Archbishop had to consider not the Superior's will which may be what it may be, but his power, which is fixed by Catholic theology and law. These say that once the emergency is reasonably proved, the subject may and must act on his own authority without recourse to the Superior, because the emergency need to obey firstly God makes that recourse irrelevant, because even if the Superior wanted to bind his subject against God, he could have no power to do so.

In conclusion, Archbishop Lefebvre was bound in charity to help souls, once they were in grave need with no hope of relief from their lawful superiors. He was bound by his episcopal powers to consecrate bishops to ensure for many needy souls the doctrine and sacraments owed to souls by the Church for their salvation. He was absolutely bound not to heed the Pope's "No", because by so doing he would have sinned gravely against the higher duty of charity. By consecrating bishops despite that "No", he neither denied the Pope's primacy nor in any real sense disobeyed the Pope's authority which cannot oppose divine law.

That is only the skeleton of Hirpinus' article. Its muscle consists in a mass of quotations from the most respected Catholic theologians, saints and lawyers. Of course! Catholic principles are in line with common sense, and Archbishop Lefebvre acted in line with both. Praise be to God! Make sure to read the complete article when it appears in English in the *Angelus*. Truth is mighty, and will prevail. Blessed are the souls who never took scandal from the Archbishop!

As for world events, our sins have deserved much tribulation. Pray mainly that souls be saved.

**#185**

*May 5, 1999*

### **What is Happening in Yugoslavia?**

What is going on in Yugoslavia? Why on earth has a coalition of NATO nations, with the USA in the lead, been reducing Serbia to rubble with week after week of relentless aerial bombardment? In defense of human rights? To defend a people, you smash their country to pieces? You have to believe the media to believe that!

Then what is going on? It is time to ask. Firstly, if the poltroons who command the Western “democracies” commit the ultimate folly of engaging a ground war in Serbia, then at latest when the bodybags begin coming home, “patriotism” will shut down minds, and clear thinking will become, if not impossible, at least unsayable.

Secondly, modern wars are never what they are made to seem, and Catholics must be careful how their “patriotism” gets engaged. For instance, many American Catholics, by embracing heart and soul the great liberal crusade of World War II, came out of the war with their Catholicism so wedded to liberalism that they fell easy prey to Fiftiesism and Vatican II, with the loss of millions of their souls. “My country, right or wrong” is not only foolish in this life, it is downright dangerous for eternal life. “Patriotism is not enough”, said Nurse Edith Cavell.

Then what is happening in Yugoslavia? War is always a consequence of sin, as the Apostle James (4:1) tells us, so we know that in one way or another the justice of God is being wrought there upon sins of men in general (Medjugorje?). But who is sinning in particular? Of course the liberals and their vile media are telling us that the Americans are saints and the Serbians are devils. But when we recall that exactly the same liberals and media, now screeching like hawks and waving the flag, were, over Vietnam, screeching like doves (some doves!) and burning the flag, we smell a rat. What is going on?

Any war, like any divorce, is a complicated and messy affair, with the fault rarely being on one side only. Because of historical circumstances, Yugoslavia is a particularly complicated part of the world, riddled with tensions and bitterness and ancient hatreds. All the more reason, one would have thought, for NATO not to get in the middle of local conflicts! What on earth does it think it is doing?

A wise commentator, not a Catholic but a nationalist, has a good part of the answer. Let us call him E.Z. for easy reference. He tells how, from the beginning of the Western nations' onslaught upon Serbia, he could make no sense of what he was hearing and seeing of the endless destruction, until several weeks later when the NATO spokesman in Brussels, a Jamie Shea, explained: What was at stake in Yugoslavia was the upholding of multi-ethnic, multi-cultural, multi-religious societies and thus of modern states, into the next century and the new millennium.

Now it was clear, writes E.Z.. The artificial and anti-natural "nations" constructed on the revolutionary basis of the Secret Societies' "Liberty, Equality, Fraternity", must be preserved and upheld by guns and bombs. That is why the Serbian leader Milosevic was perfectly acceptable to the New World Order so long as his repression and crimes were serving to protect the artificial construct known as "Yugoslavia", but as soon as Milosevic realized from a visit to Kosovo in 1993 that the Muslim immigrants in Kosovo, which is historically sacred to Serbia, risked taking it over by their superior birthrate, so that he began defending the natural nation of Serbia for the Serbians, then he instantly became the new Hitler-of-the-day, like Saddam and Khadafi before him. Likewise, what U.S. officials had branded as a "terrorist organization" changed overnight into Kosovo's "Liberation Army"!

Thus for E.Z., NATO here represents artificial internationalism waging ruthless war upon what still remains of natural nationalism. Why NATO? Because its recent expansion makes it for the internationalists a more suitable instrument of control than their other artificial pipe dream, the United Nations, which has failed them too often lately. Not enough of the little nations represented in the UN are yet sufficiently denatured to be blind to the crushing threat hanging over

all of them if NATO's murderous meddling in the internal affairs of Serbia is successful.

E.Z. adds various possible secondary motives for the onslaught in Yugoslavia. These are useful to understand the modern world. Amongst others are the need for war to prevent the world economy from falling into a depression (only World War II and not the New Deal pulled the USA out of the Great Depression of the 1930's); the need for industrialists to make billions of dollars from replacing the planes and missiles reducing Serbia to rubble, and for the international mega-corporations to make billions more out of rebuilding from the rubble; the need for the military to test their high tech hardware in action; the need maybe for masses of rubble to warn the Red Army in Russia of what could happen to them if they dare to rise up against the New World Order gangsters presently ruining their country; the need for the same gangsters to get control of what is known to be Kosovo's fabulous underground mineral wealth.

Howsoever it be with these secondary motives for the NATO onslaught, E.Z. is surely right as to the primary motive: the exemplary crushing of the last remains of nationalism by Judeo-Masonry's New World Order internationalism. But there remain for a complete understanding of events in the Balkans (and in many other places) two major questions which must escape the best of nationalists: why must the New World Order smash natural nationalism, and how can it be succeeding in a purpose so unnatural? Only a Catholic can answer these questions because they involve Jesus Christ, King of the Nations such as only Catholics believe Him to be.

We must backtrack to the Middle Ages, the high point of Christendom, when Christian civilization was largely Catholic and when all Christians acknowledged Jesus Christ (at least in principle) as King of Kings and Lord of

Lords (Apoc. 17:14). At that time Christendom consisted of a family of nations, each with its distinct identity, yet all enjoying together Christian unity. By contrast nationalism preserves the identity (e.g. Serbia for the Serbians) but it destroys the unity (Serbia against Croatia against Bosnia, etc.), whereas internationalism restores a certain unity (League of Nations, United Nations) while dissolving identity (in multi-ethnic, multi-cultural, multi-religious constructs). How did Christendom achieve simultaneously both the nations' identity and their unity?

Because Our Divine Lord does for nations what He does for individuals. Just as, for an individual, "Whosoever will save his life, shall lose it: and whosoever shall lose his life for My sake and the gospel, shall save it" (Mk. 8:35), so too for a nation. If (at least since Christ) a nation seeks its identity outside of Christ, it is heading for destruction or for loss of identity in Liberalism, whereas if in pursuit of Christ it renounces any self-fulfillment it holds dear, not only will it discover its true identity in Christ, i.e. whatever God meant that nation to be, but it will simultaneously achieve automatic harmony and unity with all other nations likewise "losing" themselves in Christ. In other words Our Lord says to the nations what he says to persons, "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you" (Mt. 6:33).

Thus within medieval Christendom, nations enjoyed, as never before or since, both particular identity and general unity. But this was only possible in Jesus Christ. As soon as the nations began to turn away from him, then to preserve their identity they lost their unity—that was nationalism with its unprecedentedly terrible wars, like World War I. Or, if the nations still would not learn their lesson but persisted in their apostasy, then they recovered an artificial unity by trashing their national identity—that is internationalism with its United Nations, New World Order, etc.

Thus the breakdown of Christendom took place in two stages, by the Freemasons' famous *Solve et Coagula*, or, "Break up and reassemble". In the first stage, nationalism broke up Christendom into nations by turning natural identity against (Christian) unity. In the second stage, internationalism reassembles the nations by turning (Judeo-Masonic) unity against natural identity. NATO's onslaught in the Balkans is a clear example of this second stage in action, our Western "leaders" having long been controlled by Judeo-Masonry.

Now we are in a position to answer the questions that must escape the nationalist. Why must the internationalists destroy the last vestiges of nationalism? Because Judeo-Masonry, to make man into God, must make war on God and on the human nature that God made, and which can always lead back to God. But nationalism is natural, insofar as it respects and follows the God-given differences between races, continents and nations, which are at least as real as the differences between all the brothers and sisters in one family. For just as God meant all these differences to complement one another in the harmony of a united family, so He obviously meant the different races and nations to look after one another in the completeness of the human family of mankind. Therefore internationalism must wipe out these national differences which tend to recreate a natural order, and it must smash to pieces any nationalist resistance, as in Serbia.

But how can internationalism succeed in such an unnatural enterprise? By appealing precisely to men's natural sense of the unity of mankind, and to a lingering nostalgia for the unity of Christendom. Neither unity is possible without Christ, as Napoleon and Hitler discovered when both strove to imitate Charlemagne, but the striving remains. And that is why the media's nonsensical rhetoric about "human rights" in Kosovo nevertheless deceives people.

Men always have a sense of their natural unity to be appealed to, however artificial the appeal.

In conclusion, this war in the Balkans represents the outright enemies of God making war on, so to speak, His half-friends. Now it may seem better to be Christ's half-friend than his outright enemy, so nationalism may seem preferable to Liberalism. But Our Lord himself said that with him there is no such thing as half-and-half friendship. We cannot serve two masters. With him it is all or nothing. That is why nationalism without Christ is doomed to fail. That is why nationalist Serbia does not have the answer to NATO unless it seriously returns to Christ. That is why Christ is allowing in the modern world one worse horror after another to make us turn to him. Either we seriously convert, or it will be a third World War, such as will make the first two pale in comparison. NATO may be playing games, but Our Lord is not! Not "Get the US out of the UN", but "United States, United States, convert to the Lord thy God!"

The world needs Christ, Christ needs priests, priests need seminaries. Dear friends, thank you for your grand support through the month of April.

**#186**

*July 1, 1999*

### **What is Going Wrong With our Children?**

Ever since the April 20 school shooting in Littleton, Colorado, anguished Americans have been asking themselves, "What has gone wrong with our children? What has gone wrong with our culture?" Dear Americans, you have no hope of finding the real answer until you ask, "What has gone wrong with our religion?"

The Colorado shooting was merely the latest and bloodiest in a series of shootings that have burst out in schools

all over the United States in the last few years. This time 12 schoolchildren were killed, many more injured, and one adult teacher died. Then the two killers, apparently normal and good-looking boys of 17 and 18 years of age from a wealthy white Denver suburb, having turned their school into a slaughterhouse filled with smoke and blood and corpses, turned their guns on themselves. What is the problem?

All the Liberals and liberal politicians have used Littleton to clamor for more gun control laws. Now every such advance in tyranny may well be deserved by a people rendering themselves otherwise ungovernable, but gun control remains the stupidest of solutions to Littleton. Americans gained their Republic by guns, and they have kept their guns at home for over 200 years without their children serially killing one another. Obviously the problem is not the guns, but the mentality of whoever handles them. Where does the murderous mentality come from?

A less stupid but still relatively shallow solution is to blame the young minds' being formed to murder on the violence everywhere to be found in Hollywood films, television and computer games. True, these are filled with violence but they do not—yet—drive many people to actually killing. If so many suburbanites are presently wallowing in such fantasy violence, is it not because they have achieved their high degree of security and comfort only by eliminating from their Dilbertian existence so much of life and interest that they need the fantasy violence to even feel alive? Yet the more they are thus entertained, are they not the more deep down bored? Then rather than blame the killers on the videogames, would it not be truer to blame both killers and videogames on the nature of today's big-city or suburban way of life which is so dissatisfying for human beings? We should be getting warmer, because instead of blaming things, we are beginning to situate the problem where all

real human problems belong, in the sinful human heart. But what is sinful about suburban culture?

For a start, look to the public schools which generate a good deal of that culture. There was an admirable analysis in the June issue of *Summit Journal* as to how, if one wanted to produce school-killers, the present curriculum in American public schools could hardly have been better designed! The author, Dr. David Noebel, knows what he is talking about. Over years he has built up a highly effective organization to counteract the public schools' godlessness, by teaching the anti-modern principles of Protestant godliness to adolescents otherwise defenseless against the skilful perversion wrought upon their minds and hearts by these schools which, as far as education goes, have become organized treachery. Some instinct that this is so surely explains in part why the Littleton killers took out their rage on their school.

However, if school-killers had healthy—truly healthy—homes, would even the betrayal they undergo at school inspire in them such murderous rage? Surely not. Surely in this respect the real evil of suburban or modern culture is what it has done to the family and to the home. For years—you readers should know—this Letter has here been trying to make the alarm-bell ring off the wall. It has resorted to “shocking” language (dreams not dry), “shocking” people (Unabomber), “shocking” musicians (Pink Floyd), “shocking” condemnations (the “Sound of Music” is way out of tune) and “shocking” facts (children of either sex being commonly violated at home by their own fathers “But, mummy, you dress like that!”), in order to punch some reality into Catholic minds, where it belongs. (Bless you, dear readers, easily most of you have already signed up to continue being punched, despite the faintly sharp challenge to do so, written by me, only signed by Mrs. Mehren! She is innocent!)

Here is more of the same. In the last few days we learned (not in the confessional) of the case of a 15-year old girl here in small town Winona being repeatedly violated and finally impregnated by her drunken father, who to all appearances, sincerely!—claims he has no idea what he was doing! Mother worked the night shift, perhaps to avoid his drinking, so she too claims she has no idea what was going on! The girl, helped to flee to a foster home in a mid-size town nearby, took her 13-year old sister with her in the hope of continuing to protect her (all that these children have is one another!), only to discover there that the little sister shares her condition! America, WAKE UP! YOUR CHILDREN ARE SCREAMING!

I am sorry, readers, but if you want a Minnie Mouse religion, you should not be Catholics. The guardian of the foster home said (but how much longer will there be any sane adults to provide guardians?), “Imagine how much more of this there is in our midsize town, let alone in the big cities!” Imagine also the rage in the heart of the older girl, who is convinced she let down her little sister! Now, in home dramas of this kind, or in the whole culture that generates them, is there not the proportionate explanation for the rage, for example, manifested to all the world on the website of the leader of the two Littleton killers...? Over generations, but especially since the demonic 1960’s, modern parents have lost the art of parenting, homes are no longer true homes, and there is a devastating coldness and emptiness in the hearts of the children, hardly any more children.

What ever happened to the family? The atom is tightly bound together by natural forces, but once it is split, those forces create a devastating explosion. Natural family bonds are enormously strong, but once they are pulled apart, they wreak untold havoc. So how were grand- (and great-grand) parents pulled apart from grandchildren, when each has so much to give that is human that the other needs? How did

parents largely lose the art of parenting (it can be regained), and begin treating their children like adults or babies, in any case not like children? How did husband and wife lose all sense of the difference between man and woman and of their complementary natures and needs?

Answer, the family was torn apart starting over one hundred years ago by the same false gods that had revolutionized society at large one hundred years before that: liberty, equality, human rights, democracy. If I am tied, I am not free, so freedom tears out all family ties. Equality wipes out complementarity. Democracy destroys all hierarchy or order, like children honoring parents while parents look after children, wife obeying husband while husband cherishes wife. Human rights block out human duties, especially towards God, and with no God, nothing so human as the family can go right for long. Thus the whole culture of our revolutionary society turns families into bunches of individuals merely living under the same roof. These non-homes are what makes the hearts of killers.

And where does this anti-natural worship of individualism come from, and how can it have such power? Christianity taught mankind the value of each man. Individualism run wild in modern Western society is that same Christianity without Christ. Its power came from the Catholic Church, its running wild came straight from the smashing of that Church, i.e. Protestantism. If, as Luther said, I need no supernatural society such as the Catholic Church to mediate between me and my God for my eternal needs, such as justification and salvation, why should I need any natural society for any of my lesser needs? I, who deal directly with God, stand on my own!

And thus between society and the individual, although designed by God for one another, be it the Communion of Saints in Heaven or the practice of justice and charity on

earth, there is introduced an unnatural dialectic, a fatal opposition, emerging clearly into view in Shakespeare's famous play *Hamlet* (to which we shall return), and surfacing in blood in Littleton. So a decent Protestant with his decency and an upright use of Scripture (which is Catholic) can work a good way back towards the true and only possible solution (which is Catholic) of the modern world's artificial clash between society and individual, between rotten school and raging killer, but to any extent that he still shares in the false worship of individualism, Lutheranism or Liberalism, to that extent he can only help to perpetuate the clash.

Dr. Noebel, you have done sterling work in arming thousands of abandoned children against the devils of their miseducation. It only remains for you to clean out the father of most of these devils—Martin Luther.

Yet what chance does a Dr. Noebel have of discerning today what the Catholic Church truly teaches about Luther, when the Vatican itself is making a Joint Declaration with Lutherans to say they have come to an agreement, and is then issuing a Clarification of the Declaration to say it is not an agreement? What confusion! But that is the subject of another letter. Doctor, all I can say meanwhile is that the Catholic Church today is like Our Lord carrying his Cross. On that Way of the Cross, how difficult it would have been to recognize him as God, but true God he still was!

Patience, dear readers. Our Catholic Faith is our victory over all the problems around us, and it is our launching-pad for an eternity of bliss.

#187

*August 1, 1999*

**Lay Spirituality**

A letter written to me a few weeks ago criticizing the present teaching of Society priests in general tempts me to reply, “Don’t shoot the pianists, they’re doing their best”. However, on reflection, the criticism merits a longer reply because it involves no less than the spiritual life of the laity.

Our correspondent—let us then call him O. C.—complains that the Society priests are not currently teaching the laity (as opposed to the clergy) enough positive specifics of the spiritual life. The laity are taught all about sin and modern errors, but little that is practical, applicable to daily life, about mental prayer, the practice of virtue, the growth of charity and the life of grace in the soul, etc.. It is, O.C. goes on, as though the Society priests believe that large parts of the spiritual life are not for the laity, when in point of fact the spirituality of certain layfolk down the centuries has surpassed that of the clergy.

O.C. gives a long list of advantages to layfolk of leading a life of prayer and virtue, and a corresponding list of disadvantages of not doing so (!). Society priests, he says, may be learned, but they teach theology rather than virtue, so that what O.C. knows about the spiritual life he has had to learn from books rather than sermons. Was not this ignorance of the spiritual life amongst the laity the cause of that lukewarmness which God punished by allowing Vatican II? So to save the Church, concludes O.C., “it is far more important to preach about what is right than what is wrong”, because it is not the fighting of error but the sanctification of souls which is the primary purpose of the Church.

Now this complaint of O.C., fairly summarized above, can be answered on a personal level, or, more importantly, on a level of principles. Let us get the personal answer out of the way.

OC, are you married? If you are, do you give to your wife and family the attention, time and affection which it is your God-given duty of state to give them? If not, do you realize that any so-called “spiritual life” resting upon this inability or negligence must be more or less of a fraud? And if you do give them that love and leadership, do you have much time or attention still available for what you aspire to as a clergy-level spiritual life? And if you are married and are looking for spiritual instruction, have you availed yourself of the instruction most practically available to layfolk at the Society’s Ignatian Retreats? If not, can you say you know all that the Society priests teach? If so, have you put into (persevering) practice what you learned from them? If so, do you need more? The exercises of St. Ignatius combine enormous spirituality with great practicality. They were designed by God for our distracted last half-millennium before the Anti Christ.

On the other hand if you are not married but are widowed, do you think married men have the time to devote to “spirituality” that you have? And if you are not widowed but separated from your wife, was perchance your “spirituality” part cause of the separation, or at least not able to prevent it? And if you have never been married, have you any idea what St. Paul means when he says (I Cor. 7:32-34) that only unmarried men or women can give their undivided attention to pleasing God, that married folk are necessarily divided between pleasing God and pleasing their spouse?

Dear O.C., it is you who complain that the Society priests “discuss the topic of virtue only on a very abstract level”, so it is not you who can rule out of court these eminent-

ly practical questions of reality. Alas, does not “spirituality” so-called often act as a way of escaping from these demands of reality? Spirituality for a family mother—or father—goes directly through the fulfilling of God-given family responsibilities. Any Catholic neglecting them is worse than a pagan, says St. Paul (I Tim. 5:8), and one might add that his “spirituality” is a sham.

Unfortunately, what passes for “spirituality” can be a sham on a level much higher than merely personal. It can be the self-deluding refuge of Catholics soft on principles of Church doctrine, especially in modern times. For while I lose my grip on dogma, am I not liable to say all the more that I am being “spiritual”, that I am lovingly concentrating more on what is right than on what is wrong, etc., etc.?

But why must “hateful” and “divisive” doctrine come first? Because God is for real, Heaven is for real, the Ten Commandments are for real and the devil is for real, so that if I really want to get to Heaven, then I must firstly learn how these realities are (which is doctrine), and secondly submit my mind and will to them (which is piety). How can there possibly be true piety (or “spirituality”) in the will without there first being true doctrine in the mind? If Society priests are insisting on doctrine, they are at least putting first things first.

Ask the most rabid liberal how to build a bridge across a dangerous river, and even he will first go to look it up in the engineering manuals. But then ask him how he is building his bridge to Heaven, and suddenly there is no more question of reality, only of his sweet feelings of “spirituality”. Such people are not truly centered on grace, charity, virtue and so forth. These realities are for such people mere words to dress up how good they feel about themselves. A hellfire-and-brimstone sermon giving them back the least

sense of objective reality would be the greatest “grace” for them, and the truest act of “charity”.

Truly, the last half-millennium has been a difficult time for the Catholic Church. From peasants rooted in God’s real soil, the mass of men have become suburbanites dependent on men’s artificial machines. Now God remains God, and reality remains reality, but the physical and mental world that most men live in has become more and more detached from both. That is why the peasant had a solid spirituality while he never even thought about it, whereas your average suburbanite today is more or less incapable of true spirituality, even if he thinks and talks about it all the time!

Thus when a great 20th century Dominican theologian, Fr. Garrigou-Lagrange, complains of so many Catholic spiritual writers writing as though the laity are incapable of the spiritual heights and must content themselves with “mere” devotions, of course he is right, in theory. Of course the Lord God—from whom all prayer life comes—can lead any soul He chooses at any time He chooses to the heights of spiritual contemplation. But if, for instance, so many Jesuit writers abstained from pushing layfolk to those heights, surely it was out of that practicality for which their Order was famous, whereby they realized firstly that modern man has lost, in general, that sanity of the peasant which Dominicans tend to assume is still there, and secondly that modern man’s pride will snatch up the ball of “high spirituality” and run with it any which way. How much safer, O.C., a humble devotion than a proud “spirituality”! Back to the humble Rosary of St. Dominic, designed to be the layman’s breviary!

For indeed modern man took, with Vatican II and all that went with it in those 1960’s, such another lurch downward as to leave high and dry even the mass of writings of the Jesuits, in a manner of speaking. For of course the Catholic

Truth does not change, and the Saints remain Saints. But as I have walked through the Seminary basement book display, with row upon row of admirable and admired Catholic books prior to Vatican II, how often have I thought to myself, “Gentlemen, you have lost it! You are writing out of a world which is gone!” For while reality has not changed, computer man’s sense of it has changed utterly. That is why Vatican II took place. Poor Pope Paul VI absolutely wished to get the Church back in touch with modern man, which apparently he could not do without betraying Faith and Church.

Dear friends, we have a gigantic problem of which O. C. is but touching the fringe: mankind as a whole has moved by the end of this 20th century so far away from God that even when man thinks he is trying by “spirituality” to go back to God, he is often still only seeking himself. God is real, but mankind is now so far removed from reality that only a miraculous conversion or a merciful chastisement can possibly bring men back to their senses. At that point we will all recover a true spirituality, grounded in the true fear of God, without our even thinking about it. God, have mercy upon us; Christ, have mercy upon us; God, have mercy upon us!

Meanwhile, dear Catholics, learn Catholic doctrine and take part in any doctrinal courses locally available. Pray, especially by attending Mass whenever possible, the greatest prayer of all. Get to confession regularly, to live in the grace of God. Pray the Rosary, the next greatest prayer, by its humility. Get to the Ignatian Exercises, never out of date and capable of teaching all the spirituality most lay-folk will ever need. And if you think you need still more, go to any prudent priest who will be God’s channel for any further wisdom God judges you need.

Above all, never forget that the will of God lies hour by hour in our duty of state. If “spirituality” could not come through duty of state, why would God appoint for all of us so many hours of duty compared with so few hours of “spirituality”? Poor modern man! His most radiant smile is reserved for when he is being photographed. He cannot believe he is doing anything significant unless it is being videotaped. The spirituality of the kitchen sink consists precisely in its not being videotaped!

Dear friends, I am dropping out of circulation for the month of August. Pray that I may have a Transcendentally Significant Vacation!

**#188**

*September 1, 1999*

**Letter of Bishop Thomas to the SSPX**

It is not often that anybody high in the official Church undertakes to argue with the Society of St. Pius X, but it is revealing when they do do so. Each time it reveals, contrary to pious hopes and dangerous illusions, just how far apart in their thinking are the Society and the mainstream Church. Let us look at the argument of a mainstream bishop who attempted earlier this year to meet the Society on its own ground—Catholic Tradition.

Bishop Jean-Charles Thomas of the Diocese of Versailles near Paris, was responding to a circular letter sent out by the Society’s District in France to some 20,000 *Novus Ordo* priests (yet he would accuse the Society of being closed in on itself). Here is the substance of his response:

He begins by recognizing that everybody, priests or laity, is “deeply convinced” that the Second Vatican Council was a “turning point”, or “change”, in the Church. The only question is whether this change is “a betrayal of the Church”,

as the Society claims, or “a return to a greater fidelity to Tradition”, as (he says) the mainstream churchmen claim. And the answer to that question depends upon one’s scheme of reference.

The Society’s scheme of reference is certain writings of Popes between 1850 and 1950, forming “a brief, limited and recent source” of Catholic Tradition, lasting only 100 years, by which source the Vatican II change stands condemned. On the contrary the official churchmen’s scheme of reference is all of Scripture, Old and New Testaments, especially God’s Revelation through Christ, continually being renewed by the Holy Ghost in “a living Tradition now 20 centuries old”.

These two schemes of reference, says Bishop Thomas, generate two very different versions of Catholicism. On the basis of its one-century Tradition, the Society neglects Scripture, Church Fathers and early Councils. It involves few souls and only their personal salvation. It leaves out mankind and the salvation of the world, and it glorifies Pope and priests at the expense of Bishops and laity. On the contrary Vatican II’s 20-century Tradition means “the Good News of Salvation being put before all mankind”, i.e. it means re-connecting with Bible, Church Fathers and early Councils, and it involves all men without exception and the world’s salvation, in the wake of all the Church’s great Founders of Orders and in line with the Holy Ghost “renewing the face of the earth” to the end of time.

Bishop Thomas concludes that whereas the Society’s Catholicism is narrow, shut in on itself, out of touch with today’s world and condemnatory, Vatican II is wide open, apostolic, contemporary and salvatory, or, aiming to save men instead of condemn them. So he hails Vatican II ecumenism with its joyful prospect of uniting “the children of God, presently so divided”!

In brief, Bishop Thomas wishes to take the word “Tradition” away from the Traditionalists, on the grounds that it is Vatican II and not Archbishop Lefebvre or the Society of St. Pius X that is in line with the first 1800 years of Church teaching and history. Let us check this argument against the facts and against Catholic doctrine.

Firstly, as to the facts it is easy to dismiss both Bishop Thomas’ caricature of the Society’s Catholicism and his rosy picture of the Vatican II religion. For instance, was Archbishop Lefebvre “narrow” when for 15 years to build up the Society he travelled all over the world to visit, confirm, and ordain? Was he “shut in on himself” when from 1970 to 1988 he kept going down to Rome, without being heard, to plead for the Church? Was he “out of touch with today’s world” when in 1988 he had 300 journalists falling over one another to get a view and report on his Episcopal Consecrations? And was he “condemnatory” when he thus exhausted his old age to save souls? As for the Society, his relatively young disciples may not be up to his level, but who can deny they are doing what they can to imitate his worldwide striving for the salvation of souls?

Measured likewise against the facts, Bishop Thomas’ glamorous portrait of the Vatican II religion is simply unreal. That religion is putting in front of men not Christ’s Salvation which requires penance, baptism and living to die in the state of grace, but an old error of Universal Salvation whereby everybody is saved, regardless of their religion or way of life (see the four volumes of Professor Dörmann’s *Theological Journey of John-Paul II to the Prayer Meeting of Religions in Assisi*). Correspondingly, the Vatican II religion falsifies Bible, Church Fathers, etc. Nor does it follow the great Founders of Catholic Orders—we have been reminded recently how Padre Pio blasted in the name of St. Francis the updated Franciscans trying to win him over to the revolutionizing of their Order. And who can without

blasphemy ascribe to the Holy Ghost the fruits of Vatican II?—collapsed Mass attendance, disintegrating families, empty seminaries and convents, closed schools, decimated dioceses, etc., etc.!

Now it is true that there was a serious problem in the Catholic Church in the 1950's just prior to Vatican II, as there was in the 1520's, just prior to the Reformation: the Catholicism of too many Catholics had become hollow and external, like a husk without a kernel. But then as now, the solution was not that of Luther or Vatican II and Bishop Thomas, to throw out the husk as well. The true solution was that of the great Saints of the Counter-Reformation, to renew the inner kernel and put vigorous life back beneath the husk, which is what Archbishop Lefebvre did, as far as he could, in our own day.

Alas, Vatican II has all the power of a dream to bewitch men's minds and to make modernists like Bishop Thomas incapable of recognizing facts. Will any amount of ruins persuade him that Vatican II was a failure? One may doubt it. Nor is he any more real when it comes to Catholic doctrine, which he similarly presses into the service of his dream. Let us look at his argument on Tradition.

He recognizes that Catholic Tradition cannot change, because it is the deposit of the Faith, entrusted to the Church by our Lord Jesus Christ to be preserved by it intact until the end of time. But he also admits—dangerous admission for a liberal—that Vatican II was a change from what went before. Therefore to avoid admitting that Vatican II broke with Tradition, he must claim that what came before Vatican II had previously broken with Tradition, so that he can then claim, as he does, that Vatican II was a change back to Tradition. This supposed previous break he makes, naturally, as recent as he can, in order to give as little weight as possible to the great anti-liberal Encyclicals

of the Popes prior to Vatican II. So he supposes the previous break around 1850.

Actually, the series of those encyclicals began at the latest in 1832, with Gregory XVI's *Mirari Vos*, or even in 1791, with Pius VI's authoritative condemnation of the principles of the French Revolution of 1789. But let that detail pass. The problem for Bishop Thomas is that these papal documents solemnly condemn, anywhere from 50 to 100 years in advance of Vatican II, the liberal principles which are at the heart of the Vatican II "change". That is why Bishop Thomas is forced to claim that these Encyclicals are out of line with all previous Church teaching, so that he can claim that he is the one that is faithful to Tradition.

But Bishop Thomas is "out of the frying pan into the fire". For indeed the briefest study of those Encyclicals, notably Pius IX's *Quanta Cura* and *Syllabus*, and Pius X's *Pascendi* and *Lamentabili*, shows that those Popes not only declared that their anti-liberal doctrine was the purest continuation into 19th and 20th century circumstances of the previous 18 centuries of Church teaching, but also they put the full force of their papal authority behind that anti-liberal doctrine as being the Church's unchanged teaching. Then if Bishop Thomas claims that the anti-liberal Encyclicals are outside Tradition, he has to claim that, amongst others, Pius IX and Pius X, a declared Servant of God and a canonized Saint respectively, did not know what they were talking about. But in that case why should any Catholic Pope know what he is talking about, including the Vatican II Popes? Then why be Catholic?

In other words, either Popes Pius IX and Pius X were right, in which case Vatican II is wrong, and one must follow Catholic Tradition in the true sense of Archbishop Lefebvre and not in the false sense of Bishop Thomas. Or Popes Pius IX and X were wrong in claiming that their Encyclicals

contained unchanged and unchangeable Catholic doctrine, in which case Popes Paul VI and John Paul II might just as easily be wrong in anything they claim, in which case there is no reason to be a Catholic. In brief, the choice is between either Archbishop Lefebvre's Catholicism (which of course is not his), or the Church's disintegration. Is this alternative not what we see taking shape all around us?

Cardinal Ratzinger's solution to the problem (problem for liberals) of those anti-liberal Encyclicals was to call them "substantial anchorages" in Church doctrine and history. In other words they were good (substantial) teaching for their own time, but the Bark of Peter could no more reasonably stay at anchor with them for ever than any ship can be expected to stay at one anchorage for ever. New century, new anchorages, new doctrinal Encyclicals. But that does not solve the problem either, because Pius IX and Pius X solemnly declared that they were teaching not truths substantial only for their own age, but doctrine unchangeably true for all time. If they were right, Vatican II is wrong. If they were wrong, we disintegrate as Catholics. Ah, but they were half-right and half-wrong, says the artful Cardinal. That is why we see him half-Catholic and half-disintegrating!

The truth about these Encyclicals is that just as the arrival of Protestantism in the early 1500's created new circumstances for the Church requiring the restatement, not change, of Catholic doctrine by new Doctors such as St. Robert Bellarmine to meet the new errors, and from then on nobody could reject his teaching (except on minor points or novelties) and still claim to be Catholic, so the mutation of Protestantism into Liberalism around the early 1800's, in the wake of the French Revolution, required new Encyclicals from the Popes to restate in the new circumstances the unchanged Catholic doctrine, and all those who like Cardinal Ratzinger or Bishop Thomas reject those

Encyclicals denounce themselves as liberals and cannot claim to be Catholic. They are refusing the anchorage of absolute truth. Their minds are, ultimately, at sea. Ultimately, they have no idea of what it is to be a Catholic. And such men are in control of the structures of the Church!

Dear readers, pray for your part that the minds of Society priests (and bishops!) never slip anchor until God restores the Pope and Rome, not necessarily in Rome! And according to possibilities, study those Encyclicals which Archbishop Lefebvre loved and taught for exactly the same reason that Bishop Thomas rejects them—they are the most brief, profound and authoritative refutation of the errors presently savaging the Catholic Church. Contrary to what Bishop Thomas thinks, we hold their doctrine to be indispensable not just to our own salvation, but to that of the entire world.

**#189**

*October 4, 1999*

### **Modern Churchmen Destroy the Church**

Confusion continues to pour out of the churchmen now governing the Catholic Church in Rome, but, however good their intentions may sometimes seem to be, the end result every time is the destruction of the Church. By a just judgment of God, His enemies have acquired firm control over the levers of Church power—for the time being.

As someone once said of American foreign policy in the wake of World War II, if only occasionally it had failed to advance Communism one might have thought it promoted it by accident or by stupidity, but when that policy's effect was to promote Communism every single time, then one knew that that had to be its deliberate aim. If only occasionally these churchmen would effectively defend the

Faith, one might think that its destruction was not their deliberate aim, but as it is...

The parallel is appropriate. Just as the liberals who promoted Communism were convinced they were rendering the world a service and not a disservice (which is why Alger Hiss, the famous 1940's adversary of Whittaker Chambers, emotionally repudiated his factual qualification as "liar" and "traitor" until the day he died), so the churchmen now promoting ecumenism are convinced they are rendering the Church a service, and on their deathbed they will still be convinced of it. Which is why they are so confusing as well as confused. Let us attempt to restore clarity in two cases current.

The first case is no doubt familiar to many of you: the recent moves made by Rome to strangle Tradition within the Priestly Fraternity of St. Peter. The truth is, as a few of the Roman liberals openly admitted from the beginning, that they only granted official status to St. Peter's in 1988 as a means of getting "Traditional" Catholics back into their Newchurch, to divide and rule the Catholic resistance. Poor St. Peter's! Could they not see that if they wanted to defend Catholicism, this Rome would never allow them to succeed? That if they succeeded they could not survive, and that if they survived they could not succeed?

No, St. Peter's did not see it. Instead of judging conciliar Rome as a whole by its consistently disastrous fruits, they wanted to judge it by this or that still Catholic part within the disastrous whole. But when a whole is no longer Catholic, then any parts still Catholic within that whole merely serve to deceive. St. Peter's is now paying the penalty for letting themselves be deceived. Maybe even now they can rouse sufficient Catholic resistance within the Newchurch to obtain a reprieve, but the death warrant of

Tradition amongst them has clearly been signed. It is only a matter of time.

The second case of how apparent confusion in the Newchurch merely disguises its relentless drive towards the destruction of the Catholic Faith is the last two years' dance of Roman documents on the dogmatic question of Justification, which is the question of how a human soul is moved from the state of sin into the state of grace, or of justice before God.

To this question about 1600 years ago St. Augustine, the "Doctor of Grace", formulated, under pressure from heretics, the Catholic answer. About 470 years ago Luther set up an answer so different that it became one of the major differences dividing true Protestants from true Catholics ever since. About 30 years ago in the wake of Vatican II, "ecumenism" demanded that Catholics and Protestants get together. So discussions between them began, due to culminate at the end of this month (October 30, 31) in an official joint signing in Augsburg, Germany, of a "squarcular" document, wherein the Catholics will declare that the Catholic square is a squarcle, while the Protestants will declare that the protestant circle is a squarcle! So everybody will be agreed, and ecumenism will have scored another squarcular triumph! (Augsburg is where the Protestants came together on June 25, 1530 to sign a joint Protestant creed! October 31 is the day on which 482 years ago Luther posted his "95 Theses" against the Papacy!)

In pursuit of clarity, let us back up. Let us see, however briefly, Catholic doctrine and the Protestant error (and its gravity) before we go dancing with the ecumenists! Such a deep question of doctrine as justification requires precision of detail to be treated properly, but what follows may have to blur some details in order to pick out the grand outlines.

Firstly, let us recall Catholic doctrine on the mode, effect and fruits of grace justifying a soul, or making it just before God. As to its *mode*, the Catholic Church has always taught that while supernatural grace can only come from God to move a man's soul to justice, nevertheless man being a rational creature with free will, it is not fitting that he should be merely moved by God with no participation of his own, so in fact he will not be justified by God's grace unless he freely assents to its moving him, and cooperates with it doing so. As to grace's *effect*, the Catholic Church has always taught that if a man does thus assent to grace moving his soul to justice, then his soul will be essentially cleansed of sin, both original (if not yet cleansed) and all personal sin, leaving in the soul only "concupiscence" or that inclination to sin which is the weakness Adam bequeathed to all of us, but which is not sin in the proper sense because an inclination is not an act. So for Catholics grace truly cleanses the soul and the sinner is truly justified. Finally, as to grace's *fruits*, the Catholic Church has always taught that once the soul is constituted in this state of grace, it can perform works supernatural and meritorious before God which it could not do before, indeed it must perform such works, otherwise its faith is dead (James 2:14-26) and not working through charity (Gal. 5:6).

Against this Catholic doctrine Martin Luther protested around 1520, and launched Protestantism. For personal reasons, it is said, of having difficulty in obeying God's Commandments, he gave up the effort to change himself and set about changing Church doctrine instead. Wresting to his own purpose St. Paul's teaching of "Justification by Faith" (Galatians, Romans), Luther taught that as to grace's *mode*, it justifies man by moving his breast to a warm feeling of trust in God, but in that process man's free will is so weak or nonexistent as to be incapable of playing any part. Therefore grace alone justifies. Correspondingly, as to its

*effect*, justifying grace for Luther does not clean all sin out of the essence of a justified man's soul, rather the filth of sin remains in his soul while the grace of Christ's merits is put like a lid over the top of the soul to cover the filth remaining beneath. Accordingly as to the *fruits* of grace, Luther teaches that a man "justified" in this way need not do any good works (from a still filthy soul, how could he?), all he need do is "believe", i.e. work up that warm feeling in his breast. Hence Luther's famous saying "Sin much, just believe still more" ("*Pecca fortiter, sed crede fortius*").

This Lutheran doctrine is (objectively) horrible. It is tailor-made to justify a man's wallowing in his sin, as it cuts off all real demands or true supernatural grace to get him out of it. It "liberates" him from the Ten Commandments, and founds all liberalism, Revolution, separation of Church and State, etc., etc.. It reduces religion to mere emotions and cozy feelings, cutting it off from real life, founding all subjectivism, "Sunday Catholicism", the turning of feelings into facts, etc., etc.. No wonder from the Council of Trent onwards, the Catholic Church vigorously and precisely condemned Luther's literally filthy version of justification (Session VI).

But finally came Vatican II (1962-1965) with its "ecumenism" opening up the Catholic Church to all other "religions" and to their errors, especially Protestantism. In 1997 the discussions between Catholic and Protestant squarclers finally led to a *Joint Declaration on the Doctrine of Justification* (JDDJ) which concludes (#40) that "a consensus in basic truths of the doctrine of justification exists between Lutherans and Catholics"!

The squarcling technique of the Declaration is to reduce both Catholic and Protestant doctrine on a given point to their highest common factor, and then give on that common factor a Catholic spin more or less acceptable to Lutherans,

and, separately, a Lutheran spin more or less acceptable to Catholics. For ecumenical purposes, it is a clever technique, and the Lutheran World Federation swiftly approved of the Joint Declaration.

However, in June of last year the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity prepared by common agreement, and published, a “Catholic Response to the JDDJ” (CR) which, amidst any defects it may have, nevertheless exposes serious doctrinal problems in the JDDJ. *Mode*: man is not “merely passive” when moved by grace (CR #3). *Effect*: sin does not “still live” in the soul justified (CR #1). *Fruits*: good works are the fruit of grace but also, as is not clear from the JDDJ, “of man justified and interiorly transformed” (CR #3).

Somebody in Rome still has some Catholic doctrine in him! So what does Rome do? On June 11 of this year in Geneva, the Secretary General of the Lutheran World Federation and Cardinal Cassidy, President of the Pontifical Council for the Promotion of Christian Unity, presented an official joint “Annex” to the JDDJ which blandly overrides the doctrinal objections of CR by reaffirming the squarular ambiguities of JDDJ. And the “Annex” claims, like JDDJ, that this squarular doctrine falls under none of the Catholic condemnations of Protestant error (notably at the Council of Trent), nor under old Protestant “condemnations” of Catholic doctrine.

Logically, media reports on the publication of this Annex with the JDDJ concluded that the Catholic Church and Protestant communities were repudiating their past. For instance, Catholics had to be giving up the dogmatic anti-Protestant definitions of the Council of Trent. Oh no, said Rome. On June 22 a press statement was issued from Cardinal Cassidy’s Council which can only be called an-

other piece of ecumenical doubletalk: the JDDJ does not fall under Trent's condemnations, but those condemnations are as serious as ever, as "salutary warnings". Yet how can a "salutary warning" be as serious as a dogmatic condemnation? Clearly, ecumenism rots Catholic minds. Freemasons within the Vatican are relentlessly destroying the Catholic Church.

For the repeat Assisi-style ecumenical meeting planned in Rome for the end of this month prior to the Augsburg signing, the Society of St. Pius X's Superior General is calling for Society Chapels to hold ceremonies of reparation at the same time. And, to encourage you, dear readers, for the new Seminary school year the Lord God has sent us over a dozen promising young men.

Not all is lost. We count on, and are always grateful for, your continuing support.

**#190**

*November 3, 1999*

**Repeat of the Assisi Prayer Meeting**

There is some good news from the Seminary, some not good news from Rome and some more good news from the Headquarters of the Society of St. Pius X in Menzingen, Switzerland.

The good news from the seminary is that we have had 15 young men enter as candidates for the priesthood this autumn, and there may even be a sixteenth. True, the launching in September of an extra Preliminary Year may account for half of these candidates, but in a world where each vocation amounts to a miracle, as Archbishop Lefebvre used to say, 15 vocations amount to 15 miracles. Your prayers for vocations are bearing fruit, as are the Society's Mass

Centers, Missions and Churches, from which come almost all of these vocations.

More good news from the Seminary is that this Preliminary Year is working well. It is designed to enable under educated candidates to catch up on some studies within the Seminary surroundings before they enter the Seminary proper. The studies include mainly catechism, Latin and English, with a little History, Music and Literature. For some years now the generally falling standards of education have called for such an initiative, but only this year did Providence provide a suitable priest to handle the bulk of the extra teaching. Readers of this Letter may recognize in this Preliminary Year something like the “concentration camp” described two and a half years ago to help distracted young men to concentrate. Indeed there is a connection, but the original wide open dream has given way to a precisely seminary-oriented program. Needs must. A seminary must do a seminary’s work, which is tightly directed towards the priesthood.

The bad news from Rome is the repeat in Rome itself one week ago of the 1986 Prayer meeting of World Religions in Assisi, and then the signature last weekend of the Joint Catholic-Lutheran Declaration on Justification in Augsburg, Germany. What is going on in these churchmen’s heads? What are they thinking of? What do they believe in? I can remember how back in 1986 Archbishop Lefebvre was disappointed at how few even “Traditional” Catholics were scandalized by the first Assisi meeting. What is the essential difference between the mind of the Archbishop and the mind of John Paul II, for whom that meeting was a high point, if not the high point, of his pontificate up till then?

Certainly, John Paul II has in this respect the modern world on his side. The way of thinking of the mass of people all around us, caused and reflected by the truthless media, is

that all men must come together, all divisions between men are bad, and all ideas that divide men must give way to the unity of mankind. And this way of thinking has got into many Catholics' heads.

On the contrary Our Divine Lord, telling the truth (Jn. 15:6) that his Father commanded him to tell (Jn. 8:28) and that he came into the world to tell (Jn. 18:37), was willing to divide the people (Jn. 7:43) and even to lose all his apostles (Jn. 6:68) if that had to be the result of his telling the truth. Obviously Our Lord wanted to lose neither his apostles (Jn. 17:11) nor the people (Jn. 3:16), but there could be no question of his Father's interests (and commands) not coming first (Jn. 12:49; 15, 31, etc., etc.).

In brief, Archbishop Lefebvre and all other faithful followers of Jesus Christ put God, and the First Commandment, first. On the contrary the modern world and all those who follow it, put men, and the unity of men, first. But how can leading Catholic churchmen, in theory followers of Our Lord Jesus Christ, come rather to follow the world in practice?

Through any one or all of several causes working together. Let us name a few. Firstly, lack of true prayer which keeps a soul in the truth and wanting or loving the truth. Secondly, pride which makes men want to take the place of God, and which is at the heart of, thirdly, modern philosophy which so corrupts men's minds as to confuse and dissolve altogether their grasp on any objective truth, even if they mean well, as John Paul II gives many signs of doing.

The good news from Menzingen is the letter written to the Pope by our Superior General, Bishop Bernard Fellay, on the occasion of this repeat of Assisi. As Our Lord said, if his disciples were silenced, the stones of the street would rise up to tell the truth (Lk. 19:40).

Patience, dear readers. The Lord God will not be silenced. Pray through November for the Holy Souls who can also cry out for us.

**#191**

*December 1, 1999*

**Rome Is Now Making It Clear –  
The Archbishop Was Right All Along!**

A flurry of recent events in Rome involving the Fraternity of St. Peter suggests that the masters of Rome may be wishing to have done with the officially approved Tridentine Mass, perhaps in time for the Conciliar Church's millennial New Advent, so long spoken of by Pope John Paul II. The Fraternity is resisting as best it can, but Rome seems to be becoming impatient.

Some but not all of these events have been evoked in previous Seminary letters. Let us give here as many of them as we can in chronological order, to bring out the pattern underlying the events: there is no reconciliation possible between the Catholic Faith and the leaders of the Conciliar Church now occupying Rome. These Romans have lost the Faith and are doing their best to stamp it out wherever they can still find it.

By way of background we must go back to the Second Vatican Council (1962-1965), where, under the decisive influence of the two liberal Popes, John XXIII and Paul VI, the mass of the Church's then 2,000 bishops fell prey to the glamorous modern error of Liberalism: just let man be free, and everything will be well.

In 1969 Pope Paul VI laid hands on the Mass, and "freed" it from its ancient rite, named Tridentine from the Council of Trent when Pope Pius V codified it, but actually going much further back in time, parts even to the very begin-

ning of the Church. Paul VI was “updating” the rite of the Mass, to make it also more acceptable to non-Catholics, in particular to Protestants. And since many Catholics live their religion principally through attendance at Mass, then it was Paul VI’s New Order of Mass, or *Novus Ordo*, which dramatically advanced the Vatican II process of transformation of millions and millions of Roman Catholics into Roman Protestants.

Now in the same 1969, Archbishop Lefebvre, a retired missionary bishop, fully realizing the danger of the Conciliar Reform to the Catholic Faith as a whole, began his Priestly Society of St. Pius X to defend the Faith by forming true priests who would as a result celebrate only the old rite of Mass. Miraculously, as he considered, he obtained in 1970 official Church approval for his little Society. So a number of the young men drawn to his Society did not follow the Archbishop for his in-depth defense of the Faith, but only for the combination he offered them, unavailable anywhere else, of priestly formation with both the Catholic Mass and Conciliar approval.

This meant through the early 1970’s that as the Conciliar authorities realized what the Archbishop was up to and therefore (invalidly) dissolved his Society in 1975 and (invalidly) suspended him in 1976, so the apparent loss of official approval made many of his seminarians leave him, even if he did maintain the Tridentine Mass. However, the famous Mass at Lille in August of 1976 demonstrated that by now the Archbishop had a large popular following. The “Traditional” movement was born, and Conciliar Rome prudently backed away from any further open persecution of the Archbishop or his Society, as such persecution risked being counterproductive.

Rome keeping relatively quiet, again a number of the Archbishop’s seminarians and by now priests continued

to follow him because of his unique combination of the Tridentine Mass with, sort of, Conciliar approval. Despite the Archbishop's repeated condemnations of Vatican II, they still did not understand, or want to understand, the depth of his disagreement with Neo-Modernist Rome. That is why, when advancing old age drove the Archbishop in 1988 to consecrate without Rome's approval four of his priests as bishops to guarantee the Society's survival, otherwise in peril, these "Tridentinists", as we shall call them, appealed to Rome to provide them with the combination of Roman approval and Tridentine liturgy which the "excommunicated" Archbishop could no longer give them.

Conciliar Rome welcomed them with open arms. Because it had converted to Tridentinism? Of course not. Rather, it saw in these refugees from the Society of St. Pius X an opportunity to set up under Rome's control an alternative "Traditional" movement to keep souls away from the real Traditional movement henceforth "excommunicated" and so out of Rome's control, except by the silence and marginalization, or calumny and scorn, which have constituted Rome's treatment of the Society ever since. However, while allowing these Tridentinists to say only the old Mass, Rome required as a condition for its acceptance of them that they recognize the "orthodoxy and validity" of Pope Paul's New Mass. Which these Tridentinists did. So Rome now had a docile decoy to pull priests and people, as it hoped, away from the uncompromising Society of St. Pius X.

Apparently the decoy worked well enough for Rome to give it 10 years of life, so that in October of 1998 St. Peter's Fraternity celebrated in Rome, with kindred organizations, its 10th anniversary. However, the popular success of this meeting of some 2,500 Tridentinists from all over the world, all putting Rome under Tridentinist pressure, seems to have aggravated the Conciliar churchmen. They had only approved Tridentinism as a step down from

Catholicism to Conciliarism. Now it seemed to be serving as a step back up from Conciliarism to Catholicism. This would not do.

We come at last to the recent events. We will narrate them as briefly as possible, with brief comments.

**Spring or early summer, 1999:** Grave accusations against a kindred organization of St. Peter's, the Institute of Christ the King in Gricigliano, Italy, enable Rome to threaten it with an Apostolic Visit.

The Institute was founded soon after St. Peter's by a Monsignor Wach, essentially on the same basis as St. Peter's, i.e. to practice Tridentinism under Rome's control and without attacking Rome's Conciliarism.

**June 11, 1999:** Cardinal Medina, head of the Roman Congregation for Divine Worship, to questions of the Archbishop of Siena, replies officially that by Church law Latin Rite priests can say only the New Mass, that the Tridentine Mass can only be said by Rome's exceptional permission, or Indult (both statements are false). Nor, the Cardinal went on, can priests say the Tridentine Mass by force of Pius V's "perpetual" permission in "Quo Primum", because what one Pope (Pius V) did, another Pope (Paul VI) can undo (true, but no Pope can undo Catholic Tradition, as Paul VI tried to do with his newfangled Mass).

The Cardinal is clearly trying to put the brakes on Tridentinism.

**July 3, 1999:** The same Cardinal drops a bomb on St. Peter's Fraternity! Allegedly in reply to questions put to his Congregation, he replies in the now notorious Protocol 1411 that, firstly, any Tridentinist priest may always say the New Mass; secondly, no Tridentinist Superior can stop him from doing so; and thirdly, any Tridentinist priest may concelebrate the New Mass.

To the credit of the St. Peter's Superior General, Fr. Bisig, he had been trying to stop St. Peter's priests from sliding towards the New Mass. Here is Rome paralyzing his efforts, for Rome never intended St. Peter's to block the New Mass, quite the contrary.

**July 18, 1999:** A second bomb is dropped on St. Peter's, this time by Cardinal Felici of the *Ecclesia Dei* Commission, set up by Rome in 1988 to promote Rome-controlled Tridentinism. In a remarkably swift reply to a complaint written only two weeks before by 16 dissident St. Peter's priests against the "Lefebvrist" direction being imposed upon St. Peter's by Fr. Bisig, the Commission writes to him that the permission previously granted for him to hold a special General Chapter in August (to stop St. Peter's from sliding) is revoked; that instead Rome will preside over a general meeting of St. Peter's in Rome in November; and that until then he can take only minor decisions for the Fraternity.

Now Fr. Bisig may accuse these 16 priests of having gone behind his back to Cardinal Felici—yet did not he himself go behind Archbishop Lefebvre's back to Cardinal Ratzinger in the mid-1980's? And he may accuse the *Ecclesia Dei* Commission of crippling his power to govern his Fraternity—yet who but he, to distance himself from the "disobedient" Archbishop, wrote "obedience to Rome" into the founding charter of St. Peter's back in 1988? In the old expression, Fr. Bisig is "hoist with his own petard".

**July 20 (?), 1999:** Fr. Bisig writes to reassure members and friends of St. Peter's that beneath this double blow from Rome he is doing all he can to defend their Fraternity's Tridentinism within the official Church, for the good of that Church.

But what if that Church itself determines that its good consists in ending all Tridentinism? What then can Fr. Bisig

do? He himself designed St. Peter's to "obey" Rome. Truth to tell, like all Tridentinists to the left of the Society of St. Pius X and sedevacantists to its right, Fr. Bisig is basically a Fiftiesist who wants to rebuild the Church of the 1950's. But that surface Catholicism is no match for the Neo-Modernists in Rome. They blew it out of the water at Vatican II. The 1950's are gone for ever. Clearly, when Fr. Bisig followed the Archbishop, he never understood the depth of the Archbishop's doctrinal combat. What Tridentinists fail to grasp is that the false Mass is merely the spinoff from a much deeper and more important problem, which is doctrinal.

**End July, 1999:** Fr. Bisig and a companion Tridentinist leader are told in a meeting in Rome with the same high Cardinals that their Tridentinist societies rest not upon Church law but only upon Rome's gracious permission, or Indult. And they are asked how they can, if they admit that the New Mass is "orthodox and valid", so obstinately go on refusing to say it.

Indeed from when Fr. Bisig made that admission in 1988 to gain Rome's approval, what did his Tridentinism rest on? On a sentimental preference for the old liturgy? He then put the noose around his own neck. Now Rome is pulling it tight.

**September 8, 1999:** A large number of St. Peter's priests write a letter of support for Fr. Bisig to the same Cardinals.

But who are they taking these Cardinals for? Defenders of the Faith?? It is a lack of Faith that fails to discern in these Cardinals wolves in sheeps' clothing. Archbishop Lefebvre, by his Faith, saw from the beginning who they were, but pastorally did all he could to make them return to behaving like shepherds, until 1988, when they gave the final proof that they had no care for the sheep of Our Lord. Then he

took the drastic action of the Episcopal Consecrations to guarantee his Society's survival, and left the rest in God's hands, which is what the Society is continuing to do.

**September 26, 1999:** Monsignor Wach, referred to above, sees the writing on the wall and concelebrates the New Mass with Cardinal Ratzinger in a nearby Benedictine convent.

The same Cardinal Ratzinger had written a few years previously a handsome Tridentinist preface to a reissue of the Tridentine Missal. Now he brings Tridentinists to heel. Is there a contradiction? No. For him, explicitly, as for the Tridentinists implicitly, Tridentinism is merely a matter of sentiment. New Mass or Old Mass, depending on how you feel that day!

**Early October, 1999:** Fr. Bisig speaking at a Synod of Bishops in Rome on the one hand tells them his Fraternity is doing all it can do to draw souls from the Society of St. Pius X "back into the Church", but on the other hand he tells them how Tridentinism is prospering.

Did he think they wanted to hear that Tridentinism is prospering?

**October 11, 12, 1999:** Rome arranges a meeting between Fr. Bisig together with Fraternity leaders loyal to him, and leaders of the 16 dissident priests who appealed to Rome against his "Lefebvrism" at the end of June. For the first day the dissidents are accompanied (and supported) by Cardinal Mayer, for the second morning, by Cardinal Felici! Only on the second afternoon are the priests left alone, whereupon the meeting turns into something of a head-on clash. All that Fr. Bisig obtains is the postponement until the New Year of Rome's takeover of the General Meeting of St. Peter's previously scheduled for November.

The head-on clash was of course between the contradictory elements enshrined in St. Peter's foundation: "obedience" to Neo-Modernist Rome against faithfulness to the Catholic rite of Mass. How will the clash be resolved? Either Fr. Bisig comes to heel, or he will be crushed by Rome, and the same is true for St. Peter's as a whole. Rome holds all the aces, by Fr. Bisig's doing.

**October 18, 1999:** Cardinal Medina, for his Congregation for Divine Worship, issues a ten-point letter in reply to the multiple questions (or complaints) raised by his bomb-shell Protocol 1411 of early July. He repeats that the New Mass is the only lawful Mass for the Latin Rite, that the Tridentine Mass continues only by Indult, that diocesan bishops should be considerate of Tridentinists, but Tridentinists in return must recognize Vatican II and all its pomps and all its works. And Tridentinist priests must celebrate the New Mass for diocesan congregations where it is usual.

Thus Rome means to crush protest.

**November 17, 1999:** Una Voce International, a world-wide organization of lay Tridentinists, holds a meeting in Rome, no doubt mainly to protest against this crushing of Tridentinism by Rome. At this meeting Monsignor Perl, number two (?) official of the *Ecclesia Dei* Commission, reads a "Clarification" to the assembled Una Voce delegates.

The "Clarification" begins by attributing recent attacks on the *Ecclesia Dei* Commission to "ignorance of facts" and "questionable information" on the Internet. How can the Commission be blamed for working with the diocesan bishops when that is what it was meant to do from the beginning? By what right are lay associations lobbying in this religious matter? The Commission has from the Pope full authority over St. Peter's Fraternity. For any Latin Rite priest there can be no such thing as a right to celebrate

the Old Mass exclusively. If St. Peter's priests refuse to concelebrate the New Mass, are they not refusing communion with the mainstream Church?

Having read this "Clarification", Msgr. Perl immediately stepped down, giving the *Una Voce* delegates no opportunity for questions or comment. Apparently, this left them all more or less discontented.

Dear delegates of *Una Voce*, let us for charity, or for the sake of argument, assume there is no malice on the part of Msgr. Perl or his fellow Romans. Still, they are all in the grip of such a different understanding of the Catholic Faith from yourselves that it would be foolish for you to expect them ever to accommodate you. Far more is at stake than just Liturgy.

Then remember how, ever since Vatican II, lay protest in defense of the Faith has never availed against the juggernaut of Neo-Modernism operated by the Vatican II clergy. In real terms you have as laymen only one threat that can make these Roman prelates hesitate—the threat to go over, lock stock and barrel, to the Society of St. Pius X!

The direction being taken by Rome is clear as clear can be. Can anyone still not see it? If one wishes to organize the defense of the Catholic faith, there is, alas, only the Archbishop's way. One cannot put oneself under these Neo-Modernist Romans.

How clear-sighted the Archbishop was! What faith he had! What a gift from God he was! Rome may crush Fr. Bisig, but it could not crush the Archbishop, nor can it crush any Catholics who like him make no compromises on Truth. The Truth is master of Rome, and not Rome master of the Truth, ultimately. The Archbishop loved Rome, in the depths of his being, but still Our Lord's Truth came first. "The Truth is mighty and will prevail", and that Truth is the strength and cohesion of the Society of St. Pius X. All who

seek the Truth find themselves today substantially united in holding, broadly, the Society's positions, but that is not because they are the Society's positions, it is because they happen to be the Truth.

Once again, great Archbishop, thank you, and please pray for us.

Remember also, dear friends, the Spiritual Exercises for men here at the Seminary. On the night of December 31 at the Seminary there will be a Benediction, with the Te Deum sung on the stroke of midnight. For Christmas, remember it is forbidden to send to the Seminary Rector Christmas cards unless you first cross out the "merry" Christmas and put "scroogy" instead.

To all of you, Happy New Year, happy new decade, happy new century and happy new millennium!

Sincerely yours in Our Divine Lord, still King of Kings and Master of the Universe.

***2000***





#192

*January 9, 2000*

### **In Defense Of The Family**

As this letter has said before, once a year is certainly not too often to write in defense of the family. The liberal ideas possessing most people's minds today keep it under relentless attack. But the family is the nursery-bed designed by God for the engendering and growth of human beings. Therefore as the family disintegrates, so everything human disintegrates.

Local horror stories continue to come to our knowledge at the Seminary. In the hope of aggressing the sickly "Sound of Music" mentality, let one more story of this sort be outlined: a boy of 14 who with his three brothers of 12, 11 and 10 is forced by their father to learn how to "be a man" upon their 9-year old sister! The problem is not that such insanity has never happened before, but that it is hugely increasing, while the amount of sanity available to deal with it is diminishing all the time.

Through a married couple that this 14-year old learned to trust, and through a good "EMT" (Emergency Medical Technician!), this lad was committed to hospital (for the severe lacerations over his back from his father's belt, inflicted every time he did not want to go along with the crime being forced upon him) and to the "Social Services". Problem solved? Listen to the lad's comments: "These adults are so dumb. We're told to listen to them, but everything they say is empty. And they try to dress and behave like teenagers!"

Indeed. How can the adults be so stupid as to send “technicians” to treat human horrors of the kind evoked above? If this EMT is a good man who succeeded in rapidly gaining the lad’s confidence, it had nothing to do with his being any kind of “technician”, it had everything to do with his having still some old fashioned humanity and common sense. But these are being fast eroded.

The reason why our society drives its youngsters crazy by treating them like machines is of course that it is as strong in things material as it is weak in things spiritual, and so at every turn it wants to misconceive spiritual problems. Our society’s strong suit is technology, so of course it plays off its strong suit. So it dopes its problem youngsters with violent drugs like “Prozac” or “Ritalin”. But these youngsters are going to turn around and dope their elders with euthanasia! Which includes their parents! Which may start with their parents!

However, just suppose that one of these youngsters looks in the direction of the Catholic Church, and I mean the conservative Catholic Church. What will he find? “Sugar in the morning, sugar in the evening, sugar at supper time”, while he is screaming out for meat and potatoes! Listen to the sales pitch for supposedly Catholic books from a Winter 2000 Trade Catalogue which just landed on my desk (before landing in the circular file. The title alone is a give-away “Beautiful Inspiring Spiritual Books, from XYZ Press”)

“Transform your ‘random acts of kindness’ into dynamic sources of spiritual regeneration”... “Find your heart’s rest in the peace that only God gives”... “Experience one of the soul’s greatest and purest pleasures”... “The treasure of holiness”... “How to develop maturity, spiritual awareness and even nobility”... “A ‘Dear Abby’ for Christians”... “Learn by example how to be good-humored, self-disci-

plined, and unshakably holy"... "Conquer your anxiety forever"... "Find lasting happiness"... "A great benefit to all who suffer from discouragement", etc., etc., etc..

The EMT mentioned above, a good man with a distinguished track record in really helping youngsters, as above, was asked if religion helped him at all—"Oh, all those fake churches! When I can't take it any more I go off into the woods and talk alone with God". Would this "Beautiful Inspiring Spiritual" Catalogue give him any reason to think that the Catholic Church was not also a man-centered, mon-eymaking, kidology outfit?

Certainly not! Such advertising titles, which must be successful in selling books for XYZ Press, encourage the pursuit of personal gratification. And even if the gratification is "spiritual" rather than physical, it is so self-centered as to be little better. I can imagine the EMT wanting to scream at XYZ Press, "But wake up, wake up, for your God's sake - your children are perishing in your homes, and all you can do is sell books to make people feel "spiritually" good about themselves while they stuff their children with Prozac and Ritalin? Is your religion for real?"

Dear readers, is our "Traditional" Catholicism any better? What kind of Catholicism is for real?

One in which there is suffering, which does not lie, when it hurts. Let us rejoice in suffering for its ability to teach truth amidst a world of lies. However, for suffering to teach truth, it must be accepted in sacrifice of self, neither rejected in a spirit of revolt, nor wallowed in as yet another form of self-gratification. For instance, I need not ask whether the Catholicism is real of a young couple living together and staying together for the sake of their children, but striving with might and main to live like brother and sister because they have discovered their marriage is invalid before God.

Then where can such a spirit of sacrifice be learned? Certainly not from book catalogues presenting even good books as self-gratification. Rarely even from reading books. Then where? Especially from attending with mind and heart the unbloody repeat of the bloody Sacrifice of the Cross, i.e. the true Sacrifice of the Mass (which is gravely diminished by the *Novus Ordo* version of Mass). And how will that put sacrifice into people's lives? When in a world of unreality I am in the presence of the divine reality of the man-God sacrificing Himself for me, I cannot help feeling unworthy, so if I persevere in attending the true Mass I will soon want to go to individual Confession (as many XYZ readers may not have done in a long time), which means the immediate sacrifice of my pride and vanity, and the long-term struggle (if I persevere) with the rest of my miseries and failings. And as the state of grace re-establishes a beachhead in our individual lives, so it must, if we persevere, spill over into our family lives.

Sacrifice in the family. For heaven's sakes, what can the family be without sacrifice? Answer, exactly that which is slaughtering the children with Prozac and Ritalin.

The head of the family is the father, so the sacrifice must start with him. "Husbands, love your wives and be not bitter towards them" (Col. 3:19). The husband and father must give up his independence, selfish pursuits, and, all due proportion observed, career and money, to make time for his family, quantity time, because by how much time he gives them they will accurately gauge how much he cares for them. In particular his wife needs from him attention, time and affection, not disproportionately much, but certainly more than many husbands today come up with.

"Love in a man's life is a thing apart,  
'Tis a woman's whole existence."

A wise husband who discovered the art of husbanding has written that the wife carries the unavoidable burden of the home, which cannot easily be lightened, but her husband should let her know that despite her problems, exhaustion and dishevelment, he loves her, that he is sorry she is suffering and that he would change things for her if he could. That is all she wants, and yet it is everything. A Fr. Hesburgh said that the greatest thing a man can do for his children, is to love their mother.

As for the wife, sacrifice is inscribed by God in the depths of her feminine nature, only sin and the modern world's crazy falsification of woman get in the way. Let her with the help of her Catholic Faith rediscover her deep down instinct to give herself to husband, children, family, and she will be as happy as she can be in this "valley of tears", while preparing for eternity.

"Wives, be subject to your husbands", says St. Paul, "as it behoveth in the Lord" (Col. 3:18). For "The head of every man is Christ; and the head of the woman is the man" (I Cor. 11:3). (From which it follows that if a man wishes to be obeyed by his family, the first thing he should do is himself obey Christ.) Let the wife then sacrifice her own will, her emancipation, her trousers, her money and pseudo-career in order to attain the glorious freedom of motherhood to bring into the world and raise whatever children God sends—"The woman", says St. Paul again, "shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety" (I Tim. 2:15).

However, for this purpose it is, again, essential that the husband know how to honor and love his wife in her role as mother, because almost nobody else will. And as for accepting the children God sends, both of them must trust in God. As a mother recently wrote to me, "We have a few more childbearing years in which to exercise trust in God.

As our family increases, this has been the most difficult of crosses and the richest of blessings”.

I must say that as I visit the various churches, chapels and missions of the Society of St. Pius X in the United States in particular, I am impressed by the number of lovely young mothers with many children, looking feminine and fulfilled. I imagine they are the delight of their husbands, and I imagine that few of them wear trousers or slacks, even during the week. Am I under an illusion? God bless them, almost none of our women wear menswear to Mass.

As for bringing children into the world, everything going on around us would seem to discourage it. But how could God through His Church so strictly forbid sinful means of avoiding children, and not be willing to bless and protect the homes where His law is obeyed? For parents to obey God is the key to their being obeyed by their own children. Contraception and teenage revolt rise and fall together. Let the home be filled with the Faith in the form of sacrifice, not in the form of self-gratification disguised as “spirituality”, and the children will have a strength of God inside that need fear little that the Devil can throw at them from the outside. Only if we adopt the principles of the Devil for marriage and family need we fear him or the world. Our Faith is our victory over the world (I Jn. 5:4).

Dear friends, whatever looks dark or threatening around us in the New Year or Millennium is only allowed by God to drive His friends closer to Him. Let us use it that way.

**#193**

*February 6, 2000*

**The Jubilee year**

For the calendar year 2000, Rome is organizing both a Holy Year Jubilee, which is Catholic, and a series of ec-

umenical celebrations, which are not Catholic. For early August the Society of St. Pius X is organizing a Pilgrimage of Tradition to Rome for the Jubilee, not for the ecumenical celebrations! Let us turn to the Old Testament to think about what the Society is doing.

The word “Jubilee” comes from the Hebrew “yobel”, meaning trumpet. Amongst laws laid down by the Lord God for the Israelites in the Old Testament and transmitted by Moses (Leviticus 25), there was the command that every seventh year was to be for the Israelites a sabbatical year in which all debts were forgiven, and all work on the land was forbidden, the land’s natural produce then belonging to and sufficing for all. After seven such sabbatical years, every 50th year was to be proclaimed—by trumpets—as a year of special forgiveness: besides all debts being cancelled, all property that had been sold since the last Jubilee came back to the original owner (so that all property sales must have been like leases, decreasing in value as the next Jubilee Year approached), and all Israelites that had been sold into slavery since the last Jubilee recovered their liberty.

At first sight these Jubilee laws of the Old Testament can seem shocking to our modern way of thinking. However, like all Moses’ laws they were inspired by God to prepare His people for the coming of the Messiah, and so not only were they materially wise for the Israelites, but also that material wisdom pointed to the spiritual significance of Jubilees under the New Testament. Let us consider that wisdom of Moses as to slavery, debts and real property.

As to slavery, modern minds will have no difficulty in grasping the wisdom of its grip being broken every 50 years. Perhaps some of the slaves liberated in this way will have immediately sold themselves back into slavery, just as some convicts released today from prison immediately act to get themselves back into prison, but if one wished to get

out of slavery at least there was no hopelessness of the prospect of being endlessly trapped in it. The Lord God placed limits on human bondage so that men would not forget that “the children of Israel are my servants, whom I brought forth out of the land of Egypt” (Lev. 25:55). Children of God are not meant to be in chains.

However, debts and usury are another way of reducing men to slavery. How many marriages and homes today can be broken up by either spouse blaming the other for letting the family fall into a debt trap by, for instance, those tempting credit cards with their usurious rates of interest? Not that all debt is unjust, but it is often used as a means of enslaving one’s fellow men (or whole nations!). By regularly dissolving all debts, Moses’ sabbatical law breaks such chains, and if one thinks such a law is unjust, notice how today’s bankruptcy courts are nevertheless tending to fulfill the same function.

Finally the Mosaic Jubilee law cancelled the enslavement of land to money such as we have everywhere today. In modern cities nobody has a stable environment wherever there is more money to be made by tearing the city buildings down. In the country money uproots every farmer who can be replaced by more or less poisonous chemicals and machines. Moses’ law cut this stranglehold of money and put people back on their land where God meant them to be, for “the land is mine” (Lev. 25:23).

In brief, the Mosaic Jubilee broke various kinds of chains by which men will always tend to enslave one another materially. As then the Old Testament points to the New Testament far surpassing it, so the essence of the Catholic Jubilee is that it breaks various chains of sin by which men enslave themselves spiritually. For if the remission of material debts, perhaps foolishly or unintentionally incurred, can be a weight off a man’s mind, like a new start in life,

an immense natural relief, how much greater will be the supernatural relief, if it is properly understood, of there being lifted off a man's spiritual life the crushing expectation of all the temporal punishment still due in Purgatory to his sins, punishment which he can see little normal chance of paying off in this life!

That is why down all the Christian centuries Catholics made penitential pilgrimages to the tombs of Saints Peter and Paul in Rome. In 1300 Pope Boniface VIII regularized this practice by pronouncing that year a Jubilee Year. In other words he pronounced that by his power as Pope he was opening up the Church's treasure chest of merits and graces to make available to all pilgrims fulfilling certain conditions in their pilgrimage the full remission, or plenary indulgence, of all punishment in Purgatory still due to their sins once a valid sacramental confession had obtained remission of the eternal punishment due to them in Hell.

Popes following Boniface VIII proclaimed Jubilees at various intervals until 1475, since when they have been given to Catholics by the Pope every quarter century. Thus Pope Paul VI and Pope John Paul II were in line with Catholic Tradition when they proclaimed Jubilees for 1975 and 2000 respectively. In 1975 Archbishop Lefebvre led all his seminarians from Ecône down to Rome to take part in the Jubilee, although Rome turning Neo-Modernist gave us a cold welcome. In August 2000 Bishop Fellay will lead all Society members available and willing to Rome, although Rome with 35 years of the Council now behind us it risks giving us an even colder welcome.

This is because the Newchurchmen organizing this millennial Jubilee are doing what they can to dilute and distort its Catholic character. The dilution is achieved in a way typical of the "reforms" following on Vatican II: to the classical disciplinary requirements of a Jubilee are added con-

ditions so loose and imprecise that they can mean almost nothing.

Thus in the November 29, 1998 decree of the Apostolic Penitentiary, laying out what works one must do to obtain the Jubilee indulgence, the first two sections prescribe the visits, normal for a Jubilee, to one of the four patriarchal basilicas in Rome, to which are added two more basilicas and a shrine and the catacombs near Rome, and three basilicas in the Holy Land. These two sections clearly specify the places to be visited and the prayers or acts of piety to be performed there. So far so good.

The third section is looser and less demanding. In any Catholic diocese of the world, the diocesan cathedral will serve the same purpose as the basilicas mentioned above, and so will any other diocesan church or shrine designated for that purpose by the diocesan bishop. Also it will suffice now, in addition to a *Pater Noster*, *Ave Maria* and Creed, to do “for a certain time a pious meditation”. However, such extended conditions for a Jubilee are still traditional.

What is not traditional is the fourth section. Anywhere in the world it will be enough to visit a brother in need or difficulty, such as “prisoners, the sick, old people, the handicapped, etc”! The usual conditions of Confession, Communion and prayer are still mentioned, but the penitential character of a pilgrimage is gone. As if to make up for that, the last paragraph is penitential, but then it is even looser! The Jubilee Indulgence can be obtained by merely going without anything superfluous for a day like tobacco or alcohol, or by fasting or abstaining for a day, or by some “proportional” alms given to the poor, etc., etc. But what does “proportional” here mean? It can mean all or nothing. Such vagueness destroys law. Is not the Sacred Penitentiary dissolving the Indulgence?

As for the Newchurch's distortion of the Jubilee, that is of course by ecumenism. Here are three examples.

At the end of this month they are organizing a "Study Convention on the implementation of the Second Vatican Ecumenical Council", in other words how to push into effect even more the revolutionary principles that have been devastating the Church for the last 35 years.

On Ash Wednesday, March 8, they mean to hold a "Request for Pardon" ceremony in the Coliseum in which the Pope himself will apologize to all the world for Catholic features of the Church's past, like the Inquisition, or the condemnation of Galileo, or the condemnations of the Synagogue. But the Inquisition rendered extraordinary service to "Western civilization" (then called Christendom) by picking out those heretics who were its worst enemies. The condemnation of Galileo was designed to block not scientific truth but his personal arrogance in the name of science which has been giving "science" a bad name ever since. And the condemnations of the Synagogue, which is the religion not of Abraham and Moses, but of Annas and Caiphas, have been elementary self defense on the part of the Catholic Church, because the spiritual descendants of those two judicial murderers of Jesus Christ have for 2,000 years been continuing their work of hatred against the Mystical Body of Christ, the Catholic Church.

This Pope may mean well, God knows. It looks like it. But he lost his Catholic head, when, in his own words, he "discovered" it at Vatican II!

Finally they promise us for the Holy Year in Rome on Sunday May 7 an "Ecumenical service for the 'new martyrs'". The media tell us that these are to include numerous non-Catholics. But it is of the essence of martyrdom in the true sense that the martyr is being killed because of his Catholic Faith. "Martyr" in Greek means witness. He

is witnessing to the Faith by the testimony of his death. If he does not have the faith, how can his death witness to it? Madness! These Newchurchmen are, as such, dissolving the Catholic Faith!

However, Catholics need not content themselves with the loose conditions diluting the Jubilee, nor need they attend the ecumenical happenings that distort it. The Society of St. Pius X is making the Pilgrimage of Tradition to the tombs of Saints Peter and Paul in Rome in order to pray for the Church (and for the Pope!), to gain the Jubilee Indulgences in the normal way, to attach themselves more firmly to eternal Rome and to give witness to the true Faith. Despite our failings, we and all who share our Faith are the Roman Catholics. Despite their virtues, the Newchurchmen are Roman Protestants. Rome, its Basilicas and its Jubilees belong to us, not to them.

Dear readers, please pray for my stricken mother approaching death without the Catholic Faith. She has led a good life in the eyes of the world, but she will need much grace to die a good death in the eyes of God. I thank you in advance.

**#194**

*March 1, 2000*

**Our Lord's Agony & Vatican II**

“Jesus Christ, yesterday, and today; and the same for ever” (Heb. 13:8). At the Second Vatican Council (1962-1965), a host of leading Catholic churchmen sought to bend Our Lord out of shape because they thought that His Church had become out of date. Let us for the beginning of this Lent meditate briefly upon the beginning of our Lord's Passion in the Garden of Gethsemane to see how closely the Gospel fits our own times.

Let us start with the background to Our Lord's Agony in the Garden, which was his isolation from the mass of men. True, a few days before there were, on Palm Sunday, crowds of Israelites crying out "Hosanna, Hosanna to the son of David" in jubilation at the entry into the Holy City of the Rabbi of Nazareth who had been so good to many of them, but events one day after, when many of the same Israelites would be crying out "Crucify him, crucify him", were going to show that this jubilation, like the weeping of the daughters of Jerusalem on the Way of the Cross, was mainly sentimental.

Among Western peoples at this turn from the 20th to the 21st centuries there are still the vestiges of a generalized good will towards the teacher Jesus and his Christianity in general, but that good will is largely sentimental and it is being fast eroded by the media, politicians and universities which are, by those peoples' fault, controlled by the successors of the "chief priests and ancients persuading the people to make Jesus away" (Mt. 27:20). In reality, it is Our Lord who is solely responsible for the benefits of what is called "Western civilization", but the peoples are letting the media persuade them to the contrary, such that if things continue without interruption on their present course, it is merely a matter of time before the peoples will, following their democratic media, be baying for the blood of Christians: "It is all the Christians' fault! Away with them to detention camps! Death if necessary! We want Barabbas' New World Order!"

Our Lord was nevertheless accompanied by a handful of faithful friends into the Garden of Gethsemane, the twelve Apostles minus Judas. These Apostles had no idea what Judas was then doing to plot and contrive, with the chief priests, Our Lord's destruction, but of course every detail had been known to Our Lord by his divine omniscience from eternity. In fact without at all partaking in Judas' sin,

Our Lord had sent him on his way to betray (Jn. 13:27), because through that sin freely chosen by Judas, our Lord would work the Redemption of mankind.

A few years ago, Archbishop Lefebvre used to say that we have little idea of all that the Freemasons and their collaborators inside the Vatican are plotting and contriving in order to deliver the Catholic Church bound hand and foot into the power of Christ's enemies, but God has obviously known every detail from all eternity. If then He chooses to allow His enemies such a seeming triumph over Him as today's chaos in the Catholic Church, we can and must be sure that without in any way causing their sin, God is making use of it to bring about tomorrow some great good.

The Apostles in Gethsemane might have understood this if by prayer they had enlightened their minds to enter into the ways of God, which are not men's ways (Is. 55:8, 9). As it was, Peter and his fellow Apostles were full of a confidence all too human (Mt. 26:35), so that even when Our Lord urged them to watch and pray that they might not enter into temptation, the spirit indeed being willing but the flesh weak (Mt. 26:41), still they did not keep awake, but nodded asleep, while Judas Iscariot was hard at work.

At Vatican II, the mass of the world's Catholic bishops cannot have been watching and praying in the sense here required by Our Lord, because they were caught asleep at the switch by the very active enemies of Our Lord, blue-printing the destruction of the Church by the votes of those bishops (see Fr. Ralph Wiltgen's *The Rhine flows into the Tiber*). Since that time Catholic Tradition has re-awoken, but it had better now watch and pray with its suffering Master if it is not to fall asleep again and get taken by surprise again like the Apostles in Gethsemane.

Interesting question—supposing the Apostles had stayed awake to pray as Our Lord asked, what would or could they

have done? Firstly, they would have given human consolation and support to the human heart of Our Lord in his hour of terrible agony. Then they would not have prevented Our Lord's capture, nor, enlightened by prayer, might they even have tried to do so, because how then should the Scriptures be fulfilled (Mt. 26:54)? But they would not have shamefully fled, and even so they would not have been harmed themselves, because Our Lord guaranteed their safety (Jn. 18:8, 9).

Through the triple prayer of his Agony, Our Lord in his humanity, without human support, found in God the strength to go through with his Passion. When his enemies at last arrived in the Garden of Gethsemane, led by Judas betraying him with a kiss, Our Lord far from reproaching him, appealed to him—"Friend, what have you come for?" This "Friend" is astonishing in the circumstances, but such is Our Lord, thinking only of souls and their salvation—Judas, think what you are doing, and repent, before you cast yourself into a terrible and eternal damnation!

In today's crisis of Church and world, our strength is in God alone, because humanly speaking we are powerless in the face of the trials confronting us. Our enemies are all-powerful, those inside the Church being much more dangerous than those outside. Just as the chief priests and ancients hated Jesus unto death, but they needed an Apostle to betray him, so we may blame Jews and Freemasons and others like them for engineering the destruction of the Church, but it has taken churchmen from within to do the actual betraying and destroying. Does Our Lord hate these traitors, as we can be sorely tempted to do? No, he seeks only their salvation, although their punishment will be horrible if they do not repent.

After being betrayed with a kiss in Gethsemane, Jesus calmly asked the Temple rabble whom they sought. "Jesus

of Nazareth!” they cry out. “That is me”, says Our Lord, but in such a way that they all crash to the ground (Jn. 17:6)! Obviously it is Our Lord who is in control. But he wishes to suffer, so he smotheres the power of his majesty and lets them arrest him—“This is your hour and the power of darkness” (Lk. 22:53). Obviously at any moment today the Lord God could stop the Church-wreckers dead in their tracks, but in March of 2000 it looks as though He is still choosing not to do so. Because God is holding back, the Devil has virtually a free rein and we are undergoing the bitter experience of the power of darkness. But God’s hour will come.

However Simon Peter could not wait. With one sword he was ready to singlehandedly take on the whole Temple rabble that had come out to arrest Jesus. Virile and courageous, adoring Our Lord, he could not stand by inactive. He had to act! He slashes off an enemy ear, only to be told to sheathe his sword by our Lord, who proceeds to look after the enemy! How many good men there are today who similarly cannot bear to stand by inactive, as it seems, and watch the rabble of mankind (as they can seem to us) tearing to pieces every last shred of truth and decency. Surely we can DO something! Surely we MUST do something! Let us slash the ears off a few Jews and Freemasons, etc.! But then we would find Our Lord only stooping over them to look after them! “You know not of what spirit you are” (Lk. 9:55).

To Peter he gave three reasons why he wanted him to put away his sword (Mt. 26:52-54). Firstly, those who take the sword will perish by the sword. Secondly, if Our Lord wanted to defend himself by force, he could have 12 legions of angels at his side in a flash. Thirdly, if he was delivered from the hands of his enemies, how then would Scripture (e.g. Isaiah 53:10) be fulfilled? All three reasons bear closely on our situation today.

Firstly, if the friends of Our Lord make the cause of Our Lord into a trial of force, then as sheep amongst wolves (Mt. 10:16) they can easily be overwhelmed by force. We think of those well-intentioned souls in Waco, Texas, who seven years ago took guns and perished by flame throwers. Not that resorting to force is always wrong, but it will rarely win over men's hearts. If Our Lord's friends make him into the Knave of Clubs and sticks (Mt. 26:55), they will never make him what he wants to be, the King of Hearts. All hearts he will draw after him by being raised on the Cross (Jn. 3:14, 15). Even today when sin has gone so far that God may have to use the force of a Chastisement to set things straight, still we will see the Church being revived by the free and not forced love of men for God. Noah was not forced to love God as he did, either before or after the Flood.

Secondly, in any trial of force between good and evil, the Creator could crush His creatures whenever He wished. A few mere legions of angels could do that. But, again, the Creator seeks conversions, not concussions! Supposing all today's corrupt churchmen were liquidated, would the Church's problems be solved? Of course not. So long as souls were not converted, other churchmen would merely take their place and become equally corrupt.

Thirdly, God decreed from eternity that his Son would die on the Cross to redeem mankind. This decree was progressively revealed to the Old Testament prophets, notably Isaiah, who consigned it to Scripture. There is no way in which such a prophecy can be not fulfilled. Similarly Scripture reveals that at the end of the world to which we are now winding down, the Catholic Church will be very small (Lk. 18:8) and fiercely persecuted by the Antichrist (Apoc. 13:7). It may be mysterious that God should have decreed to allow this virtual disappearance of His Church, but there is no questioning the decree or its fulfillment. "Thus it be-

hooved Christ to suffer, and rise again from the dead” (Lk. 24:46). The Mystical Body of Christ, the Church, must suffer in like fashion today, and while each of us must do his duty of state, none of us is going to change that decree.

But since Peter and his companions did not pray in the Garden when Our Lord told them to, they could not grasp what he was saying. Did he not want to defend himself? Did he not want them to defend him? Was he out of his mind? What kind of a Master was this? He had betrayed them! In the hour of Satan the Apostles’ minds were overwhelmed by such thoughts of darkness, and as we say today, “they lost it”. They fled, and abandoned Our Lord. If Catholics today attempt to grasp by any merely human measure this crisis of the Church, unique by its scale and depth in 2000 years of Church history, they risk being overwhelmed by darkness. As Archbishop Lefebvre repeatedly said, “What is happening is unimaginable, inconceivable”. But it is here. And whereas the Apostles had only verbal warnings from Our Lord of his coming Passion, Catholics ever since have had the extraordinary events of that Passion to throw light upon the sufferings of Christ’s Mystical Body, the Church.

Then let us this Lent meditate on Gethsemane (Mt. 26:36-56; Mk. 14:32-52; Lk. 22:39-54; Jn. 18:1-12) in order neither to rage uselessly at the enemies of Our Lord, nor join them, nor run away from his Church in its hour of need, but to stand by in prayer and if necessary in suffering, to await the hour appointed by God for the triumph of His cause.

I thank and bless all of you praying for my mother (Helen by name), but I have to warn you that she will not be easy to convert. Into God’s hands...

#195

*April 2, 2000*

**The Pope's Millennial Apology:  
Deeply Confused, Deeply Confusing**

The March 12 ceremony in Rome, known to many of you from the media, when the Pope apologized for all kinds of past sins of the Catholic Church, is so confusing that it will take a long letter to try to sort out the confusion.

This letter divides into three main sections. Firstly, general principles governing how Catholics should or should not apologize. These principles were hardly respected in the ceremony of March 12. Secondly, the confusing way in which John Paul II and those who think like him express themselves, and why they express themselves in this way. Thirdly, the confusing content of their thoughts, because they are trying to make the Church think like the world, instead of making the world think like the Church.

For easier reading, we will use again the question and answer format.

**Q. Firstly, may we get straight exactly what happened in Rome on March 12?**

Some time ago the Vatican announced that amongst its plans for the Catholic Church's celebration of this Jubilee Year, there would be a new ceremony in which the Pope with high Church officials would pray to God for pardon for various sins of the Church. This ceremony took place on the first Sunday of this Lent within a High Mass con-celebrated by Pope and Cardinals in St. Peter's Basilica, Rome.

In his sermon at this Mass, the Pope said, "As Successor of St. Peter I have asked, in this (Jubilee) year of mercy, for

the Church ... to kneel down before God and beg pardon for the past and present sins of her children”.

Next five Cardinals and two archbishops successively introduced seven categories of sins of Catholics for which the Pope then recited a prayer to God asking for pardon. Each time a cantor and the assembly sang a triple Kyrie eleison and a lamp was lit before a Crucifix. The ceremony concluded with a general prayer by the Pope and with his kissing the crucifix. What interests us here is of course the text of those seven prayers for pardon which specified the supposed seven categories of sins.

## SECTION ONE: PRINCIPLES OF CATHOLIC APOLOGY

**Q. What is wrong with apologizing? Catholics are decent people. Is it not a decent and honorable thing to recognize one's past mistakes, and to admit them in public?**

To apologize is an honorable thing to do, but on three conditions. Firstly, for anybody at all, it must be for a genuine and not imaginary error or sin. Now a number of sins apologized for by the churchmen on March 12 are highly fashionable but very unclear, e.g. “anti-semitism”, “racism”, “sexism”. To apologize for them promotes the unclarity, i.e. confusion.

Secondly, for anybody in authority, he must not apologize in such a way as to undermine his own authority, because that authority exists not for his own benefit but—when properly exercised—for the benefit of all beneath that authority. When on March 12 Pope John Paul II implicitly condemned many of his predecessors (for instance for approving of the Inquisition), he implicitly undermined the Papacy and him-

self. If we need not listen to previous Popes, why should we listen to him?

Thirdly, for any Catholic, he may apologize for human sinfulness in the Church (on the two conditions above), but he absolutely may not apologize for anything divine in the Church, because that is implicitly to criticize or condemn God, which is blasphemy. So a Catholic apologizing for sins of Catholics must be extra careful that nobody can take him to be apologizing for any of the many divine things in the Catholic Church, for instance its being guided down the ages by the Holy Ghost. But anybody listening to the apologies of March 12 could easily think that Church principles and practice have been wrong for centuries.

**Q. But the Catholic Church is a human institution full of human beings capable of making human errors, surely all of them matter for apology.**

True, the Catholic Church is human, it exists only in humans and these humans God chooses to leave capable of sinning. But the Catholic Church, alone amongst human institutions, is also divine.

**Q. Why?**

Because the Catholic Church is the institution established amongst men by Our Divine Lord to continue his Incarnation amongst men in its work of saving souls down to the end of the world. As Our Lord was prophet, king and priest, so his Church saves souls by teaching (prophet), governing (king) and sanctifying (priest). And as Our Lord was and is true God, so his Church is truly divine by its infallibility in teaching, by its authority in governing, and by its supernatural power in sanctifying, especially by the seven sacraments.

**Q. But all human beings err, and churchmen remain human beings. How can any church be infallible?**

It stands to reason that God's own Church, the Catholic Church, must be infallible. For if God creates souls with free will and commands them on pain of eternal damnation (Mk. 16:16) to make the right use of that free will, how can He not provide them with a source of certain or infallible truth as to how to use that free will rightly? Either there is no God commanding any such thing, or, if there is, then somewhere, and clearly recognizable, there must be an accessible and totally reliable source where I can be sure of finding those truths upon which the eternal salvation or damnation of my soul depends.

**Q. But everyone knows how churchmen are always into church politics. How can such men have divine authority in governing?**

It stands to reason, again, that God's own Church—nobody else's—must be endowed with full authority to command those actions upon which salvation or damnation depends. The crowds in our Lord's time noticed how he taught them “as one having power, and not as the scribes and Pharisees” (Mt. 7:29). How often (especially in St. John's Gospel) Our Lord told the Jews not just to listen to him as a man, but to believe his miracles and to accept that he was speaking on behalf of his Father in heaven. Similarly the Catholic Church must speak the truth of God and with the authority of God. If it pretends to souls that it is speaking with merely human authority, it is betraying those souls.

**Q. Then a divine authority perhaps, but how can the merely human beings who make up the Church possess a divine power to sanctify?**

They do not possess it by themselves, because sanctity is of God, so sanctification must come from God. But God gives

to His Catholic Church the seven sacraments which the churchmen (mostly) must administer. In these sacraments is His own sanctifying grace, and in the Holy Eucharist in particular is, mysteriously, God Himself, Body, Blood, Soul and Divinity, truly and really and substantially present. Men administer. God sanctifies, but usually through men.

**Q. If the Catholic Church is as divine as you say it is, then how can it also be human?**

Just as Our Lord was true God and true man, and to deny either truth leads into great errors, so the Catholic Church is not only divine in its origin, design, institution, mission and endowments as said above, but also it is truly human, and to deny either aspect of the Church is to expose oneself to serious danger of error. The Church is truly human because it consists in a society of men (it is nowhere to be found where there are no men), and these men, even those singled out by God and called to be leaders in his Church, remain sinners with free will and sinful tendencies until the day they die. We think of Peter, the first Pope, whom Our Lord once had to call “Satan” (Mt. 16:23), who denied his Master three times (Mt. 26:74), and who had to be, even when Pope, corrected by his brother Paul on a point of major importance for the future of the Church (Gal. 2:11-14).

**Q. But if the Catholic Church is so laden with divine things as you say, how can God have left these in such sinful hands?**

It is a mystery, but that is what God chose to do. However, ask yourself: if Our Lord had not been truly human, could he have drawn men to follow him as he did? If the Church was administered by angels and not by men, would men feel that such a Church was for them? God works through and with the good churchmen whom He rewards, He works

through and around the bad churchmen who do not escape His punishment.

**Q. Divine and human, human and divine, it is all rather confusing!**

In the Catholic Church as in our Lord, the human and the divine are never separate but they are always distinct. And in considering Our Lord or his Church, to separate the divine and the human, or not correctly to distinguish between them, leads likewise into error. If I do not distinguish clearly, either I am liable to credit human error with divine infallibility, like all the liberals at present following blindly the errors of this Rome, or I risk dismissing the divine institution together with its human sinfulness, as one may think sedevacantists do who say these liberal popes are too sinful to be popes. Or I can commit both errors at once! (Sedevacantists are closer than they think to liberals!)

**Q. How does all of this apply to the March 12 apologizing in Rome?**

First and foremost, it is clear as clear can be to anybody who has the Catholic Faith that if I undertake to apologize for past errors of the Church, I cannot possibly apologize for anything which is divine in the Church, I can only be apologizing for what is human and sinful, like St. Peter's mistake, mentioned above, of showing too much respect for the religion of the Synagogue after it had perished with Our Lord's death upon the Cross.

**Q. But on March 12 the Pope seemed to be apologizing for Catholics having too little respect for the Jews and their Covenant, i.e. the religion of the Synagogue!**

Exactly. Instead of drawing the line between human sinfulness and the divine Catholic Church which condemns all

other religions, John Paul II gives the impression of drawing the line between the old “judgmental” Church needing to be apologized for, and the post-Conciliar Newchurch which tolerates and greets all other religions. Put simply, Catholics always used to say, “Catholic is good, new is bad”. John Paul II’s apology seems to say “That old Catholic thing is bad, the new is good”. He is turning the Church upside down.

## **SECTION TWO: THE MODE OF EXPRESSION OF THE APOLOGY**

**Q. But why do you say John Paul II “gives the impression of drawing the line”? Did not the media quite clearly understand what he meant?**

We hit a major problem which is best tackled before we look at the Pope’s own words. They are nearly always ambiguous, i.e. capable of meaning two things at once.

**Q. Why?**

Because John Paul II believes not only in the Newchurch, he ALSO believes in the “old” Church.

**Q. But that is impossible! The Newchurch, as you just said, turns everything in the “old” Church up-side down! The two contradict one another at every point!**

When men want to have their cake and eat it, they have a remarkable way of being able to live in contradiction. When they want to dance with the Devil and be on good terms with God, there are remarkable things they can do with their own minds. Like Paul VI, John Paul II wants to be both modern AND Catholic. He lives in between Catholicism and modernity, so he breathes ambiguity and

contradiction, so he by instinct finds ambiguous words to express what he lives and breathes.

**Q. That is ridiculous! How can anything ambiguous be Catholic? Does not the Lord God say he hates a double tongue?**

Indeed He does (Prov. 8:13). But try arguing from the texts we are going to argue from that the Pope is turning the Church upside down, and you will find that “conservative” Catholics, for instance, to defend their Pope, will nearly always be able to find a Catholic escape hatch in his words, so that these can be given a Catholic meaning.

**Q. Well, a Catholic meaning is certainly not what the media found in his words. These may contain escape-hatches, but the whole drift of their meaning is modern.**

John Paul II instinctively and deliberately chooses words both defensible by Conservatives and pleasing to modern liberals. Instinctively, because he himself lives a double life and breathes it. Deliberately, because he wants the whole Church to get modern without breaking with its roots, as he sees it.

**Q. What you say is hair-raising! Can you give some examples?**

Let us start with John Paul’s own words in his sermon of March 12, just preceding the ceremony of apology. He said, for instance, “We beg pardon (1) for the divisions that have arisen amongst Christians, (2) for the resort to violence by some Christians in the service of truth, and (3) for the attitudes of distrust and hostility sometimes shown towards followers of other religions”.

(1) When he begs pardon “for divisions”, does he mean, with the mind of the Church, any sins of Catholics contributing to those divisions, or does he mean, with the

Newchurch, that all those movements breaking away from the Catholic Church, like Orthodoxy and Protestantism, should never have been condemned? We fear he means the second, but he avoids clearly saying so.

(2) When he mentions “the resort to violence in the service of truth”, does he mean, with the mind of the Church, any sins of Christians wrongfully resorting to violence to serve truth, or is he expressing the mind of the Newchurch, namely the liberal principle whereby any and all resort to force in the service of truth is wrong? Everything points to him meaning the second, but putting in the word “some” enables him still to be taken as saying the first.

(3) When he refers to “the attitudes of distrust and hostility sometimes shown towards followers of other religions”, does he mean, with the mind of the Church, blameworthy acts of distrust and hostility, or does he mean, with the Newchurch and against all common sense, that centuries-old enemies of the Church are really nice people and are never to be distrusted? We fear he means the second, but the “sometimes” serves as an escape hatch to allow him still just to be interpreted as meaning the first.

**Q. In context, don't these words of John Paul II have to be stretched to be pulled back to a Catholic meaning?**

Yes, indeed, the whole drift and push of his words is towards the Newchurch which was likewise implicit in the documents of Vatican II. But try telling these liberals that they are not Catholic, and they can nearly always find that escape hatch in the words to get back to a Catholic meaning, because they put the escape-hatches there deliberately.

**Q. In plain English that is called duplicity! Do these liberals realize how two-faced they are being?**

God knows whether they realize it, but in many cases one may think they do not, because, bathed in the modern world, many of them are sincerely persuaded that Catholicism needs modernizing, only the modernizing must go easy on the old religion which was good in its day and still has something to offer.

**Q. But what you call the “old religion” directly contradicts the Newchurch!**

That is what liberal Catholics like Paul VI or John Paul II do not see, or, do not want to see. Either way, they are blind.

**Q. But could there be anything more destructive of the true Church than Church leaders who mean well by “the old religion”, but, because they do not understand it, do all they can to re-mould it?**

You are right. Archbishop Lefebvre used to say there can be nothing worse for the Church than a liberal on the Seat of Peter. Had Pilate hated Christ, he would have made him suffer less by condemning him straight-away to be crucified. It was because Pilate was half for Christ and tried half-heartedly to spare him, that in the event he subjected Christ to the extra sufferings of Herod’s court, Barabbas, the scourging at the pillar and the crowning with thorns. “Well-meaning” liberals wreak havoc! Yet they do “mean well”, and you will get nowhere with many Conciliar Catholics if you deny that John Paul II means well by the old religion.

**Q. Then, I would rather nobody ever “meant well” by me in that way!**

Correct. But it was necessary before looking at the text itself of the apologizing to see how it reaches forward to the destruction of the Church even while it can be stretched backward by those denying the destruction.

### **SECTION THREE: THE CONTENT OF THE APOLOGY**

**Q. What did the text consist in?**

On March 12 in Rome the Pope’s sermon was followed by the “Universal Prayer” of “Confession of Sins and Asking for Forgiveness”, in which between a brief introduction and conclusion by the Pope, five Cardinals and two archbishops introduced seven categories of sins for which they and the Pope then prayed for pardon.

**Q. What was the first category?**

“Sins in general”. It was a general prayer for “purification of memory”, meaning presumably that Catholics should clean out of their minds errors of the past, or “disobedience” to God which “contradicts the faith we profess and the Holy Gospel”. What disobedience? What Gospel? Not yet specified.

**Q. What was the second category?**

“Sins committed in the service of truth”. The Pope prayed here for the “firm knowledge that truth can prevail only in virtue of truth itself”. These words clearly suggest the false liberal principle that force used in the defense of truth is always wrong. On the contrary St. Louis of France, speaking as king, said that in dealing with a heretic, you argue,

argue, argue with him, but if he remains obstinate, you run him through with a sword. This is because there is only one Heaven and only one Truth by which to get to that Heaven, so heretics who insist on corrupting that Truth are criminals murdering the eternal life of souls, whereas by comparison even serial murderers in this life are merely shortening the brief life of bodies here below. There is no comparison.

If I believe in one Heaven and one Truth, the need for the civil authority sometimes to use force, for instance on heretics, is easy to understand. But if I have any doubt in one Heaven or one truth, then this life becomes all, and force serving truth becomes incomprehensible (as does capital punishment. It appears that John Paul II is now lighting up the Coliseum to celebrate each nation renouncing capital punishment!).

**Q. Then does he believe in one Heaven and one Truth?**

By his actions, no. This is indicated also by his prayer for pardon for the third category of sins “which have harmed the unity of the Body of Christ”. Here he said amongst other things, “Believers have opposed one another, becoming divided, and have mutually condemned one another and fought against one another”.

**Q. What is wrong with that?**

If we consider the Catholic-Orthodox split finalized in 1054, and the Catholic-Protestant split of the 16th century and since, it is obvious that the Catholic churchmen on these occasions have shown various human weaknesses in their dealings with those breaking away from the Catholic Church, but there is no comparison—unless one does not believe in Truth—between the Catholics condemning error and the non-Catholics condemning Truth! When the Orthodox deny papal primacy, they are wrong. When

Protestants deny the Real Presence, they are wrong. The mutual condemnations are in no way equivalent, as John Paul II's silence on their difference implies. By slurring the Catholics in the way that he does, he also slurs the divine doctrine. Any Catholic apologizing for Catholics' human sins must in no way allow the slur to pass over to the divine doctrine, to Catholic faith and morals.

**Q. Does this Pope have an inkling of the absoluteness of Catholic truth?**

That is the question. In the fourth category, "Sins committed against the People of Israel", he says we are saddened by all those who have caused Jews to suffer, and "we wish to commit ourselves to genuine brotherhood with the people of the Covenant". But firstly, Catholics are the people of the New and Eternal Covenant, which did away with the Old Testament or Covenant made on Mount Sinai between God and the Israelites, as substance replaces shadow (Heb. 10:1). The Jews are no longer the people of a valid Covenant, in fact any religious practice of their dead covenant, because it looks forward to the Messiah coming, has been, ever since the Messiah came, mortal sin, at least objectively.

And secondly, down 2,000 years Jews have repeatedly sought to undermine the Catholic Church and to take Christ out of Christendom (leaving only -endom or end-doom!). In praying to commit the Church to "genuine brotherhood" with these people, does the Pope take into account this lesson of two millennia? He makes no mention of it in his prayer for pardon.

**Q. Isn't it against all common sense to want to make friends with your enemies?**

Yes, unless you are passing over to the enemy ...

**Q. Does this Pope know what he is doing?**

One wonders. One may think not. One may think he is, in Sister Lucy of Fatima's description of modern churchmen, "diabolically disoriented". One may think he means to serve the Church but is hopelessly—or willfully—confused as to how to do so. God knows.

**Q. After the famous sin of "anti-semitism", what next?**

Racism! "Sins committed in actions against love, peace, the rights of peoples, and respect for cultures and religions". Here the Pope said, "Christians have often violated the rights of ethnic groups and peoples, and shown contempt for their cultures and religious traditions". But how did mankind treat, for instance, black Africa before the Catholic missionaries went inland? As a slave-pool! Any "racist" sins of Catholics pale in comparison with what Mother Church, i.e. Catholics, have done for Africans and for all races. As for despising ethnic cultures, are we to suppose that before the Spaniards arrived the weaker peoples enjoyed being human-sacrificed by the culture of the ethnic Aztecs? Where would John Paul II himself be if Catholic missionaries had never gone into pagan Poland those many years ago and destroyed its idolatry?

**Q. And I suppose after "anti-semitism" and "racism" he apologizes for "sexism"?**

How did you guess? The sixth category is "Sins against the Dignity of Women and the Unity of the Human Race". The Pope said here that "At times the equality of your (i.e. God's) sons and daughters has not been acknowledged", because women are "all too often humiliated and pushed to one side". But again, what institution on earth can remotely compare with the Catholic Church for the true (not false) honor and glory it gives to womanhood through, especial-

ly, the Blessed Virgin Mary but also through all the women Saints? The Catholic Church alone raised up woman to the level of Mary from the level of Eve to which she otherwise necessarily falls and is today again, according as the Church is despised, falling.

**Q. But the Pope no doubt thinks he is promoting women by thus high-lighting the “sexism” of “some” Catholics.**

But is he accusing human sins or Church doctrine? He is certainly trying to make Church doctrine fit the crazy modern notions of “gender equality”. Of course man and woman are equal before God and eternity, which is all that really matters, but they are not equal in this life where even before Adam and Eve fell, Adam was to be the head and Eve as close as a rib to his heart. Modern man desperately needs to be retaught, not untaught, the difference between the sexes.

**Q. What was the Pope’s last category of sins to beg pardon for?**

“Sins in relation to the fundamental rights of the person”. The Pope accuses Christians of having often not recognized Christ in “the hungry, thirsty, naked, persecuted and imprisoned” and in the unborn. But who has taught mankind to look after all these “little ones so dear to God”, if not the Catholic Church, i.e. Catholics? The track record of Catholics in creating the very notion of human rights (except insofar as these defy God) is, thanks to the Church, second to none. Instead of thinking like a child of the Church, proud of her incomparable glory, the Pope is seeking to adapt to the mentality of the world which perversely blames the Church for all sorts of fabricated but fashionable sins, like anti-semitism, racism, sexism, etc.

**Q. What is Catholic doctrine on these questions?**

Ever since Eve, God has meant men to lead women (Gen. 3:16). Ever since Noah, the sons of Japhet, as a broad rule leaving ample room for exceptions, are to lead the sons of Cham and to occupy the tents of Sem (Gen. 9:27). Sons of Sem, Semites, set up the Catholic Church, God bless them eternally, but it is nearly all Gentiles (sons of Japhet) who came in after that beginning and for two thousand years built up the Church all over the world. The problem of today's world is not that white gentile males are leading it, but that they are not leading it in the Catholic Faith as they are meant to be doing, because they have lost their Faith, and as a just punishment for their apostasy they are being scourged by the uprising of the non-whites, non-Gentiles and non-males whom they have betrayed.

**Q. Do you realize you are not being very “politically correct”?**

Political correctness is for imbeciles. For the Catholic churchmen to be trying to make the Church “politically correct” is a disaster of the first magnitude. The world will love them briefly for doing so, but that love will soon turn to contempt. Possibly the Pope is already disappointed with the apparently low turnout for his unprecedented apologizing. The Catholic salt that loses its savor is soon trampled upon.

**Q. Does this Pope have the Catholic Faith?**

He seems sure that he does. God knows. But Jesus Christ is certainly not for him the Truth that condemns all errors. For him, Jesus Christ's Church is merely the most valid amongst all other more or less valid religions. If the Pope does believe in the Catholic Faith, he does not understand what he believes.

**Q. Is he then really Pope?**

The scandal of something like his March 12 apologizing is so great that one can be tempted to ask such a question. However, this “apology” is merely unfolding the evil folded up inside Vatican II 35 years ago. Archbishop Lefebvre knew all about it back then (see his book *I Accuse the Council*), but he never said these recent Popes were not real popes, he always said they were liberals. By his fruits in this crisis, his judgment is the most reliable.

**Q. How can I grasp Liberalism in depth?**

Through the Popes’ Encyclicals from the early 1800’s through to the 1950’s. For an introduction to these Encyclicals, get audio or video tapes of this Seminary’s Doctrinal Sessions on the Encyclicals, especially the 1996 Session.

**Q. How will Mother Church get out of this incredible problem?**

By the intercession of the Blessed Virgin Mary. What the Church needs is a Pope who will stand up to the modern world and say, as nicely as you like, “You are all of you liars and you are on the way to Hell”. “We will kill you for saying so!” “Kill me, but until you change your ways, I can say nothing else”. And if only there were enough such Popes, one after another, to let themselves be killed for the Truth, at last the Truth would prevail.

That was how the Catholic Church was built in the first place, by a long series of martyr Popes. That is how it must be rebuilt today, and if anyone reasonably argues that the state of mankind presently makes such a thing impossible, then there remains only a Chastisement to straighten out mankind.

So let us be prepared for hours darker yet before the dawn, and meanwhile, as Our Lord tells us to do, let us “possess

our souls in patience” (Lk. 21:19). And let us, as Our Lady told the children at Fatima to do, pray for the Pope, and for all the misguided churchmen, in Rome especially.

Dear Readers, spring is coming again, and the prospect of summer. God does not change, and He continues to be good to us.

**#196**

*May 1, 2000*

### **Our Lady of Fatima**

A fascinating article in a recent issue of an American Catholic periodical, *All These Things*, told me a little fact about Our Lady of Fatima that I had not known, and which is most revealing, and re-assuring. For Our Lady’s month of May, let us present this proof of her presence and power amidst all the wickedness of the world around us. But we must begin with quite a bit of background.

Most readers will be familiar with the main outlines of the story of Our Lady of Fatima, referred to also in this month’s accompanying issue of *Verbum*. From May to October of 1917, on the 13th of each month, Our Lady appeared to three little shepherd children in the village of Fatima, Portugal, to teach to the modern world Heaven’s answer to the Communist revolution with all the horrors it would bring in its train from October 1917, when it took over the great land of Russia.

Most readers also know that on July 13 Our Lady gave a message to one of the children which is known as the Second Secret. In it she said amongst other things that the war then raging, World War One, would end. “But if men do not cease offending God, another worse one will begin in the reign of Pius XI. When you see a night lit up by an unknown light, know that it is the great sign given you by

God that he is about to punish the world for its crimes, by means of war, famine and persecutions against the Church and the Holy Father”.

She concluded, “To prevent this, I will come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the first Saturdays of the month. If my requests are granted, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, raising up wars and persecutions against the Church. The good will be martyred, the Holy Father will have much to suffer. Various nations will be annihilated”.

Now most of you know that this Consecration of Russia to Mary’s Immaculate Heart which Our Lady called for, has never been properly performed with all the conditions fulfilled as Our Lady requested. The result is that Russia’s key error of atheistic materialism has spread all over the world, so that even the United States which once appeared to be a valiant enemy of Communism, is now a Communist country in all but name. Then when was the night “lit up by an unknown light”, signifying that the still offended God was going to punish the world “by means of war”, etc.?

That light appeared all over the sky of Western Europe and then in Northern America on the evening of January 25, 1938. Over a large part of the northern hemisphere “the sky was ablaze like an immense moving furnace, provoking a very strong blood-red glow. The edge of the furnace was white, as if the sun was about to come up”, said a newspaper report. It lasted from about 6:30 to 9:30 pm in Europe. The “experts” said that it must have been the northern lights, or an “aurora borealis”, but those northern lights are caused by sunspots, of which only a minimum were recorded at that time. Also the nature of the light was quite different from that of an “aurora borealis”—on January 25,

1938 in many cities the fire engines rolled out to look for the fire, something they never do for an “aurora borealis”.

Lucy, by then Sister, immediately recognized in the unusual night light the warning that Our Lady had told her of 20 years before. And of course in September of 1939, the terrible Second World War began with England and France declaring war on Germany because of Hitler’s invasion of Poland. Ironically, this war would result by 1945 in Poland’s being betrayed soon after to the Communists, along with the large part of Eastern Europe, a huge triumph for Russia’s errors, just as Our Lady had warned at Fatima if Russia were not consecrated to her Immaculate Heart.

Yet when the Second Secret became known, its accuracy in this respect was questioned on two grounds. Firstly, as everybody is told, it was the wicked Hitler and not “Uncle Joe” Stalin who was responsible for the start of WW II. So what sense did it make to call for the consecration of Russia and not of Germany? And secondly, the Second Secret said that “another worse war will begin in the reign of Pius XI”. But Pius XI died on February 10, 1939, while the Second World War was only declared on September 3, 1939, under the reign then of Pope Pius XII, not Pius XI. Opponents of Fatima seized on these “mistakes” to discredit the Second Secret.

However, in Brother Michael of the Holy Trinity’s wonderful three-volume series *The Whole Truth about Fatima*, published in English as part of Fr. Nicholas Gruner’s heroic efforts to get the Fatima message out to the world, Brother Michael answers these objections (Vol. II, pp. 688-702). He shows that in reality it was Stalin who cleverly maneuvered Hitler into declaring war on the Western democracies, which means that Communist Russia was really the one to blame. Stalin calculated that once another huge fight between Germany, France and Britain had exhausted

them all, then Russia would step in and take over Europe. Indeed World War II resulted in Communism taking over the Eastern half of Europe. So the real criminal who started the war could be identified as the one who finally profited from it, not Hitler but Stalin.

The second objection concerning Pope Pius XI or XII then solves itself: the Second World War began not really with Hitler's invasion of Poland, but with the prior dealings between Hitler and Stalin culminating in the famous German-Russian Ribbentrop Non-Aggression Pact of August 23, 1939, which by covering Hitler to the East enabled him within ten days to defy his enemies to the West. (So it turned out. War between Germany and Russia broke out only in June of 1941). Thus WW II started in secret well before it started in public, under Pius XI's reign as Our Lady said, and not under Pius XII's. It is remarkable confirmation of this explanation which appeared in the recent *All These Things*.

Many of you know of the great struggle in the 1930's between nationalist and internationalist Communists. Inside Russia, the nationalist Stalin had succeeded in ousting his former ally, the internationalist Trotsky, but the internationalists, then and now real rulers of the modern world, were plotting inside Russia to oust Stalin in turn. He discovered their plot, imprisoned the ringleaders, put them on trial in the famous show trials of the Great Purge of 1937 and 1938, and had them shot.

However one victim who escaped death was a certain Christian Rakovsky (Christian only in name), one of the internationalists who considered Stalin had betrayed Communism by putting the interests of Russia and himself first. Rakovsky, to save his life, promised to tell Stalin secrets of great value to Stalin. Stalin who knew that Rakovsky was one of those few men who are the real rulers

of the world, agreed to listen. The resulting interrogation of Rakovsky by one of Stalin's agents inside the prison was recorded by the interpreter present for the interrogation, and by him it was smuggled out of the prison. By remarkable circumstances it reached the West, where it should be far better known than it is, but of course the modern world has a thousand ways of smothering its own dirty secrets. God puts in men's hands the "Protocols of the Sages of Sion" and the "Rakovsky Interview", if men want to know the truth, but few do.

What Rakovsky told Stalin's agent was that as far as "they" were concerned (meaning the internationalist plotters for world control by money) he, Stalin, had betrayed their Communist Revolution in Russia. So to bring Stalin down, "they" had brought Hitler to power by giving to his Nazi party crucial financial support in the late 1920's. However, Hitler, by issuing his own money to replace their debt-money, was now liberating Germany from their control, a liberation so threatening to their world-power that they were now willing to forget their feud with Stalin and join with him in crushing Hitler. So here was the deal, said Rakovsky: if Stalin would put out feelers to Hitler for a Hitler-Stalin pact, to include a joint invasion and partitioning of Poland, then Stalin would get all kinds of decisive help from the USA and from other unexpected quarters, and when the Hitler-Stalin deal had produced the desirable war to crush Hitler, then Stalin could be given Europe (in the event he got half of it). But if Stalin would not put out those feelers towards Hitler, then he could expect from those same quarters to be crushed himself!

Rakovsky's interrogator required confirmation of such secret realities. Rakovsky told him to check out his truthfulness with—the USA ambassador in Moscow! This Mr. Davis duly confirmed everything Rakovsky had said. Rakovsky's life was spared. Stalin put out the feelers to Hitler, and the

Ribbentrop Pact and World War Two were well on their way.

Now when exactly did the Rakosvky interview take place? From midnight to 6 am, Moscow time, in the night of Jan. 25-26, 1938, or, from 9 pm to 3 am West European time! In other words, the beginning of that interview overlapped exactly with the end of Our Lady's warning light in the night sky!

Dear readers, God is in command. He and His Mother know exactly what they are doing. They do not expect all of us to know such details as above of the plotting of wicked men, but especially when we do know them, Heaven expects us to take the simple remedial action which it puts in the hands of all of us—the prayer of the Rosary and the five first Saturdays. We cannot see, but we must believe in, the world-saving power of these simple remedies. “In that same hour, Jesus rejoiced in the Holy Ghost, and said: I confess to Thee, O Father, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight” (Lk. 10:21).

Towards the Mother of God we need to have the boundless trust and obedience of little ones.

**#197**

*June 7, 2000*

**Promises to Reveal the Third Secret**

Interesting pieces of information come out of Rome. No doubt many of them are known to you from other sources where they are more fully and accurately reported than in this Letter. Let us give here a composite picture of events with the factors at work today which must govern the details also for tomorrow.

Firstly, when I was in Italy for several days after Easter, I came across a book called *Bugie di sangue in Vaticano*, or, “Bloody lies in the Vatican”. Cast your minds back two years to early May of 1998. You may remember the media at that time reporting the bloody triple killing, in the Pontifical Swiss Guard’s quarters inside the Vatican buildings in Rome, of the Commanding Officer of the Swiss Guard, and his wife, and a young vice-corporal of the same Swiss Guard.

The Pope’s spokesman or main officer for the Press, Joaquín Navarro-Valls, immediately gave out, and the world’s media followed him in declaring, that the young vice-corporal had in a fit of clinical madness or out of personal jealousy (of a kind in accordance with or against nature—we could take our pick) gunned down his commander and wife, and then turned his gun on himself. With this version of the events coming from the Vatican and the media, the world seemed to be content, and so in the great flow of world news the sensational shedding of blood inside the headquarters of the Catholic Church soon dropped out of view as a nine or perhaps three-day wonder.

The story told in *Bugie di sangue* is somewhat different. Inside the Vatican the liberal-liberal organization of Freemasonry is all-powerful, and it has since the 1970’s established its own police force inside the Vatican, called the “Corpo della Vigilanza” (Vigilance Brigade), to control happenings around the Pope. Now rises in the 1980’s “Opus Dei”, a conservative-liberal organization favored by Pope John Paul II, because he can like liberal principles to be applied in a relatively conservative way. To exploit and consolidate its own influence around the Pope, “Opus Dei” set up in the late 90’s one of its own members to become Commander of the Swiss Guard, so that the Swiss Guard would become the effective police of the Vatican. For months the Freemasons succeeded in delaying this

man's nomination as Commander, but at last on May 4, 1998, his appointment was announced. Within nine hours of that official announcement he lay in a pool of blood with his wife and a "culprit" conveniently dead on the floor of his apartment.

The Vatican Secretariat of State wanted the Commander and his wife to be buried with all honors, but the young vice-corporal to be treated like a suicide. The previous Swiss Guard Commander, called back in haste to fill provisionally the gap left by his successor's untimely death, would have none of it. He had all three victims buried with equal honors. He knew. He does not talk. Nor do a host of people inside the Vatican talk, although they also know, just like in Dallas after the 1963 murder of John F. Kennedy. People have a funny way of wishing to live. Freemasonry is powerful. And it is ruthless. And it is in command (humanly speaking) inside the Vatican. That is why out of the Vatican in its present state there is nothing to be expected except worldwide lies and bloody murder. As Archbishop Lefebvre used to say, we do not know the small part of the evil reigning inside this Vatican. And of course the media fall in line, being controlled by the same people as control the Vatican.

This Vatican plays with organizations under its control that seek to defend the Catholic Faith, like a cat plays with mice. Apparently Msgr. Wach, head of the Institute of Christ the King, sent the Institute's seminarians home from its seminary in Gricigliano after Easter, with no date fixed for their return—"for financial reasons". Like putting their money on the Traditional Liturgy?

As for St. Peter's Fraternity, it appears that the Superior General, so "generously reinstated" by the Vatican, as we were told, at their crisis meeting in February, wanted to demote a disloyal District Superior (no names), but was

prevented from doing so by the Vatican—because the latter was loyal to Rome? Some “reinstatement”! Nor is Rome accepting any longer the “secret” agreement it accepted in February whereby priests of St. Peter’s will not celebrate the New Mass at any other time so long as they may concelebrate it with their diocesan bishop on Maundy Thursday—because so few actually did so this last April 20?

But if you let the fox into the henhouse, how do you expect it not to eat the hens? Just how long will all these conservative Catholics go on blaming Archbishop Lefebvre for not letting the Roman fox into his chicken-coops? How much more evidence do they need? One person in the case of the Swiss Guard murders who at least for a while—and maybe still—would not keep her mouth shut, was the mother of the murdered vice-corporal. But then she is a Protestant. What Americans might call the “knee-jerk” obedience of “Catholics” was hugely responsible for Vatican II, and still is for these ongoing crimes of the Vatican.

It seems that Monsignor Perl, secretary of the Vatican’s *Ecclesia Dei* Pontifical Commission which was designed and created in 1988 to bring “Lefebvrists” back into the “Church”, was not pleased by any of the four copies he received of a flyer comparing him to Lewis Carroll’s Carpenter who with the Walrus ate up all the petrified oysters. Yet he continues to invite those not yet petrified to take that fatal walk with him! Thus, numbers of you saw in last month’s issue of *Inside the Vatican* the article entitled “Rome’s new ‘Game Plan’: Heal the Lefebvre schism”. One has to ask: is the journalist who wrote it (no names) an idiot, or is he (like so many of his profession) a prostitute? The article relates how Monsignor Perl appealed with “openness” and a “warm paternal welcome” for Lefebvrists to “unite” their “living forces” with those of the mainstream Church in order to resist the common enemy, triumphant atheism! Some

“change of game plan”! The same mouth that is dripping from its meal of petrified oysters appeals for a meal of pious oysters, and it is supposed to have changed? This Perl is a jewel in the crown of world atheism! At least objectively he is another worldwide liar and bloodless murderer of the Catholic Church.

We come to the most important news items of all coming recently from Rome—the promises to reveal the so-called Third Secret of Fatima. Readers will recall that the Mother of God, after giving to the three little shepherd children of Fatima, Portugal, in July 1917, a terrifying vision of Hell (first Secret), and after giving her famous prophecy of Russia spreading its errors all over the world if her requests were not heeded (second Secret), finally gave to Sister Lucy a message which she was to give to her bishop, and which was to be made known as soon as she died, or in 1960 at the latest, if Sister Lucy was then still alive. This message, known as the Third Secret, was taken out of that bishop’s possession by the Vatican in 1957, and it was guarded in Rome. When 1960 came, since Sister Lucy was still alive, the Catholic world awaited with bated breath the revelation of the Third Secret by the Vatican. But the Vatican refused to reveal it. It declared that instead of the Third Secret’s having to be made known by 1960, it might be made known from 1960 (lie), a decision depending on the Pope (lie), who, then John XXIII, read the Third Secret and declared that it did not concern his pontificate (lie).

This refusal of Rome to publish the Third Secret is merely one amongst several indications that, in the words of Cardinal Oddi to an Italian newspaper in March of 1990, “The Blessed Virgin was alerting us against apostasy in the Church”. It stands to reason that neither John XXIII nor his entourage, planning in 1960 their revolution of Vatican II, wanted to make known that the Blessed Virgin condemned

it. That is why the Third Secret has remained smothered in a Vatican drawer and Vatican lies ever since.

That is, until May 13, one month ago. Then Pope John Paul II visited Fatima to celebrate there the beatification of Francisco and Jacinta, Sister Lucy's two little companions of 1917, who both died within a few years of the original apparitions. At the end of the Mass of Beatification, the Vatican Secretary of State, Cardinal Angelo Sodano, gave an address in which he announced that "the Pope has charged the Congregation for the Doctrine of the Faith with making public the third part of the Secret, after the preparation of an appropriate commentary". What had happened?

It looks as though the Mother of God reached through to Pope John Paul II. It looks as though, moved by grace at beatifying two of the three Fatima children and/or at recalling his own rescue from assassination on May 13, 1981, a rescue which he attributed to Our Lady of Fatima, he made two personal decisions, both opposed by his Secretariat of State. The first was himself to go to Fatima one month ago for the occasion. The second was to reveal on that occasion the Third Secret.

The Secretariat of State tried but failed to prevent his going. It arrived at a compromise with the Pope over the Third Secret's being published, firstly by the Secretary of State and not the Pope being the one to announce the publication, secondly by that publication being delayed for "the preparation of an appropriate commentary". The announcement's being made by Cardinal Sodano enabled him immediately to start the Vatican's "spin doctoring" and "damage control", in case the Third Secret does finally have to appear. As for the delay in publication, it may enable the Vatican's criminals to stifle the Third Secret once more.

For indeed, to begin with, the world was told by Vatican spokesman...Joaquín Navarro-Valls...that the Secret

would be published “within days” of Cardinal Sodano’s announcement on May 13. Then the Vatican promised publication for the end of May. Most recently Cardinal Ratzinger wrote in a May 19 Italian newspaper article, which continued the “spin-doctoring”, that the Third Secret will be published “at the latest” by mid-June. I do not know about you, dear readers, but I for one will not be holding my breath in a few days’ time.

Yet all of these human shenanigans will not stop the Mother of God from achieving her purpose in God’s good time. She wishes and she works to save the souls even of her bitterest enemies. If the Third Secret is, by a miracle of hers, finally published in its true text, it will make its own way despite the worst that this Vatican can do. It might even mark the beginning of the end of our 40 years in the desert of the Neo-Modernist revolution in the Church. That is why the Devil is doing all he can to smother it. Let us have patience. God will of course have the last word.

In the late evening of Ascension Day my mother died in England. She did not die in the Catholic Church. She had free will, and her mind was strong to the end. But I know that many of you prayed for her, and I wish to thank every single one of you. Now she knows. May God have been able to have mercy upon her soul. How wisely He keeps such secrets from us.

As a reminder, I continually recommend the Doctrinal Sessions on the papal Encyclicals, because here is the ever old, ever new, teaching of the Popes against the errors of the apostasy engulfing us. “The truth is mighty, and will prevail”.

#198

July 4, 2000

**Third Secret of Fatima**

So the Third Secret of Fatima was made public after all, by the Vatican, one week ago. Or was it? Amidst all the confusion generated by the Vatican's distraction maneuver of June 26, we will need experts on Fatima (of which I am not one) to disentangle the truth. And the Society of St. Pius X will before long give its best judgment on the matter, which I do not mean here to preempt. However, it seems to me that a few essential guidelines can be laid down already, especially if one knows the third volume of Brother Michael of the Holy Trinity's excellent work, *The Whole Truth about Fatima*.

First and foremost, it seems to me that there is one very clear and simple proof that what the Vatican released on June 26 as being the text of "the Third Secret" is not at all that text of the Third Secret which was sealed in an envelope by Sister Lucy in 1944, was opened by Pope John XXIII in 1959, was eagerly awaited by Catholics all over the world in 1960, but was kept disappointingly hidden by the Vatican at that time and ever since. Here is that proof:

The Third Secret as sealed in an envelope by Sister Lucy and handed over by her to the Church authorities on June 17, 1944, was written on a single sheet of paper. Sister Lucy, who wrote it, said so. Msgr. Venancio, who carried it, said so. Cardinal Ottaviani, who read it, said so (W.T.F., III pp. 481 and 651). On the contrary the June 26 text, as reprinted by the Vatican in Lucy's own handwriting, spreads over four pages.

Therefore the text which on June 26 the Vatican did all it could to make us think is the text of the Third Secret, is at any rate not the text of the crucial Third Secret which Lucy

sealed in an envelope and which all true Catholics are waiting for. The real Third Secret is still hidden. What else was to be expected from this Vatican?

Then what is the June 26 text? Let the Fatima experts decide. If it was written down by Sister Lucy on four pages of a notebook handed over with the sealed envelope on June 17, 1944 (W.T.F., III, p. 49), then maybe it can be called part of the Third Secret in a broad sense, but that is certainly not what people usually mean by the expression “the Third Secret”, which here also we will use exclusively for the one-page text sealed in the envelope.

Having then clarified our terms, let us give further reasons why the June 26 text is not only different from, but also, at least apparently and for now, rather less interesting than the Third Secret.

Firstly, we know that when Sister Lucy made known in 1942 the first two parts of the Secret, she held back what she called the third part because she said she had not received permission to reveal it (*The Whole Truth About Fatima*, III, p. 35). Even after her diocesan bishop ordered her to write it down, she could not put pen to paper for two months because of something like a diabolical interference. It took an apparition of Our Lady to overcome all the obstacles (pp. 45-48). But what comparable difficulty could Lucy have had in penning the June 26 text of multiple martyrdoms?

Secondly, we know that the Third Secret was framed between two sentences revealed by Lucy in her fourth version of the Second Secret: first comes “In Portugal will be kept always the dogma of the Faith...”, then comes the Third Secret, then comes “... in the end my Immaculate Heart will triumph”. This means that the Third Secret consists in a prophecy uttered by the Mother of God. But the June 26 text consists, like the first part of the Secret, in a vision revealed by Lucy.

Thirdly, the Third Secret sealed in an envelope by Lucy in 1944 and opened only by Pope John XXIII in 1959, was, as everybody knew, to be made public at the latest in 1960. This was at the request of the Mother of God (W.T.F., III, pp. 469-479) because, said Lucy, by 1960 the prophecy would be clearer. Yet the Vatican authorities, from Pope John XXIII onwards, have kept the text a close secret. But what ever in the June 26 text needed to be so closely hidden for the last 40 years?

Fourthly, over the same 40 years a certain number of high-up churchmen like Cardinals Ottaviani and Ratzinger have notwithstanding been allowed to read the Third Secret. When questioned about it afterwards, their guarded words all nevertheless pointed in the same direction, namely, the Third Secret concerns the Faith. Which makes sense. For how could Lucy have had no problem penning the second part of the Secret with its threat as grave as that of Russia spreading its errors throughout the world, and yet almost have been broken by the penning of the third part of Secret, unless the Third Secret were much graver still? And how could it be that much graver unless, instead of concerning Russia and the world, it concerned the Faith and the Church? But the June 26 text does not concern the Faith. It concerns only an Angel, penance, climbing a hill, martyrdoms, etc..

On the other hand if the Third Secret contains a prophecy of Our Lady that the Catholic churchmen around 1960 will gravely endanger the Faith, does that not perfectly explain, firstly why the pious Sister Lucy could hardly bring herself to write it down, secondly why it fits in between, on the contrary, Portugal keeping the dogma of the Faith and the Immaculate Heart in the end triumphing, thirdly why the Vatican churchmen especially in 1960 sought to silence the Third Secret directly condemning the revolution-

ary Council which they were on the brink of launching, and fourthly why the Third Secret directly concerns the Faith?

Thus what we know for certain about the hidden Third Secret does correspond to a dramatic warning from Our Lady to the Conciliar churchmen and their followers, it does not correspond to the June 26 text. It certainly looks as though on June 26, once again, the Vatican authorities kept hidden, as they have done for the last 40 years, the message of Our Lady directly condemning the One World Religion of their man-centered Newchurch. Is it wishful thinking to hope that this June 26 evasive action or distraction maneuver will serve merely to rouse Catholics to demand even more the release of the Third Secret? The Mother of God is far mightier than the Devil, but she does need our prayers with which to go before her Son to obtain such a grace.

Meanwhile here are two other versions of the hidden Third Secret, neither of them authoritative but both of them interesting. The first is the reconstruction of the Third Secret's contents by Brother Michael of the Holy Trinity, at the end of his third volume's patient detective work on all the available clues and evidence (W.T.F., III, p. 841):

“While in Portugal the dogma of the Faith will still be kept, in many nations, perhaps throughout the world, the Faith will be lost. The Church's shepherds will fail gravely in their duties of state. Through their fault, consecrated souls will in large numbers let themselves be seduced by pernicious errors spread everywhere. The time will have come for the decisive battle between the Virgin and the Devil. A wave of diabolical disorientation will sweep over the world. Satan will reach up to the topmost height of the Church. He will blind the shepherds' minds and harden their hearts, because God will have left them to their own devices as a punishment for their refusal to obey the requests of the

Immaculate Heart of Mary. It will be the great apostasy announced for “the last times”, the “False Lamb”, the “False Prophet” handing the Church over to “the Beast”, according to the prophecy of the Apocalypse”.

And here is another version of the Third Secret, as supposedly heard by a French priest in Germany in 1994, in the middle of listening to a CD of religious music. At one point the music faded into the background, and he heard a normal (not inner) voice say quite clearly, “The Church will bleed from all her wounds.” Then he heard the following:

“A wicked Council will be planned and prepared which will change the face of the Church. Many souls will lose the Faith, confusion will reign everywhere. The sheep will seek in vain for their shepherds. A schism will rend my Son’s tunic. It will be the end of the times, announced in Scripture and recalled by me in many places. The abomination of abominations will reach its peak and call down the chastisement announced at La Salette. The arm of my Son that I can no longer hold back, will come down on this world which will have to expiate its crimes. All that one will hear of is wars and revolutions. The elements of nature will be shaken and will strike anguish into the best (most courageous) of men. The Church will bleed from all her wounds. Blessed those who persevere and seek refuge in my Heart, for in the end my Immaculate Heart will triumph...”

After which, all that the priest heard was, “That is the Third Secret of Fatima”. The identity of this priest is known, but he prefers to remain unnamed. He is apparently Traditional, without belonging to the Society of St. Pius X or the Fraternity of St. Peter. He is always in a cassock. He is not sedevacantist. He passes for being worthy of belief.

Of course what he says that he heard carries with it no proof that it is the authentic text of the Third Secret. Note

however that it corresponds in full to Lucy's anguish, to the Second Secret frame, to the Vatican churchmen's silence and to the centrality of the Faith, as listed above. Note also that it is a text perfectly clear, like the first and second parts of the Fatima Secret, but unlike the text of June 26. Finally, this priest's version of the Third Secret corresponds fully with the real situation of Church and world around us for the last 40 years.

Dear friends, let us pray and do penance. As Our Lady prophetically told the three children of Fatima, our duty of state is, today, penance enough. Just to live like a Catholic maintaining the state of grace in a world decomposing around us becomes daily more heroic. In patience we shall possess our souls, and if we persevere to the end, we shall be saved. Make if at all possible the five first Saturdays in reparation to the Immaculate Heart of Mary.

**#199**

*August 1, 2000*

### **Realities from the Modern World**

Things are getting bad, but it is good to think about them, not in order to get depressed, but in order—as Americans say—to get real. In the days of sailing-ships, when a storm approached at sea, the captain and sailors watched the weather like hawks, in order to pull down the sails, batten down hatches and take all measures for survival.

Let me quote the testimony of two men and a woman leading ordinary lives in today's world, but reading it with Catholic eyes. Firstly, a family father with growing children, who having had to take a job in a large department store, sees afresh what others may no longer see, because they have grown used to it. Here is the working world of many men:

In this nationwide department store, for the employees, it is survival of the fittest. The company is going through a major restructuring, and therefore many people are being laid off. Only money matters. The severance packages are made as small as possible. The large organization allows for no human relations. In the work environment everything centers on self. There is no room for the supernatural. Christ is driven out everywhere. The frantic pace allows no time to look upwards.

Inside the company it is a strange world, a strange reality to explain. It is an abstract world, based on profit, working a great deal from computers. It is an artificial system with no reference to nature, let alone to grace. For the sake of some fantastical profit, it rests on unreal speculations and debt, not on real production. It recalls the nightmare world of Big Brother in George Orwell's *1984*.

Because of the divorce from reality, even natural reality, there is a process at work of decay, decomposition and death, but death does not come so quickly. One senses inside people their loss and frustration. They are giving up any hope of truth or happiness, they are learning just to survive. Their only hope is the weekend, the vacation and their electronic toys. It is amazing that this world continues. It is a tinderbox waiting to explode, but it goes on and on.

If I think about our Society of Saint Pius X parish and watch our parishioners, it seems to me that a number of them passively accept this Dilbertian world. I am even afraid that some of them are more comfortable in it! Attendance at Mass is a duty and an obligation, but some parishioners are putting in an appearance rather than the reality of Catholic life. Parish activity is to that extent somewhat of a facade. Of course I am not speaking of all parishioners, but a number of them have grown numb from learning to survive out in the world, and also from being accepted by it. The material comforts and the glittering technology act like opiates to dull the inner sense, and to counteract any uneasy feeling that something is really wrong...

End of the first testimony. The second is from a mother of growing children who is watching and describing women of her own generation between 35 and 55 years old. Of course she too is not describing everybody, but she does discern a common trend of women under pressure throwing away some key principle of womanly sanity:

We children of the sixties or seventies are now approaching our change of life. I thought years ago that we would go over the edge, and now I see it happening. My generation knows the problem, but is ceasing to deal with it. I would say three-quarters of these women are going on some Prozac-style drug because life becomes so stressful that they just can't handle it, whereas if you go on drugs it doesn't matter. They reject common sense and good advice, they have thrown up their hands and are refusing the pain. But these drugs have terrible side effects. I see women beginning to treat pet animals like children...

One friend could not sleep or think. She went on Prozac, she dumped her husband, she is filing for divorce. Another friend—or ex-friend—was a *Novus Ordo* Catholic who did not want children, she had only one, later in life. Recently, she was coming closer to the Truth but then threw it all away, went back to war with her husband and divorced him, so her daughter is now on Prozac, and nature is coming back to haunt her unabsolved past sins against womanly nature.

A third friend has four children aged between 6 and 10 who are growing up like animals. She ignores their needs and now has taken a new job. Her home is in uproar. Her 10-year old attempted (or pretended) suicide. "I don't care, the job is what I want", she says, and she won't listen to anybody. She and this daughter are now on Prozac! And a fourth friend is a good-hearted but impulsive mother, intelligent and highly cultivated, but rejecting what she knows is good advice and setting her lovely children at risk for the sake of a crazy affair.

These poor women are turning ugly. Two cut me off just before they went over the edge. It is frightening. I am a product of the same world. I have pulled up the draw-bridge at home for this summer, and I am only letting in the influences that I can deal with. The force out there is getting stronger. It used to be some ways away, but now it's closing in, all around. The children of these women I know are going to be WILD!!

End of the second testimony, concerning women and children. The third concerns old age and death, which a Catholic friend has been running into in his home environment. He says:

This summer I have had three encounters with today's world of the dying. Firstly, the aging of a beloved old aunt obliged me to make a tour of the local hospices and old folks' homes. Tragic! The old people are simply shunted aside. Nobody seems to even consider keeping grandma at home. Partly because there is nobody at home! So to daycare for infants at the beginning of life correspond hospices for the aged at the end. But where are the true family homes?

Secondly a good friend, only in his fifties, has been told he has cancer and has only six months to live. He was born Presbyterian so he quit religion as soon as he grew up. He became a worshipper of science and materialism, and he married a like minded woman. They aborted their only child. Now she is bitter, as well as being confined to a wheelchair. He does love music, but that initial Protestantism has left him with an insidious pride. I have given him a Rosary, but if I tried to talk religion in front of her, no doubt she would roll at me, tooth and claw!

Thirdly, I have long known a Protestant man who was patient and kind all his life, but who as he approaches death is now angry every day, lashing out in terror. The Protestantism was an easy religion to live with. You go to Church when you want, and when you go, you are told how wonderful you are. Lies, lies! But the lies take a grip, and when it comes to dying, you cannot go back on them.

The great questions of life should have been tackled when one was young and strong, but because of the comfort, they were left alone. Then the body gets worn out, the spirit gets lazy, and it is too late. Television always served to cut out nature, and with old age television is turned on more and more, to keep out the questions.

Yet so many of these older Protestants are decent people, sweet people! But they are terrified of death. In truth, it is their generation that let the United States go down the drain. They took no care of the country they received, nor of their own souls that God gave them. Yet they are decent. With my Faith, I know I can give them all they need, but they do not want it. As the tree has stood, so it will fall, and as it falls, so for eternity it will lie. Protestantism damns souls. Now with the Second Vatican Council even the Catholics have turned Protestant!

Dear readers, all we need do is keep our undefiled Catholic Faith, and share it around us in St. Paul's "patience, benignity, goodness, longanimity, mildness, faith, modesty" (Gal. 5:22, 23). And do our Catholic duty, keeping God's ten Commandments, especially perhaps the worship and love of the one true God, the honor of parents and care for children, and the telling of the truth (1, 4, 8). The Lord God may today be asking of us a great deal, but He is not asking of us the impossible, and He offers us all the means we have need of to do what He wants. May His Name be blessed for ever!

Dear readers, may God bless each of you with supernatural light and courage to stay on the road to Heaven, when so many people and things would pull us down to Hell!

**#200**

*September 6, 2000*

**Jubilee Year Pilgrimage**

Many of you have heard by now of the triumphant Jubilee Year pilgrimage by the Society of St. Pius X to Rome last month, but let none of you think that such a triumph means that Rome is reconciling itself to Tradition. Alas, events before and after the pilgrimage showed how little this is the case ...

**SSPX Jubilee Year Pilgrimage**

The pilgrimage itself took place from Tuesday to Thursday, August 8, 9 and 10, Some 3,500 Society of St. Pius X pilgrims from literally all over the world gathered together in blazing sunshine outside the great Basilica of St. Paul Outside the Walls on the Tuesday morning. There the pattern was established of some 250 priests, seminarians and nuns leading the pilgrims, grouped by the main languages present, solemnly through the Jubilee Door into each Basilica. This procession would last a prolonged five mysteries of the Rosary and would fill the Basilicas, filling Santa Maria Maggiore twice. Once inside, there would be a meditation on the Basilica, prayers, chants, a brief sermon, the whole lasting from 20 to 30 minutes. Then the pilgrims would leave, in an equally solemn and impressive procession.

A high point of the pilgrimage was, of course, the Tuesday afternoon visit to St. Peter's, the central and most famous Basilica of all. In sunshine still more blazing, some 4,500 pilgrims lined up in the street leading to St. Peter's, the Via della Conciliazione, and for a good hour the Society of St. Pius X occupied, in peace, the Basilica! Bishop Fellay preached a five-minute sermon, wisely evoking from Scripture the need to pray for Peter.

As a no doubt villainous but not stupid Italian journalist remarked, it was the first time in 2,000 years of Church history that thousands of “excommunicated” Catholics had come to St. Peter’s to pray for the Pope! For, of course, the SSPX pilgrims did again and again pray for the Pope.

On the Wednesday, the pilgrimage was to the two other leading Basilicas of Rome, St. John Lateran and St. Mary Major. The high point here was no doubt the procession up the Via Merulana joining these Basilicas, which are not far apart. Until the day itself, the Italian police had said they could do nothing to assist the movement of the now 5,100 pilgrims through the streets concerned, but at the last moment, within 10 minutes, they had the route perfectly sealed off (ah, these Italians!). Imagine a whole street of Rome filled from top to bottom with our people marching 10 or 12 abreast, and chanting “Lauda Sion, Salvatorem”! It was a sight for sore eyes, and a joy for sore hearts! For a few moments, Rome was back in Rome, or, Catholic Rome was back in geographical Rome.

The official pilgrimage concluded on the Wednesday afternoon with a Pontifical Mass celebrated by Bishop Fellay on an improvised altar in the open air, on the site of what was once Emperor Nero’s palace on the Oppian Hill. The Coliseum, clearly visible not far off, was a poignant reminder to the SSPX pilgrims, forbidden to celebrate Mass in any of the Basilicas, that the persecution of Catholics did not begin with Vatican II! Rome might have eased the Society’s passage through the Basilicas, but emphasize the word “through”! It was easy to imagine, going up from the Coliseum as from a modern sports stadium, the howl of the crowds baying not for a home team goal but for the Christians’ blood... The equivalent happened as recently as 1848...

However, as pilgrims left the Oppian Hill Mass in procession, a few from each SSPX group in nine different countries of Asia carried a succession of national banners. Now Asia is the least Catholic of continents. Rarer still are the Catholics there keeping to Tradition. Yet a few representatives of the tiny remnant of this slim minority had wanted to be there, and to show they were there! They were applauded (ah, these French!), as another inspiration to all!

The SSPX's Jubilee visit to Rome continued unofficially on the Thursday with the classic pilgrimage to the seven Basilicas. Over 1,000 of our pilgrims in groups of 50 made the 14-mile walk, still in the blazing sunshine of Rome in August! A light sunstroke from Tuesday kept me out of it personally, but all the Winona seminarians present at this climax of their six-week visit to Europe made the round. They were totally uplifted by the pilgrimage and they thank you all who helped to make their European trip possible. As an English priest quoted a pilgrim saying, "Our pilgrimage must have been a Jubilee Year present of Our Lord to Himself"!

All of which is much sunshine, but every event around the pilgrimage was there to remind us that we are still under the reign of the enemies of Our Lord. The first such event took place at the end of the week preceding the pilgrimage.

### ***SI SI NO NO* Congress in Rome**

From August 3 to 5 some 100 priests and laity, mainly of the SSPX, participated in the bi-annual Congress of the twice-monthly anti-liberal Italian periodical *Si Si No No*, known to many of you from its extracts and articles published in *The Angelus*. The Congress consisted of some dozen speakers analyzing in depth problems raised by the Second Vatican Council. Such analysis is valuable, as pre-

paring for the day when the Catholic Church will have to clean up the whole present mess.

In effect, one speaker after another made clear that the problem of Vatican II is not only in the aftermath of the Council, but it is in the Council itself. The Council's documents themselves are loaded with a mind-rotting double-think of a kind to enable (or cause) Catholics to dance with the Devil while still pretending to serve God. Two contradictory religions, one centered on God and the other on man, are blended there with a diabolical skill. Eventually the Catholic Church will be obliged to trash the entire documents and start all over again, because they intertwine truth and lies inextricably.

For instance the Council document on the priesthood (*Presbyterorum Ordinis*) passes for being one of the more acceptable Council documents, yet Bishop Fellay in the closing lecture of the Congress had no difficulty in showing that in that document the seeds of the destruction of the Eternal Priesthood of Christ are well and truly planted.

### **Meeting of SSPX Superiors in Albano**

Immediately after the pilgrimage took place the next event to bring pilgrims down to earth. Some 30 SSPX superiors of Seminaries, Districts and independent Pories met in the SSPX house in Albano, 40 minutes out of Rome, to deliberate on current problems. Two questions stood out in the deliberations: vocations and the Internet.

The lack of vocations—which is making itself felt all over the world—seems a real puzzle. For 30 years now the SSPX has been up and running with a number of boys' high schools, and for several years now SSPX priests and laity have been called on to pray for vocations, yet still they are scarce. I said that the whole of modern life takes its toll, because godlessness is built into the very fabric of industri-

alized suburbia, and I quoted Archbishop Lefebvre telling the 20,000 faithful attending his 60th Priestly Jubilee Mass in Paris in 1989, to “go back to the country.”

Of course nobody pretends that such a return to the country is always possible or easy, but unless the virtues of the old-fashioned country way of life are recreated, be it in city, suburbs or country, there will simply not be, except by miracle, the human material out of which to fashion priests. Already in the 1970’s, Archbishop Lefebvre used to say that any vocation was a miracle. (Take heart, dear Americans. We have what looks like a dozen miracles entering Winona this month!)

To the Superiors’ debate whether priests should have email or the Internet in their houses, I made a similar contribution to the effect that technology and the machine way of life take their toll. Pope Gregory XVI was opposed to the railways being laid in his pontificate. Absurdly behind the times? But who can deny that these marvels of transportation destabilize a way of life? Who can deny that the motor-car is a major facilitator of individualism and rootlessness? Similarly email and the Internet may facilitate communications and access to information, but who can say that either promotes real thought? Both change the very notion of “thinking.” Who can claim that they change it for the better?

However, the consensus of my colleagues seemed to be that priests should make use of these tools while establishing safeguards to protect against their dangers. Which I can understand. But I am not sure that either email or Internet has any place in a Seminary where future priests must fill their minds and souls with old truths, not their inboxes with novelties. Dinosaurs too have rights!

At this meeting Society Superiors were reminded of the distress of the Newchurch clergy by the Society’s First

Assistant, Fr. Franz Schmidberger, describing his recent outreach to all the Catholic priests in Austria. He told how in the space of one year he had visited personally 170 priests likely to be at least sympathetic to Tradition. Amongst these he found eight saying the old Mass, 20 saying both Masses, perhaps 60 ready to work with the Society, but in general the priests he visited would not discuss the real issues and they lacked direction and authority. A few were leading truly heroic priestly lives, but the overall picture was of a clergy in dissolution, neither lead nor leading, sheep-dogs astray between the struck shepherd and scattered sheep. Kyrie, eleison!

Altogether, the mood amongst the SSPX Superiors present in Albano seemed tranquil and united. Given present circumstances, that is surely a remarkable grace of God, even a miracle. If we are thankful for the Society's existence, let us be mindful how much we have to be thankful for.

### **Woodstock in Rome**

If, leaving Albano, Society Superiors came back through Rome, another event reminded them of the official Church's distress: the World Youth Day organized by the Vatican for the Feast of the Assumption, when 300,000 youngsters gathered in St. Peter's Square where the Popemobile was to make its tour, while another 200,000 gathered outside St. John Lateran. Any disagreeable taste left in the Vatican's mouth by the Society's pilgrimage must have been more than washed away by this huge demonstration for the media: masses of youngsters walking for days around Rome, often hand-in-hand, singing or clapping together, sweet, innocent, nice boys and girls, dressed often immodestly, but what does that matter? Here was the new religion.

Here was what Rome has worked for: a sweet, innocent—innocent?—dream of everyone living happily ever after—ever after? How many of these youngsters believe in eter-

nity? How many of them believe in the Creed? How many even have any notion of the Creed? How many of them are being taught that Catholic Faith without which they cannot save their souls?

### **SSPX Bishops Lunch with Cardinal**

Alas, the problem comes from high up. The Vatican had done its best to keep the SSPX pilgrimage as quiet as possible. So the recently appointed President of the *Ecclesia Dei* Commission, set up by the Pope in 1988 to stop Catholics from following Archbishop Lefebvre into “schism,” 71-year old Columbian Cardinal Castrillón Hoyos, knew nothing (he says) of our passage until he saw news of it on television. Now two months previously, desiring to meet the four SSPX bishops, he had written a letter to us (beginning “My dear Brother”), in which he invited us to come and see him at any time. Seizing the opportunity of our presence in Rome, he invited us to lunch with him there and then!

Three of us accepted the invitation. He was most hospitable and kind, welcoming us in and, after an ample two-hour luncheon, embracing us on our way out. “Come and see me at any time,” he said. Yet this was the same Cardinal who only a few weeks previously had taken firm action to cripple Tradition inside the Fraternity of St. Peter by replacing four of their own choice of leaders by four of their number chosen by Rome! He smashes what he invites, he invites what he smashes. “Go figure,” say Americans!

Was he insincere? Humanly judging, I did not think so. I think he simply belongs to the new religion. “We have the same Holy Trinity, the same Incarnation, the same Holy Eucharist,” he said, and he surely does believe in the Real Presence because he said that when the experts begin disputing about it, he tunes out. “I’m nice, you’re nice,” he seemed to say, “so where’s the problem? Why not join in the happy-ever-after religion?” Concerning St. Peter’s

Fraternity, he did admit that he had acted unpleasantly now, but it was only in order to avoid having to act more unpleasantly later. In other words, St. Peter's had had to be stopped from getting away from happily-ever-afterness, while we were to be drawn towards it by the attraction of all niceness possible. Were we not back to the sweet, innocent religion of the zillions of nice youngsters holding hands and singing in the streets? And since this is the religion of the Holy Father (whom the Cardinal venerates and often sees) and of the Holy Eucharist, then what else can there be in "Tradition" for "Traditionalists" to be making such a fuss about? I think the Cardinal really cannot see.

For this reason I would be (humanly) sure that Cardinal Castrillón Hoyos is not one of the real villains in Rome who for their part can see, and who know exactly what they are doing—getting rid of the Catholic Church to replace it with the Satanic One-World-Religion. There need not be many such real villains, but dear old men who still believe in the Real Presence are mere instruments in their hands. If the Cardinal really is nice, one day he will have to be nasty, either to his handlers or to us. War is war.

### **Summing up by Bishop Fellay**

As accurate view of this war is how the SSPX Superior General concluded the Superiors' Meeting in Albano:

"Firmness pays off. It is Rome which is wrong. We have no reason to back down. We must continue as we have done. Has Rome changed? See what they told St. Peter's: 'Traditionalists must recognize that there is only one rite of Mass in the Church, and that rite is the new rite.' So Rome is hardening its position. Under pressure it may make a few exceptions for the old Mass, but its principles are unchanged.

“However, little by little Rome is growing weaker, by its loss of authority over its own bishops.” Cardinal Ratzinger said recently in France that authority within the Church is becoming by consent only. So we must stand firmer, not less firm. We must say to Rome, ‘If Tradition no longer works, why was our pilgrimage such a success? And if Tradition works, why destroy it?’ Yet Rome knows where it is going, and it means to go there. It set up St. Peter’s Fraternity against us, and now it is destroying that Fraternity with a cynicism that is stunning. We are at war!

“The same can be said for the mainstream bishops and episcopal conferences. Paris is as solidly anti-Tradition as Rome. A bishop here or there may sympathize with us, but that does not mean much. Their conversion is in Providence’s hands, not ours. Until then, let us pray for them, and give them a hard time!

“It is with mainstream priests that we have better hopes of fruitful action, long-term. The Vatican II generation of priests is passing. The younger priests are more open. They have had a bad formation, but a number of them still have the Faith. In France, Austria and the Argentine we know of possibilities...it is slow work for ourselves, but not to be neglected. The SSPX has been blackened in their eyes. That is why it is so important to make ourselves known. It is our actions which speak, and make people think.

“As for the Church, it is still there, even if only just. It is relatively easy to sift in it Catholic words from non-Catholic words. It is not so easy to sift the persons. Have they all left the Church? It is dangerous to say so. For the moment, we are lucky to be cut off from Rome which only wants us to compromise, either on the Mass or on the Council or both. However, we should not therefore refuse all personal contact with them, but let us be under no illusion! The Cardinals are hanging lock-tight together!

“What is the degree of guilt of any one of them, taken singly? Much more difficult to say. But word for word they stick together, to the party line coming from the Secretariat of State. The machinery is well-oiled! The Dicasteries form a network. For example, for the last two years we were asking Rome for permission to make this Jubilee pilgrimage in the Basilicas, and we know that our request went the rounds, from one Cardinal to another, from the Congregation for the Clergy to the Secretariat of State, to *Ecclesia Dei* to the Secretariat of State, etc., etc. It was a trial of strength. They were caught in a double dilemma. Firstly, their open-to-all ecumenism—how could it be closed to us? Secondly, the scandal we risked causing if with 5,000 pilgrims we had run into closed doors. So they let us in and out as smoothly as possible, and their charm was all part of their technique!”

### **Rome of the Martyrs**

Such wise words remind us how far the Church crisis is from being over. Just a few days later Rome went ahead with the supremely confusing joint beatification of a Saint, Pius IX, and no saint at all but the Founder of the Newchurch, Newsaint John XXIII. How can poor Catholics think straight when they are thus told that 2 and 2 make 4, and at the same time they make 5? Repeat, at the same time! Heads can no longer think! Words no longer have meaning!

What will it take to give back to words their meaning, to enable heads once more to think, to reestablish the Truth? We pilgrims in Rome were reminded of the answer, by the multiple churches and shrines there of glorious Martyrs. It took a sea of blood to float the Catholic Church. She has run aground. It will take another sea of blood to float the Church off again...the signs of the next bloody persecution are showing.

Meanwhile, dear Friends, do pray for the Seminary as we pray for you, and please continue to support us. We do have vocations for the run-up to martyrdom!

**#201**

*October 3, 2000*

**Bishops' Meeting With Cardinal Castrillón Hoyos**

I have been thinking about the August 14 meeting between Cardinal Castrillón Hoyos and three of us bishops of the Society of St. Pius X. How could he be so ruthless with the Fraternity of St. Peter (FSSP) and then so charming with ourselves? And I came to a broad conclusion: the minds of these hard Church leaders of the world's soft apostasy are so messed up with contradiction that they can no longer see a contradiction when it stares them in the face. The prince of their faculties, their mind, is gone, and the rest follows.

This is approximately what I said when I described briefly in September's letter the lunch-date in the Cardinal's apartment in Rome, where he so warmly welcomed and embraced three of us SSPX bishops, who are after all, from his point of view, much worse enemies of his Rome than the Fraternity of St. Peter leaders that he had so firmly called to heel a few weeks before. However, the subject merits a longer analysis because here once more is the whole vast problem of these "nice" men wrecking the Catholic Church. Several Seminary Letters have considered this problem, but the niceness of these Church-wreckers can be so misleading to Catholics that it is well worth another letter to go over it again in the light of this "eyeball to eyeball" meeting with one of the leading wreckers. Too many Catholics follow our sentimental world in thinking that wherever there is niceness, there there is truth. So at the risk of going over ground gone over many times before (but there are al-

ways new readers), let us start with the clear proof that the Cardinal is a wrecker.

In April of this year the 71-year old prelate from Colombia, South America, was appointed by Pope John Paul II to be President of the *Ecclesia Dei* Commission, set up by the Pope in 1988 at the time of the SSPX Episcopal Consecrations to prevent Traditionally-minded Catholics from following Archbishop Lefebvre and his four ugly ducklings into “schism”. The Commission would offer to such Catholics all they could desire from Tradition but under, and with the approval of, Rome. This the Commission mainly but not exclusively pretended to do by the founding of the Fraternity of St. Peter with a dozen or so priests who were leaving the SSPX because of those consecrations.

Now—and here is the key to all that follows—Vatican II Rome contradicts Catholic Tradition, and Catholic Tradition contradicts Vatican II Rome. That is why, from the beginning, the SSPX warned that sooner or later Neo-Modernist Rome would clamp down on the FSSP. However for ten years Rome cunningly allowed them a certain expansion and prosperity. After all, Rome wanted to catch as many mice as possible with one trap! In this appearance of prosperity the FSSP exulted at their 10th anniversary celebration held in Rome in the autumn of 1998.

But Rome was only waiting, and in the summer of 1999, Rome struck. By supporting a band inside the FSSP of pro-Rome priests rebelling against the “Lefebvrist” tendency of the FSSP leadership, Rome let loose through the remainder of last year a series of disputes, divisions, actions, reactions within the FSSP, until in February of this year the FSSP leadership managed to restore a measure of calm and unity. But then Rome struck again.

At the FSSP General Chapter held in Rome this July, a devastating letter was read out coming from the authorities

in Rome in which they imposed on the FSSP three decisions: firstly, by a ruling upon the FSSP Constitutions, they stopped the Chapter from re-electing Fr. Josef Bisig, the FSSP Superior General who had more or less held the FSSP together on its more or less Traditional course up till then. Secondly, in the name of preventing dissension, Rome in this letter imposed on the FSSP its own choice of successor to Fr. Bisig as Superior General, a priest who will certainly be more amenable to Rome's anti-Traditional directives. Thirdly, it imposed new rectors upon the two FSSP seminaries, in South Germany and the USA. The letter did not name these rectors, but it traced their portrait: they will "eradicate a spirit of rebellion against the current Church", and they will have "a caring and love of the Church and its supreme Pastor".

In conclusion the letter warned against giving too much importance to the Tridentine rite of Mass. The FSSP must "forget no more that the reformed rite of Paul VI is the common rite of the Church", and the FSSP must stop saying that the new rite is not as good as the old. The letter recalls that Rome founded the FSSP (merely) "to help Catholics who have an attachment to the old rite, to better find themselves in the Church". Clearly, Tradition is to be integrated into the Newchurch on the Newchurch's terms, in other words Rome decrees that Tradition is to be crippled inside the FSSP. And who signed this June 29 letter? Why, the new President of *Ecclesia Dei*, Cardinal Darío Castrillón Hoyos.

Now actions speak louder than words, and this letter is action-crippling action! By this letter the Cardinal is a clear enemy of Catholic Tradition. How then could he on June 1 have written a letter to the four SSPX bishops beginning "My dear Brother", and warmly inviting them to visit him at his home or office in Rome at any time? And how could he on August 14 welcome three of them to lunch in his

home, embrace them on their departure, and repeat the invitation? There is a problem here!

Immediately, one might think that Cardinal Castrillón Hoyos was being insincere with us on August 14, that he was putting on a sweet front to lure the SSPX into a trap. But as one judges men, “eyeball to eyeball” as Americans say, I do not think that was the case. I think he really wishes us well. He really wishes we were “inside” the Church instead of “outside”. The next explanation is, that if the Cardinal wants us “inside the Church”, then he is not intelligent enough to understand the clash between Rome and Tradition. He certainly did seem to be ignorant of the issues at stake on August 14. But see above. His June 29 letter to the FSSP General Chapter showed a clear grasp both of how Tradition is working inside the FSSP against his Rome, and how his Rome must act in order to cripple that Tradition. It is not the letter of a man ignorant of the clash!

Well then, third explanation, that letter may be the letter of a puppet. Sinister forces inside the Vatican composed that letter, and the “dear old man” (quotation from last month’s letter) merely signed it, not worrying too much about what he signed. Meanwhile his “dearness” might serve to draw the disarmed SSPX bishops within the range of the sinister forces’ guns... I still give a little credit to this explanation, because I do believe that behind the Cardinal, as I said last month, there are villains at work, either Judeo-Masons or prelates working for Judeo-Masonry, who are far more sinister than this Cardinal is. These villains, I do believe, are using front-men like the Cardinal for as long as he is useful to their Revolution. He is, in Lenin’s phrase, “a useful idiot”, who will be cast aside the moment he no longer serves their forward march to the One-World-Religion. The Revolution is famous for eating its own children.

However, “useful idiots” are the more useful for being less idiotic. On reflection, I doubt that the Cardinal merely signed like a puppet his June 29 letter. For instance, as he began his June 1 letter sweet-talking the SSPX bishops by “My dear Brother”, so he began his June 29 savaging of the FSSP by “My very dear Friends”! And, surely, just as he savaged Tradition inside the FSSP to stop the FSSP sliding out of what he considers to be Church unity, so he sweet-talked the SSPX bishops to begin restoring them to that unity.

It is surely this notion he has of Church unity that explains not only the oneness of the Cardinal’s contradictory behavior, but also the contradictions flowing out of the one man. This is because his Vatican II notion of the Church mixes love of God with love of that modern world which is opposed to God. So his notion of Church unity, like that of Vatican II prelates from the Pope downwards, contains contradiction in itself, and continually spills contradictions.

In a recent *Remnant* article (August 31, page 13) there was a long list of Pope John Paul’s permanent contradictions. On September 3 there was the joint beatification of Popes Pius IX and John XXIII, whose pontificates mix like oil and water. Most recently there was Cardinal Ratzinger’s *Dominus Jesus* which said that the Catholic Church is the one true Church, but that other churches also subsist in the true Church! Contradictions spill out of Rome like muddy waters out of a muddy fountain. For how can minds forced on contradiction think straight? These minds are no longer the royal servants of Truth, but the dethroned followers of their owners’ wills, which wilfully choose contradiction in the hope of enjoying both God and this world. Such wills are correspondingly degraded, which is why, thirdly, sentiments become so important, and why sentimentality so easily takes over. Instead of the Way, the Truth and the

Life, we have “luv, luv, luv”. Hence the Cardinal’s August 14 luv, luv, luv, for the SSPX bishops!

The problem then with this Pope, with the dear (?) Cardinal and all followers of Vatican II like them, is not a lack of nice sentiments, nor even of good will, except insofar as they will to love the modern world in its modernity. The problem is that their minds are self-disabled. They could not recognize the Antichrist if he hit them in the face!

What to do, dear readers. Firstly, pray with mind and will for the grace of love of the Truth. Secondly, apply the mind to discovering the Truth, the whole Truth, and nothing but the Truth. Thirdly, apply the will to living by that Truth, because if God sees us not profiting by His grace, He will take it away again. On the other hand, if He sees us doing all we can, however poorly, to put the Truth into action, He will give us grace upon grace, unto life everlasting.

Remember, dear readers, the third Catholic Family Conference being held at the Seminary. The first two were well attended. Sign up soon.

**#202**

*November 1, 2000*

**Death, through the Eyes of St. Paul and John Keats**

In a spare day after the Society’s official pilgrimage to Rome in August, I made a personal pilgrimage to two sites in Rome, the first of which probably and the second of which almost certainly no other of our pilgrims visited: the grave of the English poet John Keats in the Protestant Cemetery, and the church of San Paolo alla Regola in the Arenula. Keats they will hardly have visited because he is not a Catholic poet, San Paolo alla Regola because it is closed to the public for repairs, yet the two sites fit together like lock and key!

John Keats (1795-1821) is a famous figure in English Literature. A handful of his best-known poems are to be found in almost any collection of poetry in the English language: “On first looking into Chapman’s Homer”, “When I have fears that I may cease to be”, “La Belle Dame Sans Merci”, “Ode to the Nightingale”, “Ode to Autumn”, etc.. He belongs to the Romantic period of English literature, so much so that more than anyone else he incarnates what the word “poet” has come to mean to most of us: an imaginative young man, not altogether masculine, finding beautiful language with which to put on paper his sensitive dreams.

In our times such poetry is on the one hand so despised that if newspapers quote it, they will print it out as though it is prose for fear of alienating readers by anything so effete as “poetry”. On the other hand such “poets” reign supreme in the world of greeting cards which get sent on all sentimental occasions. As Oscar Wilde said, “Sentimentality is the bank-holiday of cynicism”.

Keats contributed towards this disintegration of modern man. He came to Rome with a friend in November of 1820 in the hope that the warm climate would alleviate the tuberculosis ravaging his lungs. It was too late. After four months of distant exile and severe pain, he died in March of 1821 at the early age of 25, in rooms overlooking the Piazza di Spagna which have become a pilgrimage center for lovers of English literature.

He was buried in the Protestant Cemetery just inside Rome’s old city walls, in the shadow of the pyramid of Caius Cestius. He lies in the far corner of a well-kept lawn scattered with the gravestones of other distinguished or famous non-Catholics who died in Rome. Amidst shady trees in the warmth of a sunlit August morning one would have thought anybody there could lie in peace, but then one comes to the gravestone of the famous poet. The inscrip-

tion concludes with the one sentence Keats himself had wanted to be engraved there: "Here lies one whose name was writ in water"!

What had happened? In fact, the great Romantic had lived in virtual despair for many months before he died. At some point after he left school and had become a medical student in London and, showing promise as a poet, had begun to mix in a group of the capital city's artistic intellectuals, he picked up liberal ideas and turned his back resolutely on Christianity. During his last illness he admired and envied the Christian faith enabling his artistic friend Severn to watch over him faithfully, but Keats could not or would not believe in like manner.

In his short life, he had come to stake everything on human feelings of beauty. In a letter to a friend in 1819 he wrote the charter of Romantics: "I am certain of nothing but the holiness of the heart's affections and the truth of imagination—what the imagination seizes as beauty must be truth". To his brothers: "O for a life of sensations rather than of thoughts". His "Ode to a Grecian Urn" concludes with the famous lines:

Beauty is truth, truth beauty. That is all  
Ye know on earth, and all ye need to know.

So when the full ugliness of slow death by tuberculosis struck, Keats had none of what worldly people called "the consolations of religion", he had only feelings, the darkest of feelings, left to him.

In fact Keats had envisaged literature as a kind of substitute religion, with poets like himself serving as substitute priests to bring happiness to mankind. And it is surely because his best poetry expresses the quasi-religious longings of the human heart without religion that he is like the incar-

nate poet for our apostate age. Here is a famous sonnet of Keats, meditating on death (it goes well on retreats!):

When I have fears that I may cease to be  
Before my pen has gleaned my teeming brain,  
Before high-piled books in charact'ry  
Hold like rich garners the full-ripened grain;  
When I behold, upon the night's starred face,  
Huge cloudy symbols of a high romance,  
And think that I may never live to trace  
Their shadows, with the magic hand of chance;  
And when I feel, fair creature of an hour  
That I shall never look upon thee more,  
Never have relish in the faery power  
Of unreflecting love!—then on the shore  
Of the wide world I stand alone, and think,  
Till Love and Fame to nothingness do sink.

The first eight lines present the tension between human Fame and Death: will the young poet live to unlock all the treasures in his heart? And given the beauty of his words, we need not doubt the treasures were there. In the next four lines is the tension between human Love and Death: the brief glimpse of a “fair creature” makes his heart resonate with the love that might be. But then—last two lines—what do all of Fame and Love mean when they can be cut down by Death? The heart says there must be a meaning—but there is none in sight. The heart lifts—and falls back. The heart longs with a longing as deep as the sea—but it is left with its longing.

The truth in Romanticism is the lift and the longing. The falsehood is the lack of corresponding object. Like Keats, not finding the answer or else refusing it, his many followers lifted and longed less and less, until the post-Romantics had nothing better to do than wallow in the mud and finally blow their brains out. Severn had had to persuade Keats several months before his death not to take his own life by a drug overdose, in those days, of laudanum.

From Rome's Protestant Cemetery to the unknown Church of San Paolo alla Regola is a brief taxi-ride into what used to be the Jewish Quarter of Rome by the bend in the river Tiber where it turns southeast. Rome's Synagogue is still nearby. The church, going back to the earliest times, was built on the very spot where St. Paul spent his first imprisonment in Rome, from perhaps 61 to 63 AD (Acts 28:30, 31). From here it was that for at least two years under house arrest, by example and by instruction of Rome's Catholics, he helped Peter to build the vital new church at the heart of the great empire. Here it was that he wrote what are known as the four Epistles of the Captivity, in each of which he refers to his imprisonment: Ephesians (3:1), Philippians (1:13, 14), Colossians (4:3), Philemon (1). Are there any other books of the Bible of which we know the exact location where they were written?

In any other city than Rome such a place would be an outstanding shrine, but in Rome and in Roman guidebooks it is overshadowed by dozens of shrines and sanctuaries more outstanding still. The result is that the church of San Paolo alla Regola fell into disuse and material decay, which the State is now slowly paying to restore (materially). I could only gain entrance by ringing at a side door through which a Peruvian Brother of a small congregation kindly let me in. The main church is chock-full of builders' rubbish and materials. The side chapel on the exact site of St. Paul's house-captivity is choked with scaffolding and planks and builders' dust!

To think that from this place of ruination flashed forth a Prince of the Apostles, and Epistles of his which have built the Roman Catholic Church ever since! Here was penned the answer to poor John Keats:

St. Paul has all the lift of Keats: "Mind the things that are above, not the things that are upon the earth", but the lift

is not adrift with feelings, it is anchored in Christ, “for you are dead, and your life is hid with Christ in God” (Col. 3:2-4). There is all the longing of Keats: “To live is Christ, to die is gain ... and what I shall choose I know not”, but St. Paul’s yearning to live is anchored in serving Christians, his yearning to die is anchored in Christ, “having a desire to be dissolved and to be with Christ, a thing by far the better” (Phil. 1:21-23).

In St. Paul there is any amount of the “heart’s affections” and their “holiness”: “For the rest, brethren, whatsoever things are true...just...holy...lovely...think on these things”, yet all these things that are not Christ St. Paul would let go “for the excellent knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may gain Christ” (Phil. 4:8; 3:8).

So Fame and Love are nothing to St. Paul, except in Christ, but Christ he can reach once and for all only through Death, therefore Death is no longer the problem that cuts down all Fame and Love, as for Keats. On the contrary, it is the only gateway to true life and infinite love, Christ Himself: “Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?” (I Cor. 15:54, 55).

Keats staked all on the human heart’s affections, but all they told him at the end was that his name was writ in water. St. Paul staked all on Christ, and at the end of his life he knew on the contrary that the just Lord would render him a crown of justice, however, “not only to me, but to them also that love his coming” (II Tim. 4:8).

Should then Catholics renounce literature and the arts, and all their pomps and all their works? Not at all. Firstly, if pagan or non-Catholic artists or poets are famous, it is because of gifts of imagination, or affection, or expression, all of which come from God and all of which by being rightfully imitated can be made to serve Him—St. Jerome, trans-

lator of the Latin Bible, was soaked in Cicero. For, secondly, a stairway built downwards can always be climbed upwards. If the audiotapes on not necessarily Catholic literature of, for instance, a Dr. David Allen White, are so popular with traditional Catholics, is it not because they use even non-Catholic materials to build a firm bridge from our non-Catholic world back to the Faith?

Remember still the men's Catholic Family Conference being held here from December 26 to 31, which promises to be interesting—a Catholic line on social problems. And the Seminary has available as usual Christmas cards (same as last year) which for a token donation to the Seminary can be sent to friends with the promise that their intentions will be included in a Novena of Masses to be said at the Seminary for nine days starting on Christmas Day.

And let us pray in what remains of November for all the souls in Purgatory, poor by their suffering yet rich in salvation and in power to pray for ourselves.

### **#203**

*December 3, 2000*

### **The Suburban Way of Life**

The season of Advent which started today means the season of preparation of our hearts and minds for the coming of Our Lord. But in what real environment will he find these on December 25, 2000? At least surrounded, if not more or less tainted, by the sentimentalization and commercialization of everything “Christmassy”?

This primacy of feelings and money is basically to be blamed on Protestantism, but through the environment which it has created, Protestantism gets to all of us in ways we think not of. A year and a half ago, this letter accused the suburban environment of being the immediate cause

of the notorious school shooting in Colorado. Yet most “Traditional Catholics” come from suburbs. For the penitential season of Advent, let us reflect further on the modern suburban way of life.

Preliminarily, we must recall that environment is only environment. No soul is determined to salvation or damnation by its environment. Some souls have become great saints by rising above the worst of environments, and the best of environments have not prevented other souls from becoming the worst of sinners. The inner governs the outer. It is, ultimately, souls that determine environments rather than environments that determine souls. Salvation and damnation are by grace and free will, neither of which are determined by surroundings.

Nevertheless, for human beings supernatural grace has to come in to land within their natural surroundings, within which their free will also has to be exercised. Man is by nature a social animal, always reaching out to the human beings who surround him. Therefore a man’s surroundings play a large part in his life on earth and in his eternal destiny. St. Paul quoted from a Greek poet that “Evil communications corrupt good manners” (I Cor. 15:33). And in 1989 Archbishop Lefebvre told a congregation of 20,000 Catholics celebrating his 60th priestly anniversary to “go back to the country”. Suburban surroundings are something relatively new in history. Catholics need to think about them.

“Suburbs” are defined (by Webster) as “city environs”. A suburb is “an outlying district of a city or town”. Now did not cities always have their outlying districts, or suburbs? So what is new? What is new is that as long as men traveled on foot or on horseback or in horse-drawn carriages, they would, if they left the city, find themselves soon in the country. See maps of Philadelphia or Boston in George

Washington's time. On the contrary modern suburbs are apt to sprawl for dozens of miles around city centers.

Modern suburbs were created over the last 200 years firstly by the rise of industrialization, and secondly by industrialized means of transportation. Beginning in England in the 18th century, the Industrial Revolution, by its invention of new machines to create heavy and light industry, also created a new kind of city. Multitudes of workers had to be herded-together off the land around the new factories where the crowding, smoke, grime and noise often created an environment which by all previous standards was disagreeable and inhuman. The middle classes with some money began to look for somewhere else to live, but still close to the factories or populated centers where the money was to be made. Thus began the suburbs, and with them the custom of separating all day long the father from his family, with unhappy consequences for both.

However, the underpowered means of transportation available at that time strictly limited how far those suburbs could reach out from any city or center, which is why the late 19th century saw a tremendous push to invent new machines of transportation, of which some failed like the steam-bus, some succeeded for a while like the trolley-bus, some succeeded well like the motor-bus, and one succeeded sensationally—the motor-car.

Winston Churchill once wondered if the invention of the internal combustion engine had really been a blessing for mankind. In any case, from being the tail wagged by the dog, the motor-car rapidly became the dog wagging the tail. From being created by modern man's need for transportation, the motor-car became the virtual creator of modern man's way of life: his horizons, his work, his leisure, his holidays, the relations between his muscles and his nerves, his morals, his countryside and his cities are all revolution-

ized by his motor-car. And when, thanks to what most men call “progress”, nearly every man owns a motor-car, then, necessarily, it becomes next to impossible to live in his new suburban surroundings without a motor-car. At which point, although few people (outside the despairing Rock musicians) seem to stop to think about what has happened, we are into a new world.

We are into a new world! Given how important a part man’s surroundings play in his life, and given the decisive part a man’s earthly life plays in his eternal destiny, how can so apparently few Catholics be thinking about our revolutionized environment?

We are into a new world. The old-fashioned city and the old-fashioned country are both virtually gone. In the place of agriculture is agribusiness. In the place of country farms are ever larger corporations exploiting by machines and chemicals enormous tracts of land to generate the quantities of cheap food demanded by the democratic multitudes now cut off from the land. In the place of towns or small cities focused around—as it often used to be—a church or cathedral, there are now dozens upon dozens of square miles of drive-in banks, drive-in cinemas, drive-in eateries, etc., etc., focused around—mega-shopping malls! What community life do the youngsters—or oldsters—here have? Doing the “wave” at a sports stadium, and drifting around the shopping-mall! Look and see! How on earth does anyone expect vocations out of these new heavens and new earth?

The contrast between the pre-suburban and post-suburban worlds is most striking in a historic country like France, where the network of motorways with their attendant liens has been slapped down upon the ancient landscape of farms and villages like a machine stamp on a medieval manuscript. How can anyone make it boring to drive through France? By constructing a motorway. But democracy and

the motor-car are in command. Too many people want the motorized way of life for the construction of motorways to be about to slow down.

For what does the motorized and suburban way of life give people? Independence and comfort. In other words, pride and sensuality. No wonder the new world has such an apparently irreversible grip on the fallen sons of Adam! But nature (let alone the Lord God) has not spoken her last word. Nature is speaking through the young who are not "grown up" enough to "fit in"—through the children who have to be dosed with Prozac and Ritalin to stop them breaking down their so-called homes and schools, through the adolescents screaming in Rock music at the meaningless adult life that lies ahead of them. As for the adults, the independence of their motor-car and the sensuality of their suburbs have, as it were, reconciled most of them to any lingering sufferings of their higher nature. They are in a comfortable stupor and do not want to be woken up.

But by their nature men need to belong to a family and to a community of families. The tightness of modern city street-gangs under their leader shows how boys (and girls) need brothers and a father. The mindless fanaticism for this or that sports team shows how adults need to feel part of a larger association or community. Alas, the suburban way of life undoes the family by undoing father and mother, and it undoes community by making all associations unreal.

The suburbs undo the father by taking the virility out of breadwinning. No longer is his manhood at a premium by his muscles handling the horses to plough the fields, which mother's muscles could never do. Instead it is at a discount by his working week being spent in an overheated office pushing papers at underdressed secretaries. As for mother, the suburbs take the integrity out of her homemaking. Washing for the family yesteryear at the village well, she

could talk with other real wives about real husbands and children, but now the isolation of her luxurious home and the leisure provided by her washing machine drive her, if she stays in her man-less home, to fulfill her need for family interest by watching the notoriously popular and improper soap operas on television. As for suburban associations, reality has been emptied out of them by industry and electronics. The chemical food and synthetic clothing arrive by the ton at the local shopping mall in massive motorized trucks, while the entertainment is disgorged trouble-free in the home on a series of magic lanterns, each more unclean than the last. If no real need associates men together, how can their associations still be real? Needs cannot be artificially fabricated to be real.

Therefore the suburban way of life may suit original sin, but it goes against nature, and it will not last. And since the suburbs are now interlocked on a global scale, the ending risks being dramatic.

“Fear not, little flock”, says Our Lord, “for it hath pleased your Father to give you a kingdom” (Lk. 12:32). The Catholic Church, however reduced, will survive all upheavals. The Second Vatican Council, wrought, precisely, by suburban popes and bishops, was a tremendous upheaval, but the Church is still here. Like a cork on a storm-tormented ocean, it may seem to have disappeared, but when the storm dies away, it will re-appear, serenely floating on the water.

Probably most readers of this letter live in suburbs and many cannot “go back to the country” even if they wanted to. Nor would a merely physical move into the country make much difference if they took their suburban way of thinking with them. But, wherever a Catholic finds himself, he must “watch and pray”. I must stop and think. Can I deny that in my way of life, men are unmanned and women

are unwomanned? Can I deny that this is, with the rest of the suburbs' undoing of reality, a major cause of the lack of vocations? Is this also stopping people from being saved? Is it going to stop my own salvation?

Dear readers, no human obstacle can stop Our Lord coming to the soul that seeks Him. The Vespers Antiphons of Advent are beautiful, drawn mostly from the Old Testament prophets. Here are three: "Behold the Lord will come, and all His Saints with him: and on that day there will be a great light, allelujah" (Zach. 14:15). "Behold our Lord will come with power, and illuminate the eyes of His servants, allelujah" (Is. 40:10). "Sound the trumpet in Sion, because the day of the Lord is close: behold, he will come to save us, allelujah, allelujah" (Joel 2:1).

May Our Lord find a real landing-place in our hearts and minds this Advent and Christmas.



*2001*





#204

*January 3, 2001*

**Back to the Land, Back to God?**

Last month's letter on the undesirability, from a Catholic point of view, of the suburban way of life brought in a few thoughtful replies. I was glad. I love independent minds—as long as they agree with me.

Actually, I do believe that the December letter contained in advance, however briefly, the answer to many of the objections against it. Notably, it did not say that modern suburbs are the real disease, but that they are a major symptom of the real disease. To attack the suburban symptom is to challenge Catholics to stop taking it for granted as a natural and normal way of life, and to start thinking whether it may not even be one serious threat to their eternal salvation. "Watch and pray", said Our Lord. Let us "watch" by answering readers' objections:

**CONTEXT OF SIN**

**Q. Surely you are not attacking cities, which have always been centers of Catholic civilization and culture? St. Paul's Letters are all addressed to early churches in cities (Rome, Corinth, etc.). Medieval Cathedrals were all built in cities.**

A. Correct. But industrialization, in particular the motor-car, changed radically the structure of cities, and the mentality of city-dwellers. For instance the people who had socialized, and the children who had played, in the city streets were chased off them by the motor-car. Similarly, as long as the country outweighed the cities, city-dwellers

shared more or less of the country-men's common sense (e.g. you cannot fool with day or night, winter or summer), but as soon as industrialism enabled the cities to outweigh the country then that common sense began to be worn away (e.g. with electricity and central heating we can change night and winter). The modern city and suburbs easily erode this natural sense of there being a nature of things. Now without nature, where is grace?

**Q. But the suburbs, like television, are merely neutral, and can be used for good or bad. The problem is sin. Attack sin, not suburbs!**

A. It is precisely to attack sin that one attacks modern suburbs, because their way of life favors sin. Their softness and comfort favor sensuality (Second Sorrowful Mystery). The anti-socialness and independence of their way of life favor pride (Third Sorrowful Mystery). True, television is in theory neutral, but not in practice. As installed in the (suburban or modern city) home, it strongly tends to be misused, discombobulating mind, will, the sense of reality, activeness, humanness, and family. Similarly the suburbs in practice strongly tend to discombobulate human beings. Listen to the Rock musicians, voice of now two alienated generations (1960's to 1990's). This alienation cannot go on.

**Q. But priests (and dinosaur bishops) should be attacking sin, which is the heart of the problem, and not suburbs, which are obviously not the heart of the problem.**

A. Granted, of course, sin is the real problem. But if a child complains of its shoes hurting, is it foolish to point out that it has put the right shoe on the left foot, and vice versa? If Catholics complain of finding it very difficult to lead Catholic lives, is it foolish for priests to point out where

they are not realizing that the whole context of their lives is carrying them towards pride and sensuality?

**Q. What do you mean by “a context carrying towards sin”?  
Sins are committed by free choice, not by context!**

A. Yes, but contexts can exert more or less pressure on free choice, which is why many of them are branded as “occasions of sin”, which a Catholic must avoid.

**Q. Then you are saying that modern suburbs are an occasion of sin? Ridiculous!**

A. Let us take a different example. A car radio is, as such, not the best context for listening to classical music, because I am distracted by driving, I am purely passive to the music being played, I am by my “Seek” or “Scan” buttons master of the Great Masters, to replace them at will with umpteen Rock stations. Now I can listen to classical music on a car radio. But the context of attending a live concert is much better, where I am neither distracted, nor purely passive, nor master of the Masters by the push of a button. Similarly I can lead a Catholic life in the motor-car-suburbs, but the whole context is man-made, man-centered, man-controlled. It is a context that shuts out God, making Him not impossible, but rather more difficult, to reach. Contexts count!

**Q. For Catholics on a small tropical island, this whole question of suburbs or city against country is unreal!**

A. How many Catholics are living today on small tropical islands? Get real!

## NOSTALGIA RULES?

**Q. You are like so many Society of St. Pius X priests, you just want to go back to the Middle Ages, which were not as great as all that.**

A. SSPX priests at least appreciate that the Middle Ages were the height of Catholic Christendom, by which to measure its present depths. However, few SSPX priests (none that I know of) want to go back to those Middle Ages, which is obviously impossible. They do however, wish to go forwards upwards instead of forwards downwards into the future, and going forwards upwards means aiming at those Catholic heights achieved in the Middle Ages despite all their faults. Hence our regard for the Middle Ages.

**Q. You just want to go back to the peace and quiet of mid-19<sup>th</sup> century hypocrisy!**

A. Peace and quiet, where suitable, yes. Hypocrisy, God forbid!

**Q. You just do not like anything new.**

A. Much wiser (Prov. 22:28) to like nothing new than to like nothing old, which is the condition and conditioning of modern man! But anything new that will help me to save my soul, like a new set of officials in Rome, truly Catholic, I will grab with both hands! A truly renewed Catholic Church, a new truly Christian World Order, yes please!

**Q. But time passes, and things change. It is no use lamenting the “good old days”.**

A. There is no question of lamenting the good old yesterdays, only of judging correctly our present todays, in order to

save as many souls as possible tomorrow. Of course time passes and things change. That is exactly why we must think about what time has brought us to now so that we can make things now change for the better. Otherwise they will go on changing for the worse. Change is inevitable, but God requires of us to direct that change in the direction of His will.

**Q. But people have always praised times past as though they were better. Which strongly suggests that they were not really better at all.**

A. The arguments for the Reign of Christ the King having—broadly—deteriorated for the last 700 years, are clear and convincing. A car without brakes can free-wheel down a hill without crashing for a certain length of time, but finally it must crash. To the remains of Christendom in the 20<sup>th</sup> century, God sent three major warnings—World Wars I and II, and Vatican II. But still mankind is free-wheeling downhill, and faster than ever.

### COUNTRY DRAWBACKS

**Q. But country people are now as full of drugs and vices as city or suburban people.**

A. Probably not quite, but that is much more true today than yesterday, precisely because the motor-car with all its pomps and all its works has overtaken the country. When Our Lady (allegedly) appeared in the mountain village of Garabandal in Northern Spain in the early 1960s, it was still an isolated mountain village. Now it is just an out-rider of the nearest town.

**Q. But even before industrialism, the supposedly lovely English countryside was full of Protestants.**

A. Protestant England was supernaturally mad. Protestant industrialized England is supernaturally and naturally mad.

**Q. As for the American countryside, or heartland, it is full of Protestants, the farms are laid out in an anti-social way, and life is led there in a manner downright selfish.**

A. As December's letter said, Protestantism is the heart of the problem of "suburbanism", so that to attack the symptom of suburbanism amounts to a way of alerting Catholics to how the disease of Protestantism is most likely infecting them without their realizing it. To be Catholic is, in itself, far more important than to live in the country, but, circumstantially, not living in the country can incline many Catholics to cease being Catholic at all. Accordingly, let any Catholic think twice before he moves away from the Mass to be in the country, and let him think thrice before moving into the country to recreate suburbs there, or to rejoin an industrialized, mechanized, anti-socialized way of life if that is truly what the country has now become.

**Q. Yet we Catholics are not Amish!**

A. By the Truth of our supernatural religion, no. But does that mean that there is nothing in their natural way of life that we could profit by imitating? Not necessarily. There is "method in their madness". To live on the land is not the same as to live off the land.

**Q. But check in your seminary to see if most of your vocations do not come from the suburban way of life.**

A. It is true that Catholic Tradition is, broadly, a middle-class movement. The “upper” classes are, broadly, enjoying their corruption too much to seek the Truth, the “working” classes are, broadly, too unthinking to defy Church Authorities. And middle-class often means suburban in today’s world. If then Tradition arises from suburbs, it must be that “where sin did abound, grace did the more abound” (Rom. 5:20). If suburbanites reached Tradition “the firstest with the mostest”, it may be because they were the mostest exposed to the falsity of modern life. In any case, Tradition is “a remnant saved according to the election of grace” (Rom. 11:5), so there is a mystery of God involved.

**Q. Traditionalist country elitism is odious!**

A. Is it widespread? Is it anything like as widespread, or as dangerous to the Faith, as the blindness of suburban-technological complacency? We poor men will always be sinners, but country Traditionalists sound as though they have got at least some of their principles in place.

**Q. But why should white collar work be less valid than blue collar work? Are only men who do physical work masculine?**

A. Read the cartoons of Dilbert!! Every society by nature needs a certain number of “white collar” workers to be able to run, so by no means all “white collar” work is unreal. The fact remains that Dilbert is for real, in other words masses of suburbanites are doing work that is modally and/or substantially unreal! Similarly any society requires some unphysical work to be performed by real men, but woe to that society if widespread unphysicality unmans a mass of its men.

**Q. Didn't the Conciliar Popes come from small towns and villages? So the country was to blame for Vatican II?**

A. Paul VI came from middle-class Milan, a big city, and he was hugely responsible for the Vatican II disaster. John XXIII and John-Paul II were from the country, but both followed the essentially (sub)urban movement of modernism.

**Q. This despairing of modern society is for Rock musicians, not for Catholics.**

A. Like, in fact, many intellectuals (so called), Rock musicians have a point, at least when they state the problem, but they have no solution. On the contrary Catholics have the solution, only many of them lose their grip on the problem, and so they lose their grip on the solution (“Going My Way”, “Bells of St. Mary’s”, etc., etc.). No Catholic can despair, but he had better be able to see why he could despair.

**Q. Oh, do let us stop being negative! Let us Catholics be positive and full of luv—I'm sorry—full of l-o-v-e! Let us be an example in the world, and not just hurl abuse from the safety of our bunkers!**

A. One cannot love Truth without hating error. He who so hates being “negative” that he agrees with everything that everybody says, must agree with many errors, and so he does not love truth. He who is so “positive” that he luv's everybody and everything they do is going to luv a good deal of sin, and so he is not positive in any true sense at all. All Catholic Saints hated error and sin as much as they loved God. Great Saints of the past would have had much compassion on our world had they lived today, but from the bunkers of God-given truth they would not have

ceased—prudently—to “hurl abuse” at today’s tidal wave of heresy and sin.

## PRACTICALITIES

**Q. OK, OK! Supposing I do move into the country, close enough to get to Mass each day, with time enough to recite the Rosary each day, and on too few acres to get sucked into industrial farming. What then?**

A. First, let no suburbanite pretend that the move back into the country is easy. Farming is a hard way of life, which is precisely why many people in the 20th century left the land for the cities. Cows take no holidays, they must be milked every day, which includes at dawn in the dead of winter! But “no sweat, no sweet”. In the hardness of the life lies its salutary discipline, for youngsters and oldsters. If people had stayed on the land, Communism could never have arisen. Who would dream of going on strike against land, animals or weather? Conclusion: in order to achieve what you would have moved to the country to achieve, do not expect, and do not reconstruct, the easy life for yourselves. “In suffering is learning.”

Secondly, proximity to the Mass would be a crucial part of your move into the country, not only because of our Sunday duty and absolute need of the sacraments to save our souls, but also because of the Catholic’s need of community. If Catholics fled the modern city or suburbs because of that whole context damaging to the Faith, it would not be worth fleeing into a Protestant context of isolated and individualistic country life, where there would be no Catholic families for miles around. In the early Middle Ages (500-1000 AD), the villages, towns, cities of Christendom formed around a monastery or church.

**Q. But in the Middle Ages the altars of the Catholic Church were rather more stable than they are in today's crisis of the Church!**

A. As we look back in time, it may seem so, but at that time amidst the ruins of the Roman empire and the threat of barbarian invasions, the altars may in fact have seemed hardly more stable than they do today. At some point God requires of us to take reasonable risks, and to trust in Him for the rest.

### NEED OF ADAPTATION

**Q. So I flee the suburbs and I relocate in the country within striking distance of a group of Catholics where there is the Mass. What will I have achieved positively?**

A. In the country, much more of the environment is God-made, or natural, instead of manmade, or artificial. Every creature of God speaks directly of God, if one has ears to listen. So if one moved into the country, one should not make the move too humanly abrupt, with too many sudden changes, because the temptation might then be to come racing back to the good old suburbs one is used to. On the other hand one should envisage leaving behind, little by little, more and more of those artificialities which are the pride and consolation of suburbanites, and which fill the glossy color catalogues stuffing our mailboxes. Life in the country should simplify, and as it did so, so the important things in life would come back into view, presently blocked out by multiple artificial distractions.

**Q. But no museums, no concerts, no culture - just the beauties of Nature? How boring!**

A. Moving into the country would require a period of adaptation, to survive which I would need to have well thought out why I had moved into the country in the first place. But if I had thought it through, I would stand a good chance of adapting successfully.

For instance, in the cities, museums have to constantly make up new exhibitions from the same old artists, or else patronize the modern anti-artists. In the country, no two sunsets or sunrises are exactly the same, and each one is a fresh masterpiece painted in moving technicolor, but of course one must have eyes to see. Similarly concert-halls have to go round and around the same favorite pieces of the classical composers, or else descend into the bear-pit of “modern music”, whereas in the country each dawn-chorus of bird-song is a new symphony conducted by our Maker, but concert-hall ears have to be adjusted to hear it. (In one sense, the museums and concerts died some time ago.)

**Q. But life in the country would be boring!**

A. The adults would have to adjust, for sure, and the older children, but the younger children should take to country life like ducks to water. Most parents can see how much more healthy it would be for their children to grow up in the country, only circumstances of all kinds prevent them from thinking that they could make the move.

## RESCUING NATURE

### **Q. What is the advantage for children?**

A. Fresh air. Freedom to play outside. Manual labor, apt to teach discipline and responsibility. The handling of live animals for which children have a God-given affinity, and which by their God-given nature can teach many lessons of life that no machines can teach. For instance, what child born and bred in between stallions and mares, bulls and cows, cocks and hens, is ever going to buy into the absurdity that there is no difference between males and females? Dare I say that the animals without reason will have taught the child a significant part of the difference between the males and females that have reason?

### **Q. But all of these advantages of country life are situated on the merely natural level. It is grace, or supernature, that counts for salvation!**

A. Of course, but grace builds on nature. Grace does heal nature, but it does not violate it. Grace works against sin, but it works with our God-given nature. That is why a wise education works with grace and nature in tandem. The problem with the ever increasing artificiality of suburban life is that nature is being so shattered that grace has nothing left to work with. The total suburban context makes stony ground on which the seed of grace has little chance. That is a major reason why so many pious suburban parents see their teenagers become disinterested in the Catholic religion. *Grace and nature, as presented to the teenagers, just do not integrate or fit one another.* That is also a major reason why we have few vocations at present, and it is a deep reason why at the Seminary we have needed to introduce a preliminary year of Humanities.

**Q. Tell me some good news of the Seminary!**

A. Gladly! It looks as though we may have seven new priests ordained at Winona on Saturday, June 23. That is a larger number in any one year than we have had for a few years.

Dear readers, do not lose heart. The Lord God pays each of us the compliment of demanding a great deal of us, but He does not demand the impossible. Thank you always for your spiritual and material support of the Seminary. We begin a new calendar year quietly and steadily, with the help of God and of His Blessed Mother, and with 42 seminarians.

**#205**

*February 1, 2001*

**Contacts With Rome**

As many of you know, official contacts have been renewed between Rome and the Society of St. Pius X in the last few months. In theory we should all be reassured by this proof that the Society is not after all a nonentity in Rome's eyes, as Rome has since 1988 been pretending. In practice, all kinds of rumors are flying around, and many Catholics who love their Faith are anxious. What is going on?

Now on the one hand, nobody reasonable will expect somebody in my position to tell everything I know. On the other hand, the interests of the Society are the interests of every Catholic, so in this sense every Catholic has a stake in the Society, and in this sense it is reasonable to tell every interested Catholic as much as may help him both to understand the issues involved and to take his part in the defence of Mother Church, wherever Our Lord has placed him on the battlefield. Here then is less a blow-by-blow account

of recent contacts than an overview of all such encounters, their framework, their parameters. For it is less important to know exactly what is happening than to know why whatever happens does happen. Similarly, none of us at this point in time knows exactly what will come of the recent contacts but all of us need to know how to react if this or that does come from them.

Firstly, let us be very clear that the initiative for these latest contacts came from Rome. It was Rome that opened up these latest contacts last summer with the Society, and not the Society that opened them up with Rome. Cardinal Castrillón Hoyos opened the fire with a letter to each of the Society's four bishops, beginning "My dear Brother", and declaring that the Pope's arms were wide open to embrace us (I almost wept with emotion on reading this—but not quite!).

Secondly, it was inevitable that Rome would reopen the contacts with the Society, not because the Society is the Society or has nice blue eyes or whatever, but because by the grace of God and by a measure of human cooperation with His grace, the Society happens to have guarded the Deposit of the Faith around which Our Lord's Church officials, if they themselves lose it, must hover like moths around a flame. Therefore if the Society loses the Deposit—humanly, more than possible—and if Rome continues to reject that Deposit, then tomorrow Rome will be hovering around whatever other flame God will have subsequently lit to take the entrapped Society's place.

Thirdly, so long as any organization like the Society has the Truth while Rome has not, then the Society is in the driving seat for all Catholic purposes, and any behavior, shape, size or form of negotiations which would allow this Rome to get back into the driver's seat would be tantamount to a betrayal of the Truth. Of course from the moment when Rome

returned to the truth, Rome would be back in the driving-seat, because that is how Our Lord built his Church: “Thou art Peter, and upon this rock I will build my Church” (Mt. 16:16). However, when Peter has for a prolonged period of time, as now, demonstrated in word but above all in action that he has to a significant extent—albeit not entirely—lost the Truth, then however much the organization which is in the Society’s position may even supernaturally long to scuttle back under the skirts of Rome, the burden of proof lies with those who say the moment for negotiations has come, and not with those who say it has not come. To enter into negotiations at the end of such a period without that proof would, again, amount to virtual betrayal of the Truth.

This is because, fourthly, Roman Church officials are mas-ters of negotiating, of dealing, of maneuvering, of out-maneuvering their opponents. They have top-class brains, state-of-the-art networks of informants and information, and 2,000 years of experience in outwitting whoever happens to be facing them. When all these assets are used truly in the service of Our Lord, the results are magnificent. But when they are used, as today, in the service of Vatican II, then automatically the Society is in peril if it tries to cut a deal with these Romans. Our Lord said to His disciples, “I send you out as sheep amongst wolves”, but that is no excuse for putting oneself between the wolf’s teeth, outside of extreme necessity. True, the Romans may always convert, but, again, given a track record such as the Vatican’s over the last 40 years, then the burden of proof lies with those who claim they have converted, and not with those who assume, by the Romans’ fruits, that they are still wolves and foxes and sharks!

However, fifthly, Rome still being, by Our Lord’s design, the command-center of the Catholic Church, it follows that if an organization like the Society can, by negotiating,

wring important concessions from the “sharks”, then those concessions may benefit the Universal Church, and this is the best case scenario which must tempt an organization in the Society’s position. But if the “sharks” remain sharks, in the service, for instance, of Vatican II, how can they possibly put into honest practice the concessions? And if in exchange they have succeeded in putting a leash and/or muzzle upon the Society which was until then free to serve God as best it understood, what will such a Society have gained in exchange for the freedom to serve God which it will have lost?

Moreover, sixthly, even if negotiations, for all kinds of reasons such as above, come to nothing, then the simple fact of having entered into negotiations will have played for Rome and against the organization in the Society’s position. This is because any Catholic organization resisting Rome in crisis suffers from the unavoidable internal tension between staying close to Mother Rome and keeping away from her Neo-Modernist leprosy. So members of the Society will stretch all the way from those for, to those against, any negotiation. Let Rome but make an offer calculated to please the ones as much as it displeases the others, and the Society will be stretched to breaking point. Rome will at least have divided, if not conquered.

In 1921 the Irish rebels had fought the British Empire to a standstill. Cleverly, the British stopped fighting and offered a Peace Treaty which split the Irish down the middle. The immediate result was that in 1922, instead of fighting the British, the Irish began fighting one another! Now the British were cunning rulers of a great Empire at the time, but compared with these Church officials of Rome, the Brits were mere beginners!

All of which means, seventhly, that any organization in the Society’s position stands a good chance of falling into a

Roman trap. At best, it obtains unsure concessions in exchange for a sure loss of freedom; at worst it obtains nothing at all and is divided into the bargain. Wise after the event, we might say that the Society's best course in the circumstances would be not to talk with Rome at all, but that is for Catholics easier said than done.

However, eighthly and finally, "The Truth is mighty and will prevail". What is unique about the Catholic Church amongst all organizations of men on earth is that it rises with the Truth and falls with untruth. Neo-Modernist Rome has fallen with the untruths of Vatican II. The Society of St. Pius X has, at least until 2001, risen by being faithful to the Truth of Catholic Tradition. As soon as Rome comes back to the Truth—as it will—Rome will rise again, to the joy of us all. Equally, if the Society turns unfaithful to Tradition, it will inevitably and deservedly fall. But "fear not, little flock", as Our Lord told us, "your Father knoweth that you have need of all these things" (Lk. 12:32; Mt. 6:32). Souls seeking God will never be left without the means of finding Him. That is because God created the whole world only for souls to come to Him. And that is why, as Our Lord on Palm Sunday told the Pharisees who were angry at his disciples crying out Hosanna to the Son of David, if all human beings were to stop crying out the Truth, the very stones of the street would rise up to proclaim it (Lk. 19:40).

This Rome may then—worst-case scenario—succeed in reducing the Society of St. Pius X to paralysis and silence, but if it did, that would only be a just judgment of God, and the Truth would be upheld elsewhere. What does the Society presently deserve? Time will tell.

Personally I think that in the United States, in France, in fact all over the world, most Society priests are quietly working at ground level to sanctify and to save souls, that such real and humble work is blessed by God, and so I think

most Society priests—and the laity who are with them—will be protected by God from falling in with Roman corruption. However, even if I am right this time round, there will certainly be a next attack on the Society from the Devil or from his Rome, and since these days are such that if they were not shortened, even the elect would not be saved, then I do not know if the Society will survive in its present form all the way until that shortening of these evil days.

But it does not matter whether it will or not, whether I know it or not. I do not have to worry today about the problems of tomorrow—“Sufficient for the day is the evil thereof” (Mt. 6:34). Let me be the best Catholic that I can, day by day, and the rest I can leave in God’s hands. The rest is His problem!

Dear readers, spring is not far off when one can look around and say with the poet:

“The world is so full of such wonderful things,  
Why can’t we all be just as happy as kings?”

Nobody will be able to do away with God, however hard they try. So let us by all means pray for the Society of St. Pius X, because things will be that much easier if it does hold up. But at the same time let us be prepared, if it goes the way of all flesh, not to be stricken with panic. “God alone suffices”—St. Teresa of Avila.

May He love you and bless you.

**#206**

*March 1, 2001*

**From Rome, Good News**

For the month of the tenth anniversary of the great Archbishop Lefebvre’s death, we have the pleasure of offering you not only the enclosed portrait of him, but also

good news of the Society of St. Pius X which he founded: it is standing firm in the face of Rome's recent efforts to buy it back into the Conciliar Church. One may never put one's trust in man, as last month's letter sternly recalled, following Jeremiah (17:5-8). But one may, and must, put one's trust in God, with whom the Archbishop will certainly have been interceding for us.

Here is the sequence of events. In early December of last year, Cardinal Castrillón Hoyos, with a mandate from the Pope to bring to an end the 13-year old "schism" (as Rome sees it) of the Society of St. Pius X, invited Bishop Bernard Fellay, the Society's Superior General, to Rome to see the Pope. On December 29 and 30 the Cardinal had two long talks with Bishop Fellay, including a brief encounter with the Pope where New Year greetings were exchanged, and little else. On January 13, SSPX leaders meeting in Switzerland to consider the Cardinal's generous-looking proposals, decided that Rome must first liberate the Tridentine Mass and declare null the 1988 "excommunication" of the four SSPX bishops, before the SSPX will even sit down to negotiate with Rome an end to the "schism".

A few days later Bishop Fellay conveyed this decision to the Cardinal. A few weeks later the Cardinal replied verbally (not in writing!) to an SSPX priest in Rome, firstly that the Tridentine Mass is not banned but that Rome cannot be expected to say so in public (!); secondly that the "lifting" of the "excommunication" would form part of a package deal reintegrating the SSPX into the mainstream Church.

On February 19 two SSPX priests, mandated by Bishop Fellay, gently but firmly brought the Cardinal to understand that the SSPX had meant what it said when it said one month previously that either Rome must liberate the Tridentine Mass for all priests, or the SSPX will not even sit down to begin negotiating. The Cardinal has the reputa-

tion of a powerful negotiator who gets what he wants, and in a variety of ways since last summer he has made it clear that he and the Pope want to get the SSPX “back into the Church” (as Rome sees it). That is why he did not want to accept that the Society was taking such a principled stand on the Mass of the old religion, hated by all Conciliarists, but after three and a half hours of talking, he had to accept that that was the Society’s precondition for any further negotiations.

One need wish the Cardinal no ill. Bishop Fellay’s spokesman at this February 19 meeting commented that in any normal circumstances the Cardinal’s loyalty to the Pope and his desire to serve him would be touching. Cardinal Castrillón surely desires to bring the SSPX “back into the Church” and he may even sincerely wish the Society well. But so little does he (or, then, the Pope) grasp the issue at stake that our spokesman was at a loss “in what language to speak to him”. And it was horrifying, he said (*effroyable* in French), to realize how the highest of churchmen in Rome today could be so ignorant of the essentials of the true Faith!

We are reminded of the carefully weighed words of Abp. Lefebvre shortly before the “excommunications” of June, 1988: “I do not think we can say that Rome has not lost the Faith”. Also of what he said more than once after that “excommunication”, namely that Rome having thereby given final proof of its unwillingness or inability to look after the Faith, then from that time onwards any discussions with Rome could no longer be juridical or canonical, they would have to be dogmatic. In other words the problem between the SSPX and Rome was no longer a question of legal nuts and bolts, it was a question of basic doctrine, and could only be handled as such. The February 19 meeting in which the Cardinal insisted on nuts and bolts, shows how right the Archbishop was. Coming out of the three and a half hours

with the Cardinal our spokesman said he was more convinced than ever that the Society's firm stand was the right one. But how few Catholics can yet see that! The basic theology of Conciliarism, that infernally subtle falsification of Catholicism emerging from the Second Vatican Council, is the real problem between this Rome and the Society.

However, Cardinal Castrillón is not a man easily stopped. On February 19 he told our priests that four new members would be added to the *Ecclesia Dei* Commission (set up to handle the 1988 refugees from "Lefebvrist") in order to prepare for the new Commission due to replace *Ecclesia Dei* as soon as (!) there is an agreement with the SSPX. On February 24 these four names were publicly announced by Rome, and they are heads of the four departments that will be most concerned by a Rome-SSPX deal: Cardinal Ratzinger (Doctrine), Cardinal Medina (Liturgy), Archbishop Herranz (Canon Law) and Cardinal Billé (primate of the French bishops).

Now these are four heavyweight churchmen being added to a lightweight Commission, given the fact that important Congregations or Dicasteries of the Roman Curia rarely include more than one Cardinal. But when we add Cardinal Castrillón, here there will be four! There are two opposite interpretations of this unusual move.

Either, as I was told by an English journalist who claims to have contacts high up in the Roman Curia, these four celebrities are being added to *Ecclesia Dei* in order to put brakes on Cardinal Castrillón, who is moving towards a Rome-SSPX deal altogether too fast for the liking of Conciliar Romans who fear the SSPX acting like a Trojan horse if it is given reentry within the walls of their official Church. Or, on the contrary, as Cardinal Castrillón told our two priests on February 19, these powerful men are being brought on board in order to make the supposedly immi-

ment Rome-SSPX deal work. In this case the unusual move corresponds to the Cardinal's expressed desire to have the agreement concluded by Easter!

Such a hurry may also correspond to Rome's public announcement on February 26 of an extraordinary Consistory of Cardinals to be held from May 21 to 24 of this year in order "to analyze, among other things, the Petrine ministry and episcopal collegiality." A Roman newspaper interprets this announcement as meaning that the Cardinals will study "the role and functions of the primacy of the Bishop of Rome as well as...the ministry of bishops united among themselves and in communion with the Pontiff".

In plain English, the Conciliarists in Rome are planning, in accordance with Vatican II, to do away with the Pope, and replace him by some committee of cardinals and/or bishops. But the Conciliarists are well aware that for many Catholics still within their *Novus Ordo*, this might prove the last straw. If in addition to everything else Catholic which "the spirit of Vatican II" has taken away from them, Catholics lost also their Holy Father, then they might really look for some Catholic refuge in which to ride out the storm. At which point, if there simply was no longer any such refuge, many could lose heart and feel obliged to go along even with the destruction of the Papacy. But if there was still in existence a refuge like the SSPX, proclaiming itself the staunch defender of the old-fashioned Catholic Papacy, then such distressed Catholics would have somewhere to go, and the numbers and strength of the SSPX might grow alarmingly.

So, is the unprecedented extension of the temporary *Ecclesia Dei* Commission proof that Rome wants to bring in the SSPX, or proof that Rome wants to push it away? Either way, the story is by no means over.

If the Cardinal has his foot on the accelerator, then he must come up with new enticements to draw the SSPX out of its Traditional fortress, and we must continue to trust God and to pray to the Archbishop that the Society neither flinch nor waver. On the other hand, if the Cardinal's colleagues have their foot on his brakes, then Rome must fall back on its 13-year old policy of smothering the SSPX in silence, a silence so remarkably broken by the recent initiatives of Cardinal Castrillón. And in that case we clergy and laity of the Society must possess our souls in patience, and continue to practice humbly and steadily the Catholic Faith of all time. But if quiet does return, for sure and certain it is simply a matter of time before another Cardinal Castrillón will be coming back to busy himself with the Society! Roman error cannot leave the Truth alone.

Inevitably our thoughts come back to the great Archbishop Lefebvre. Ten years since he died! But as we always knew, he is the master of Rome. What a man of God! What a man! He is by no means yet generally vindicated, but by his magnificent fidelity to the Truth when everyone else was, in a collective madness infecting even Cardinals and Popes, abandoning it, he sits astride the Catholic Truth for all future generations, so that tomorrow or the day after, all Catholics without exception will be profoundly grateful to him.

And we have known him sooner than most. Dear readers, you and I are lucky creatures! Let us only be faithful! Let us do Lenten penances for fidelity!

#207

April 2, 2001

**New Mass Depth-Charged**

At the risk of, as they say in French, drowning the fish, let me come back once more to the recent contacts between the churchmen in Rome and the Society of St. Pius X, to give one major news item but, more importantly, to present the Society's depth-charging of the New Mass.

Amidst a flurry of misinformation and disinformation coming out of Rome, we know for sure what Cardinal Castrillón told the Society's District Superior in Italy a few days ago: at a March 22 meeting in the Vatican of important heads of Church government departments (called Congregations or Dicasteries), with Pope John Paul II present, the liberation of the Tridentine Mass was again blocked, so Rome-SSPX "negotiations" are, for now, off.

At an inter-Dicastery meeting of this kind, it appears that one of the Cardinals or churchmen present lays out a problem of his Dicastery. Then each of the churchmen gives his judgment. Finally the Pope decides what he will or will not do. On March 22 Cardinal Castrillón presented the problem of the "reintegration" of the SSPX into the "mainstream church" (inverted commas, because of course the SSPX has never ceased to belong to the true Catholic Church, as recognized by its four distinguishing marks of being one, holy, catholic and apostolic).

The "problem", as we all know by now, is that in February the SSPX made clear to Rome that before the SSPX will even sit down at a negotiating-table to begin negotiating its "reintegration", Rome must both undeclare the "excommunication" of the SSPX bishops declared upon their consecration in July of 1988, and it must liberate the Tridentine

Mass from all restrictions at present making Catholic priests think they may not say it.

Apparently the “excommunication” seemed to the heads of Dicasteries on March 22 to present no great problem—by means of discussions it could at any time be talked out of the way. But the release of the Tridentine rite of Mass so that any priest would be free to celebrate it whenever he liked, seemed altogether more difficult. Cardinal Castrillón told our Superior in Italy that a strong majority of the Cardinals present was opposed, including Cardinal Ratzinger. To prove his point, the latter brandished in his hand on this or a similar occasion a copy of the new book that the SSPX has just brought out, which depth-charges Pope Paul’s New Mass of 1969.

This book, called *The Problem of the Liturgical Reform, the Mass of Vatican II and Paul VI*, was written by SSPX priests, and 17,000 copies have been sent out to priests all over France, where it is being heavily discussed. Clearly and briefly it lays out a mass of quotations from the fabricators of the New Mass themselves to show how coherent and uncatholic are the principles behind the New Mass’ fabrication. No wonder Cardinal Ratzinger referred to the book to persuade his fellow Cardinals that the SSPX’s insistence on the Tridentine Mass is no slight affair, and it seems that they agreed.

However, by the time the March 22 meeting came to an end, the decision whether or not to release the Tridentine Mass lay with the Pope. Can he, dare he, has he the strength, to override a strong majority of his own cardinals? We are told that he himself strongly wishes to get the SSPX “back into the Church”. Is he being moved by grace? Is he afraid, as he approaches death, of coming before the judgment seat of God with the 12-year condemnation of Archbishop Lefebvre and of Catholic Tradition weighing upon his

soul? Or is he merely continuing to promote the "necessary" all-round ecumenism to which the 12-year "excommunication" constitutes such a disconcerting exception? We may never know.

Howsoever that be, it does seem sure that to bring the SSPX "back into the Church", about one year ago he gave a personal mandate and wide ranging powers to Cardinal Castrillón. And of course for many decent Romans and decent Catholics throughout the world, such a "reconciliation" between Catholic Tradition and the Church authorities is a consummation devoutly to be wished. But as the proverb from England says, "A fact is stronger than the Lord Mayor". What the SSPX's new book does is merely to recall that fact which many "decent" people would prefer to forget, namely that what is going on today inside the Church is a war between two religions, which it will take much more than mere "decency" or a bit of negotiating to bring to an end.

The fact of its being a war between religions that is going on inside the Church is also the reason why the SSPX is right to have said that even if the Romans do undeclare the "excommunication" and release the Tridentine Mass, still that will only mean that the SSPX will sit down to begin negotiating. For indeed those two gestures would prove serious good will on Rome's part, but they could only be a beginning of the dismantling of the false religion presently occupying the Church.

Now those who would like to see Rome-SSPX negotiations taking place are apt to raise the objection that in Church history many crises of the Faith have only been solved gradually, so the SSPX is being unrealistic if it demands today that all cardinals tomorrow suddenly declare that Archbishop Lefebvre was right. But the SSPX is only demanding that the cardinals begin to realize what a prob-

lem they have on their hands. When Mother Church has a mega-problem, what truly loving son proposes mini-solutions? The false new Mass is the major symptom of an entire false new religion. Sooner or later both must go.

That is the clear implication of *The Problem of the Liturgical Reform*. The book is in three parts: it shows firstly that the New Mass is a liturgical break, or breakdown; secondly, that that break proceeds from a new theology of basics such as sin and Redemption; thirdly, that this new theology is condemned by Catholic doctrine.

The first part proving that the 1969 reform of the Mass represents not a harmonious development of the Catholic liturgy but a liturgical break with the Church's whole past subdivides again into three chapters: in place of the "Mass" offering satisfaction and propitiation for sin, the 1969 reform gave us mainly a "Eucharist" or thanksgiving for nice things; Chapter Two, whereas Christ in the old missal is sacrificer (through his priest ordained for sacrifice) and sacrificial victim (through transubstantiation), in the new missal he is mainly the talking Lord of the meeting; finally whereas the old missal was structured as a sacrifice, the new missal is structured as a memorial meal.

To these obvious changes from the old to the new missal corresponds in the second part of the book a likewise three-fold presentation of the coherent and in-depth new theology behind these changes. Clearly, the Cardinal Ratzingers of this world have thought out their new religion, and as we saw on March 22, they are not about to let go of it!

Firstly, upon a new concept of sin follows a new concept of Redemption. Instead of sin primarily offending God and requiring satisfaction to be made to Him, modern people pretend sin cannot offend God that much, so it primarily hurts ourselves and requires our own restoration. Accordingly the Redemption is no longer primarily the Cross satisfy-

ing God's justice, it becomes the "PASCHAL MYSTERY" revealing God's unbreakable love for us, especially in the Resurrection (hence of course the risen-Christ crucifixes). Secondly, Mass then ceases to be a true and proper sacrifice renewing the Cross, becoming instead the "Eucharist", or thanksgiving, commemorating the Paschal Mystery from Passion to Resurrection. Thirdly, the Holy Sacrament ceases to be the "ex opere operato" producer of grace objectively sanctifying the soul, instead it becomes the revealing experience of mystery, subjectively feeding faith. Correspondingly the priesthood of Christ's minister offering Christ in the Real Presence to the Father, makes way for the priesthood of the people offering themselves with faith in Christ.

The third part of *The Problem of the Liturgical Reform* measures against Church doctrine this gigantic and coherent shift in the way of conceiving the Church's central act of worship, and it judges that the shift is dogmatically condemned! Firstly, that the Mass propitiates God and satisfies His justice is dogma of the Council of Trent (and of Vatican I, had the latter been able to conclude). Secondly, Trent also defined the Mass to be a true and proper sacrifice, not just some memorial, however objective, as commemorated by the new missal (e.g. words of Consecration printed in narrative form). Lastly to extend the word "sacrament" from the seven objective producers of grace to any sign or symbol apt to arouse a subjective experience of things divine is virtual Modernism, as condemned by Pius X.

Of course such a brief summary cannot do justice to the documented and close-knit argumentation of the book, so readers can only be urged to read it for themselves as soon as the Angelus Press will publish it in English.

Meanwhile the recent series of Rome-SSPX negotiations have at least shown so far that the SSPX, by insisting on the

Mass, is looking out firstly for the interests of the Universal Church, that the SSPX is far from having a schismatic mentality, and that Rome is not yet ready to let go of its new religion. We can also be grateful for the measure of protection of the Truth that Rome has unintentionally given us by the “excommunication” sealing us off for 12 years so far from much of the Newchurch’s contamination.

Patience. With, if necessary without, the dear SSPX, the Truth will prevail. Only the timing and mechanics of its prevailing are uncertain.

**#208**

*May 8, 2001*

### **Britain’s Decadence**

Prodded by a venerable American priest who admires the Society of St. Pius X but finds it rather anti-American, I just read a recently appeared book castigating my own country: *The Abolition of Britain* by Peter Hitchens. To console Fr. Pablo, and to take the heat for at least one month off the dear United States of America, let us take a good look at Hitchens’ devastating criticism of modern Britain. But then to console and enlighten Catholics, especially in England, let us see how his perspective on our poor country needs to be corrected and completed by a Catholic understanding of History. For I love my homeland as none of us can love any other, and I love the USA as the land where Providence has brought me to work, but I measure both countries by Catholicism, and not the reverse.

A journalist from Oxford, Peter Hitchens has not only the good reporter’s familiarity with the contemporary scene, but also a deep and patriotic sense of the last three centuries of British history, enough to give him a clear view of the degradation of that scene. His book has been a surprise

bestseller in Britain, no doubt because it gives voice to the deep concern of many Britons at the turn our country is taking. As Hitchens sees it, “A great civilization, whose greatest possession is liberty, is on the edge of extinction and we have very little time to save it” (p. 11).

In this respect a decisive event for Hitchens was the 1997 General Election in Britain which brought to power the Labour Party with Tony Blair at its head, much as the USA 1992 election brought in the Democrats and Clinton. Of that 1997 Election Hitchens says that it was “a historic choice between two utterly different ideas of Britain, a choice that had little to do with economics and even politics, and everything to do with what kind of *people we are*” (Hitchens’ italics). In other words, that election was merely the political manifestation of the cultural sea-change of modern times. In place of the old Britain’s crumbling patriotism, faith, morality and literature, came the new Britain personified by Tony Blair, whom Hitchens quotes as saying about himself, “I am a modern man. I am part of the Rock and Roll generation—the Beatles, colour TV, that’s the generation I come from” (p.1).

That is why, after the introduction devoted to Tony Blair (“A Modern Man”), nearly all of Hitchens’ book deals with cultural issues: the rewriting of British history books, education, the countryside, the (Anglican) Church, television, satire, unwed mothers, the debasement of language, family and divorce, pornography, soap operas, contraception, homosexuality, the death penalty and the turn to Europe. Hitchens’ conclusion is named “Chainsaw Massacre” after the American film, to suggest how the new Britons have, as it were, taken chainsaws to cut down the entire forest of noble trees that made up the old Britain.

However, Hitchens is rather more anxious for the future than he is nostalgic for the past, so he is angry at the pres-

ent degradation of Britain with a sharpness giving rise to hundreds of quotable quotes. Alas, there is room here for only a handful of them:

On the 1997 election: “The two Britains which faced each other ... were utterly alien to one another and unfairly matched. One was old and dying, treasuring values and ideas which stretched back into a misty past. One was new and hardly born, clinging just as fiercely to its new values of classlessness, anti-racism, sexual inclusiveness and license, contempt for the nation-state, dislike of deference, scorn for restraint, and incomprehension for the web of traditions and prejudices which were revered by the other side”.

The English countryside, source of national identity and consolation, “has largely disappeared, digested by urban sprawl, leveled by new roads... English rural, urban and suburban life has been strangely denatured. People live in places, but are not of them. Communal activities ... have died away. Front gardens ... are increasingly concreted over and turned into car parks”.

Children between two and three, watching up to 18 hours of TV a week with little to no adult supervision, have been “abandoned in a way only the late 20th century could invent ... it is frightening to think what kind of adolescents, what kind of adults, they will become and almost unbearable to imagine what kind of parents they will be”. On television: “In this medium, a conservative message will always look foolish” (like a grandfather in a T-shirt).

On the “millennium generation”, shown by a November 1998 survey to be less Conservative than ever: “This does not record a mere change in political loyalty, which is not specially important in itself. It shows that, for the first time this century, the young are not inheriting prejudices, opinions, values, morals and habits from their parents. The con-

tinuity that once ensured that most people followed their parents in such things, has been broken. The post-revolutionary generation, whose families have often disintegrated and are usually weak, whose schools do not uphold authority or tradition, whose religious experience and understanding often do not exist, has also grown up with several immensely strong outside influences, all of them radical enemies of existing culture. The same generation has had little chance to develop its own critical, personal imagination through reading, and so has been a blank page on which the revolutionaries have been able to scrawl their own slogans”.

On a country which ploughs under its own culture without violence or open suppression: “The objects of attack are unaware that they are under attack, and there are no martyrs or persecution to bring resistance into being”. Elsewhere: “What an achievement—the power of totalitarianism without the need to imprison, torture or exile”. On State “protection” of the unmarried: “It is in fact a theft of privileges from the married”. On modern old age: “The old have become unpersons, long before they die”. On modern young men: “They failed to grow up because they no longer needed to. The old disciplines of marriage, fatherhood and work had gone”.

These quotes and many others demonstrate Hitchens’ admirable grasp of the symptoms of the new Britain’s malady. A number of American readers may recognize the same symptoms in the USA, but let anyone who thinks I am anti-American believe that I am delighted for a change to point them out in my own country. The problem is international. However, in Great Britain, what are Peter Hitchens’ diagnosis and proposals for a cure? By way of diagnosis, he says two profound things, each in several places in his book, but neither is profound enough to give him, apparently, any idea of a cure.

Firstly, he says that the leaders of the old Britain had ceased to believe in the old values, and this was why the new Britain has swept all before it: “On almost all fronts there has been no coherent, organized resistance to the cultural revolution. *The other side has lost its nerve, and no longer really believes in itself*” (my italics). On the death penalty: “Once again ... the reactionaries lost because they did not really believe in their case”. But the deeper question, why the old leaders ceased to believe in the old values, Hitchens does not ask, let alone answer. He merely quotes a key Labour politician from the 1960’s declaring, more or less, that the old values are “puritanical restriction, petty-minded disapproval, hypocrisy and a dreary, ugly pattern of life”. Where the purpose of discipline is lost, pleasure is always there to take over. But why was the old purpose lost?

The second profound truth that Hitchens tells concerning today’s cultural radicals is that they are the distant but direct descendants of England’s religious radicals of the 17th century, the Puritans. He says that Britain’s cultural revolution of the last 30 years represents “a long-buried radical strain” in England climbing out of its tomb and finishing “a revolution which first threatened this country during England’s Civil War (1640’s), was defeated by the royalist Restoration (1660) and headed off by the historic compromise of 1688 (the “Glorious Whig Revolution”). It rose again in the aftermath of the French and American Revolutions but was defeated by Church, King, law, patriotism and tradition”, those noble trees that the revolutionaries are at last cutting down.

But, Mr. Hitchens, that Whig Revolution of 1688 which you glorify as the basis of three glorious British centuries, was, more than half, the achievement of the same radicals you hate! You have no cure for new Britain’s poisoning because you more than half believe in swallowing the poison yourself! Take your diagnosis one century further back! For

where do you think those Puritans came from? You think the Reformation rendered England a service by cutting her off from all those unhappy and unreliable peoples on the European continent. But Protestantism so split Catholic England that Elizabeth I, to stamp out Catholicism, established the semi-Catholic Anglican Church, which the pure Protestants, or Puritans, naturally found too Catholic by half. Hence the Civil War of the 1640's. But Cromwell's triumph in turn caused the anti-Puritan reaction of the Restoration of King Charles II in 1660, which, when King James II converted to Catholicism, had to be again dethroned by the Puritans mutated into Whigs, in their so-called "Glorious Revolution" of 1688 (compare the Puritans of America's New England mutating into rationalists and materialists).

Thus Hitchens is right that today's cultural revolution is the final triumph of a centuries-old crusade to cut down everything noble in England. He is right that 1688 still partly embodied that nobility, which sort of lasted for another 300 years. He is right that its believers have finally lost belief in it, that Whiggery is at last dead. Where he is wrong, what he cannot see, is that Whigs were semi-revolutionaries from the very beginning, who sooner or later were bound to have no way of standing up to full-blooded revolutionaries. And that is why Peter Hitchens has no remedy for Tony Blair, who is presently polled to win Britain's upcoming General Election.

Who does have a remedy? Only that Church which England abandoned at the Reformation, the real Catholic Church, and not the one semi-revolutionized by Vatican II! And this Church can only be presented to men in her full saving force by Catholics whose minds and hearts are not contaminated by Whiggery, nor half-seduced by the modern world. Dear readers, let us lead Catholic, and not semi-Catholic, lives, despite all our surroundings, so that the Whigs and radicals around us are bound to see the only answer to all of their

real problems. And let us ask the Mother of God, for her month of May, to obtain mercy for the remains of what was once her dowry, dear England.

**#209**

*June 5, 2001*

**Rome: Stick or Carrot**

A number of you may have been alarmed recently at news that negotiations to bring the Society of St. Pius X into line with the Conciliar Church are continuing. Do not worry. The news is false!

One must admit, the Romans are clever! The Society of St. Pius X makes a pious Jubilee Year pilgrimage to the Roman basilicas in August. The Church authorities seize upon the Society's Roman excursion—which they made possible, let us not forget—to reopen contacts with the SSPX that had been officially nullified since the Episcopal Consecrations of 1988. By mid-March of this year, for fundamentally the same reasons as in 1988, the Society announces that the contacts—not negotiations—are again nullified. In May, last month, Rome has the media pretend that the negotiations—not just contacts—are continuing! To reverse the famous comment of the French General on the charge of the Light Brigade: it is not magnificent but it is war.

Thus on May 11, Zenit.org reported on the Internet that Cardinal Castrillón Hoyos was engaging in talks with Bishop Fellay in Germany and/or Switzerland. On May 14 a normally reputable Catholic news agency based in Fribourg, Switzerland, APIC, likewise reported that on May 11 and 12 Cardinal Castrillón was in Germany and Switzerland to meet the leaders of the SSPX and the Fraternity of St. Peter. When APIC was told as from SSPX headquarters in Switzerland that there was no such meeting with SSPX

leaders, it persisted in its story at first, but apologized a few days later to Menzingen—they had been so sure of their story, because it came from “a source in Rome”. (Immediate moral of the story, dear readers: do not believe everything you read on the Internet. At least check out the SSPX HQ website at [www.fsspx.org](http://www.fsspx.org)).

Of course it is remotely possible that the “Roman source” was in good faith when it told this tale to APIC, but it is rather more likely that the disinformation was deliberate, to maintain the illusion of ongoing negotiations. What for? To attempt to divide and destabilize the SSPX and its lay supporters, and to keep them in a state of agitation, as certainly happened for a number of our friends in Europe. “All is fair in love and war” goes the saying, which includes pretending that there is no war!

Yet we are at war, whether we like it or not. Today the war is total between the one true religion which can alone save souls for all eternity, and the universal anti-religion which has taken effective control in Rome, and which is putting and keeping millions and millions of souls on the road to eternal Hell-fire. In this war the little SSPX has played for the last 30 years an honorable part in helping to prevent the total success of the anti-religion, so last summer, to overcome the SSPX’s resistance, Rome changed strategy. This change is very well presented in the May 31 issue of *The Remnant*, biweekly journal edited by Michael Matt, and known to many of our readers in the USA.

Starting out from the Internet’s news report that SSPX-Rome negotiations were continuing, Mr. Matt presents four possible explanations. It is the third that I will here summarize and slightly adapt, as being the most likely to be true.

Let us assume, he says, that Rome is losing the Faith, and that the Revolution that has engulfed the world also succeeded with Vatican II in taking effective control of the

Catholic Church in Rome. With all such Revolutions there comes a time to take out the last pockets of resistance which might otherwise evolve into fully-fledged enclaves, capable of taking down the Revolution itself. Mr. Matt interestingly quotes an example from history, how Napoleon Bonaparte at the height of his fame and power nevertheless went after and executed one little journalist in Belgium, because Napoleon knew how just one little journal could, given time, bring him down.

Now by its almost complete triumph at Vatican II, the Revolution succeeded in crippling soon afterwards every approved order of priests, so that none of them could effectively resist any longer the New Mass, the Council or the novel teachings of the new style popes. Only the SSPX, founded for that purpose in 1970 by Archbishop Lefebvre, managed the feat of resisting the Newchurch while remaining inside the Catholic Church.

The Revolution had to put an end to that! They began with the stick: “dissolution” of the SSPX in 1975, and “suspension” of the Archbishop and his new priests in 1976. That did not work, so in 1988 they used the big stick of “excommunication”, but that still did not work. It succeeded neither in bringing the SSPX to heel, nor—as Mr. Matt admirably recognizes—in driving it into schism. By maintaining not only its resistance to Vatican II and the New Mass, but also its allegiance to the Pope, the Society of St. Pius X, with its steadily increasing numbers of priests, nuns and layfolk, threw into the Revolution’s works a serious monkey-wrench. The time had come to try the carrot.

The carrot is Rome’s offer to the SSPX of “legitimacy” after so many years of “illegitimacy”. Mr. Matt accurately imagines and eloquently describes the temptation for SSPX bishops and priests to become once more “real” bishops and “real” priests. Rome is here dealing not just

in words but in emotions. Catholic hearts ache to be united with the Pope and with Rome: “Come back”, Mr. Matt can hear Rome saying, “Keep your organization and keep your property! No more exile, no more excommunication, come back inside and help us, with everything you have! An end to the war!”

Of course hard-liners within the SSPX might resist any deal, but then Mr. Matt imagines how such hard-liners could be resented by all the Roman hearts within the SSPX beating high for Rome once more. Thus Rome’s offer could split the SSPX from within, like Rome split the Fraternity of St. Peter from within. And as for any bishops or priests who might accept a deal, asks Mr. Matt, how could they then bite the hand that fed them by continuing thereafter to resist the Revolution?

Mr. Matt imagines how difficult it might be for himself as editor of *The Remnant* to resist a similar seduction if one came from Cardinal Ratzinger, and he can see how much more pressure might be now being brought to bear on the SSPX by the present flattery and kind words than ever was by any previous intimidation or threats. The routine is as old as the hills: carrot or stick, stick or carrot! Americans call it the “good cop, bad cop routine”!

Well done, Michael Matt!

Not that he agrees with everything that the SSPX does or says (anymore than the SSPX may agree with everything that he does or says), and he goes on to mention what seem to him to be some failings of the SSPX. Regular readers of this Letter will understand me if I say I have no objection to his doing so, but for the sake of readers who can be puzzled by this apparent disloyalty to the SSPX, let me open a parenthesis.

God forbid that I should be guilty of real disloyalty to the Society. From the time that by the grace of God I arrived at

Catholic Tradition, it is from the Society that I received everything. If I do not mind human failings being mentioned of the Society, which I am convinced has a divine mission, that is for at least three reasons:

Firstly, to highlight our human weakness may help to keep us humble. Humble we must never cease to be if we wish to continue serving God. He gives His grace to the humble. He resists the proud; it is with human nothings and nobodies that it pleases God to wreak His mighty works (I Cor. 1:25-29).

Secondly, the reminder of our human frailty may help to prepare us for an eventual possible worst, e.g. a betrayal by the Society, although I never say that such a worst will necessarily happen. In February I gave reasons why I thought it would not now happen. But, as Jeremiah says, woe to whoever puts his trust in man (Jer. 17:5). The Catholic Church has a divine guarantee of indefectibility, the SSPX has not. The difference needs to be remembered.

Thirdly and mainly, to evoke any failings of the SSPX is to recall that this cosmic spiritual war in which we are all engaged at this beginning of the 21st century, is NOT about the insignificant SSPX, it is about the one true religion fighting for survival against the greatest anti-religion that the world has ever seen. As Michael Matt says, he writes what he writes in his editorial “not as an apologist for the SSPX, but rather as someone who is interested in the big picture”. Exactly. And that is why I for one do not mind Mr. Matt (or anyone else) criticizing failings of the SSPX, so long as God is served. End of parenthesis.

Meanwhile let us make sure to thank God for the Society, because, for reasons mentioned, it has been for 30 years now an immense gift to the Church. It has stayed on track. Despite false news items, it is not yet (not yet?-Jer. 17:5) going off track. And let us also thank God for the prospect

still of seven new priests being ordained here at Winona on Saturday, June 23 at 9 am, Vigil of the Feast of St. John the Baptist. Pray to Padre Pio for good weather so that, amongst other delights, the Seminary lawns will be full of your children playing. There are still places for the upcoming Men's Retreats here. Sign up!

May the Sacred Heart of Jesus have mercy on us through his month of June.

**#210**

*July 1, 2001*

**Deadly Ambiguity**

From foreground and background, good news. The good news in the foreground is that we have seven new priests from North America. Five Americans and two Canadians were ordained in ideal weather on June 23, in the ceremony of ordinations as glorious as ever, and in front of a congregation larger than ever. It was a fitting climax to another peaceful school year. To all of you who have supported and continue to support the Seminary, our ongoing thanks. Details and pictures as usual in next month's *Verbum*.

The two Canadians return to Canada, while three of the five Americans are due to stay in the USA. This must mean further consolidation of the SSPX's work for Catholic Tradition in North America.

The good news from the background is the continuing fulfillment of Archbishop Lefebvre's wish for books to appear, analyzing the disaster of Vatican II. When the Catholic Church struck that iceberg, the urgent need was to man the lifeboats to save Catholic Tradition, in particular the true sacrifice of the Mass and the true sacrificing priesthood. But the Archbishop saw that once that immediate problem

was solved, then calm in-depth analyses would be required to see how and why that iceberg was struck.

This letter is accompanied by flyers presenting two such books. One flyer features *The Problem of the Liturgical Reform*, from the Angelus Press in Kansas City, is the English translation of the book by the SSPX priests which was announced in the April letter from the Seminary. This book is not strictly about the Council, but it goes to the heart of the liturgical consequences of the Council, the *Novus Ordo* Mass. Readers may remember how the book argues, from a mass of quotations from the fabricators themselves of the “renovated” liturgy, that this Liturgy represents in fact a new religion. The Resurrection instead of the Passion of Our Lord, “resurrexifixes” to replace crucifixes, swiftly sums up the difference between Catholicism and this new religion. *Luv* and happiness with no penance or pain. I might wish it were true, but I know it is false!

The second flyer presents the first two volumes to have appeared in what is due to be a massive eleven-volume analysis, this time directly of the Second Vatican Council itself, by a Brazilian layman now living in the USA, Mr. Atila Sinke Guimarães.

The series is entitled *Eli, Eli, Lamma Sabacthani*, which is Our Lord’s cry of distress from the cross, “My God, my God, why hast thou forsaken me?” Clearly, the series will say that the Second Vatican Council was like another crucifying of Our Lord. Volume I, *In the Murky Waters of Vatican II*, appeared in 1997. Volume IV, *Animus Delendi* (Desire to Destroy), appeared last year. Mr Guimarães hopes to publish the remaining nine volumes one a year for the next nine years, which is a major undertaking and “a consummation devoutly to be wished.”

Mr. Guimarães describes in Volume I how he was a disciple of Dr. Plinio Correa de Oliveira, the founder of TFP

(Tradition, Family, Property) a major postwar lay Catholic movement launched in Brazil and now spread through many countries. It was Dr. Plinio who in 1982 asked Mr. Guimarães to undertake his analysis of Vatican II. For 16 years Mr. Guimarães plunged into the study of a mass of sermons, speeches, writings, books by the master spirits of the Council. His conclusions, Traditional rather than conservative, have caused a separation between himself and TFP, so that now he is publishing on his own. Nevertheless, at the beginning of Volume I he pays handsome tribute to the late Dr. Plinio and to TFP, because he received so much from them both.

Now the Society of St. Pius X has serious problems with Dr. Plinio as a Catholic leader, especially towards the end of his days, and with the TFP, mainly because of the insufficient role it seems to attribute to the Catholic priesthood in its planned rescue of Christian civilization. Given the left-wing decadence of the Brazilian clergy in the years just before Vatican II when TFP was launched, this contradictory plan is understandable, but it is no less contradictory. It may help to explain how the leadership of TFP has now swung to the opposite excess, an implicit acceptance of Vatican II. (Truly, when the shepherd is struck in Rome, the Catholic sheep are scattered.)

As for the SSPX, it can only approve of Mr. Guimarães' no longer being with the TFP leaders because of their implicit acceptance of the Council. However, that does not mean that the SSPX necessarily approves of everything he says, any more than he must agree with everything said and done by the SSPX. In fact in these first two volumes to appear, there is no trace of the SSPX and little trace of Archbishop Lefebvre. No matter. As Othello says, "It is the cause, my soul, it is the cause", and Mr. Guimarães renders great service to the cause of Catholic Tradition.

In the first volume he presents the plan of all eleven volumes: Vol. I, the “letter” of Vatican II; volumes II to V, the “spirit of the Council”; volumes VI to XI the thinking and fruits of the Council.

In Volume I, he declares that the hallmark of Vatican II is ambiguity. In the General Introduction he writes, “After some time of analysis and reflection, we reached the conclusion that it is difficult to harmonize the conciliar texts amongst themselves. They present a fundamental dichotomy (split) of language—Conciliar language appeared to us to have been designed to be able to be interpreted from the standpoint either of sound and traditional Catholic doctrine, or, surprisingly enough, of the teachings of the Neo-Modernist current which has installed itself in many key positions in today’s Church. Such language appears to be a masterpiece of sustained doubletalk. Woven like precious Flemish lace out of the precious threads of the vocabulary of Tradition, it nevertheless appears to reveal the specter of a quite different mentality. Thus progressivism entered the official documents of the Magisterium with its head decorously covered by the laced veil of the old Traditional language” (pp. 35, 36, translation slightly adapted).

Here Mr. Guimarães is right on target. The Vatican II documents are a continual mixture of two things that will not mix: Catholicism and the Revolution. As long as one insists that these unmixables will mix, one is affirming that contradictories do not contradict, one is suspending in one’s head the law of non-contradiction, and one is destroying one’s ability to think. Divine Wisdom says, “I hate a mouth with a double tongue” (Prov. 8:13). Amongst other things, a double tongue rots the brain.

For instance, how can a Cardinal write, as he did recently, that there was no doctrinal problem between (Conciliar) Rome and Archbishop Lefebvre? Because resolute adher-

ence to Vatican II has dissolved his idea of doctrine. How can he write, as he did recently, that in 2001 there are no longer such “difficulties” between (Conciliar) Rome and the SSPX as there were in Archbishop Lefebvre’s time, because since then the Church has been “purified”? Because persistent doublethink has destroyed in his head the meaning of notions like “purity”. How can he write as he did recently that there are today no such heresies as there were in Athanasius’ time? Because unrelenting Conciliarism has blinded the Cardinal to the triumph all around him of what St. Pius X called “the synthesis of all heresies”, Modernism, or, as renovated by Vatican II, Neo-Modernism. For the Cardinal to say that Catholics today hold no particular heresy like that of Arius, when their (and his) minds are washed out by Neo-Modernism, is like somebody saying there are no puddles in a field when the field is totally flooded!

Ambiguity is indeed the key to Vatican II, and it is the key to Mr. Guimarães’ presentation of Vatican II in the rest of his Volume I. He ends with two chapters on the destruction, by this ambiguity, of the Church’s faith and unity, of her clergy and laity. That stands to reason. Documents designed to satisfy at one and the same time conservatives and progressivists were bound to justify contradiction, which was in turn bound to generate contradiction, civil war and mutual destruction inside the Church.

The other volume of Mr. Guimarães presented in the enclosed flyer is not actually Vol. II but Vol. IV, the first part of *Desire to Destroy*, and he means next to publish the second part, Vol. V. This is because he wishes to lay bare the directly destructive element at work in Vatican II, a.k.a. the Revolution. With a mass of direct quotations from the masterminds who directed Vatican II intellectually and politically, he shows how it was their deliberate intention to destroy the hierarchical, sacred and militant Catholic Church. These progressivists had a design (chapter 1) to empty out

the Church (ch. 2), a clear plan (ch. 3) to level down the Church as a monarchy (ch. 4), to discredit her as a teacher of Truth (ch. 5), to dissolve her holy and Roman character (ch. 6), and by these means to fabricate a total Newchurch (ch.7).

Interestingly, Mr. Guimarães' *Desire to Destroy (I)* shows clearly that in the villains' own writings, they have not hidden that which they still felt the need to disguise by ambiguity at Vatican II, in order to gain control of the Church. So the disguise at the Council may have been good, but the Council's churchmen should have known better. (Some bishops did). Conclusion—"Watch and pray". And read *Eli, Lamma Sabacthani*.

Dear readers, it is a glorious war, and we now have seven new warriors from Winona in the front lines. As St. Thomas the Apostle said of his beloved Master, "Let us also go, that we may die with him" (Jn. 11:16).

## #211

August 1, 2001

### **Are There Nice Liberals?**

In all the series of contacts between Rome and the Society of St. Pius X (SSPX) since June of last year, we had hardly heard in public from the SSPX bishop residing in Spain, Bishop Alfonso de Galarreta, until there began circulating recently the text of a sermon he gave at the SSPX's main seminary in Switzerland on June 3.

When "nice" liberals make a "practical" offer, he says, it will still be a nasty offer. That is why the SSPX was right to refuse Rome's recent offer, even if not all contacts with Rome need be cut off. Let me translate his text for you, while abbreviating and adapting certain parts to bring out his interesting analysis. Bishop de Galarreta speaks:

...From the beginning of these contacts with Rome, the SSPX wished to get into the major questions of doctrine and theology, faith and apostasy, while Rome wanted to give the contacts a purely practical character. We then somewhat lost interest because we knew where that would end up ... Sure enough. To the two preconditions laid down by the SSPX for the resumption of SSPX-Rome discussions (liberation of the Tridentine Mass, nullification of the 1998 'excommunications'), Rome at last replied officially a few weeks ago by implicitly laying down its same old condition for the SSPX's 're-integration', namely acceptance of Vatican II, the New Mass, etc.. In other words Rome would accept the SSPX as it stands, so long as it stopped opposing the Conciliar Revolution.

But the SSPX as it stands is bound to oppose the Council. So Rome would be granting everything to the SSPX while taking it all away. Truly a fool's bargain! For Rome began by saying, 'Let us be practical and not doctrinal. Come in!' The SSPX replied, 'Fine! To be practical and not doctrinal, let us come in as we are, opposing the Council'. To which Rome replied, 'To be practical and not doctrinal, come in as you are but do not oppose the Council'. We had, of course, run right back into the problem of Catholic doctrine against Conciliar doctrine. 'Practicality' was a mirage.

It was only to be expected. Today's modernists in Rome divide broadly into two groups: on the one hand the theoretical modernists, more logical and more consistently liberal and so less friendly to ourselves; on the other hand the pragmatic or practical modernists, closer to real life and so more friendly to ourselves, but correspondingly less consistent with their liberal principles and therefore objectively (I do not speak about personal sincerity or intentions) more false and two-faced in their dealings with ourselves.

So when last year one of Rome's practical modernists made us an apparently golden offer, the danger was not of the SSPX giving way in theory or in doctrine, because for all of us the doctrine of Tradition is beyond doubt or

question. The great danger was rather of our giving way in practice by taking our desires for reality, by thinking that liberals (modernists) really can be nice, by believing that Rome was offering us what it really was not offering us, namely their acceptance of us on our own terms. In fact, as this official answer at last made clear, they will accept Tradition only on the Council's terms. Rome having said it, at last things are now clear. It's a shame, but that's how it is.

As for Rome's offer being merely 'practical', remember that it was by mere 'practicality' that Modernism was foisted upon the Catholic Church in the 1960's and 1970's. Take for example the New Mass. It was a select group of theologians and liturgists who concocted it almost out of thin air, and when Msgr. Bugnini presented it to Catholic bishops in 1967, it was rejected by a large majority. Yet it was the selfsame rite of Mass that Paul VI forced upon the Church in 1969, because a select few had constructed their new liturgy to fit their new religion, unwanted in theory by the mass of faithful, priests and bishops. But as this mass of Catholics out of obedience then practiced the new liturgy, so they came to accept and to believe in the new religion. Doctrinal Modernism had triumphed by 'practicality'. Crammer used exactly the same 'practicality' to enable Protestant doctrine to take over the Church in England in the 16th century.

Now Rome is trying to do the same thing again. The SSPX is to be granted everything in theory, so long as it accepts the Council in practice. That is like saying to policemen, 'Talk as much as you like in theory against theft and crime, but do not lay a finger on any thief or criminal. They have their rights, and in practice they must be left to do what they want'. It is like telling the SSPX, 'Play Don Quixote to your heart's content, tilt at all the theoretical windmills you wish, but do not touch the practical realities'.

But the SSPX cannot accept such a 'practical' deal. In practice, modernist Rome is destroying the Faith. It is not a problem of persons or obedience or charity or discipline

or respect or whatever. IT IS A PRACTICAL PROBLEM OF THE FAITH. We can accept no ‘practical agreement’ which would mean silencing the voice of Tradition, the voice of the Catholic Faith. We can only defend the Truth, yet the Truth is what Rome is asking us to keep quiet. That is why we can only refuse Rome’s ‘practical’ offer.

However, we are not slamming the door on Rome, because we want to be able to keep presenting our doctrinal objections to the destruction of the Faith. So if anyone says to me we should cut off all contacts with Rome, I reply ‘No’, or ‘It depends’. That is a judgment to be made in each succeeding situation. In general, we should maintain contacts with the Romans because God alone knows when He will give them grace to recognize that we are right. In any case, our duty is to bear witness to the Truth, and to explain our stand, in Rome or wherever, but especially in Rome.

Thus far Bishop de Galarreta. Three points seem to me to be particularly worth elaborating on: Why is it in the nature of Liberalism (of which Modernism is one virulent species) for liberals to divide into nasty doctrinalists and nice pragmatists? Why must the nice pragmatists—unless they renounce their Liberalism—always prove nasty in the end? Why will the nice liberals frequently appeal to “practicality” when dealing with opponents of Liberalism?

Firstly, liberals are bound to divide into nasty doctrinalists and nice pragmatists (and all shades in between) because Liberalism is always two things at once: primarily the rejection or negation of absolute Truth, secondarily the affirmation of absolute liberty. Note that, as clearing ground must precede rebuilding, so Liberalism’s negation of Truth is prior to its affirmation of liberty. I cannot romp freely unless I am first unshackled. The negation is basic to Liberalism.

Note next that Liberalism’s negation of Truth and affirmation of liberty are always in tension because each pushed to

its extreme has to override the other. For instance, if I absolutely reject Truth, I will not allow even liberty freely to consent to it—"No liberty for the enemies of liberty". Such are the nasty doctrinal liberals who push Liberalism's primary negation of Truth to its logical conclusion. On the other hand, if I absolutely affirm liberty, then I will affirm liberty even to accept the Truth—"Liberty even for Catholic Tradition". Such are the nice conciliatory liberals who turn Liberalism's secondary affirmation back against its primary negation. (With this tension and contradiction and instability inside every liberal, compare and contrast the unification and stability wrought within a Catholic by his submission to uncontradictory and unchanging Truth).

This tension between negation and affirmation, this contradiction intrinsic to Liberalism, is why Liberalism is constantly throwing up liberals both as nasty as possible and as nice as possible, and all shades in between, according as each liberal cleaves more to the primary negation or to the secondary affirmation. But even the nicest of liberals will never completely abandon the basic negation, otherwise he would cease to be a liberal, and that is the answer to our second question, as to why even nice liberals must turn out nasty in the end, as Rome's nice liberals have just done.

For indeed the nice liberal's affirmation of truth is quite different from the Truth-teller's affirmation of Truth. The liberal's affirmation of truth rests upon his own consent to "truth", whereas the Truth-teller's affirmation of Truth rests upon Truth's absolute demands and one's natural submission to those demands. In other words, even if a nice liberal accepts "truth", he is still negating Truth's absolute demands, he is still holding to the negation of absolute Truth and so he is still sharing the nasty liberal's basic principle. On the surface, your nice liberal may look like a Truth-teller, but deep down he is operating on the same basis as the nasty liberal.

That is why, when your nice liberal is challenged by a truth-teller (e.g. a Catholic), unless he gives up the basic negation making him a liberal, he must side with the nasty liberal. What nice liberal Rome just showed to the SSPX was its preference for Liberalism's basic nastiness. Kyrie eleison!

The answer to our third question follows in turn. Why will your nice liberal frequently appeal to the Truth-teller to be "practical", as just did Rome? Because your nice liberal knows that he and the Truth-teller have a basic disagreement on principles (Truth demanding, or "truth" consented to), so he brackets out basic principles and appeals to being nice, having lunch together, using the same taxi, simple practical things. This he does in the hope that shared action will lead to shared beliefs.

It is a well-known technique of Communists and Freemasons in their dealings with Catholics: let the Catholics just join them in a common action and they will get the Catholics to end up by believing as their enemies do. How many Catholics have, for instance, lost the Faith by behaving, for instance in the Knights of Columbus like, or with, Freemasons?

The SSPX has therefore rightly turned down modernist Rome's invitation to behave like, or with, modernists. However, as Bishop de Galarreta wisely concludes, the SSPX does not therefore refuse any and all contact with Rome, where more than anywhere else the Truth must be told. We pray for these Romans, because "Great is the Lord, and His mercy endureth for ever".

#212

*September 1, 2001***Girls at University –  
Emancipation’s Mess of Pottage (Gen. 25:29-34)**

Canadians strike me as a gentle people, but “strike” is the word! Ten years ago I was innocently asked in Canada whether women should wear trousers. Some ten weeks ago, also in Canada, I was asked whether a girl should go to a conservative *Novus Ordo* university. The answer now to the second question may be as stormy as the answer to the first: because of all kinds of natural reasons, almost no girl should go to any university!

The deep down reason is the same as for the wrongness of women’s trousers: the unwomaning of woman. The deep-down cause in both cases is that Revolutionary man has betrayed modern woman; since she is not respected and loved for being a woman, she tries to make herself a man. Since modern man does not want her to do what God meant her to do, namely to have children, she takes her revenge by invading all kinds of things that man is meant to do. What else was to be expected? Modern man has only himself to blame.

In fact, only in modern times have women dreamt of going to university, but the idea has now become so normal that even Catholics, whose Faith guards Nature, may have difficulty in seeing the problem. However, here is a pointer in the direction of normalcy: any Catholic with the least respect for Tradition recognizes that women should not be priests—now can he deny that if few women went to university, almost none would wish to be priests? Alas, women going to university is part of the whole massive onslaught on God’s Nature which characterizes our times. That girls should not be in universities flows from the nature of universities and from the nature of girls: true universities are

for ideas, ideas are not for true girls, so true universities are not for true girls.

### **Nature of Universities**

Let us begin with the true university. As defined by Cardinal Newman in his famous *Idea of a University*, it is “a place of teaching universal knowledge”. Universities in this sense were a creation of the Catholic Church in the Middle Ages, and, as the Cardinal splendidly recalls, theology held pride of place there because, as science of the Supreme Being, it is the supreme science which alone can appoint to all other sciences their proper place. So a true university is a place for all-round learning of reality beneath the queenship of Catholic theology. The value of sciences and this need of theirs for theology is why the Catholic Church is always tending to create universities, and why she alone can create true universities, directing all study ultimately to the glory of God and the salvation of souls.

From which, one must question what kind of queenship can be exercised by *Novus Ordo* theologians, even conservative. Normally, “conservative” Catholics who have left Tradition are in bad faith, so will be bad teachers, while those who have never known Tradition will be ignorant, and so bad teachers. Both will make a point of “rescuing” a damsel in “schismatic” or “excommunicated” distress. Therefore a Traditional girl putting herself under “conservative” teachers will, to keep her Faith, require a special effort to resist the menfolk whom God designed (and her parents paid) her to follow. She will then be voluntarily so setting her true Catholic Faith against her true feminine nature that one or the other is almost bound to suffer.

It also follows from the queenship of Theology that a democratic age like ours, rejecting God and dethroning Theology, will make a nonsense of universities. Sure enough. All around us we see “universities” which are

much worse than brothels, because not only does democratic “equality” indiscriminately herd there together all kinds of boys and girls with little or no interest in ideas so that they should not be studying in the first place, but also, by silencing Theology and rendering Philosophy ridiculous, these “universities” corrupt the highest part of the youngsters’ nature, their minds, leaving their lower nature with little or no means of resisting the aided and abetted promiscuity of the two young sexes. Survey the waste on any “university” campus today - feckless unmen and trashy unwomen whose noblest activity is throwing frisbees at one another!

Such “universities” dedicated to the defiance of God and Nature, make mincemeat of the youngsters’ Faith (if they had any), of their morals and of their common sense. Poor parents. But they have mocked God, and God is not mocked. Obviously no boy, let alone any girl, should be sent to such a “university”. What needs to be proved is that even to a decent university, if such could be found, few or no girls should be sent. This is because of the God-given nature of girls. Which, despite today’s massive propaganda to the contrary, is quite different from the God-given nature of boys!

### **Nature of Girls**

For a sane grasp of woman’s nature, let me appeal to the Church’s Common Doctor, St. Thomas Aquinas, distant now by three-quarters of a millennium from our own disturbed times. The three reasons he gives in his *Summa Theologiae* (2a, 2ae, 177, 2) why woman should not teach in Church in public can all be applied to why she should not teach or learn in a public university. Firstly, he says, teaching is for superiors, and women are not to be superior, but subject, to their men (Gen 3:16). Secondly, women stepping up to teach in public can easily inflame men’s lust

(Ecclus. 9:11). Thirdly, “Women are not usually (in Latin, “communiter”) perfect in wisdom”.

To grasp these three reasons, let us back up another five millennia, to Adam and Eve. Since the word “nature” comes from the Latin word for “being born”, then to study a thing’s nature one goes back to its birth. Eve was created by God to be a “help” to Adam (Gen. 2:18). She was to help him, says St Thomas Aquinas elsewhere (1a, 92, 1), not for any other work than that of generation (or reproduction), because for any other work man could be more suitably helped by another man. It follows that woman’s nature is intrinsically geared to motherhood, so that in all things pertaining to motherhood she is man’s superior, in all else she is his inferior, and in none of all the things in which the two sexes are complementary are they equal.

Now to attract a man so that she can marry and become a mother, to nurture and rear children and to retain their father, she needs superior gifts of feeling and instinct, e.g. sensitivity, delicacy, tact, perspicacity, tenderness, etc. by which her mind will correspondingly be swayed, which is why no husband can understand how the mind of his wife works! For to do the work of generation, i.e. to ensure nothing less than the survival and continuation of mankind, God designed her mind to run on a complementary and different basis from her man’s. His mind is designed not to be swayed by feelings but on the contrary to control them, so that while his feelings may be inferior to hers, his reason is superior. And reason being meant to rule in rational beings, then he is natured to rule over her (Gen. 3:16), as can be seen for example whenever she needs to resort to him for her feelings not to get out of control.

Correspondingly, while she senses family (and loves to talk about it), he responds to the world around and wants to master it (Gen 2:15, 19, 20). While she is people-orient-

ed, he is reality-oriented. (How often will a woman pull an idea or a question of reality back to family!—"You're against drink? You're attacking my husband!" This is in woman's nature. One does not mock her for it.) So while she is queen of feeling within the home, he must be king of reason over the home. So while he must love her and listen to her, at the end of the day she must obey him, because he is natured to take the broader view and to be the more reasonable (Eph. 5:22, 25; Col. 3:18,19).

### **First Reason**

Now what does a university call for? Whereas in modern "universities" the males all believe in "If it feels good, do it," which is why they are, as they wish, overrun by feeling females, on the contrary in a true university one thinks about universal reality, which is the prerogative of men. A woman can think in this way, or do a good imitation of handling ideas, but then she will not be properly thinking as woman. The dilemma is inescapable: she cannot do what is properly men's thinking or work without cutting across her deepest nature. Did this lawyeress check her hairdo just before coming into court? If she did, she is one distracted lawyer. If she did not, she is one distorted woman.

Moreover, true university thinking tends to produce leaders because true students have pondered on more or less universal reality. Cardinal Newman may argue that the cultivated mind is an end in itself, but if Mother Church has always raised universities, is it not because an elite of all-round minds will in any society powerfully help many souls to get to Heaven, if those minds' studying has been governed over all by the true Faith? But women are neither meant, nor normally gifted, to be leaders! Therefore girls should not be at university. As for a Queen Isabella the Catholic, Spain was her family and she never went to

university! Nor did Teresa of Avila, Catherine of Siena or Joan of Arc.

Concretely, if a girl devotes several years of her youth and much money of her parents to acquiring a university education, especially a decent one, how easily will she submit to her husband, especially if he has not had that education? And how may she not argue with him if he has had it? And if she has a “degree”, how will she not think herself above the multiple humiliations of being “barefoot and pregnant”? And if she is a “graduate”, how will she not hold herself superior to being a “vegetable at the kitchen sink”? And if making a family makes her forget in the right kind of way all about “graduating”, “degrees” and “university”, why go there in the first place? The dilemma is inescapable: in doing manly things like going to a university, either she is merely going through the motions or she is damaging her potential for motherhood—conclusion: she should not go there.

### **Second Reason**

We come to St Thomas’ second reason: the inflaming of lust. Enough said about today’s unibrothels. What will happen if heaps of boys and girls are thrown together with mention of God even forbidden, is massive common sense, but that is not the whole story!

Just suppose that a decent girl can find a decent university which is cultivating on a broad front minds of an elite of boys who will provide tomorrow’s world with its leaders. If she is smart enough to study, will she not be smart enough to know that even if she does not wish to distract the boys, she will still be a distraction? To this reason there is no exception. So if she is that decent, will she not prefer to hang back from distracting the future leaders that she and all her society tomorrow will need? Then the more decent the university, will she not the more keep away? What woman can

be imagined taking part in Plato's Dialogues? Not even the Blessed Virgin Mary took part in the Last Supper. Girls at university are a double source of confusion, both doing what girls were not created to do, and distracting the boys from doing what the boys were created to do.

At any true university, the worthwhile students do not want to be distracted by girls. Those are exactly the potential husbands that the really intelligent girls will go after. That is why even really intelligent girls should not be at university.

### **Third Reason**

For indeed—St. Thomas's third reason—"women are not usually perfect in wisdom". This is because woman's family wisdom is priceless, it comes straight from God, but it is imperfect as wisdom, because it orders only a part of reality. Woman's thinking is subjective, inward, intuitive, concrete, small-scale, with a gift for loving details. University thinking needs to be objective, outward, rational, abstract, large-scale, with a drive towards the grand principles. Her thinking follows her heart. University thinking can only follow the head. While a university professor is teaching, the boy will be listening to and learning from the words, but the girl will naturally be listening to the man, and learning by osmosis. Only by an effort will she listen to the words, because her heart is elsewhere—usually on the boys. Naturally docile and possibly possessed of more than sufficient brains, she can always do a good imitation of a good student, especially if she wishes to please a particular male professor. Nor, again, should she be mocked for that, insofar as God designed her to please and to attract—a husband. Rarely, however, will the impressive studentess be a really good student, because the Lord God simply designed her heart and mind for a quite other task. Girls, do you really want to spend so much of your time and of your parents'

money on doing something God almost for sure did not mean you to be doing?

### **Objections**

**But Pius XII encouraged women to make the best of being forced out into the world?**—Maybe he was making the best of an already bad situation in the 1940's and 1950's, when he hoped women would bring to bear their femininity on the public domain. However, by the definitions of “feminine” and “public”, that is a contradiction in terms. Fifty years later, who can deny that the public domain has defeminized woman? As a friend said, “Women used to have careers open to them only in nursing and teaching, which they did well. Now they no longer know how to do either!”

It is high time for Catholics to buck the current and to buck the world! Europe, center of Christendom, is collapsing, because European girls are all being taught to go to “university” and to “put off” having babies! Woman and family are in desperate crisis - do we want to follow the swine over the cliff?

**But men today are unfit to lead, so women have to go to university to take their place?**—Women cannot take their place!!!! (The exception proves the rule). Today women are merely following them into “universities”, tomorrow they will be following them out. By hook or by crook, girls do something motherly, play the part that God meant you to play, and God can give you back from above the manly leaders and the husband that you pray for and need, but that you cannot by the nature of things wrest to yourselves from below. You cannot restore God's order by breaking it. Get behind your men! Behind, you have an enormous power to inspire and guide. In front, you will merely make them more irresponsible than ever...

**But what about the Dominicans' school for girls in Idaho?**—As much as St Thomas Aquinas disapproves women teaching in public, he approves their teaching in private, in other words at home, “or in a homelike setting”. A university cannot resemble a home, but wise Mothers can keep a girls' secondary school like a home. See the enclosed flyer for an encouragement to support the same Dominican Mothers' primary and secondary schooling in France.

**But where will girls' secondary schools find women teachers if no girls go to university?**—One needs no university to learn most of what secondary schoolgirls need to be taught, for instance “domestic economy, setting up home, running a house, the care and education of children, the spiritual and social preparation for marriage”—Pius XII's timeless list, to the Union of Catholic Women, June 24, 1949. Of course if the law of the land, as now in France, demands “university” “diplomas” for women to teach or to open girls' schools, then some women's “university” attendance becomes, for the duration of that law, an exceptional necessity. However, exceptions make bad rules!

**But what about the coeducational college of the Society of St Pius X at St. Mary's in Kansas?**—It is still a family-scale operation, typical of the true Church's drive to teach the true Faith in as much depth as possible amidst difficult circumstances, but according as it may expand and rise in the future to a truly university level of teaching, I for one piously hope that the boys will by then be giving such a lead and example, creating such a new world, that the girls will no longer feel any need to attend.

**But what are girls in the meantime to do, who have a brain and are not ready to get married?**—Let them use their brain: firstly, to grasp how God designed them, and for what role; secondly, to pray God He grant us all some

men; thirdly, to read at home on their own (for instance Jane Austen, a classic example of how much domestic woman can do); fourthly, to devise with their parents a feminine place and function where they can mature towards marriage. Or—for Heaven’s sakes—let them think of a vocation! Old saying: “A woman is once a woman, a nun is twice a woman”!

### **Conclusion**

For all these reasons, domestic girls are not by nature for public universities. Where did modern man go wrong?

As man puts himself in the place of God, so this life on earth blocks out of view any afterlife in God’s Heaven or Hell. Man’s pride unchains his inclination to pleasure here below. Self comes first. But children—however unconsciously—demand and reward selflessness in their parents. Therefore the children, and the demand, and the reward, must go. But woman’s life is natured to center around children. Therefore woman’s life in particular becomes empty, as does her home, especially if working conditions take her husband also away. She will inevitably follow him into his domains, e.g. university, where she is liable to impose female patterns that do not belong, but that are frustrated at home. She will not let her being remain meaningless!

As this letter has often argued, such a breaking of family, home and woman is too deep a violation of Nature for the modern way of life to be able to survive. With men in the lead, Catholics, whose Faith should give them a handle on Nature, will be wise, according to circumstances, to take remedial action now. The journey of a thousand miles begins with the first step.

Men, think! Give substance to the home! Girls, I bless you, your parents and all dear readers.

#213

October 1, 2001

**WTC - The Scourge of Sin**

If ever there was a sign of the times, surely it was the cloud of smoke choking Manhattan after the terrorist attack of September 11th, and rising slowly into the New York sky from the ruins of the World Trade Center. Everything modern man believes in—capitalism, materialism, globalism—struck down and reduced to a lethal pile of smoking rubble! We pray for the souls suddenly appearing before God, and for their bereaved families. But there is every chance modern man will roll on into World War III.

That is a religious and not a political calculation. Man proposes, God disposes. On the political level, we can be virtually certain that the vile media will not tell us the full story. There is serious reason to believe that in 1898, it was not the Spaniards who sank the *USS Maine*; that in 1917, it was not the Germans who set up the *Lusitania* as a target; that in 1941 it was not the Japanese who set up Pearl Harbor for attack; that in 1963 it was not Lee Harvey Oswald who killed President Kennedy. In 1990 it was certainly not Saddam Hussein who promised not to react if he invaded Kuwait. In 1994 it was certainly not Timothy McVeigh's van exploding outside the Alfred Murrah building in Oklahoma City which brought the front of the building down. In 2001...? Saddam Hussein, Slobodan Milosevic, now Osama bin Laden, from CIA-assets to personal enemies of the American people—how many more times will the trick work?

Politically, behind the Arab terrorists are most likely the would-be architects of the New World Order, who have long been using the United States as an instrument to achieve their control of the world. Long ago they planned three World Wars to achieve their aim. It is they who pro-

voked the sinking of the *Lusitania* and the attack on Pearl Harbor to bring the USA into the first two. Now they seem to be using the Arabs also. Humanly, they are clever. They are even diabolically clever. But little do they realize that they are in turn mere instruments of God who uses them for the salvation of souls.

For the last fourteen hundred years Mohammedans, whether Saracens or Arabs or Moors or Turks, have served God as a scourge to punish faithless Christians, or slack Christendom. When Catholics are fervent, God can grant them miraculous victories over the Mohammedans, as at the sea battle of Lepanto in 1571. When Catholics are slack, God can allow the very survival of their nations to be threatened, as now, by birthrates in Europe, by terrorism in the USA. When Spanish Catholics were slack in the 700's, God allowed the Jews to betray Spain to the Arabs. When Spanish Catholics were truly Catholic, God granted them by 1492 to reconquer Spain from the Arabs, and then granted them to create a Catholic empire in the Americas. Either way, God writes straight with crooked lines for the salvation of souls.

The Jews are a similar case. As early as 200 the Church author Tertullian remarked that as Catholic Faith goes up, so Jewish power goes down, while as Catholic faith goes down, so Jewish power goes up. In the Catholic Middle Ages the Jews were relatively impotent to harm Christendom, but as Catholics have grown over the centuries since then weaker and weaker in the faith, especially since Vatican II, so the Jews have come closer and closer to fulfilling their substitute-Messianic drive towards world dominion.

If we return for a moment to politics, the United States is now caught precisely between these two scourges of God. Unquestionably one main grievance of Arabs against the United States, provoking their terrorists to lash out as we

have seen, is the United States' one-sided favoring of Israel over the Arabs for the last forty years. But each time the United States attempts to act evenhandedly towards the Arabs, Jewish power inside the United States—e.g. virtual control of finance and the media—blocks the attempt, and the United States returns to oppressing the Arabs.

This problem of the United States is politically insoluble, because it is a religious problem! The United States is caught between these two scourges of God, because it has turned away from God. God chastises those whom He loves (Heb. 12:6), so that if God were not now chastising the United States, it would be the proof not that He loved, but that He did not love the United States! Let us be grateful that God is using Arab and Jew to chastise us! And let us therefore, with no thought of hating Arab or Jew, because they are NOT the real problem, turn to the real problem, which is the sins by which we offend God. Let us take the Ten Commandments in reverse order, culminating in the first.

10 By our materialism, the exciting of envy and love of money in all hearts. 9 By our internetted pornography, the rousing of mortally sinful desires of impurity on a global scale. 8 By our vile media, the lying and deceiving of north, south, east and west. 7 By our vicious financial system, the enriching of the hidden manipulators and the stripping the people of their land, inside and outside the United States. 6 By our national glorification of the “alternative life style” (amongst multiple other crimes of impurity), our screaming to God for vengeance. 5 By our nationalized abortion, the slaughtering of innocents in life's sanctuary, the mother's womb. 4 By our incestuous individualism, the ruining of the family. 3 By our sport and supermarket Sundays, our scorning of the Sabbath. 2 By our Disneyland projection of God, our utter mockery of His holy name. And finally 1,

worst of all, by our all-round Liberalism, our setting up of man as God, our committing of total idolatry.

In truth, another main reason for the Arabs' hatred of the United States and of everything represented by the World Trade Center, is that with all their false religion, Arabs still have enough sense of the dignity of human life to scorn and loathe the cheap food, music and clothing, the culture of materialism, that has been spread all over the world—from the United States. Does such a loathing of trash justify suicidal terrorism? No, but it goes some way to explaining it. Man does not live by bread alone, still less by McDonald's, MTV and jeans.

But is the United States to blame for the rest of the world taking in its trash? Certainly not, and that is why God's punishment has surely started, but will surely not finish, with the September 11 attack on the United States. Abortion, to take an obvious case, is a worldwide crime, and that is why, short of a miraculous turning around on the part of mankind, God will surely allow all men to carry out what will be His chastisement of them by their own third World War. Actually the crimes of mankind are so great that not even a third World War may be enough for His purposes, which is why He has warned us of even worse. Let me remind you of what His Mother told us on Fatima Day, October 13th, 1973, in Akita, in northern Japan, through a humble lay sister, in a locution officially approved by the competent Catholic diocesan authority:

My dear daughter, listen well to what I have to say to you. You will inform your Superior. (A short silence). As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the Flood in Noah's time, a punishment such as will never have been seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing

neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only weapons which will remain for you will be the Rosary and the Sign left by my Son (It is not certain what that sign is). Each day recite the prayers of the Rosary. With the Rosary, pray for the pope, the bishops and the priests.

The work of the Devil will seep into the Church in such a way that one will see cardinals oppose cardinals, bishops against other bishops. The priests who venerate me will be scorned and opposed by their fellow-priests... Churches and altars will be ransacked; the Church will be full of those who accept compromises and the Devil will press many priests and consecrated souls to leave the service of the Lord. The Devil will be especially merciless against souls consecrated to God. The thought of the loss of so many souls is the cause of my sadness (Her wooden statue in Akita wept real tears 101 times). If sins increase in number and gravity, there will be no longer pardon for them (no more access to the sacrament of Confession?). With courage speak to your Superior. He will know how to encourage each one of you to pray and to perform works of reparation.

Dear readers, let us take the destruction of the World Trade Center as a great sign from God. It is not merely a human affair. If God wishes to punish, no human system of counterterrorism, however ingenious, will succeed. If God wishes to protect, no terrorist will succeed. Of Fr. Wickens' two Traditionalist parishioners who worked in the WTC, one ran down some 70 flights of stairs and escaped from the North Tower eight minutes before it collapsed, while the other did not go to work high up the South Tower that day, because he had a doctor's appointment!

The 6,000 who died, as Our Lord says, were not specially guilty, but we must all do penance, or we will perish likewise (Lk. 13:4,5). Modern cities are fragile, as the terrorists have shown. Life is always fragile. Any of us can die at any time. "The readiness is all", the readiness of the state

of grace to step into eternity. A great event like the fall of the WTC is a God-given warning. Let us pray steadily and constantly, and as Our Lady asked, perform above all our duty of state in reparation for the overwhelming sins of our poor, poor world.

Nor forget the Seminary in your prayers. Fourteen new seminarians for the moment, although some may not stay long. But that is still fourteen good hearts, ten of them from the United States. God bless America!

And may He bless you also, dear readers.

**#214**

*November 1, 2001*

**Hamlet - Alien Amidst Apostates**

Today's anti-Christendom has so untaught history and literature that even Catholics who have the Faith can think that engineering and chemistry are more important. But let such readers allow a recent book from Germany, claiming Shakespeare was an underground Catholic, to give them a keen insight into many troubled souls of today.

The life of William Shakespeare, 1564-1616, is a major crossroads of literature, history and religion. He towers over English literature, because no other poet or writer in the English language comes near him for the varied and rich use that he makes of our mother tongue. He is a giant of world literature, as hardly another dramatist in the world can rival the breadth and depth of his stage dramas. History explains the depth. He wrote for the stage of Elizabethan England, poised between the Middle Ages and the modern world, when Elizabeth I and James I were finally wrenching England away from Rome, with enormous consequences for world history. And at the heart of that disastrous wrench was of course the question of religion:

England was apostatizing. The Reformation so-called had wrought an earthquake in English souls. Faithful Catholics were in real pain, and many were being martyred for their pains. It makes sense that Shakespeare was wrestling in depth with the meaning of life. It makes particular sense of the turmoil of *Hamlet*.

However, if Shakespeare was shaken, he did not go as far as to be martyred like a number of his canonized contemporaries. From 1592 when he began his brilliant career on the London stage, until 1612 (or 1613) when he retired to his home-town of Stratford-upon-Avon, in all his 37 or 38 plays one can find the traces of Catholicism only if one knows what one is looking for. They are there, but so well concealed that if the Protestant government knew Shakespeare was a Catholic, as they most likely did, they must have felt no need to make a martyr of him. He was a superb propagandist for the Tudors, a most popular entertainer of Court and people, and as a Catholic he was keeping a sufficiently low profile...

In fact Shakespeare in his plays and in his life so cleverly disguised his Catholic Faith that it needs to be proved that he had it at all. Scraps of evidence have for a long time pointed in that direction, for instance the known Catholicism of his parents, wife and daughter; the Catholicism of fellow-actors; his purchase of an important Blackfriars building as a haven for Catholic recusants just before he finally left London. However, not only did Shakespeare so paint himself out of the picture that he has been absurdly identified with a variety of more famous Elizabethans by modern critics unable to accept that such significant works could have come from such an apparently insignificant personage, but also all England since Shakespeare's time, proud of its greatest writer but repudiating his religion, has not sought to tear away the disguise. And the plays let them get away with it...

But research is being done today, a Shakespeare scholar tells me, by which the truth is coming out. That much is certainly indicated by the book which appeared earlier this year in Germany, *The Hidden Existence of William Shakespeare*, by Mrs. Hildegard Hammerschmidt-Hummel. She has assembled all known pointers towards Shakespeare's Catholicism, studied them with a Germanic thoroughness, added the fruits of her own research, and succeeded by the concordance of all this circumstantial evidence in making what looks (at least to a non-Shakespeare scholar) like a conclusive case that he was a "rebel in the Catholic underground" of Elizabethan and Jacobean England. Not all the details need concern us here, because we are more interested in her conclusion for the light which it throws on *Hamlet* in particular, and on the ways of God in the modern world in general. So two examples of the kind of evidence she adduces will have to suffice.

She begins with the previously known fact that a 1966 X-ray of the 1608 Flower-Portrait of Shakespeare showed that it had been painted over a picture of the Madonna with Child and St. John. She speculates that the over-painting was not from a shortage of canvas but from a desire to hide from anti-Catholic authorities a possession they made so dangerous. She concludes with her own discovery of three entries in the guest register of the English College (England's priestly seminary) in Rome: from April 1585, "Arthurus Stratfordus Wigorniensis"; from 1587, "Shfordus Cestriensis"; and from 1589, "Gulielmus Clerkue Stratfordiensis". The three entries are easily decipherable as pseudonyms of Shakespeare: (King) Arthur's (compatriot) from Stratford (in the diocese) of Worcester, Shakespeare from Stratford (in the diocese) of Chester (where he spent two years), and William clerk-secretary from Stratford, respectively. All three entries fall within the—for Shakespeare biographers—"missing years" between early 1585 when he

is known to have left Stratford, and 1592 when he began his career as playwright in London. From a close knowledge of Italy shown especially in Shakespeare's early comedies, Mrs. Hammerschmidt-Hummel speculates that he spent in Italy these years, which were among the fiercest of the anti-Catholic persecution in England. For some 60 mentions of London in the 37 or 38 plays, she says there are 290 mentions of Rome!

But let us assume, from her wealth of detail not to be quoted here, that Mrs. Hammerschmidt-Hummel has made her case. What follows for a Catholic today? Almost final light, I would venture to say, on Shakespeare's fascinating but puzzling presentation in *Hamlet* of the predicament of many a modern soul. The "medieval solution" presented in one of these Letters four years ago to Hamlet's famous riddle ("To be or not to be"), by the highlighting of the clash between the Catholic and modern elements in the play, was good as far as it went, but to suppose that Shakespeare was driven to be an underground Catholic takes the solution further. Let us see the Prince of Denmark's story by numbers, to make clear the parallel both with Shakespeare's own case as a consciously disguised Catholic, and with many a spiritual young man's case ever since, as an unconsciously smothered Catholic. Here goes:

1 Hamlet is Prince of Denmark and rightful heir to Denmark's throne. 2 But his villainous uncle murdered his father, the king, incestuously married his mother, usurped the throne and is corrupting and rotting Denmark. 3 Hamlet is an exile at home. His world has crumbled about him. He is virtually isolated. He is all but overcome by his death-wish. 4 Finally, he lashes out. Of course his uncle resists. Hence a blood-bath. 5 He was right to resist, because Denmark was rotten, but he was wrong to resist, because of the blood-bath. "To be or not to be?"

Next, the parallel with Shakespeare's own case, as illuminated by the assumption that he was an underground Catholic:

1 Shakespeare is Catholic, and rightful heir to a Catholic England. 2 But Protestant heretics have virtually murdered the Catholic Church in England, turning it incestuously into the Church of England. They have hijacked England in the process, and are spiritually ruining it in depth. 3 Shakespeare has been made a stranger in his own land. Catholic England has collapsed. Nearly all people around him are going along with Protestantism. Shakespeare is tempted to despair (in *Hamlet* as in no other of his plays). 4 A handful of fellow-Catholics (some relatives and possibly friends of Shakespeare) lash out, for instance in the Gunpowder Plot (1605). The Protestants trap, torture and execute all the plotters. 5 Shakespeare was right to dream of killing off the Protestants (they were rotten heretics), but he was wrong to do so (his friends merely got killed). "To be or not to be?"

And now the application to the case of any young man with no Catholic Faith but with any spiritual awareness at all that something is deep down wrong in the dazzling modern world:

1 As a human being, he is, since the Incarnation, rightful heir to Christendom ("Going, teach all nations" said Our Lord). 2 But the modern world has virtually extinguished Christendom, and is replacing it incestuously with secular humanism. Mankind has been taken over and is being deeply corrupted, from some, to him, unknown cause. 3 But the young man well knows that he is surrounded by "hollow men", and he feels very much alone. His world is unlivable, yet everybody seems to be going along with it. He is all but overcome—or he is overcome—by Rock, drugs, immorality, etc.. 4 Or he takes whatever arms are at hand

against his sea of troubles and lashes out. Of course the world around him resists, so he too is physically—or psychiatrically—crushed. 5 He was right to resist (he was affirming some divine spark). But he was wrong to resist (it all turned out to be pointless). “To be or not to be?”

According to this reading of *Hamlet* as the conscious but disguised cry of agony of a Catholic seeing his country drive itself into a tunnel of darkness, Shakespeare has caught the unconscious and undisguised cry of agony of numberless souls who would follow him at all stages further down the tunnel, where they would be buried progressively in a world of spiritual darkness. Shakespeare could only have such a clear view down the centuries because he was Catholic, but was it because he was a disguised Catholic that he lost at least for a moment the clearness of his Catholic sight and lashed out in *Hamlet*? Let us blame Shakespeare if we wish, but let us admire the ways of God.

As for blaming Shakespeare for hiding his Faith and perhaps for that very reason momentarily wavering in it, let him who has never in any way disguised his Faith in public cast the first stone. Late Elizabethan England persecuted unto blood, by torture, hanging, drawing and quartering. Today’s “Western civilization” may be strongly anti-Catholic, but it is not yet persecuting unto blood. Let us pray now for the strength of martyrs if—or when—the blood does flow.

As for the ways of Providence, let us admire how it works with the weakness of men. Let us suppose that Shakespeare was not as brave as he could have been. Let us suppose that he was not a full hero like St. Edmund Campion, whom he may easily have met in Lancashire in 1580 when he was 16 years old. Let us suppose he was only a half-hero who wrote only implicitly Catholic plays. Do not two things follow? Firstly, that we have any Shakespeare plays at all. Had

he run straight into the martyr's death when he came back to London, perhaps from Italy, in 1592, we would have none of them. Common sense says that that would be an enormous loss to the human race. Because secondly, even if the plays are not explicitly Catholic, they are implicitly Catholic, by for instance the accusation of spiritual darkness in *Hamlet*. Now if *Hamlet* were explicitly Catholic, could it have got through to numberless young men in the darkness since? No, because a large part of that darkness consists, precisely, in the automatic rejection of anything that is explicitly Catholic. And so Providence, knowing from eternity into what a tunnel mankind was plunging itself at the time of the Reformation, arranged for this dark signpost to point towards the light. Modern moles cannot bear sign-posts that are too bright...

Thank you, Shakespeare! Thank you, Providence! "O the depths of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!" (Rom. 11:33).

Please pray for the new school year at the Seminary, where we need a houseful of full heroes! And order from the Seminary any number of new Seminary Christmas cards, at no cost other than your contribution enabling addressees to be included in a Christmas Novena of Masses at the Seminary.

## #215

*December 1, 2001***Dialogue at the Crib**

As Advent comes again, leading to Christmas, it is easy to imagine an anxious father and mother praying by the side of a crib with the Christ-Child. Many worries run through their minds. Since this child is God, even as a baby He can reply within their minds, so His replies can be imagined as well...

**Child Jesus:** Dear father, dear mother, you need not be so anxious. Here I am, a defenseless little baby with only two animals and a mother and a foster father around me, and yet this sheep-stall is a corner of Heaven.

**Parents:** Yes, Lord, but you were God, so of course the help of God was with you, and any number of angels as well. We are just ordinary people, almost lost in a wicked world.

**Child Jesus:** But why are you here to pray? If you pray, do you not have God with you? And if you pray to the angels, do you not have them with you? You may not be able to see them, but your Faith tells you that they are there. Tell me one thing: have you abandoned Me?

**Parents:** Oh no, Lord!

**Child Jesus:** Then how do you think I could abandon you? And if I am with you by your staying with me, do you think you are that much more defenseless than I was? When the two of you were babies, did either of you have a Herod coming after you to murder you like I did? You remember how Joseph and Mary had to pick me up in the middle of the night, and we had to flee to Egypt. This crib may be a corner of Heaven, but it is not free of tribulations!

Parents: Lord, why do you let your friends have so many tribulations? Why do you let it be so hard for us to be Catholics? Why don't you make the whole world Catholic?

**Child Jesus:** Did the two of you come here to pray of your own free will? Of course you did. But what would your prayer be worth if as God I had used some kind of force to bring you here? All of you human beings were created through me, and I know and love every single one of you, but I did not love you in order to force your love for me. As a baby, I may tug at the heartstrings of men, but I still do not force them.

**Parents:** Yes, Lord, but still, why do there seem to be so many extra tribulations for us Catholics?

**Child Jesus:** There are tribulations, open or hidden, for all of you, and every one of them goes back to sin. Guilty souls must suffer tribulations for their own sins, but the weight of sin in the world is such that less guilty souls also need to suffer. I was for the whole of my life on earth as innocent as the baby you now see in the crib, yet I took all the weight of all sins on me, to redeem you. I did it gladly. Would you like to help me?

**Parents:** Oh Lord, we are poor creatures. We will help as best as we can. But our children! We have managed to keep the Faith, but do you know the massive difficulties for youngsters today if they are not to lose hold of you?

**Child Jesus:** I know in every single detail every snare and trap being laid for their feet, every ambush being prepared for their souls. How I can be choosing to allow this corruption so to surround and close in on young souls is a mystery which you may not be able to understand now. You must trust me that I allow no evil out of which I will not draw a greater good. As for the criminals responsible for this corruption, you must not hate them. Only I can judge them. Leave them to me. If they refuse all my appeals from the

crib to promote the holiness of families like you see here, then better if a millstone were hung around their necks and they were cast into the sea, but that is not your problem—vengeance is mine, and I will repay. Pray for them, to prevent the Devil from slipping bitterness and poison into your own souls. Trust me, and pray.

**Parents:** Lord, what else can we do to protect our children?

**Child Jesus:** Look after their souls as well as you look after their bodies. Neglect neither what is supernatural nor what is natural in their formation. Enlighten their minds by instruction, strengthen their wills by discipline. Teach them self-sacrifice from a young age. Above all, give good example. And use in the home as relatively few machines as possible. In many ways electronic machines in particular can replace the real world with a virtual world which can give only a virtual formation. Ban television absolutely, and if to earn your living the Internet must be in the house, keep it strictly under lock and key, with the only key always in father's pocket. Did Joseph or Mary need one single machine for my own human formation? Yet was my formation lacking in anything from the crib onwards? Children to become human need human care and human guidance which come best from their very own father and mother, and which can come from no machine.

**Parents:** But, Lord, we have growing and grown children, sinking and sunk in sin!

**Child Jesus:** Father, make the right use of any degree of control still remaining to you. To that degree you are still responsible, and you cannot do less. Mother, trust me to listen to the prayers of a mother. Imagine how I loved the Mother whom you see cradling me in her arms. Imagine the power of her least wish over my divine Heart. Go through her, and be ready for your children to break your heart,

as my Mother from this crib onwards foresaw and accepted for her heart to be broken when I would be crucified. Someone must pay. Often that someone is mother. That is her glory, and will be her crown.

**Father:** I will do my best for my family, but the economic situation does not look good. I fear losing my job.

**Child Jesus:** Sufficient for the day is the evil thereof, but if you are afraid, start trusting St. Joseph now. The outlook for the three of us in front of you was soon to be grim, as we fled for my life to Egypt, but did God let us lack for anything we truly needed? I allow many an economic recession or depression in order to separate souls from too much prosperity and comfort when these get in the way of their eternal salvation. Countless souls are now plunged in a materialism which does not really make them happy. Rejoice if a return to sheep-stalls will put a number of souls back on the path to true happiness.

**Parents:** We are being threatened also with a third World War.

**Child Jesus:** My peace I give you, not peace as the world gives, but my peace I give you. Let not your hearts be troubled, nor let them be afraid. As long as there is sin in the world, there are going to be wars. Men today have let loose a deluge of sin, which you must trust in my wisdom for having permitted. True, my justice will have to punish at the moment I will know to be best, but trust me still that that punishment will be an act of divine mercy towards souls. And if you yourselves are in the grace of God, at peace with God, what does it matter who else makes war on you? With the three of us here is true peace. Concentrate on staying in my grace.

**Parents:** Lord of Lords, that is all we wish to do, but what a state your Catholic Church is in! May grace not be cut off?

**Child Jesus:** In all these recent years, have you ever wanted to reach me through true sacraments with a true priest, and been unable to do so, at least at intervals?

**Parents:** No, come to think of it, you were there when we looked for you.

**Child Jesus:** And if you meet other souls looking for me, what do you do?

**Parents:** We tell them where to find you, in the crib of Tradition.

**Child Jesus:** Then if you see that I did not lose you in the past, why should I lose you in the future?

**Parents:** But what about a mass of souls in the mainstream Church, only half-looking for you?

**Child Jesus:** They half-find me. They may have half-abandoned me, but I have not abandoned them. They find me as much as they want to find me, and that is true also for the leaders of my Church.

**Parents:** But, Lord, how can they possibly still be true leaders of your Church as they lead so many souls astray?

**Child Jesus:** Leave judgment to me, who alone have all the elements on which to judge. Be thankful for the good around you. Avoid the evil. Tell good and evil apart by the fruits. Pray for all gone astray, especially for the leaders. And pray for yourselves, that you never lose your present sense of where to find the Truth. Here is indeed the Incarnate Word of God, hidden beneath the appearance of a mere human baby. And trust me. I have overcome the world, and I am with you all days, until the world comes to an end.

Ladies, I am sorry we will offer no retreats for you this year, but send your menfolk instead. They are the ones who most need it!

And many blessings upon all of you for Advent and for Christmas.

***2002***





#216

*January 1, 2002*

**“...Old Time Is Still A’Flying”**

So the great and good God has given to all of us to begin another calendar year. How quickly the years go by! As the Psalmist says (89:6), “In the morning man shall grow up like grass ... in the evening he shall fall, grow dry, and wither”.

Life speeds by, and its swiftness can be a heartbreak. We can live long enough to get to know and to long for all there can be of goodness and beauty in this life on earth, but if death cuts off everything, then how can this short life fulfill the longing it has awakened? As the unbelieving poet said, “We learn to love, only to die”. Then the disproportion between the light of love and the darkness of death looms so large, the tension becomes so unbearable and the heartbreak so senseless, that men must either defile the love or disbelieve in the death. But nothing is surer than death at the end of this life, so whoever refuses to defile love is bound to believe in further life after death.

That is why many souls that may not believe in God still believe in a life after death. Or they arrange some kind of deity in their minds to sustain on their own terms whatever life after death they want—how easily we human beings come to believe what we want to believe! Catholics on the other hand know the truth. Nor can they unknow it for as long as they do not lose the Faith. This life is a mere trampoline on which we jump a few times in order to spring into eternal life—upon the terms of the living God! Here at full length is how the same Psalm 89 frames our earthly exis-

tence (translation from the Revised Standard Version, with headings added in italics):

*The greatness of the Everlasting God.*

1-2 Lord thou hast been our refuge in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, from everlasting to everlasting thou art God.

*The smallness of man and the nothingness of time.*

3-4 Thou turnest man back to the dust, and sayest, 'Turn back, o children of men!' For a thousand years in thy sight are but as yesterday when it is past, or as a watch in the night.

*The brevity of man's life on earth.*

5-6 Thou dost sweep men away; they are like a dream, like grass which is renewed in the morning: in the morning it flourishes and is renewed; in the evening it fades and withers.

*The sinfulness of men before God.*

7-8 For we are consumed by thy anger; by thy wrath we are overwhelmed. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

*The fewness of years beneath an angered God.*

9-11 For all our days pass away under thy wrath, our years come to an end like a sigh. The years of our life are threescore years and ten, or even by reason of strength fourscore; yet their span is but toil and trouble; they are soon gone and we fly away. Who considers the power of thy anger, and thy wrath according to the fear of thee?

*Concluding appeal for God's light and mercy.*

12-14 So teach us to number our days that we may get a heart of wisdom. Return, O Lord! How long? Have pity on thy servants! Satisfy us in the morning with thy steadfast love, that we may rejoice and be glad all our days.

Coming from God to go before God, in a timeframe determined by God, we are to flee the sins that incur His anger, begging mercy for the sins we still commit, so as to live and die in His love, for all of which, as He determines, 70 or 80 years are normally enough. And then eternity.

Eternity! The thought to overwhelm all other thoughts! A thought that will not get into our little heads. Unending life, life without end, upon God's terms, which exclude mediocrity—no mediocre hell or heaven, but, for all who have reached the age of reason, an eternal horror or bliss, each beyond all powers of imagination! The thought MUST get into our heads! “So teach us”, O Lord, to number the days of AD 2002 “that we may get a heart of wisdom”!

An eternity to depend on how we spend these brief days of ours on earth. Then—a first consequence—what is—or what is not?—each single day? Each moment of our lives moves, in a timeframe appointed by God, towards that moment when we come before His judgment seat, by when He has mysteriously determined that we have lived long enough to make our choice between living for ever with Him or without Him. Moment of death, in which no soul will be able to accuse God of not having given it enough chance to make that choice; moment of God in which every soul will see the simultaneous justice and mercy of God in the fixing of that moment.

Then certainly God gives to no soul any moment of its life for any other purpose than its building of that choice. Yet looking around us today and seeing the mass of souls leading their lives heedless of God, we might wonder how

this can be so. How can such souls be building a choice of which they appear to be so completely unaware?

We come to a second consequence of an eternity depending on our brief stay on earth—souls cannot be as unaware of God as they may like to appear. God is just, and cannot possibly consign a soul to eternal Heaven or Hell for a choice of which that soul is unaware. Therefore deep down, the soul is aware. And since life is so short, then, logically, at each moment of their fleeting lives souls must be aware. If God is apparently nowhere in their lives, they must be continually shutting him out. Then where is He?

He is infinite Goodness. He dearly wishes all souls in Heaven. He came down from Heaven to die on a Cross to take us all back with Him to Heaven. But He created us with free will, and as St. Augustine says, He who created us without us, will not save us without us. So he will not save us unless we freely want to be saved, and if we do not want it, He will not take away our free will, nor will He disconnect the eternal consequences from our free choice, however evil.

But to each of the souls refusing Him it is logical that with a divine tact and delicacy He will be appealing each day with graces to draw them towards Him, graces occasionally heavy but often so light as to be almost unnoticeable, because otherwise they would serve merely to increase the damnation of the souls refusing them. Therefore with what wisdom and care for each individual God must dose these graces, and down what a variety of unexpected channels He must send them to us, we poor mortals can only imagine. But the justice and goodness of God, the brevity of life and the length of eternity together make this conclusion inescapable: even in today's world, souls know what they are doing. If they fall into Hell, it will only be because they wanted to!

And this is because our loving of God or our refusing of God is taking place at a level deeper than meets the human eye. Obviously mere words are not enough to prove that we love God—“Not every one that saith to me ‘Lord, Lord’ shall enter into the kingdom of Heaven” (Mt. 7:21), is Our Lord’s own warning. And even actions seeming outwardly good to others or to ourselves may not seem so before God. As again St. Augustine remarked, how many souls are in the Church that are not of it, of it that are not in it. Catholics can turn into Pharisees. Catholics can make the worst of Pharisees.

For “The heart of man is perverse above all things, and unsearchable, who can know it? I am the Lord who search the mind and try the heart, to give to every man according to his ways, according to the fruit of his doings” (Jer. 17:9, 10). That is why, since even if we wish to see our sins we may not see them all, the Psalmist prays to God to uncover to us our own souls—“My iniquities have overtaken me, and I was not able to see” (Ps. 39:13). And “Who can understand sins? From my secret ones cleanse me, O Lord” (Ps. 18:13).

But, as the Irish proverb says, “The help of God is closer than the door”. And for every two verses from the Psalms declaring our perversity, there are two dozen declaring the mercy of God.

Divine Lord, you have brought us to the start of a new year, which is already slipping away. Each moment of it will be a gift from Your hand. At each moment You will be offering Your help for me to save my soul. But my heart is perverse above all things, by Your wrath I am overwhelmed. Soon I fade and wither, soon I am gone and fly away. Teach me to number the days of this year so that I may get a heart of wisdom. Have mercy upon us, O Lord, have mercy! Let Your mercy be upon us, as we have hoped in you!

In You, O Lord, have we hoped. Let us not be confounded for ever!

Many thanks, dear friends, for all your generous support of the Seminary, both at Christmas and throughout the last calendar year. We are always grateful, even if not every letter says so. May every moment of your New Year be fruitful for God!

**#217**

*February 1, 2002*

**Campos is Fallen**

So Campos is fallen. The two dozen priests with their own bishop who for 20 years from distant Brazil were the reassuring comrades in arms of the Society of St. Pius X in its lone stand for Catholic Tradition, have gone back in with Conciliar Rome. What happened? What will happen? What does it mean?

What happened can be briefly told: in Shakespeare's phrase (*Twelfth Night*), the Campos priests had greatness thrust upon them. They laid the burden to one side.

The story of how the diocese of Campos came into the limelight of Catholic Tradition after the Second Vatican Council is known to many readers from the book *The Mouth of the Lion* by Dr. David Allen White. Before the Council, the Brazilian country diocese of the seaside city of Campos, lying three hours by car to the north of Rio de Janeiro, was gifted with a truly Catholic bishop, Antonio de Castro Mayer. As is clear from his marvelous *Catechism of Opportune Truths Opposed to Contemporary Errors*, written for his diocese in the 1950's, Bishop de Castro Mayer thoroughly understood the danger of the heresy of Modernism. All the pernicious errors then and since devastating the Catholic Church are laid out in all their dead-

ly charm. Opposite, the bishop presents the Catholic truth, less charming but free of poison. Beneath, he explains where the poison lay hidden and why the Church's teaching on the matter is the truth.

This bishop, whether or not he was conscious of the impending disaster of Vatican II, in any case by his insistence on true doctrine, as Dr. White expresses it, earthquake-proofed his diocese in advance of the earthquake. When the Council happened (1962 to 1965), his priests and people were prepared, so that the bulk of them kept the true Faith, and when the New Mass was introduced (1969), while a few of his priests took it up and left for another diocese, most of his priests made use of his permission to continue saying the old Mass.

Not that the bishop was defiant of Pope Paul VI, or heedless of the Pope's pressure to introduce the New Mass. But he had written to the Pope a most respectful letter, asking for doctrinal problems that he had with the new rite of Mass to be cleared up, and when he received absolutely no answer from the Pope, he acted upon what he knew to be good doctrine, and gave his priests the permission to stay with the rite that was safe and sure.

So his diocese, priests and laity, in large part followed him until his mandatory retirement at age 75 in 1981. The official Church appointed to succeed him a bishop who would by force and violence wrench the diocese away from the old religion and establish it as a "normal" part of the Newchurch. But the priests formed by Bishop de Castro Mayer resisted, almost to a man, and the laity followed their good priests, with the result that when these priests were—of course—thrown out of their parishes, the best of Campos' laity rallied behind them and built—this is not a wealthy diocese!—ten brand-new churches in which to continue the brand-old religion. I can hardly believe my ears

when I hear that none of the Campos laity (or priests) are protesting the putting back under Rome of these churches expressly and expensively built to resist that very Rome, but this is what we are told has happened! Have the priests been upfront with their laity?

But back to the story. When Bishop de Castro Mayer had to resign and the Newchurch put in a wrecker to replace him, for ten years the resistance movement flourished in the form of the St. John Mary Vianney Union of Priests. But in 1991, one month to the day after Archbishop Lefebvre died, Bishop de Castro Mayer died. At the Union's request, three SSPX bishops consecrated a successor, Bishop Licinio Rangel, so that the Campos Catholics would continue to receive Confirmations and Ordinations. However, as we know now, replacing Bishop de Castro Mayer as Confirmer and Ordainer was the easy part. The hard part was to replace the anti-liberal leader. And we are back into the mystery of Neo-Modernism, this incredible mind-rot capable of rotting apparently the most Catholic of minds.

For there can be no doubt of the Catholic orthodoxy of the Campos priests and laity that Bishop de Castro Mayer left behind him. Nor, at least until the summer of 2000, was there any trace (as far as I know) of deviation from the line of defense of Catholic Tradition laid down by the two great bishops (Lefebvre and de Castro Mayer) in the 1970's and 1980's. But from the time of Tradition's pilgrimage to Rome in August of 2000, maybe discrete contacts between Campos and Rome were reestablished (or fortified?). In any case there emerged last year the recent agreement, proclaimed all over the Newchurch media in the middle of last month (January 2002).

This agreement whereby the Campos Traditionalists are "welcomed back into the Church" looks like a sweetheart deal for the priests and laity of Catholic Tradition. In return

for putting an end to their resistance to the Newchurch, they are granted what is called an “apostolic administration”, meaning, more or less, a personal diocese coming directly under the Pope, and depending only upon the person of their own bishop, presently Bishop Rangel. They are allowed to keep the Tridentine liturgy, in other words they may continue to say the true Mass. It looks too good to be true!

And it is of course too good to be true. For instance, as everybody knows, Rome better than anybody, Bishop Rangel is stricken with cancer, and his days are numbered. The Campos priests must believe that he will be replaced, but if Rome is in control when he dies, what will stop Rome either from choosing the most liberal priest in the group, or from declaring that the mainstream bishop in Campos is sufficient for all Catholics, mainstream or Traditional, now that they are all in together again? Already the Pope’s theologian in Rome, Fr. Cottier, is reassuring any conciliarists alarmed by the apparent concessions to Tradition in Campos: “Little by little we must expect other steps, for example that they (the Campos priests) also participate in concelebrations in the reformed rite. However, we must not be in a hurry. What is important is that in their hearts there should no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature” (Interview, Jan. 20).

Indeed. Indeed. Another classic example of the “internal dynamism” of “communion maturing” in the Vatican II Church was provided recently by the appearance in Rome last November of a little book entitled *The Jewish People and the Holy Scriptures in the Christian Bible*, written by Rome’s Biblical Commission and prefaced by Cardinal Ratzinger, no less. This book’s thesis is that “The Jewish wait for the Messiah is not in vain”, a typically ambiguous statement, capable of meaning that the Messiah will come

at the end of the world either a second time (perfectly true), or for the first time (horrendously false).

When questioned about the ambiguity, the Pope's (Opus Dei) spokesman, Dr. Navarro Valls, replied: "It means that it would be wrong for a Catholic to wait for the Messiah, but not for a Jew"! In other words Jesus of Nazareth truly was, and truly was not, the Messiah promised in the Old Testament! In other words, there is no objective truth. Truth all depends on who you are!

So the Campos priests are also losing their minds. They are putting their trust in Romans to protect the absolute truth of Catholic Tradition when these Romans believe in no such thing. What do the Romans believe in? In making us all feel good. And that is what the Campos priests are switching over to. The Campos priests claim they will continue their fight for Tradition from inside the mainstream Church. But what chance do they have up against the insanity of Rome, as continued for instance in another Assisi meeting?

The poor Campos priests! Having given away the store (the sanity of their minds) in order to come in from the cold (the marginalisation of their hearts), they will almost certainly from now on go along with anything the Romans say, rather than have to go back out into the cold of being "excommunicated", "schismatic", etc.. Like St. Peter's Fraternity, they will have paid so dearly (with their sanity and integrity) for acceptance by Rome, that they will pay anything further in order not to lose that acceptance. Which Rome well knows, and will exploit to the full, but "little by little", as the Pope's theologian says.

Incredible. But let us throw no stones. Today's confusion is universal, and it is coming from the top—"the shepherd is struck, and the sheep are scattered" (Zach. 13:7; Mt. 26:31). In war, bullets fly, comrades go down. One spends half a

minute with one's handkerchief to wipe away a disfigurement, or to wipe away a tear, and then the war goes on. Rather than throw stones, let us take thought for ourselves. The Campos priests presently falling in with the insanity and betrayal of Rome **HAVE HAD THE TRUE MASS, BREVIARY AND TRADITIONAL PRAYERS FOR THE LAST 20 YEARS**, yet still they have fallen. Who then is safe?

I might say that the Campos priests fell because under Bishop de Castro Mayer they had too easy a passage from pre- to post-Council, so that theirs is just a belated case of Fiftiesism. But as recalled above, they were earthquake-proofed before the Council, and had to rebuild from ground zero afterwards. Was that still not enough to vaccinate them against Neo-Modernist mind-rot? Apparently not. Truly, if these days are not shortened by God intervening, we all of us risk losing our minds. Kyrie eleison. "But when these things begin to come to pass," says Our Lord, "look up, and lift up your heads, because your redemption is at hand" (Lk. 21:28).

Dear readers, God has thrust upon us the greatness of not falling in with the madness all around us. For love of Our Lord and his Mother of Sorrows, let us not lay the burden to one side: "He that shall persevere to the end, he shall be saved" (Mt. 10:22).

## #218

*March 1, 2002*

### **Teachers of Our Lord—Judas and the Newchurch**

Recent events in Catholic Tradition have reminded us how easy it is to fall away from the truth, and how especially seductive is the corruption presently devastating the Catholic Church. We can hardly come back too often to

take its measure.

In *The Keys of This Blood* (1990), the late Malachi Martin wrote a fascinating chapter entitled “The Judas Complex”, in which he compared the fall of the Catholic churchmen into the Newchurch of Vatican II with the fall of Judas Iscariot. The comparison may seem violent at first sight. Surely even the Newchurchmen are not as wicked as that? But then Judas did not start out that wicked either... Let us, for Lent, reflect on the terrible figure of the Apostle who betrayed, in the hope of course that such reflection will help ourselves not to betray. Let us begin with what is of Faith in the Gospels, fill out the picture with a 20th century elaboration of the Gospels, and conclude with a brief application to the Newchurchmen, along the lines laid out by Malachi Martin.

Understandably, the Gospels tell us little of the Apostle who turned traitor. Before the Passion, they tell us almost nothing of the Apostle listed twelfth (e.g. Mt. 10:4), except that he had betrayed his function as bursar of the Apostles by stealing, a detail mentioned by St. John to help explain Judas’ begrudging the expensive ointment poured out on Our Lord by Mary Magdalene a few days before the Passion (Jn. 12:2-6). Perhaps Our Lord’s gentle rebuke on this occasion (Mt. 26:10-13) was what finally drove Judas to hand Our Lord over to the chief priests for 30 pieces of silver (Mt. XXVI, 14-16). Then Judas’ pretended innocence at the Last Supper, and early departure; the treacherous kiss in the Garden of Gethsemane, and his subsequent despair; his flinging back the blood money at the contemptuous chief priests, and his terrible suicide—all these details are well known from the Gospel narrative. But how did Judas come to this? The Gospels hardly say.

However, from the moment we begin to reflect on the drama of Judas, one shattering truth breaks through: the reality of free will. Jesus, foreknowing infallibly and from eternity that Judas would betray him, could not possibly have accepted him amongst the Apostles with their correspondingly huge graces and responsibilities unless Judas had been genuinely free for all three years of his apostleship to convert, had he wanted to—But he did not, finally, want to.

This great truth is underlined again and again in the full-length portrait of Judas given in Maria Valtorta's "Poem of the Man-God". This—in English—five-volume life of Our Lord, based on visions supposedly given by Our Lord himself to a bedridden Italian woman during the Second World War, is much controverted. But in our time of all-round and ongoing betrayal of the Catholic Church, who can dispute the reasonableness of the last of the seven reasons given supposedly by Our Lord for his granting this panorama of his life to mankind in mid-20th century?—"To acquaint you with the mystery of the fall of a soul upon which God had bestowed extraordinary benefits...to acquaint you with the process by which servants and sons of God fall, changing into devils and deicides, killing the God who is within them by killing grace...Apply yourselves to studying the horrible but all too common figure of Judas, a knot tying together, like twisting snakes, all seven capital vices...how many people, in all walks of life, imitate Judas by giving themselves over to Satan and hurtling to their eternal death!" Judge for yourselves the authenticity of the portrait of Judas Iscariot as presented in the "Poem of the Man-God":

He is presented as an intelligent and talented young man, but proud, complicated, sensual and worldly. He recognizes

Jesus' outstanding qualities, correctly discerns in him Israel's King and Messiah, and begs repeatedly to be accepted as an Apostle so that he will share in the triumph of Christ the King. Again and again Jesus warns Judas that this kingdom will be spiritual and not political. Outwardly Judas accepts this disclaimer, but inwardly he never renounces his own ideas. Jesus, knowing that the Apostleship may be Judas's best—or only—hope of conversion and salvation, gives way to Judas' insistence on becoming an Apostle.

Through the following three years, Judas is by no means always evil. Patiently instructed by Our Lord, there are moments when he sees himself as he really is, weeps over his own hardness of heart and genuinely tries to be better. Alas, these moments pass, and by shameless lying in particular, he works his way regularly back to the world, the flesh—and the Devil.

His falls get progressively worse. Finally he has himself convinced that Jesus is a mere man, and that the Temple authorities are right to want him out of the way. Our Lord leaves him free to make his own appalling choice, but in the hope of preventing Judas' terrible damnation, covers for him to the very last moment, in Gethsemane, a moment known to us from the Gospels: "Friend" (friend!!), "whereto art thou come?" To the traitor on the very brink of the abyss, the Sacred Heart still gently appeals!

The portrait in the "Poem" of Judas from Gethsemane to his death, is truly harrowing, but corresponds to what we know with certainty from Scripture—Mt. 27:3-10, and Acts 1:16-20. Still we ask, how could somebody so close to Jesus for so long have come to such an end? Malachi Martin makes a fascinating analysis when he compares Judas with the Newchurchmen in *The Keys of This Blood* (pp. 660-676).

Here is how:

Judas began serving Our Lord with the best of intentions, and received great graces. He had no desire to leave Jesus, in fact he resolutely stayed with him each time Our Lord left him perfectly free to depart. Similarly Newchurchmen no doubt began their vocations well, received many graces and loved Our Lord. Nor, like Judas, do they mean to leave Him or to destroy His Church—they only want to fit Our Lord to the world according to their own ideas.

For indeed Judas truly hoped for the kingship of Jesus, with a major role for himself in the future kingdom. But Jesus would keep on refusing political power, he would insist on clashing with the Temple authorities, he would not stop acting in an unworldly way. Now if only he would listen to Judas who got along with those authorities and understood the ways of the world, then a decent compromise could have lead to an enormous success of Jesus' kingdom, powered jointly by Jesus' extraordinary gifts and the Temple's worldly clout.

Similarly the Newchurchmen really wish for the Catholic Church to triumph, with a major part for themselves to play in the New World Order. But Catholic Tradition is uninterested, in fact it insists on condemning the modern world and its Judeo-Masonic masters. If only Catholics would listen to the Newchurchmen who understand the modern world, if only all Catholics would agree to an updating of Tradition, then a decent compromise could lead to the Church's worldwide success, powered jointly by the force of Tradition and the ideals of the Revolution.

Finally Judas is so disillusioned with Jesus' unworldliness that he ceases to believe Jesus is God. And since Jesus

insists on wasting his gifts on an unreal kingdom which highly disturbs the normal and practical Temple authorities, then best let them deal with him. Similarly the pre-Council Churchmen were so tired of the failure of the pre-Conciliar Church to get through to the modern world that they ceased to believe in the divine origin of Catholic Tradition. And since that Tradition was nothing but an obstacle in the way of the admirable modern world, then best if an ecumenical Council would turn Tradition over to the world. Hence the historic compromise of Vatican II, a Judas betrayal, a tissue of ambiguities mixing Our Lord with his enemies who run the modern world, and putting him into their power.

Therefore the Newchurchmen are, objectively, Judases, however sincere or well-intentioned they may be. In fact they are crusading Judases, because they have themselves convinced that their Newchurch will save both Church and world. That is why they not only firmly believe in compromising Catholic Tradition with the world, but also they are set upon pulling what remains of Tradition into their compromise. That is why the SSPX both refused the recent approaches of “Rome” to draw it into the Newchurch, and must prepare to resist any more such approaches.

This situation is bound to continue until the Newchurchmen abandon their (objective) Judas compromise with the world, and return to Catholic Tradition. On that day they will have once more a huge problem with the same old wicked world, but at least they will be true churchmen again. And a clear sign of their return to sanity will be that they have no more problem with Catholic Tradition, not even with the SSPX!

May God grant us all to be faithful until that day. Meanwhile, may you all have a holy remainder of Lent, and a happy Easter.

**#219**

*April 1, 2002*

**Resurrection of the Arts**

The arts today are dying or dead. What will it take to resurrect them? Eastertide may be the right time of year to consider a sequence of three museums in Pittsburgh, Pennsylvania, which by presenting respectively art of past, present and future, may put us on the track of an answer.

The first of the three is the Frick Museum, a classical museum containing painting, sculpture and decorative arts by famous artists of past centuries. Completed in 1969 by Helen Frick, daughter of Pittsburgh coal millionaire Henry Clay Frick, it contains her collection of masterpieces, now bequeathed to her city and nation.

The second is the Andy Warhol Museum, a museum of a different style which might be called a “factory”, because that is the name that the famous American “Pop” artist of the 1960’s, Andy Warhol, gave to his New York studio, out of which came the exhibits now filling the museum named after him in his home town of Pittsburgh.

The third museum is not called a museum at all, but goes by the name of the “Mattress Factory”. It contains a series of exhibits—if one can call them that—put together by contemporary artists—if one can call them that—from various nations, but living and working in Pittsburgh to produce, as the publicity material calls it, “art that you can get into” (we will see what that means). Indeed the exhibits in the “Mattress Factory” are so different from those in the Frick museum that even to mention them in the same breath raises instantly the great question, what is art?

If to answer we start out from the exhibits, nobody would deny the name of “art” to the religious pictures, five to six hundred years old, which are the glory of the Frick Museum. Painted originally for purely religious purposes, they present Our Lord or Our Lady or Catholic Saints with a visual beauty springing from their spiritual depth. With no houses, buildings or landscapes in view (at least prior to the Renaissance), they offer almost no visualization of the outer world of matter, but there is, through the painters’ pursuit of the spirit, a huge presentation of the inner world of the soul, or, a deep and noble vision of life. So if for the moment we define the artist as a man with an eye and a hand, then when souls were full of God, an eye saw and a hand moved to generate art of the highest kind.

We skid down half a millennium to the second museum, of Andy Warhol (1928-1987), who was certainly a man with an eye and a hand. He had no gigantic talent, like that in modern times of a Pablo Picasso, but he did have a real talent with which he achieved in the 1950’s a very successful career as a commercial graphic artist. However in 1960 at age 32 he shed commercial work as such, and set out to conquer the prestigious art world of New York. He believed in making money but he also believed in Art, so he would from now produce artifacts fit to be shown in museums.

Notwithstanding, the modern world with its commerce and consumer products was by now well into his bloodstream, besides surrounding him on all sides, as it surrounds all of us. So what would make him famous would be his resorting to an old-style medium to express a contemporary message, for instance a meticulous oil-on-canvas painting in black and white—of the front page of a newspaper! Or a screen made fit to hang on a museum wall, portraying a Campbell’s

soup can. Or, to hold up the mirror to our industrialization and mass-production, a screen print of one hundred such soup cans in mechanical rows.

The interest of Warhol—and he does continue to interest people, as ongoing exhibitions of his work prove—thus consists in his combining prestige with trash, or high-class presentation with low class content, or, the noble art-in-a-museum framework from the past with the ignoble artifacts of our mechanized and throwaway present. Each time the prestige medium jars with the trash content, there is a little electric shock—the prestige gilds the trashy message even while the trash besmirches the prestigious medium.

In the case of Warhol, there can still be seen in his use of color and line the eye and hand of an artist at work, but are there spirit, or soul, or vision? Only just enough to enable him to hold up the mirror to our fragmentary and dislocated world which Warhol does not basically criticize, but accepts. In brief, the artist who believed in Art generates museums—Warhol produced enough product to fill dozens of them!

Finally we come to the third “museum”, or the “Mattress Factory”. Andy Warhol had called his New York studio the “factory”, no doubt because he wished, instead of being scorned by our materialistic society as an “artist”, to be admired by it as a “manufacturer”. In this too he holds up the mirror to his age. So I would guess it was following Warhol’s example that super modern artists of Pittsburgh kept on the functional name of a disused mattress factory when they look it over to display their wares.

But how were they to out-Warhol Warhol? Go and see. On three or four floors, with a few rooms to each floor, most

of the rooms are virtually empty! In one room, some wires run across the floor between little upturned loud-speaker dishes which gently fizzle. In another room there is at one end a false window lit with blue light from behind. Another long room is actually filled, with a jungle of barbed wire festooned with scraps of popped balloons. The title of this artwork is “Beautiful Violence”. Get it? Barbed wire = violence, balloons = beautiful. Wow! In another room, three shop-display mannequins dressed in only wigs and red paint-blotches stand on a correspondingly blotched floor amidst four mirror-walls and beneath a mirror-ceiling, so that if you get into the mirror-room (remember?—“art you can get into”), you see yourself amidst the mannequins multiplied for mirror-miles around!

In brief, when men believed in God, they produced the highest art. When they ceased to believe in God but still believed in Art (with a capital letter) as a spinoff from God, substituting for Him, then they produced imitation temples to house that Art, namely colonnaded museums (and concert halls) to enshrine their substitute-religion. But when men moved so far from God as to lose all sense of what art is about (“Honey, you look at the pictures, and I’ll read out the catalogue”), then Museums (by now with capital letter) became a shell game, and they fill themselves with substitute-art, in fact with anything that goes, until the whole shell game will collapse.

But do not think that the shell-game is yet collapsing! Fabulous “installation museums” (or whatever one cares to call them) are being built all over the world. Pittsburgh’s “Mattress Factory” is famous amongst them, and has recently obtained funding to the tune of three quarters of a million dollars for its “in-residence” artists and its 27,500 annual visitors! Wow! Where’s the nearest mattress?

Perhaps if I scattered a bunch of Seminary Letters over it, and called it “I Rest My Case”, somebody would grant me \$ 100,000? Can’t wait! I sure no longer need an eye or a hand to be an “artist”—just plenty of B. Sc., without the c.

So what is art? Most broadly defined so as to include the exhibits of the “Mattress Factory”, we might say it is the manipulation of more or less manipulable materials to express for others what is in the manipulator’s soul. The more finely manipulable the material, the finer the art, which is why oil-on-canvas has had such a long and honorable career. However if barbed wire and balloons express something either for their manipulator, or for any visitor to the “Mattress Factory”, then “Beautiful Violence” is also art in this broadest sense. The whole question comes back to what is in men’s souls.

For some will deny that the soul even exists, but the sequence of our three museums, located in Pittsburgh but parallelable anywhere, demonstrates that the message (or soul) governs the medium. As the message ebbs or flows, so rises or falls the medium. God as message generated art as medium; Art as message generated museums as medium; museums as message generate barbed wire and balloons as medium—anything to get somebody to visit a Museum.

Coming as he does between the Frick Museum and the “Mattress Factory”, Andy Warhol is especially valuable to illustrate this process. Between prestige and trash, he was pivotal. As he trashed prestige, so he gave prestige to trash. Filling the then prestige medium of museums with a trash message, he signaled the end of museums and their replacement by “factories”, the end of Art and the arrival of Anything Visual Goes. He is as clearly the end of the Frick line as he is the beginning of the “Factory” line. Judged by

the prestige standards preceding him, he is trash. Judged by the trash standards which he did much to establish, he is the prestigious Prince of Pop Art. When his work first gained admittance to a prestigious New York art gallery, the abstract artists previously shown there walked out as one man to demonstrate their disgust with his “Pop Art”. Yet Warhol’s “Pop” is high art compared with much that has followed.

And the future of art? Clearly it depends on what will be in men’s souls. If there is order, harmony and beauty in the souls, there will be order, harmony and beauty in the arts. If there is only ugliness and disharmony in the souls, there will only be ugliness and disharmony in the manipulation of materials, with medium to match.

And from where do uplift and beauty come into the souls of men, weighted always downwards by original sin? From God alone. And in a world and a civilization that has known Jesus Christ, Son of God, whom to hate is to hate the Father (Jn. 15:23), from Jesus Christ alone. Ever since the coming of Jesus Christ, His Catholic Church has been a magnificent mother of the arts, and a just judgment upon the arts of the last half millennium must recognize that even artists in more or less rebellion against God have only been great as artists by what they were continuing of the Catholic heritage, and not by their rebellion, which fed on what it was destroying and destroyed what it fed on. Interestingly, Andy Warhol was a Catholic son of devout Czech immigrants, and a regular Massgoer. Say what one will about the shallowness of his art (he himself said, “I am a deeply superficial person”), would he have any of the interest he has without that Catholic perspective?

Therefore only from the true Mass of the one Man-God

has Western art any future. From loss of God the museums and concert halls are dead or dying. But in, for instance, SSPX Mass centers, the “Traditionalists” want music and decoration worthy of the great God they humbly worship. They start a choir. Then the fights start! But art is on the move again. Mother Church is once more mothering the arts. Thank you, great God! Let us only adore and worship and love You at Mass, and You will raise our arts from their graves.

This summer offers unusual possibilities for attendance at Doctrinal Sessions, Literature Camps, and Retreats. Ladies, send your menfolk, and then draw out of them what you need when they get home!

**#220**

*May 1, 2002*

**The NewChurch Against Nature**

For months now, the mass media in the United States have been hammering the Catholic Church for the grave misbehavior of a certain number of her priests, over the last 30 to 40 years, towards young people in their congregations. Therefore much has been written and said on the problem, much more than I myself know or have read. However, some important truths which bear on the question I have seen mentioned little, or not at all. Let them surface here.

By way of preliminary, let us say where the blame does not essentially belong. It does not essentially belong with the media. This letter frequently calls the media “vile”, and their vileness shows up in this case in their using the word “pedophilia” rather than “homosexuality” to name the problem. The word “pedophilia” refers properly to the molestation and abuse of children, let us say under the age of 10,

whereas according to numerous reports the overwhelming majority of the crimes of which the priests are being accused involve adolescent boys, over 10 years old, activity which would normally be called by the h- word.

But for years now the media in their vileness have been conducting a consistent and persistent campaign to legitimize in the popular mind the sin of h-, also called the sin against nature, one of the four sins crying to Heaven for vengeance. How then could the media have glorified h- activity for so long, and then turn around and condemn it in priests? Hence their pretence that the problem is pedophilia, because most people are—still—horrified by the molestation and abuse of small children, whereas they are being—in large part by the media—desensitized to the horror of that sin against nature, crying to Heaven.

The media can also be blamed for coordinating what is surely a worldwide campaign to exploit to the full this present weakness of the Church. Having been taken largely into the hands of Mother Church's enemies, by the lack of vigilance or care on the part of Mother Church's friends, the media are no friends of the Church, and so they are naturally using to the full this opportunity to pull the Church down. However, there is no smoke without fire, says the proverb. How could the media make smoke unless there was some fire within the Church? If there was no such widespread misbehavior amongst churchmen, and known to the people, what could the worst of media do? Essentially, the churchmen committing or covering for the sins cannot blame the media.

Nor can they blame the people for being unreasonable, because in at least two respects popular reaction within the United States is seeming to be reasonable.

Firstly, while every Catholic priest should at all times and in all places, by the sublimity of his calling, behave like an

angel, nevertheless he carries the treasure of his priesthood in that weak vessel of clay which is fallen human nature (II Cor. 4:7), so that none of us who knows human weakness is entirely surprised to find even its worst outbreaks recurring within the priesthood, alas. Reasonably, the American people today are showing themselves less shocked by the lower clergy committing the sins than by the higher clergy covering for them, which is no longer a weakness (however grave) of the flesh.

And secondly, to the people's credit, when they blame the higher clergy for covering for the sins of the lower, they do seem to some extent to be recognizing a prior right of the Church over the State to discipline men of the Church. The people seem to be saying less that priestly crimes are a matter for the State, than that the Church should keep order in her own house, which, as long as the Church does so, is ancient good sense.

Therefore neither media nor people are essentially to blame. We come back to the churchmen. And if, as said, men who are Catholic priests have in all times and places given proof of their human weakness, then what is special about today's problem is its scale. The sin of h- amongst priests seems to be no longer scattershot but rather systemic. And, what angers so many people, it seems to have been systematically swept under the carpet by the higher clergy.

Alas, it is notorious that for tens of years now the Catholic Church has been infiltrated in the USA by h-s. Back in the 1980's, Fr. Enrique Rueda published his book "The h-network" to document this fact with a mass of evidence. Today one learns that the mainstream seminaries are riddled with h- professors and h- seminarians. As one bishop recently commented, a first step in cleaning up the present mess would be to "de-lavenderise" the seminaries. Another bishop commented how apprehensive are normal

(i.e. “straight”) young men of entering the U.S. seminaries today, for fear of being harassed by these perverts who are protected by the system!

But how can the system have reached this point? Here is where two systemic answers arise, neither of which is mentioned much today, if at all, and neither of which will be pleasing to today’s Catholic hierarchy. That is exactly why there is a systemic problem. The first of these answers concerns the Mass, the second, still more generally, concerns the Ten Commandments.

As for the Mass, Archbishop Lefebvre always used to say that he could not have operated any of his seminaries with the *Novus Ordo* Mass (NOM). Everything possible was done by Rome in the 1970’s and 1980’s to make him introduce the NOM into his seminaries, but he used to say that had he done so, he might as well have put the keys in the seminary doors, and walked away! He himself never put it this way, but as far as he was concerned, a Catholic seminary without the true (Tridentine) Mass is like an atomic reactor without the uranium. There was no way he could make real priests with a dummy Mass.

For, he always said, priest and sacrifice are intimately related. There can be no ritual sacrifice without priest, no priest without sacrifice. The sacrifice is at the heart of the priest, and if you take away his sacrifice, you tear out the heart of the priest. So if you dumbify the Mass, which is of course the Catholic priest’s sacrifice, then you dumbify the priest. And if you dumbify the Catholic priest, then he is liable to turn in all kinds of dumb directions for substitute purposes and satisfactions, which will include h- activity. I think if Archbishop Lefebvre were alive today, he would say that, given that the *Novus Ordo* Mass has now been imposed on Catholic priests for 30-plus years, the astonishing thing is

not how much h- activity there is amongst priests, but how little!

However, as in the whole of today's crisis of the Church, while the problem of the Mass is the outstanding symptom, the malady is broader and deeper. What the NOM is essentially tending towards is to put man in the place of God, direct violation of the First Commandment, "I am the Lord thy God, and thou shalt not have strange gods before me" (Exodus 20:2,3). In fact the whole Newchurch's essential drift and aim is the idolatrous putting of man in the place of God. Now what does St. Paul (word of God) say are the consequences of idolatry? See Romans 1:18-31. "Men who detain the truth of God in injustice (18) ... changed the glory of the incorruptible God into the likeness of the image of a corruptible man (23), wherefore [*I underline*] God gave them up to the desires of their heart, unto uncleanness, to dishonour their bodies among them-selves (24)".

St. Paul goes on to repeat this cause and effect connection between breaking the First and the Sixth Commandments with specific reference to the sin against nature: "Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator.... (24). For this cause [*I underline*] God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature (26). And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error (27)". And in case we have still not understood that idolatry is at the heart of the problem, St. Paul says it a third time!—"And as they liked not to have God in their knowledge [*I underline*], God delivered them up to a reprobate sense, to do those things which are not convenient (28)", and there follows a list of grave sins.

God forbid “Traditionalists” should throw stones at the weakness of mainstream priests, because we could be punished by His allowing us to fall into the same traps. But it is not Traditionalists who made two times two equal four. It is St. Paul, speaking for God, who puts his finger here on the systemic problem of the Newchurch. God uses this sin to highlight idolatry, and He seems now to be resorting to the secular authority to clean this sin out of His Church. Both moves are acts of mercy on His part. May He have mercy upon us all!

More positively, if I know a h-, and wish to get him (or her) out of it, let me do all I can to bring him back towards the true love and worship of the true God. It was when Augustine found the true God and began obeying the First Commandment, that he found the strength to obey the Sixth!

**#221**

*June 1, 2002*

### **Campos—What Went Wrong?**

In February this letter presented the fall, finalized in January, of the Traditional bishop and priests of Campos back into the clutches of Neo-Modernist Rome. That fall was a disappointment for the Society of St. Pius X, whose lone stand for Truth they had shared for 20 years. To explain that fall, I think it is worth further presenting to you an analysis sent to me recently by a priest stationed in Brazil, who is a friend of the SSPX, and who was for a long time a friend of those Campos priests. Here is what he wrote to me:

I had already prepared to put in the post an essay by one of our priests on Campos, or rather on the last statements coming out of Campos as compared with what they used to teach. However, this comparison does not go to the heart of the problem. In my opinion, the heart of the

problem is to be found in the lofty vision of Archbishop Lefebvre, a lofty vision lacking in Campos.

The Archbishop achieved a well-balanced overview of the whole problem in the Church, which was the fruit of his experience and spirit of prayer, his virtues and gifts received from God. Bishop de Castro Mayer drew closer to the Archbishop in his last years, but it seems that the Campos priests did not have their own bishop's wisdom or, perhaps, his humility. In my opinion the Campos priests have gone backwards because they had a different way of looking at the crisis of the Church.

Let me explain: up until the consecrations of 1988 Bishop de Castro Mayer's reaction to the crisis was curious. On the one hand he was legalistic, tending to stick to the letter of the law. For instance after ceasing to be the diocesan bishop of Campos, he ordained no more priests except one that he ordained after the 1988 Consecrations. On the other hand he had a tendency towards sedevacantism, as when he would say of John Paul II, 'Whoever does not belong to the body of the Church cannot be its head'.

Archbishop Lefebvre was aware of this twofold tendency in Bishop de Castro Mayer, which is why he would say concerning the bishop's legalism, 'Bishop de Castro Mayer must understand that today we have to "go illegal", if necessary' (a remark to be understood, obviously, in the present context), and concerning his sedevacantism, Archbishop Lefebvre said, 'Were it not for me, Bishop de Castro Mayer would be sedevacantist, but in order not to separate from us, he holds back from sedevacantism'.

I think the Archbishop was right. There were in Bishop de Castro Mayer the two tendencies of legalism and sedevacantism. The bishop's friendship with Archbishop Lefebvre moderated these two tendencies and enabled Bishop de Castro Mayer to take courageous and well-founded positions. However the Campos priests seem never to have completely shaken off these two false ways of posing today's problem, because they seem to me to

argue like the sedevacantists: 'If John Paul II is Pope, we must obey him. If we do not obey him, we must declare that he is not Pope'...

The Campos priests, in my opinion, are lacking in vision. They are taking too simple a view of this crisis. What is the cause of this turning back of theirs? Either they never judged the crisis in the way that the Archbishop did, or, under the influence of some of their own number, they slipped back, and left the good road on which Bishop de Castro Mayer had set out before he died... For sure and certain they always kept a certain distance between themselves and the Society.

End of analysis of the fall of Tradition in Campos by the Society's priest-friend in Brazil. It is an analysis rich in lessons, or in reminders, of how this 40-year old crisis of the Church does its damage.

Firstly, let us relativize the criticism of Bishop de Castro Mayer implicit in this analysis by recalling his enormous achievement which the analysis was not designed to bring out. Catholic Tradition has few enough heroes today, and this bishop is certainly one of them.

He was 56 years old, and the normal Catholic bishop of the little diocese of Campos, three hours by car north of Rio de Janeiro, when the Second Vatican Council opened in 1962. During the Council he was a steady opponent of the Neo-Modernists' Revolution overthrowing the Church, and after the Council he would not let his diocese follow the new religion. When Pope Paul VI imposed the New Mass in 1969, Bishop de Castro Mayer most respectfully resisted him to his face, and allowed his own priests to continue celebrating the true Mass. The good bishop was followed in this faithfulness to the old religion by the large majority of his priests and people, so that amidst the thousands of Church dioceses throughout the world which were (at least

objectively) letting themselves be led into apostasy, his diocese alone stayed essentially Catholic.

In 1981 at age 75 he had to retire. For his successor, the Newchurch sent in a chain-and-wrecking-ball bishop to smash the Traditional diocese. That is when Bishop de Castro Mayer and his faithful priests began publicly to associate with the Society of St. Pius X in its policy of rebuilding alongside the mainstream church, but not outside the Catholic Church. Under his leadership, his priests built for the true Mass a series of brand-new churches alongside their former parish churches, now hijacked for the new religion.

And so Bishop de Castro Mayer's heroic defense of the Faith continued in Campos until he died in April of 1991, with his faithful priests clustered around his deathbed. Had he lived longer, there can be no doubt that he would have stayed on the course he had set between 1981 and 1991, and there can be little to no doubt that his priests would have continued to surround him. As it was, it took ten years for them to fall back into the powerful magnetic field of "obedience to Rome".

It was necessary to recall this unique fidelity and achievement of Bishop de Castro Mayer lest anyone should think that the priest's analysis, quoted above, was meant to pull him down. Not at all. But what the analysis does is to remind us of the incredible power of the apostasy of the 1960's, which had even an excellent bishop wavering between the twin false solutions of legalism and sedevacantism through the 1970's, until thanks to a still greater archbishop he steadied his Catholic balance through the 1980's.

That an apostasy should carry away millions of Catholics, thousands of priests and hundreds of bishops, well, that is what apostasies do. But that—as the analysis quoted above suggests, and I think it is right—even a churchman of the

quality of Bishop de Castro Mayer tottered in the wake of Vatican II is testimony both to the volcanic force of all that was behind that Council and—here again I think the analysis is correct—to the extraordinary gifts and wisdom of Archbishop Lefebvre.

Far be it from me to indulge in a cult of personality, or to declare that the Archbishop was infallible or impeccable. However, the fruits are there to tell us how much God gave us in him, or, what a gift of God to us he was: the guidance of his example enabled a wise fellow bishop to keep the heads above water of the Campos priests around him, but now that both bishops are dead, those priests slip back beneath the waters of apostasy—may they rest in peace!

But they cannot. Already they are taking positions that contradict everything they said and did for the last 20 years. They will soon be bearing little more Catholic fruit than the rest of the Conciliar Church, and meanwhile they have scandalized and alienated all Catholics of Tradition.

Whereas the Society, continuing along the lines of Archbishop Lefebvre, continues to bear Catholic fruit, as I have been able to see from recent journeys to the Philippines and to Germany. In the Philippines, we now have a dozen Mass centers, all well attended by Catholics joyfully picking up, or picking up again, on the true Faith, while in our German centers families are at last reappearing with large numbers of children. It has taken Germany time, because the anti-birth “culture” has been so strong, but the Faith wins out in the end. In death-dedicated Europe this flourishing of children is like a miracle, but nobody who knows the power of the Faith can be surprised.

And so death-dedicated Rome continues to harass the Society, and will cripple it, if it can. To the Italian press Cardinal Castrillón Hoyos recently spoke of the Society as being composed of a majority of reasonable bishops,

priests, laity, etc., who want to rejoin Rome, while a “difficult and fanatical” minority will perhaps continue “in schism, believing that they possess the truth, and forgetting that where there is Peter, there is the Church”. And then the Cardinal denies that he is trying to split the Society!

One may pray for the Cardinal, as for the priests of Campos, but humanly speaking, one may fear they will only increase in blindness. Lord, have mercy—upon us all!

At the Seminary’s Doctrinal Session from July 30 to August 3 these Encyclicals will be studied—From TAN’s *The Popes Against Modern Errors: Diuturnum Illud, Rerum Novarum, The Sillon, Lamentabili* and the *Anti-Modernist Oath*; from TAN’s *A Light in the Heavens, Satis Cognitum*. Sign up, men, to see that the Society of St. Pius X is only standing for what the Catholic Church has always stood for.

Priestly ordinations take place here at Winona on Saturday, June 22. The more numerous you are, to come and show your joy and appreciation of four new “Lefebvrist” priests, the more vocations God will surely incline to awaken. Come, and fill our meadows with your children, so as to fill your seminary with seminarians!

**#222**

*July 1, 2002*

### **Well Done, Young Parents**

So one more school year at the Seminary came to a glorious end, with the ordination of four new priests, three Americans and a Canadian, at Winona on June 22. On the day before, a violent storm and wind had begun to tear apart the tent erected for the occasion, and a large part had to be replaced, as you will read in the August *Verbum*, but everything was repaired in time for the ceremony which took place in lovely weather.

Some two thousand souls attended, from all over North America and beyond. How many familiar faces! People come back now year after year for the special graces that go with the birth of new priests, and with the celebration of their first Masses. Colleagues at the Seminary commented on how the congregation this year seemed especially recollected and joyful.

There were plenty of little children, as I had hoped for, and a corresponding number of young parents. What a delight it always is to see the young mothers, truly fulfilled by doing God's will in the home, and rewarded with a gracious femininity which the feminism of worldlings quite destroys! In support of these young mothers and their children and their homes, let me quote at length from an article by a colleague in France who runs a retreat house, and who must then have every year many young fathers and mothers coming through his hands.

Fr. Delagneau begins by lamenting how many households he sees, either breaking up or preparing to break up, with spouses destabilized and placed in great spiritual danger, with children disturbed for life. Such breaking up may seem no problem to worldlings, but it must give Catholics pause to reflect: these breakups do not happen overnight—so what am I doing in my own home now which may be leading in that direction?

Following St. Paul, his article is divided into two parts: “Husbands, love your wives” (as Christ loved the Church, giving himself up for her Eph. 5:25), and “Wives, be submitted to your husbands” (as to the Lord, for the husband is the head of the wife, as Christ is the Head of the Church, his Body Eph. 5:22). The complementarity of man and woman, the understanding of which is the key to understanding marriage, and the living of which is the key to living a happy marriage, is a marvel of nature built by God into the

design of the two sexes. Notice, however, the reference to Christ and his Church in the two quotes above, taken from the Epistle for the Catholic Church's Wedding Mass. This reference means that only grace, or supernatural Faith in Christ and his Bride, the Church, can take the full measure of, and if need be protect, the natural marvel.

Fr. Delagneau notes that whereas in the old days the wife could and would endure a great deal in order to save the home, today it is often she who initiates the process of separation because life at home has come to seem unlivable. Yet separation is a non-solution, so Fr. Delagneau begins by addressing the husbands:

Remember firstly that by nature the wife is more sensitive, more emotional, which is why certain worries or problems in the home weigh on her more heavily. And if she stays at home, she has little by way of conversation or activity outside the home to take her mind off these upsets which thereby take on an importance her husband can hardly understand, which wears on her nerves.

The sensitive side of woman likewise explains how, once she has lost trust in her husband, everything weighs upon her. She becomes tense and withdrawn, and goes on the defensive, increasing her nervous fatigue.

To regain her trust is a long process and the husband will need to show great delicacy to prove that he really means to change. But that is the price he must pay, because without trust the marriage is going nowhere. Without trust, decisions are never taken together and relations become heavy and superficial while flareups and unkind words become more frequent.

Realize also that, by her nature, woman can for a long time take things upon herself and endure difficulties without showing it, but if one day she cracks, it can be very difficult to repair. She then goes into a nervous depression, or she gets fixated on some problem.

Finally, realize just how wearying work in the home can be. Many husbands think that keeping house and rearing children is no heavy burden. But while housekeeping may not seem much, it requires time, effort and organization. Rearing children requires in addition a mother's full attention, self-control, and readiness to put everything else aside. Such obligations also give rise to a real nervous fatigue. Mother has not the same authority as father to settle problems. Fortunately she has more gentleness, patience and understanding, so she is more selfless. But all of that wears on her nerves.

Bearing children, especially when they follow closely on one another, while still having to keep house, is for mother an extra burden on her health that must be taken into account. If the husband bears all this in mind and much else besides, he will love his wife with a quite different love, and he will exercise his authority as head of the house with more care and gentleness. Here are a few suggestions:

Firstly, he will make a real effort not to let his work take over his life so that he is never at home to take any active part in family life (children's homework, games, conversation, helping around the house or with the washing up to make life more pleasant for his wife).

Next he will make time to talk with her, to listen to the major events of her day, to encourage and congratulate her and make a few suggestions. Forgetting his own weariness he will also speak of his own day and of current events, remembering that she has often had no adult conversation all day long, and needs something to open her mind.

He will keep an eye open for his wife's nervous fatigue, and he will be realistic. That way he can advise her how to organize things better, and to stick to essentials. With his manly authority he will help in the education of their children, so that she is not swamped by their running wild. He will also watch over her rest and health, and sometimes

even change his own schedule to enable her to take a few necessary days off.

The wife is sensitive and delicate, so she knows how to please. But she expects something of the sort in return. A little gesture, a little kindness, a little display of affection will make her forget many pains and much weariness, and will give her renewed energy for her work. What may cost him little effort can mean a great deal to her, so let him find out those little things that mean so much to her.

The trust on her part which makes her gladly fall in with her husband's way of thinking, comes from two things; firstly, from her respect for his good qualities and for his success in what he undertakes, and secondly from his readiness to heed her wishes and her judicious advice, so that when he takes decisions, he does so in view of the welfare of the family as a whole.

This trust is acquired at the beginning of a marriage, but it continues to be earned thereafter. Of course the husband is the head of the family, but he must learn how to exercise his authority firmly but gently. Clashes should always be avoided. Giving way need not mean he loses his authority, on the contrary it can show that he knows how to adapt it to circumstances. On the other hand, authority can be undermined by his never making up his mind, or by his giving way every time.

In fact, as St. Paul says so well, it is love for one's spouse that will discover the happy medium between being firm and being gentle.

Under certain circumstances, one must know how to kneel down and pray for light to God, our Father.

To conclude, let me point out that family problems do not arise only in other people's homes. Let the husband keep watch to preserve the union of harmony in his own.

Thus far Fr. Delagneau's recommendations to husbands. There is no space left for much to be quoted from his pre-

sentation of the need and way for wives to submit to their husbands. Here then are brief extracts:

By becoming a wife, woman enters into a hierarchical society, the family, in which by the will of God man is the head. Just as Christ as man submitted to his Father, so the woman as wife submits to her husband. Neither did Christ lose in dignity by submitting to his Father, nor does the wife by submitting to her husband. On the contrary, obedience makes the soul noble because it makes the greatest sacrifice of self for God, the sacrifice of one's own will...

Wives, do not listen to the vile propaganda of the anti-culture all around us, which is deliberately anti-Christian and is trampling upon the law of God. Listen to Pope Pius XII, addressing women in 1941: 'Numerous voices will make out to you that submission is in some way unjust. They will suggest that you be more proudly independent, that you are in all respects the equal of your husbands and that you are in many ways their superior. Watch out for such words of the serpent, temptations, lies. Do not follow in Eve's footsteps, but keep to the only path that can lead to happiness, even here below. . .'

In practice, the wife collaborates in all family decisions by her judicious advice, and then she falls in with her husband's opinion in view of the family welfare, God's will for each and all. She learns how to use the power that her looks and words have over her husband so to enter into his soul as to bring him round to the good of the family. And he learns to take decisions gently influenced by his wife, without losing authority, but also without being weak or giving way to her charm when she is not seeking the common good. There is a whole art in the wife's influencing her husband for the good. What a misfortune for some wives to have no idea of that art! They openly oppose their husbands' will, and the result can only be a head on clash. At that point two self-wills compete, and only brute force or blackmail can win out. How far we are then from close collaboration in charity!

I add my own conclusion to Fr. Delagneau's good sense: let husbands and wives who both want to make their marriage work never despair, despite everything the modern world throws at them. A happy home can be achieved. It is an incomparable strength for the children, an edification as it was on June 22 for one's fellow men, and it must be a joy for the angels and God to behold. May He bless all of you husbands and wives, young or old, who keep trying!

**#223**

*August 1, 2002*

**SSPX in Distant Lands**

Say what one will about monster machines, there is no denying that today's gigantic aeroplanes make possible, as I can remember Archbishop Lefebvre once remarking, long and accurate apostolic journeys. Between the end of June and mid-July they enabled me for the third time to travel around the world for the Society of St. Pius X.

First stop was for the priestly ordinations at the end of the school year in the Society's main seminary in Ecône, Switzerland, where 15 new priests were ordained, mostly French, for postings all over the world. Since the first major ordination of priests by Archbishop Lefebvre for the Society in June of 1976, this made the 27th ordination in 27 years in the tent erected each year in the meadow beneath the seminary. For a canvas cathedral, that is a remarkable stability and source of strength for the Faith!

The event being now annual routine, the crowd attending the ordinations in Ecône was less than double the crowd attending ordinations in Winona five days beforehand, but in Ecône no fewer than 159 priests helped Bishop Tissier to lay hands on the ordinands. Of the many priestly friends I can remember that used to come from outside the Society

to lay on hands in the early days, few are still living. To replace them, each year now more and more of the Society's own priests come to the ordinations for this purpose, and it is interesting to watch these men swiftly growing older, or maturing, under the steady pressure of the priesthood. With each year that passes, the Society's priests become less and less a mere collection of youngsters, as one can have thought of them a little while back. They are becoming with God's grace a formidable phalanx in defense of the Faith. Pray we never betray!

Second stop was Holland, to provide a Sunday Mass and two Confirmations in the Society's one and only floating chapel, which is in The Hague. Property is so expensive in this city of Europe's International Court that years ago Fr. De Mérode (now based in St. Louis, serving Cincinnati) purchased a retired barge moored by the side of one of Holland's multiple canals. Here he established an attractive and perfectly workable chapel. It may be faintly disconcerting for the preacher to watch the chandeliers gently swinging over the congregation's heads during Mass, but after all Our Lord Himself used a boat for a pulpit (Lk. 5:3)!

Holland is very liberal, and it is a difficult country for Catholic Tradition today (see *Verbum* # 77). But the Society priest who looks after The Hague, Fr. Robert Schmitt from neighbouring Germany, is a happy young man nevertheless. To celebrate the tenth anniversary of his priesthood, amongst other things we visited an exhibition in Amsterdam's renowned Rijksmuseum of a 17th century Dutch artist from Holland's golden age, Aelbert Cuyp. What a contrast between his Holland of sailing ships in golden sunsets, and today's Holland of six-lane freeways! Yet even from the freeway one recognizes by moments Cuyp's landscape, and, truth to tell, even Cuyp could idealize with his paintbrush what he saw with his eyes. Is the

camera then more truthful than the artist? Not necessarily...

Another aerial monster lifted me for the third stop to Malaysia, former British Malaya, where I had never been before, and where I wanted to visit in particular a historic town of lesser importance today, but made famous amongst Catholics for having been made by St. Francis Xavier one of the bases of his Far Eastern missionary journeys in the mid-1500's: Malacca. However, today's important city of Malaysia where the aerial monsters land is Kuala Lumpur, modernized capital of one of those nations known as the "Asian tigers" for their recent material prosperity. One may wonder for how much longer the United States' huge imports from Asia will continue to found this prosperity, but in the meantime Kuala Lumpur boasts a pair of towers taller than the Twin Towers that were dynamited in New York.

Malaysia is not a Catholic country, and never has been, yet still Catholic Tradition has a footing there. The coordinator and his family are English speakers of Chinese extraction. With Fr. Daniel Couture, Asian District Superior from French Canada, they showed me the Society's handsome chapel hewn out of a commercial building, with delightful stained glass windows of Asian coloring painted by the coordinator. Some 30 souls attend Mass celebrated twice a month by a Society priest coming up by bus from Singapore. A rest, three Confirmations, and then the visit to Malacca, two hours south by car on a splendid freeway.

Malacca, strategically located on a Strait shielded by the Island of Sumatra opposite, midway between the East (India) and the Far East (China and Japan), achieved prominence as a major center of shipping and commerce well before it was conquered in the early 16th century by the Portuguese to act as a major base for their own running of

the lucrative spice trade. To establish their rule of Malacca, the Portuguese (1511 to 1641) built a stone fortress around the hill dominating the port, which the Dutch (1641-1795) strengthened, and the British (1795-1957) destroyed, except for one gateway, now a delight of tourists. How empires come and go! Presently, the “Asian tigers” are part of the American Empire’s comings and Boeings, but these too will one day be gone with the wind...

St. Francis Xavier’s five stays in Malacca belong to the time of the Portuguese. Readers of his life will remember how he attempted to convert those he found there, so that their bad example would cease to alienate from the Faith so many “natives”, a word politically incorrect but saying what it needs to say. One ponders on the ways of Providence: why did God send a Xavier to the pagan East and Far East in the 16th century, and not before? And why is Asia not now converted? Men are to blame. Today, the museums in Malacca reflect a scorn for the Europeans who once brought the Catholic Faith. Alas, if in the streets of Malacca one sees someone sloppily dressed and lacking all dignity, sure enough, it will be a Westerner. If I was today an Easterner, I would despise these moneyed tramps and their past colonialism and their supposed Faith. How we need an army of Xaviers, if souls are to be saved!

Little trace remains of Xavier in today’s Malacca. There is a statue of him outside the walls of St. Paul’s Church still standing atop the fortified hill, where Xavier would stay on his visits, and there is the vault beneath ground within the church where his body rested for a few month’s between Shangchuan Island off China, where Xavier died his mysteriously cold and lonely death in 1552, and Goa, the then Portuguese enclave in India where it rests to this day. But Xavier would never have cared for physical monuments. His true monument is the implanting of the Faith all over the East and Far East, and hundreds of thousands of souls

safely garnered for Heaven then and since. And his dazzling example! St. Francis Xavier, pray that Westerners come to their Catholic senses! Pray that your Company of Jesus generate once more Jesuit conquerors of the world for Heaven and God!

Fourth stop was Australia, actually the main destination of the entire journey, for the purpose of ordaining at home amongst his own large family Winona's Australian seminarian for the last three years, Rev. Mr. Brendan—now Father Brendan—Arthur. For pictures from his ordination and first Mass in Melbourne, see the enclosed *Verbum*.

In Melbourne the question of the camera came up again when Fr. Kevin Robinson (known to many of you) took two of us to see a film which he highly recommended on the ministry and death among Hawaii's lepers in the mid-19th century of Fr. Damien. Indeed the film was well done as films go, especially on a Catholic subject, but still it left one with dissatisfaction. Why? Surely because just as the cinema has such power to make the unreal seem real, so it is bound to make the real seem unreal, including Fr. Damien. Surely it would be truer to say that the camera always lies than that it never lies. But that is another story.

Last stop on this on-Boeing world tour was Japan, a small island or collection of islands, but a world giant, economically speaking, not by its physical resources but by the ancient natural virtues of its people. These virtues are today being eroded, as everywhere, by the modern uprooting from a natural way of life, yet the Japanese people remain those that Xavier came to love in his brief but decisive missionary visit in the 1540's. Here as in other Asian countries, the Society has a foothold significant not by numbers but by Truth.

My host was Fr. Thomas Onoda, himself Japanese, another young Society priest with a lonely ministry when he visits

his homeland each month, but with a happy heart. Into a tiny tenth-floor apartment serving as Society Chapel in downtown Osaka, Japan's second city after Tokyo, two dozen souls crowded for nine of them to receive Confirmation, and in Tokyo itself a similar number attended Sunday Mass in surroundings more spacious but still without chairs. These are replaced by prayer-mats and one's own haunches!

Praise be to God for the gift and survival of the Catholic Faith in these distant lands! Honor and prayers for the isolated priests in their far-flung ministry! May Our Lord send more workers into his harvest! They have a happy life if they are faithful.

#224

*September 1, 2002*

**State of the Nations: Three Layers of Lies**

All around us today, things are not what they seem. By a just punishment of God, the Devil is in virtual (only virtual) control of the world, and the Devil is the Father of Lies (Jn. 8:44). So in politics, in the arts, in the law, in education, in the media and—worst of all—in religion, we are today smothered in lies. For the sake of truth and for the sake of our temporal and eternal survival, we should attempt to discern what is, from what seems.

In the domain of economics, here in the USA, we are being told that the economic recession is only temporary, that the fundamentals are sound, that things will soon take an up-turn, that the good times will continue to roll. Holders of stocks and shares need only sit tight, and they will soon see Wall Street rising again. Here is a first major layer of lies. To establish what is true in economics, let us turn to two writers on matters financial who have their heads on

straight, and then let us climb to the corresponding political and religious layers of lies.

## **FIRST LAYER: ECONOMICS**

### **View From USA**

The first of these writers is James Cook, based in Minneapolis, Minnesota, who lays out what he foresees for the American economy in his *Market Update* of last month, August 2002. With an old-fashioned common sense he explains in general economic terms why hard times must—normally—lie ahead:

“Booms are followed by busts ... It’s an economic premise generally accepted by every historical economist. The boom couldn’t get started without artificially low interest rates, easy money and credit. A boom comes from businesses expanding in a way that wouldn’t have happened if the market wasn’t sending them false signals caused by rapidly expanding levels of money and credit. Low interest rates make it attractive to borrow excessively and to build up overcapacity. When this process ends and contraction begins, then comes a bust. The greater the boom, the greater the extent of the bust. We had (in the 1980’s and 1990’s) the greatest boom in decades. The bust will be a humdinger and, for a number of reasons, it could turn into a severe depression. In fact, I believe it will alter America like nothing since the Civil War.

“... A runaway expansion of money and credit has ruined our economy. Savings are at the worst level ever. Profits and capital spending are in the tank. Deep-seated structural problems in the economy preclude better times. The loosest monetary policies in US history have failed to work. There are terrible days ahead. Consumer spending must collapse. The dollar’s sure failure spells doom for stocks and bonds.

Credit will seize up and paralyze the capital markets, followed by a raging epidemic of bankruptcies and a collapsing housing market. Governments across the nation will see bankruptcy and defaults on their bonds, which will turn this last bastion of security into financial quicksand. Then, in the depths of depression, inflation will rage . . . Blame will become the national pastime”

### **View from South Africa**

Possibly James Cook is taking too dark a view of the near future, but his general position is substantiated with many facts and statistics by our second writer, author of the lead article in the *Aida Parker Newsletter* of June, 2002. This newsletter comes out of Johannesburg, South Africa. In a world of lies, Aida Parker is a gallant teller of the truth, and her newsletter tells more truth about what is happening within the USA than the mass of the American media. I have shortened and edited the June lead article, “Armageddon Approaches,” only very slightly. Any underlinings are my own:

### **“Armageddon”**

“We saw it coming: but the US financial and corporate blowout is now right on top of the bloodiest smashup in history, far more damaging than anyone could have foreseen. And it becomes evermore critical: already in certain sectors worse than the Great Depression of fearsome memory. The façade of US financial impregnability built up over the past decade is *kaput*. Its much-delayed recession is here.

### **US Stock Market**

“Of most immediate danger is the staggering stock market debacle. That alone guarantees catastrophe. Total investor losses on the Wall Street meltdown now exceed \$6 trillion, all of it from investors’ pockets. This crash has destroyed

up to half of people's life savings and scrambled the retirement nest eggs of more than 45.7 million "baby boomers" due to retire over the next five years. It has vaporized the prosperity, financial security and retirement dreams of millions.

"In sheer \$ terms, the collapse since March, 2000, has brought the largest loss of wealth in the history of humanity, dwarfing the great 1929 stock market crash by a factor of 29 to 1. The resources, financial and otherwise, squandered in a vain attempt to keep the Dow between 10,000 and 11,000 "forever" don't bear thinking about.

"The Dow and the S&P are still both grossly overvalued. Historically, investors invariably overreact to such a threat, driving stocks well below their historical valuations. Yet not in the US today. As the market moves into its third full year of stock losses, despite everything more than 50% of shareholders remain in it, ensnared by the despicable lies and manipulation of the US Government, Wall Street, Federal Reserve, all aided by the general media.

"The picture gets worse: much worse. With zero savings, householders hold \$7.6 trillion in debt. Such debt is at its highest level in US history, with consumers holding \$1 trillion in new home mortgages acquired in the last year. Personal bankruptcies last year were more than double those of 1990/91. 2002 will be even worse.

### **The Dollar**

"The US Government insists that its "Strong \$ Policy" remains intact. Unfortunately the \$ does not remain intact. Today it crumbles before the eyes of the world. The \$ as a currency is bankrupt. We all know that the US \$ is dropping against all other currencies: in some cases, very hard. The US trade deficit is huge and growing.

“Morgan Stanley recently wrote that the trade deficit is now 4.3% of US trade. If the trade deficit of a developed nation reaches as high as 5% of GDP [Gross Domestic Product], there is usually a drop of 20% in that nation’s currency within three years. Morgan Stanley projects that the US trade deficit could reach 6% by next year, which means a deficit of \$2 billion a day. Net real investment in the US is now nil. Further, the US has been importing far more than it exports.

### **US Corporations**

“Much of corporate America is in deep trouble. There have been five consecutive quarters of declining corporate profit. US companies now owe a record \$4.7 trillion to banks, venture capitalists, bondholders, money funds and other institutions. The Fed says this debt is growing almost three times faster than GDP.

“In 2001, more than 40,000 businesses filed for bankruptcy. Estimates are that 652 big companies will have a tough job surviving another year. Xerox has \$162 billion in debt, exponentially more than it has in assets. Nextel had \$16.7 billion of debt, only \$4.2 billion in cash reserves. Both could fall into bankruptcy. Del Monte, General Mill, Trump Hotels & Casinos, Ford, Kellogg, Campbell Soup, 7-Eleven, all are in trouble.

“Boeing’s orders dropped 45% last year. Hotel chains are plagued with very high vacancy rates; steelmakers have a  $\pm 50\%$  in excess capacity, and the worst earnings in 40 years. The Ford Motor Co. is closing five plants in North America, and has chalked up 35,000 job cuts over the past year.

“Levi Strauss is closing another six plants in the US, laying off 3,600 workers. This means the company will have shut 29 plants in the US, while opening lower wage plants

overseas. Sears is closing 89 stores; drugstore chain CVS is closing 200 pharmacies; Toys “R” Us, 64 stores. Heavy truck sales, a measure of US transportation, shipping of raw and finished goods, are down 25% over the past year, Mack trucks down 19.3%.

“Many of America’s largest public companies are so weak that they could go bankrupt at any time. As company earnings decline, companies are cutting dividends, adding still further to investor woes. Martin Weiss of *Safe Money Report*, recently reported: “Corporate America is swamped with debt to the tune of 156% of GDP. That’s more than 44% a year ago. It’s also bigger than the debt load Japan faced before its stock market bubble burst back in 1990.”

“As hundreds of thousands of homeowners are laid off, so the recent real estate bubble bursts. Sales of existing homes dropped 8.3% in March, and continued down in April and May. There’s overcapacity and dwindling demand for new office space and shopping malls.

### **US Banking**

“All of the above is devastating news for the US banks, themselves their nation’s curse. The US Government estimates that 9% of banks are “very vulnerable” to a real estate turndown, another 16% “somewhat vulnerable.” In other words, on top of all else, it is a banking catastrophe. A reported 4,913 banks suffered an increase in bad loans in the first nine months of 2001.

“The final nail in the banks’ coffin is derivatives: high-risk bets on stocks, bonds and foreign currencies that now stand at truly staggering levels. In 1998 US banks held about \$27 trillion in derivative contracts. Today, according to the US General Accounting Office (GAO), US banks are exposed to more than \$40.5 trillion in derivatives. All told, more than 400 commercial banks are in financial derivatives.

### **Government Spending**

“Financially, the US Federal government stands with a deficit budget, with deficit spending blowing out while tax revenues fall. The US needs to import \$1.6 billion of capital a day just to fill the deficit. That’s no longer happening. Just as the fertilizer hits the fan, so the international community has decided to take its money away from the US.

“According to the US Treasury, foreigners sold a net \$16.9 million of US securities in the first two months of this year. Japanese banks are already dumping the \$447 billion in US stocks and bonds they hold.

### **Federal Reserve**

“The raw economic facts are terrifying. The physical US economy is cluttered with massive overinvestment, malinvestment and horrendous mismanagement, all of it held up by minuscule investment rates and very fancy bookkeeping. The Fed lowered interest rates eight times before the Great Depression: without effect. Alan Greenspan has cut interest rates eleven times, till rates now are very near zero. Still with no effect.

“Dr. Kurt Richebacher, in his *Richebacher Letter*, writes: “While the Bank of Japan deliberately pricked its bubble in the late 1980’s with tight money, the Fed has tried to sustain the US bubble with ultra-loose money policies. Such an effort has no precedent in history. Such madness was bound to fail. On the other hand, the unsustainable excesses are of such preposterous magnitude that in any case they would come too late to avoid disastrous consequences.”

### **US Prospects**

“Summing up: What we are seeing is the troubled homecoming of ALL the US economic chickens. US financial powers are now embattled on all fronts. The US \$, the US

stock market, the entire US economy stand with their collective backs to the wall. Result? The US economy has entered a period of observable decline. And the real economic problems have not even begun to be tackled yet.

“Indeed, prospects are that the position will continue to get much worse, not better. In the face of worldwide economic recession; escalating geopolitical tensions, with Israel on the boil and Mr. Bush threatening war against Iraq’s Saddam Hussein and the US market now in its 35th month of bear market decline, US recovery prospects appear nil.

“Former World Bank chief Economist and Nobel Prize winner, Joseph Stiglitz, is advising Asian economies to pool their vast foreign reserves as a step towards a reshaped monetary system that would be less of a tool for US interests, the IMF and other agencies . . .

“Many hearts elsewhere will probably not bleed too much for the US and its dire calamities. To quote Bill Buckler of *The Privateer* newsletter: “America has imposed a draconian clampdown on the freedom and liberties of its own citizens. It has dived headlong into deficits. It has lost control of government spending. It has antagonized its friends and allies with import tariffs, demands for military alliances and ultimatums that you are with us or against us. No neutrality is allowed.”

Again, it is possible that the *Aida Parker Newsletter* is taking too dark a view of events, but it is not likely. Those are too many hard facts and statistics. The truth is that for some years now American “prosperity” has been upheld by smoke and mirrors, of which “fancy bookkeeping” (as the APN calls it) is merely one now notorious example. There is a whole house of cards to come crashing down, and the longer the crash is delayed, the harder the crash will be. The interesting thing is the deeper layers of lies in politics

and religion which make such fantasy possible in economics.

## **SECOND LAYER: POLITICS**

### **A First Lie**

The first political lie is that economics is independent of politics. It is true that there are laws of economics, like the law of supply and demand, which operate independently of the politicians, but how a nation will navigate in amongst those economic laws is still a political decision. For instance, in the 19th Century, selfish capitalists pretended to justify their selfishness by the inexorable working of economic laws, but all the time they were choosing which of those laws to set in motion, and how, so that labor would be cheap. President F.D. Roosevelt is famous for saying, “If something happens in politics, you can be sure it was planned that way,” and that will include economic booms and busts.

### **A Second Lie**

So the second political lie is that the present threat of a severe economic crash was not planned. The foolishness of a people (not only in the USA) believing in a free lunch, or loving a party and wanting the party to go on for ever, has been skillfully exploited to create either the threat or the reality (it little matters which) of a severe crash, to drive the nations into a Third World War. Well over a century ago Judeo-Masonry is known to have been envisaging three World Wars to achieve its unified global domination.

By lies, Judeo-Masonry brought about the first two World Wars. To get Americans to enter the First World War, President Woodrow Wilson told them that it would be the “war to end all wars.” In fact, WWI established the Masonic League of Nations in Geneva and the Communist

Revolution in Russia, and crushed numerous Christian monarchies, in particular the Catholic Austro-Hungarian Empire. And the Masonic Treaty of Versailles ending WWI deliberately paved the way for WWII, of which President F.D. Roosevelt promised it would “make the world safe for democracy.” In fact, WWII established the Masonic United Nations, hugely promoted socialism in the USA and in the Western “democracies,” and crushed the Eastern “democracies” under Communism.

### **World War III**

By lies, Judeo-Masonry is preparing for the Third World War. As the Depression of the 1930’s necessitated WWII, triggered for the US by the supposed treachery of the Japanese at Pearl Harbor, so we see all the conditions created for another much worse Depression in the US, with the supposed treachery of Arabs last year against the Twin Towers in New York already igniting American public opinion to go to war against Afghanistan and now Iraq. And as we now in 2002 know with certainty that our governments and media told us far from the complete truth in 1941 as to who was truly responsible for the attack on Pearl Harbor, so we will eventually know that those truly responsible for the attack on the Twin Towers were certainly not those primarily held up as being responsible by our governments and media.

And if some decent men in the US and Western governments wish to resist this insane drive towards World War III in the form of an overpowering drumbeat for an attack upon Iraq, then their hands will be forced by the economic crisis which will cause such troubles at home that they will be virtually forced to fight a war abroad. As Shakespeare’s dying Henry IV said to the imminent Henry V (who successfully acted upon the advice): “Busy giddy minds with foreign quarrels.”

### **A Third Lie**

However, let none of us think that minds are giddy only under monarchies. Pearl Harbor and the Twin Towers are classic examples of how modern democracies must be led with lies, and we come to a third great political lie behind today's economic crisis, and that is the lie that only "democracy" is an acceptable form of government.

In either a monarchy or an aristocracy where there is an authority recognized above the people, the people could be told, with authority, "There is no such thing as a free lunch. The party is over. These and these are the measures which all of us must take to get over the crisis." As it is, if in Western democracies today a politician dares to breathe a word, for instance, against welfare or against the Jews, he knows he will be shouted down and voted out at the next election. In other words, the politicians are virtually controlled by public opinion, which is fabricated by the media, which are tightly controlled by a handful of Judeo-masons, the people who also control finance and the governments.

### **A Fourth Lie**

Therefore, a fourth great political lie making possible today's economic crisis is the lie that modern "democracies" are government of the people, by the people, for the people. The truth is that they are secret oligarchies, i.e. government by the few, and those few are hidden.

### **Catholic Truth**

What the Catholic Church teaches about democracy, aristocracy and monarchy (rule by all, by a few or by one) is that all three are acceptable and all three are corruptible. So God leaves any nation free to choose whichever of the three forms of government it prefers, so long as all authority is recognized to come from Him. In other words, contrary to what most people think today, the choice of democ-

racy or aristocracy or monarchy matters much less than the godliness or godlessness of the people involved. A bad system with good people is much preferable to a good system with bad people.

### **THIRD LAYER: RELIGION**

#### **Democracy Idolized**

This priority of goodness over systems leads by itself to the third and by far the most important layer of lies: the religious lies which make possible the political and economic lies. For when all common sense says that the people of a nation cannot lead themselves, how can it be that the mass of people, as in the West today, hold the quasi-religious belief that only rule by the people, or “democracy”, is acceptable? Democracy for the Catholic Church means not that the people rule themselves, but that the people choose the ruler upon whom authority to rule the people descends from God (see Leo XIII’s *Diuturnum Illud*). “Democracy” for the modern world means on the contrary the sovereignty of the people. Then how did the West come not only to believe in sovereignty of the people, but also to make out of it a quasi-religion, a worldwide crusade?

#### **A Religious Problem**

The answer lies in the last 500 years of the history of the West. Before the so-called Reformation, the Catholic Church possessed the total Truth with certainty, and taught it with a divine authority to all the nations. “Woe is unto me if I preach not the Gospel,” says St. Paul (I Cor. 9:16). Woe to the Catholic Church if it does not authoritatively teach God’s truth to the nations! (Mt. 28:19)

But then came Protestantism which disputed that Truth and denied that authority, whereupon Truth at least appeared to be disputable and authority questionable. Then came

the liberals—secretly led by the Freemasons—who said that since Truth is unknowable and there is no divine authority, then there only remains for the people to decide for themselves, i.e. sovereignty of the people. (And indeed if truth were unknowable and if no authority were more than human, then sovereignty of the people would be reasonable. But Catholic Truth is not made questionable merely because Protestants question it!)

It should now be clear why sovereignty of the people, like liberalism, has a quasi-religious status in so many minds today. Since Protestantism, to this day, replaces Catholicism wherever it can, it sets itself up as a replacement religion, and since liberalism unceasingly pretends to resolve all religious clashes, then it too presents itself as a substitute religion. That is why Freemasonry claims both that it is not a religion and that it is, because it is not a religion like Catholicism or (supposedly) Protestantism, but it claims to take the place of both of them, and of all other “religions,” so that it serves an entirely religious function. That is why Masons and liberals push sovereignty of the people with a religious fervor. And all people who believe in no Truth or Authority are ready to follow them.

Thus the deep-seated problem of modern politics is religious, and it began with the apostasy of the West from the Catholic Church, from Our Divine Lord, and from God. That this God, His Son and His One True Church are in fact sovereign is the reason why—in reverse order of the political lies listed above—sovereignty of the people is necessarily a lie, “democracy” is not the only acceptable form of government, this economic crisis was planned to promote the interests of the enemies of God’s sovereignty, and nations do not drift on self-moving economic currents but are either led towards God by His friends or are led away from Him by His enemies.

Thus as economics is directed by politics, so politics is directed by religion. So economics is directed by religion? Our Lord says so: "Seek ye first the Kingdom of God, and His justice, and all these things (food and clothing, etc.) will be added unto you" (Mt. 6:33). Food and clothing are, after all, the basics of economics.

### **Bishops' Lie**

That economists, politicians, Freemasons and Jews should miss out on these truths is progressively graver, but when Catholic bishops miss out on them, we have a problem far graver still, because it is then the highest ministers of God, appointed by Him to guard the religious Truth, who are betraying it. Yet what do we hear of in the last few days? The American Conference of Bishops has issued a declaration of policy that no attempt should be made any longer to convert Jews to Catholicism, because they have a still valid Covenant of their own with Almighty God!

Poor dear American Jews! You may not think it, and you may hate me for saying so, but you are being horribly betrayed! The Old Covenant between the Israelites and God came to an end with the death of Our Lord upon the Cross. From that moment on, a soul can be saved only within the New Covenant, sealed by the Blood of Our Lord flowing from the Cross. Howsoever it be with your interests in this world, which are comparatively of little to no importance, the eternal salvation of your souls can be secured only by your becoming members of the one true Church. And if you wanted to martyr me or anyone else for saying so, I pray we would have the courage to give you that Catholic witness!

Dear Catholics, let us, as Our Lord commands us to do, love for their eternal salvation the agents of our poor world's corruption, which is our own fault. Wars come from our own evil desires, says St. James (4:1). Let us, as Our Lord

commands us to do, respect the lawful authorities and governments over us, but let us not always believe them. Let us put no trust in the media. Let us get out of debt, as far and as soon as possible, or at least get into no new debt. Let us pray the Rosary, and let us put our trust in God and in His Blessed Mother alone.

He seems to be bringing to Winona this year some 18 new seminarians. Never despair. May He bless you.

**#225**

*October 1, 2002*

### **A Congress on Vatican II**

As the Society of St. Pius X strives not to lose its Catholic footing in its ongoing diplomatic war dance with the churchmen presently in Rome, it could be helped by a Congress taking place in Paris early this month to examine the documents and fruits of the Second Vatican Council (1962 to 1965).

The reason for the Congress taking place this autumn is that October 11, 2002, is the 40th anniversary of the solemn opening in St. Peter's Basilica of that Council, which was by any reckoning a momentous event in the history of the Catholic Church. And so a number of interested priests and layfolk, drawn mainly from within the ranks of the Society of St. Pius X and its followers, are meeting on October 4, 5 and 6, to take stock of 40 years of Vatican II.

That Council is intensely controversial. Some say it saved the Catholic Church, others say it is still devastating the Church, but there are three things that few Catholics deny: firstly, that Vatican II sought to bring the Church up-to-date with modern times; secondly, that that "modernization" has made today's mainstream Church almost unrecognizable from what the Catholic Church was prior to the

Council; thirdly, that the highest churchmen now governing the Church in Rome, from the Pope downwards, still adamantly believe in that “modernization” wrought by Vatican II. In fact that Council so governs their thinking that if in any dealings with these Romans one wishes to know with whom one is dealing, that Council is the most important thing to know. That is why the Congress in Paris may, however humbly, help the Society to see how it needs to deal with the Romans, for as long as these are in the mental grip of Vatican II.

What, then, was the Council? It was the large-scale penetration within the Catholic Church—or churchmen—of the principles governing the modern world ever since, especially, the French Revolution of 1789. Both friend and foe of the Council (e.g. Cardinal Suenens and Archbishop Lefebvre) said that it was the Church’s 1789. Now one may or may not like those principles, but they are what they are, and whether or not one likes them, they will have such and such effects: “liberty”, “equality”, “fraternity”, “the rights of man”, “pluralism”, are amongst the main ones, and they are objective in their working.

Now from the moment these modern principles began to gain wide acceptance, let us say from the time of the French Revolution onwards, they were clearly, firmly and repeatedly denounced by the Catholic Popes and by the Catholic Church, up until Vatican II, as being principles of godlessness which would destroy the Church and civilization if they had their way. In other words, between the modern world, as such, and the one true God, there is an irreconcilable war.

Not so, said the friends of these principles. They said that the modern world is nice, that God is nice, and so since everybody is nice, there should be an end to the war. They said that the modern principles can and should be taken

into the bosom of the Church which can purify them (so says Cardinal Ratzinger) and reconcile them with the still true (?) principles of the good old Catholicism.

And these friends of the modern world, under the decisive leadership of Popes John XXIII and Paul VI, prevailed at Vatican II over the rearguard enemies of those modern principles. Now this rearguard did put up a fight against the admission of the modern principles into the Church, so that the 16 final documents of Vatican II show both the ancient and the modern ideas alongside one another. In fact the ancient ideas are so well represented that even a conservative like Archbishop Lefebvre underwrote 14 of the 16 documents.

However, the modern principles were also there. They had at last gained admission within the Catholic Church, and in accordance with their objective nature, they began to do their work. Their most sensational success, affecting directly or indirectly every Catholic, was the replacement in 1969 of the Tridentine Mass by the *Novus Ordo* Mass. From that triumph of theirs onwards, they wrought one change after another within the Church to the point that, as said, anyone who knew the Church before the Council could hardly recognize it some time afterwards as being the same Church.

Now a large number of Catholics, layfolk, priests, bishops and cardinals, welcomed these changes. At last the Church was in step with the modern world all around us. That world is not bad, they say, so thank goodness the Church no longer requires us to fight it. Everything in the Church has been renewed, they say, and the signs of the renewal are all around us. For instance, when Italian journalist Vittorio Messori interviewed recently Pope John Paul II for one of his books, it appears that he tried repeatedly to get the Pope to admit that not all the fruits of the Council were good, but

the Pope would not once admit it. As an SSPX colleague stationed in Italy says, this Pope has “a mystic belief” in the Second Vatican Council.

On the other hand enemies of modern principles, and therefore of the modern world as such, say that the “renewal” has devastated the Catholic Church and is still devastating what little remains of pre-Conciliar Catholicism.. That these modern principles would melt down the Church was as predictable as that heat will melt down ice, they say. Friends of modernity may claim that the modern world is changing, and that there is more and more heat, but therefore to pretend that if ice is put out into this heat, it will not melt, is ridiculous, because ice and heat have not changed their natures. Godless principles are bound by their nature to destroy the true Church of God, yesterday, today or tomorrow.

But the enemies of modernity go further. They will say that the Second Vatican Council, by conserving in its documents the ancient alongside the modern, and by thus seeming to preserve the good old Catholicism, did in fact no such thing. Just as the old elements of validity preserved in the *Novus Ordo* Mass helped the New Mass to be established by preventing a sane Catholic reaction of rejection of the New Mass, so the old elements of Catholicism preserved in the documents of Vatican II helped the new religion of secular humanism to be established within the Catholic Church by preventing what would otherwise have been a wholesale Catholic rejection of Vatican II and its modernized version of “Catholicism”.

Therefore, say those who equate modernity with godlessness (and they have their arguments), the problem lies not in the after-Council (as many “conservatives” pretend) but in the Council itself. The problem is not that the documents have been misapplied following the Council, the problem

is that the documents themselves are riddled with contradiction and ambiguity as they try to fit together heat and ice. Of course, then, both friend and foe of the old religion can appeal to the same documents. Of course, then, such documents were tailor-made to produce the civil war and havoc we have seen for 40 years within the Church.

In other words, say the enemies of modernity, whatever may have been the sincerity, good intentions, naivety, etc., of the great majority of cardinals and bishops who at the Council voted for the 16 documents, the 40 years that have passed since the Council have shown by their fruits of devastation what the small minority of Council bishops said from the very beginning, namely that modernity as such is as objectively deadly for Catholicism as heat is for ice. Therefore the Catholic Church, to save souls, must throw out every single paragraph of Vatican II, and have no further truck with, nor mercy upon, the miserable principles of modernity.

Let us hope then that the Paris Congress will help firstly to distil out of the Conciliar fruits, but especially out of the documents, the powerful underlying error. Error, not errors, because a plurality of errors not united by some central idea could never have had the hurricane-force of destruction that Vatican II had upon the Church. If one were to claim that that central idea is the putting of man in the place of God, obviously one would not be pretending that that error of errors is stated in so many words in the Council documents—rather it appears there beneath the disguise of, for instance, the “dignity of the human person”.

Secondly, may the Congress show with what skill—consciously or unconsciously—the modern errors are disguised beneath ancient appearances in the Conciliar documents, so that to this day a mass of sincere “conservatives” are still deceived. By insisting on giving to the documents their

Catholic interpretation, such conservatives succeed in conserving only the *Novus Ordo* Church, which sweeps them aside! The Revolution eats her own children, says an old saying.

Thirdly, may the Society of St. Pius X be helped to see that while all due respect must be shown to the churchmen who occupy the seat of Moses (Mt. 23:2), and while all allowance may be made for their subjective sincerity and even benevolence towards the Society, nevertheless for as long as they have not shaken off the bewitchment of the Council with its reconciling of irreconcilables, they must be treated like madmen, not clinical, but ideological madmen, whose minds are no longer working. And by what sign will we know that they have recovered their non-contradictory Catholic wits? Certainly not by their blanket approval of everything the SSPX nobodies do or say. Certainly by their unconditional approval of the ancient Faith which those nobodies attempt to defend by all they do and say!

All blessings. Let us pray there be no insane onslaught upon Iraq.

**#226**

*November 6, 2002*

**Truth Prevails, Times Five**

St. Thomas Aquinas says that it is easier for God to create a new galaxy than to move a human being's free will. Since the Second Vatican Council in particular, churchmen have used their free will almost to destroy the Catholic Church. Surely God is now in the process of allowing souls of good will to learn the hard way that His Church cannot be destroyed. Let us give here a few indications of how the new Conciliar religion is slowly but surely grinding to a halt, while the true religion is slowly regaining strength.

Firstly, the Congress held in Paris one month ago by, mostly, Society of St. Pius X priests and laity, to study the religion coming out of the Second Vatican Council, was an undoubted success. Some 60 priests were in attendance, with some two dozen layfolk, and the large majority contributed a more or less important paper examining some aspect of Vatican II.

It is impossible to pull together in one brief summary the variety of contributions on such a huge subject as, in effect, the wrecking of God's Church by God's own churchmen. What was interesting was the remarkable unity of thinking about Vatican II amongst the variety of contributors. The Society's new French District Superior had been afraid before the Congress that his French priests might all start arguing with one another—where could he have come by such an idea?—but it was the opposite that happened. Everybody agreed that Vatican II was introducing a new humanistic religion, unacceptable to Catholics.

Of course, in a way it was not surprising that priests of that Society which was raised by God in the wake of Vatican II to defend the true Faith, should find themselves all in agreement as to the profound harmfulness of that Council. Nevertheless, the priests' interest and unity in dismantling the Council were reassuring. In particular, the SSPX faithful in France, like, I think, a number of yourselves, were glad to know that their priests were attacking Vatican II, and coming to no soft conclusions about it.

A second indicator of the weakness of the Conciliar churchmen is their ongoing interest in talking with the Society of St. Pius X. For decades now they have been pretending that we are "divisive", "disobedient", "schismatic", and, since 1988, "excommunicated", so one would think that our goose had long been cooked, as the expression goes. However, it must be that the Romans still see the goose

waddling around, because here is an instance of their coming back to the attack, but with “plausible deniability”, i.e. by such channels as will enable them at any time to deny they ever did any such thing. Here is the approach:

“A crisis is coming in the Church. Things cannot go on like they are now. We want to avoid another long freeze, or war for another 40 years. We want a solution within a very short time. The SSPX has also made its mistakes, but it is in the best situation it has ever been in (!). However, it needs to move a little, from Tradition to transition. Realism requires dialogue, dialogue requires that the two sides meet. Providence will help, if only the two sides do meet.

“Pope John Paul II wants a solution. He can make a deal with the SSPX, as his successor will not be able to do. Perhaps Cardinal Castrillón will be the next Pope, but if he becomes Pope he will no longer be able to make the same offer, of a deal which even Archbishop Lefebvre would not have refused.

“Cardinal Castrillón wants to do what is right. He has power, and he has access to Pope John Paul. He can get for the SSPX all it wants, but he cannot change the Newchurch overnight. Let the SSPX visit the new Traditional bishop in Campos, approved by Rome, Bishop Rifan, to see how Tradition can obtain anything it wants from Rome. The offer to the SSPX now is of unconditional approval within weeks”.

Now Rome may absolutely—and plausibly—deny that it made any such approach to anyone in the SSPX. However, it seems to me also plausible that such a well-constructed approach is entirely what might have come from Rome. In which case I would reply for my own part to the eminent Cardinal that the one thing which the SSPX wishes for from Rome is the one thing which his channels took care to

say he could not provide—an end to the Newchurch cuckoos occupying the Catholic Church’s nest.

Nevertheless, a third indicator suggests that there is perhaps—perhaps—more to this approach by Cardinal Castrillón than meets the eye. It is reported by a Dominican priest from Rome that around the end of last July and the first part of August, the Blessed Virgin Mary appeared some dozen times to Pope John Paul II to warn him that the crisis in the Church is going to grow alarmingly worse. The Pope was hurt. She said nothing about events in the world. All prominent figures in the Curia and the Vatican know about these apparitions, but nobody is saying a word. Apparently the apparitions are a serious affair, and not to be shrugged off lightly.

Again, few things are made to seem so plausibly deniable as apparitions of the Blessed Mother of God, but again, an alarming intensification of the crisis in the Church is, in the present situation, all too likely. If then Cardinal Castrillón’s apparent desire to reopen dialogue with the SSPX is at all motivated by any such warning from the Blessed Virgin, then we are no longer dealing merely with Roman politics, but we are hearing a stifled call for help.

To which the reply still remains that the SSPX cannot provide the solution by joining in the problem. If anybody thinks—correctly—that the SSPX has its hands on the solution, that is precisely because it has now for decades, without ceasing to belong to the Church, stood away from the Newchurch. As the Newchurch flounders and drowns in midstream of the modern world, the greatest service that the SSPX can render to the many victims which the Newchurch is sweeping away to perdition is to run alongside them on the bank of Tradition, but in no way to jump off that bank into the perilous waters. With all due respect,

Your Eminence, you need to move more than a little, from transition to Tradition.

A fourth indicator of the weakness of Conciliarism, or the danger of Vatican II, is the recently appeared book *Animus Delendi II*, by Atila Sinke Guimarães. This is the fifth volume in his eleven-volume series, *Eli, Eli, Lamma Sabachtani*, documenting the betrayal of the Catholic Faith by the thinkers, writers and leaders of Vatican II. The first and fourth volumes, *The Murky Waters of Vatican II* and *Animus Delendi I* are the only other volumes of the series so far to have appeared. If Mr. Guimarães after Volume I jumped to Volumes IV and V, it is because he wished to denounce in public as soon as possible the desire to destroy (“animus delendi” in Latin) which truly animated the master spirits of the Council.

Volumes I and IV were briefly presented in this seminary Letter in July of last year. I would like to come back to Volume V in a future letter, because while charity “rejoiceth not in iniquity”, it does “rejoice with the truth” (I Cor. 13:6), and Mr. Guimarães has rendered great service to the truth by piling quotation upon quotation to prove how far from the truth Vatican II was pulled by minds seeking to be modern.

The fifth indicator is more positive, giving us the Catholic answer to the apostasy implicit in the ambiguities of Vatican II. It is the book *Marcel Lefebvre* written in a chaste and noble French by Bishop Tissier de Mallerais, one of the Society’s four bishops consecrated by Archbishop Lefebvre in 1988.

Bishop Tissier was an intimate collaborator of the Archbishop from the beginning of the SSPX in the late 1960’s through to the Archbishop’s death in 1991. It might then be thought that Bishop Tissier was too close to the Archbishop to have been able to write an objective story of

his life. However, this monumental book, fruit of ten years' hard labor, seems liable to remain the most complete biography of the Archbishop for some time to come. It certainly presents the Archbishop as I knew him, with those supreme qualities of godliness, selflessness and objectivity which enabled him to stand up to the raging subjectivism of the modernized churchmen. I will certainly return to this noble book, as soon as the English translation appears.

Dear readers, God's Truth will win. Let us only pray that as many free wills as possible allow it to win them over before they are lost for ever.

#227

December 6, 2002

**Newchurch "Canonizations"**

The October 6 "canonization" of Msgr. Escrivá de Balaguer, founder of the "Opus Dei", like the September "beatification" of Pope John XXIII, launcher of Vatican II, reopens an old and hurtful wound—how can the Catholic Church do such things? And if it is not the Catholic Church that is doing them, what is it?

For indeed it is clear beyond any doubt that the Catholic Church prior to Vatican II, when she was still essentially faithful to Catholic Tradition, would never have beatified the Pope who initiated the Council which devastated that Tradition, nor canonized the founder of "Opus Dei", an organization preparing the way for that Council.

There is an abundance of quotes, proudly published by "Opus Dei" itself, to prove that Msgr. Escrivá shared and promoted key ideas of Vatican II. Here are two: Msgr. Escrivá himself said, "Ours is the first organization which, with the authorization of the Holy See, admits non-Catholics, Christian or non-Christian. I have always defended

liberty of conscience” (*Conversaciones con Mons. Escrivá*, ed. Rialp, p.296). And his successor at the head of “Opus Dei” said about Msgr. Escrivá’s book “Camino”, “It prepared millions of people to get in tune with, and to accept in depth, some of the most revolutionary teachings which 30 years later would be solemnly promulgated by the Church at Vatican II” (*Estudios sobre “Camino”*, Msgr. Alvaro del Portillo, ed. Rialp, p.58).

Therefore, for Pope John XXIII to have been truly a Blessed, and for Msgr. Escrivá to have been truly a Saint, the Second Vatican Council would have to have been a true Council, or a Council true to Catholic Tradition. Which is ridiculous, as at least regular readers of this Letter know. Yet are not Catholic canonizations meant to be infallible?

Indeed before Vatican II, Catholic theologians agreed that canonizations (not beatifications) of Saints were virtually infallible, for two main reasons. Firstly, the proposing of model Catholics to be venerated and imitated as Saints is so central to Catholics’ practice of their faith, that Mother Church could hardly be mistaken in the matter. This being so, secondly, the pre-Vatican II Popes took such care in examining candidates for canonization, and successful candidates they canonized with such solemnity, that their act of canonizing was as close as could be to a pronouncement of the Popes’ solemn and infallible magisterium.

But since Vatican II, firstly the models chosen for imitation are liable, like John XXIII and Msgr. Escrivá, to be chosen for their alignment on Vatican II, i.e. on the destruction of Catholic Tradition, and secondly, the formerly strict process of examination of candidates has been so loosened under the Vatican II popes and there has followed such a flood of canonizations under John Paul II, that the whole process of canonizing has lost, together with its solemnity, any likelihood of infallibility. Indeed, how can John Paul II

intend to do anything infallible, or therefore do it, when he often acts and talks, for instance about “living tradition”, as though Truth can change?

So this or that Saint “canonized” by John Paul II may in fact be in Heaven, even Msgr. Escrivá, God knows, but it is certainly not his “canonization” by this Pope which can make us sure of the fact. Nor need we then feel obliged to venerate any of the post-Vatican II “Saints”.

Which leaves us with the problem we began with: the Catholic Church has the divine promise of indefectibility, i.e. it cannot fail (“Behold, I am with you all days, even to the consummation of the world” - Mt. 28:20). Then how can canonizations, which are meant through infallibility to partake in that indefectibility, fail, by partaking instead in Vatican II? Are we not obliged to admit either that Vatican II was not so bad after all (as the priests of Campos are now doing), or else that the sedevacantists are right after all in saying that John Paul II is not really pope? Sedevacantism would explain any amount of fallibility on his part!

The Society of St. Pius X, following Archbishop Lefebvre (1905-1991), adopts neither the Conciliar nor the sedevacantist solution. It believes that the Second Vatican Council was amongst the greatest disasters in the history of the Catholic Church, yet it considers that the popes who promoted that Council and its ideas (John XXIII, Paul VI, John Paul I, and John Paul II) were or are true popes. How can that be? How can true popes so act as to destroy the true Church?

Firstly, God creates all of us human beings free, with free will, because He does not want robots in His Heaven. That applies also to the churchmen, to whom He chooses to entrust His Catholic Church. These have therefore an astonishing degree of freedom to build up or to destroy the Church. For instance, when Our Lord asks if he will find

the Faith when he comes back on earth (Lk. 18:8), we know for certain that by men's (not only churchmen's) fault, the Catholic Church will be very small at the Second Coming.

However Our Lord also promised that the gates of Hell would never prevail against his Church (Mt. 16:18), and so we also know for certain that God will never allow the wickedness of men to go so far as to destroy His Church completely. In this certainty that the Church will never completely fail lies her indefectibility, and since the first function of the Church is to teach Our Lord's doctrine of salvation, then upon indefectibility in existing follows infallibility in teaching. For souls of good will, the Catholic Church and her Truth will always be there.

So the Catholic Church to the end of time will never cease, on however small a scale, to make heard amongst men the doctrine of salvation, the Deposit of the Faith. From eternity this doctrine proceeds from God the Father to God the Son, it was faithfully entrusted by the Incarnate God to His Apostles, and it has been handed down as unchanging Tradition through the successors of the Apostles ever since. "Heaven and earth shall pass away, but my words shall not pass away", says Our Lord (Lk. 21:33). In fact unchangingness is so essential to this doctrine, that conformity with Tradition is the criterion of the Church's infallible ordinary magisterium. In other words if one wants to know what cannot be false in the day-to-day teaching of the Church's teachers, the way to tell is to measure what is being said against what the Church has said down all the centuries. If it corresponds to Tradition, the teaching is infallible, and if it does not, it is not infallible. Moreover, the Church's infallible extraordinary magisterium is the servant of this ordinary magisterium, insofar as it provides a divinely protected guarantee that such and such a doctrine belongs within the Church's true doctrine, i.e. within ordinary Tradition.

Therefore Tradition, or conformity with what the Church has always taught, is the ultimate yardstick or measure of the Church's infallible teaching, ordinary or extraordinary. Therefore anything outside Tradition is fallible, and anything contradicting Tradition is certainly false, for instance the new Vatican II teaching on religious liberty and ecumenism. But John XXIII was beatified, and Msgr. Escrivá was "canonized", for their sympathy with these Conciliar novelties. Therefore such "canonizations" are certainly to some extent contrary to Catholic Tradition, and to that extent they are automatically not infallible, without my having to examine any further. "If an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).

So if one asks how it can be God's own churchmen who do so much damage to His Church, the answer is that He gives them great freedom, short of letting them completely destroy His Church, and because out of any evil they do he will bring some greater good. For instance, out of dubious canonizations he can bring to "Traditional Catholics" a still better grasp of the primacy of Tradition.

And to the question how canonizations, meant to be infallible, can instead be Conciliar, the answer is that if God allows a pope to believe in Vatican II, He may surely also allow him to take action and to "canonize" in accordance with Vatican II, and to loosen the strict old rules of true canonization which virtually guaranteed the candidate's conformity with Tradition. If Catholics are misled who blindly follow Church authority when it goes astray, that is their own problem, but Catholics who follow Tradition will, on St. Paul's command, with prudence, "anathematize" any clear departure from it.

So we may absolutely refuse Vatican II and all its pomps and all its works and yet not have to become sedevacan-

tists, so long as we understand that Church indefectibility does not mean that large parts of the Church will never be destroyed, only that the Church will never be completely destroyed. Similarly Church infallibility does not mean that the Church's teachers will never teach untruth by, for instance, dubious "canonizations", only that, amongst other truths, the truth of Christian sanctity will never be totally falsified or silenced.

In conclusion, these more or less Conciliar "canonizations" are correspondingly fallible, and are automatically not infallible. Obviously, Padre Pio was an entirely Traditional Saint, and we need not doubt the worthiness of his canonization. However, it might be advisable not to profit by his Newchurch "canonization" to venerate him officially or in public, insofar as that might be liable to give to other Newchurch "canonizations" a credit which is not due to them.

Dear readers, I must warmly thank all of you whose spiritual and material support has carried the seminary through a remarkably happy calendar year. All September's entrants are still with us, in fact two more have come! Very many thanks.

Let me wish all of you a happy Christmas free of sentimentalism, but forgive me if I again invite you to send me no cards, because I am abroad until early January. Get sentimental about my poor desk!



***2003***





#228

*January 9, 2003*

### **Is it just to attack Iraq?**

Happy New Year! Alas, as the years spin by the world seems to get no happier, but “we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints” (Rom. 8:28). So a soul of good will can use even today’s darkening scene as a stepping stone towards God. However, let us attempt to cast His light upon a major element of darkness today—the impending attack to be led by the United States on Iraq.

For months now the media in the Western nations have been presenting this attack as being just and inevitable, yet it seems that both the US military and the US people still have grave reservations. The time to think about the justice and wisdom of such an attack is certainly now, before it starts. Once war begins, truth is liable to be one of the first casualties, smothered beneath “My country, right or wrong”. But God is with truth, not with untruths, however “patriotic” they are made to seem. My own country, England, was ruined by Catholics at the Reformation putting in front of God their “patriotic” King or Queen.

Now when it comes to judging of the justice of a war, the Catholic Church has clear principles, which are basically common sense, at least of a sane mind. Then for the application of those principles to a particular situation, she has further guidelines of prudence, which are also common sense. Often, the confusion of our godless times will make unclear the rightness or wrongness of a particular war, but

the wrongness of the attack on Iraq seems to be so clear that apparently not even the Pope and American bishops are confused!

Let us begin with the principles of a just war in general. Classically (cf. St. Thomas Aquinas' *Summa Theologiae*, IIa-IIae q.40 art. 1), three CONDITIONS must be met for a war to be just: it must be declared and waged, firstly, by the lawful authority of a sovereign entity; secondly, for an objectively just cause; and thirdly, with a subjectively right intention (even if the cause is just, I may not fight for it out of greed, cruelty, etc.).

The first condition needs no explanation—the State alone has the right to make war. As to the second condition, there are three MOTIVES for a war that make it just: either *defense* against an unjust attack, or *recovery* of something unjustly taken, or *punishment* of an unjust aggression. As to the third condition, since all men are bound to intend to do good and to shun evil, then war may only be waged with the intention of arriving at a just peace, which is the tranquility of a just order of things—to each his own, to each nation its due.

Then if all three conditions are fulfilled for a particular war, the Church teaches that I must consider the war in the light of practical prudence, according to four guidelines, or CIRCUMSTANCES, which are still common sense: firstly, the good to be gained by restoring justice must more than outweigh the evils that will come with war (especially modern war!); secondly, it must be as certain as can be that there really was an injustice committed; thirdly, this injustice must have harmed major and not just minor interests of the State injured; and fourthly, war must be the sole means available of reestablishing justice.

Now let us apply these principles and guidelines to the impending attack on Iraq.

First CONDITION: is it the lawful civil authority of the State which is declaring and planning to wage the war? Here in the USA, it would seem so. By the US Constitution, Congress alone has authority to approve a US declaration of war, and it seems that President Bush has obtained that Congressional approval for war upon Iraq. Congressmen may have been under undue pressure, like Pontius Pilate, but like him they made their authoritative decision.

Second CONDITION: is the cause for which the attack on Iraq has been approved either defense against an unjust Iraqi attack, or recovery of something Iraq unjustly took, or punishment of unjust Iraqi aggression? As to the first motive, Iraq has attacked nobody since its attack on Kuwait (greenlighted beforehand by the US ambassador in Baghdad) in 1990. As to the second motive, Iraq has taken nothing since it took Kuwait, which it was forced to restore in the Gulf War of 1991. As to the third motive, there has been no Iraqi aggression since it invaded Kuwait, for which it has been punished by UN sanctions and US and UK bombing ever since. Surely none of the three motives supply just cause for a fresh attack now on Iraq.

Of course things are not always what they appear to be, so what can look like aggression may in fact be self-defense, as when I shoot a criminal just before I know he will shoot me. A classic example is provided by Hitler's June 1941 invasion of Russia. All our history books say Hitler was the aggressor, but historians are now discovering the evidence that Stalin had amassed on the German-Russian frontier a huge army to invade Europe, only "Barbarossa" beat Stalin to the punch by two weeks. Thus what looked like aggression on Hitler's part was—at least in this case—self-defense. Similarly it is now being argued that a "preemptive strike" against Iraq may look like aggression, but is in fact self-defense, thus fulfilling the second condition of a just war.

However, again common sense says that the danger of being attacked must be real and imminent to turn aggression into self-defense, otherwise I would have to shoot anybody I saw merely carrying a gun! But where is the evidence today that Iraq is about to attack anyone? Mere possession of weapons does not prove imminent intent to use them. Israel possesses a huge store of ABC (atomic, biological, chemical) weapons, and they are a threat to all Arab states. Yet who talks of the need of a “preemptive strike” against Israel, or against North Korea, known to possess such weapons? Why then against Iraq?

We come to the third CONDITION for a just war, namely that it must be waged with an upright INTENTION. Alas, everybody knows that the United States and Great Britain in particular are far from disinterested where Iraq’s oil is concerned, from the Bush family and Vice President Cheney downwards. Oil in the Caspian basin—a large part of our reason for invading Afghanistan—is apparently proving neither so plentiful nor so easy of access as was at first thought, so it is back to the Persian Gulf for our needs, where Iraq’s underground supply is second only to Saudi Arabia’s. After decades and decades of US and GB intervention in the Persian Gulf, let us just say that the uprightness of their intentions in the project of this latest attack in the area is somewhat less than clear.

To sum up, the attack on Iraq meets in the USA the first condition for a just war, but not the second, and very doubtfully the third. This conclusion is only confirmed when we review in addition the four prudential guidelines or CIRCUMSTANCES.

Firstly, is it clear that starting a war in the Middle East today will do more good than harm? Nothing is less clear! Attacking Iraq could stir the whole Arab world to fury, and easily start a process leading to World War III. At the least,

Arabs now present in the USA could be provoked into acts of that very terrorism which the attack on Iraq is supposed to be preventing!

Second circumstantial consideration: is it certain that Iraq has committed an injustice? As for the Sept. 11 attack on the USA, even assuming that Al-Qaeda was responsible, no evidence has been given us for any connection between that terrorist group and Iraq. As for possessing weapons of mass destruction, why should that be any more of an injustice on Iraq's part than it is on Israel's or North Korea's?

Third circumstance: is it major and not just minor interests of the United States or its allies that have been unjustly harmed or threatened? Certainly the Arabs would take out Israel altogether if they could, which is a major interest for Israel, but is that altogether unjust on the Arabs' part, when we know how Israel treats Palestinians and how it plans to treat all Iraqis, Iranians and Syrians occupying land marked out for "Greater Israel"? And is Israel's survival a major interest for the United States? What has Israel done for the United States in the Middle East besides make it more and more hated by all Arabs?

Fourth circumstance: is an attack on Iraq the only means of reestablishing justice? Clearly not! Even assuming—an astonishing assumption when one comes to think of it—that Iraq has no right to possess weapons of which Israel has an abundance, Iraq has so far submitted to a good deal of UN inspection on this point. The alternatives to war are not yet exhausted.

So neither the conditions nor the circumstances of a just war seem to be present. Then why the fervor and the fever and the escalating preparations for war?

An old saying runs, "Whom the gods wish to destroy, they first make mad". The Western nations are going mad, because they have for centuries now turned away from the

true God, and from the one true Church which He instituted for their salvation (Mt. 28:18).

By a just punishment of God, it is virtually impossible to name the main human agents of the confusion amongst, for instance, the US people and the US military, because the nations have said to God, “We are more enlightened than You are, so Your enemies are no longer our enemies”. That the ensuing disorientation is indeed deep-down religious is shown by its crusading character. Abandoning God has left a vacuum in the Western nations’ lives which cries out to be turned into a crusade against any enemy of Liberalism, Iraq being merely the present one.

Kyrie, eleison. Christe, eleison. Kyrie, eleison. Throughout the New Year, God will remain perfectly in control. It will be a grace of His if events drive us to trust more and more entirely in Him. Mother of God, pray for us!

**#229**

*February 1, 2003*

**Nice Rome not Nice Enough**

One amongst a thousand marvelous sayings of St. Augustine is the principle, “In things certain, unity; in things doubtful, liberty; in all things, charity”. If there were in the Catholic Church today little confusion, there would be much certainty and we could expect much unity, but since there is much confusion and much doubt, surely we must allow for a corresponding degree of liberty. Speaking for myself, I am sure that the Society of St. Pius X has the long-term solution to the Church’s present confusion. The confusion comes from the attempt to mix Catholicism with the principles of the modern world. The solution is to denounce those principles and to refuse even the least mixture. Now one cannot expect all Catholics to understand that, or to ac-

cept it, in the twinkling of an eye, but it behooves me to explain patiently why I am so sure the SSPX is right. Let me then gently answer a recent editorial by a—to all appearances—honorable priest in a—to many appearances—honorable monthly Catholic magazine in the United States. I could name both, but in order to stick to the issues, let me leave out names.

“Souls are the only issue”, says the editorialist, Fr. J., and because of two recent experiences in which he saw souls being hurt, he made in his editorial a two-edged appeal, to the authorities in Rome on the one side and to the Superior General of the SSPX on the other, to come to an understanding. The first experience was in Rome, where Fr. J. saw a young Fraternity of St. Peter priest being at the last moment forbidden to celebrate in St. Peter’s Basilica an early morning Tridentine Mass for a Latin Mass pilgrimage. The second experience was in Ridgefield, Connecticut, where after an SSPX priest in our Retreat House had celebrated the funeral Mass for a devout girl to whom both he and Fr. J. had ministered, Fr. J. found himself being invited by the priest to conduct the burial ritual at the graveside, which he gladly did.

So Fr. J.’s editorial appealed to Rome to grant to traditionally-minded Catholics a canonical structure which would protect them from harassment by diocesan personnel who feel threatened by any manifestation of pre-Conciliar spirituality. And on the other side the editorial appealed to the SSPX’s Superior General, Bishop Bernard Fellay, to consider very seriously the Pope’s offer to the SSPX of a “universal apostolic administration”. Fr. J. suggests that Archbishop Lefebvre would have accepted such an offer, because “souls aren’t the real issue; they’re the only issue”.

Dear Fr. J., yours is, if I may say so, a noble appeal. You surely grasp the primacy of souls, and the value of pre-Conciliar—meaning Catholic—spirituality. But have you grasped the full depth of the religious war—no less—raging now for 40 years between Conciliarism and Catholicism? Roman or diocesan Conciliarists are of course perfectly free to present to you their side of the case, and they may persuade you that the SSPX and those who think like it are proud, intransigent, divisive, lacking in charity, etc.. But let me here present to you the SSPX’s understanding of the matter. And let me start with a parable, from arithmetic.

In olden days, everybody used to think that two and two made four, to the point that nobody even doubted it! But then came modern science, engineering, technology and computers, and people began to doubt the old-fashioned arithmetic. It was, they came to feel, very narrow and limiting and uncreative to think that two and two could only make four! On the contrary it was broadminded and progressive and up-to-date and altogether more free to think that they might make five, or six or why not sixty-seven! So one fine day all the arithmeticians woke up to discover that they felt that two and two could make any number they wanted them to make! And since the arithmeticians were all into this New Arithmetic together, then to enjoy their new freedom together, they threw a great party, and they rejoiced exceedingly in their total liberation from two and two making exclusively and only four! What a feeling of freedom!

But then an unpleasant rumor arose amongst them: there was in the boondocks an old arithmetic teacher, named Back Ward, who would not go along with the New Arithmetic. He was apparently still insisting that two and two could only make four! “Hey, he’s going to spoil our fun”, they said. “He must join in the party!” So they sent a delegation

to Back Ward, to bring him around. Whereupon the following conversation ensued:

**Del:** Hey, Back, what's wrong with you? Join in the fun! The whole world is now arithmetically free, except you! We're enjoying ourselves! We're in tune with the modern world! Why are you raining on our parade?

**B.W.:** Arithmetic is a question of truth. Two and two can only make four.

**Del.:** Of course it is a question of truth! We all know that! And we all know that two and two make four. But now we know that they can make five or fifteen as well as just making four! We have broadened truth!

**B.W.:** But truth is what it is, independently of all of us arithmeticians. None of us can make two and two equal anything other than what they equal.

**Del.:** Of course truth is what it is! But what it is is broader now than what it was. We have freedom today!

**B.W.:** But truth cannot change, nor can it be changed.

**Del.:** Of course truth can't be changed! But we're not changing it. We are merely discovering an extra dimension of truth that modern times have revealed. After all, we're no longer peasants!

**B.W.:** But two and two can still only make four!!

**Del.:** Of course two and two make four! But can't you get it into your head that at the same time they can make six or sixty? Computers today can work wonders!

**B.W.:** Look, if you say two and two can at one and the same time make four or five or six, then you are completely dissolving arithmetic! No number is then what it is, it can be any other number, you have total confusion!

**Del.:** You think we're confused? We're liberated! We're H-A-P-P-Y!

**B.W.:** Oh, go to—Heaven!

**Del.:** Now, you're not being nice. Be careful. If you're not nice, if you don't join us, then we may make things nasty for you!

**B.W.:** Be my guest. I would rather think straight on my own than think crooked with the whole world.

At which point the delegates gave up trying to persuade Back Ward. But they were resolved in their own minds that he should not be allowed to continue to rain on their parade, and already on their way home they were planning sticks (and even carrots!) with which to bring, or force, him over. And the sticks and carrots continue to this day!

Dear Fr. J., between Conciliarism and Catholicism lies the gulf that lies between two totally different ideas of truth. The gulf could not be deeper. And when the Conciliarists—like, surely, our present Pope—sincerely believe that they believe in Catholicism at the same time that they also believe in Conciliarism, that proves that they have no real grasp of Catholicism, just as the arithmetician who believes that he believes that two and two make four, even while he also believes that they can make five or whatever, proves that he is a dissolver of arithmetic with no understanding at all of what makes arithmetic.

Of course, that two and two making four EXCLUDES two and two making anything else, is clear to anybody with a grain of common sense. It is, admittedly, less clear that the Nicene Creed excludes Conciliarism. But—one clear example—Pope Pius XI's *Mortalium Animos* excludes today's ecumenism. Yet today's ecumenists do not think so! "*Mortalium Animos* was valid in the 1920's", they will say,

“but not from the 1960’s onwards”. In other words, Truth swings with swinging decades!

Fr. J., are you getting a glimmer of the problem? The Second Vatican Council rests upon principles so opposed to the Catholic Faith that for a Catholic to believe in that Council is like an arithmetician believing that two and two can make both four and five, either at the same time or alternately. But to believe such a thing, even alternately, is to dissolve arithmetic. Similarly to believe in the Council, even a little bit, is to dissolve the Catholic Faith.

Now all of today’s Romans that have any clout believe more or less in Vatican II. Therefore they have all more or less dissolved the Faith in their own heads, and they are—with however good intentions—dissolving it in the heads of all Catholics worldwide who are following and obeying Rome. The problem could not be more grave, because this dissolution of truth, at a supernatural or natural level, rots the mind. Whosoever accepts Vatican II will end up losing his mind, while still persuaded that he is being Catholic, following the Pope, etc. etc.. And who loses his mind is well on the way to losing his soul. It is all about souls!

You may ask where all this began, and how it ends. It began, let us say, 700 years ago, in the High Middle Ages, when men began to detach their minds from reality and attach them to fantasy. The process took a giant step forwards with the philosophy of Immanuel Kant (1724-1804). St. Pius X said, “Kantism is the modern heresy”. In brief, Kant makes truth no longer objective, but subjective, depending upon man’s subjective desires or perceptions.

And where does it end? In my gentle opinion the process is today too far gone to end in anything other than a gigantic reality check, human and/or divine. A human World War III is at our doors, but as WWI and WWII were not enough to make modern man change course, so one may

doubt whether even a cataclysmic WWII would bring 21st century man to his knees. In which case the Lord God Himself may well intervene, because the Triumph of the Immaculate Heart promised by our Lady at Fatima and still to come suggests we are not yet at the end of the world. But her Heart cannot triumph amongst Kantians. That is why God may intervene. When in the time of Noah He cleaned up mankind with the Flood, He promised He would never use water again for that purpose. I conclude that Kantism will be cleaned out of the Catholic Church by a deluge of fire...

Dear Fr. J., do read the enclosed letter of Bishop Fellay. He does not speak of a deluge of fire, but he does ask the key question: if Rome wants to offer to the SSPX the most magnificent and suitable of "apostolic administrations", would they found it upon the shifting sands of Vatican II, or upon the Rock of Peter? That says it all, in a nutshell. The SSPX must wait for Romans to climb back onto the Rock of Peter. Until then, we must pray and do penance. Pray especially the true Mass and the Rosary, do penance especially in Lent, coming up.

May God have mercy upon us all! Dear Friends and Benefactors, always, thank you.

**#230**

*March 9, 2003*

### **Iraq War—In God We Trust**

The beginning of Lent is always a time to reflect on great truths of God, of life and death, but when war seems imminent as it does now in the Middle East, then there is particular reason to remember that God is in command of events, and that He directs them, strange though that may some-

times seem, for nothing other than for the eternal salvation of the immortal soul of each one of us.

War does seem imminent. The United States (and Great Britain) have over the last several months transported to the Middle East such a mass of troops and weapons that it is hard to imagine them being pulled out again with no action. And since each day hotter at this time of year makes desert warfare more difficult, then an attack soon is all the more likely.

Now it is usual for those who start a war to think they know what they are doing when they start it, but none of them can tell for certain how it will end. That is determined by God. A classic case was World War I, into which the nations of Europe gaily launched, each thinking it would conquer with ease in a matter of weeks. In fact the attack turned into a four-year slugfest, attended by all the horrors of modern trench warfare, which nobody but God had foreseen. Yet anybody with a grain of faith can see how these horrors were a just punishment of the godlessness of those nations, so gifted by God and so misusing their gifts. In brief, especially with war, “Man proposes while God disposes”.

For even by the severity of His punishment of those European nations, God was still loving them. Proverbs III, 11-12—“My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him. For whom the Lord loveth, He chastiseth; and He scourgeth every son whom He receiveth”. Having quoted which verse, St. Paul adds that a nation—or person—not chastised by God is not loved by Him!—“Persevere under discipline. God dealeth with you as with His sons; for what son is there whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons” (Hebrews XII, 7, 8). Thus God even chastises out of love.

This is especially clear if one compares the chastisements of this life with the eternal pains of the next. Who with a grain of faith does not cry out with St. Augustine, “O Lord, chastise me how You like on earth, so long as You do not have to chastise me in Hell”? In World War I, the heroic priests in the trenches (on both sides) certainly absolved and sent to Heaven hundreds of thousands of young men of whom God knew that they would have lost their souls in an enervating peace such as we have “enjoyed” since 1945, especially since the 1960’s. Thus in World War II, when a privileged soul able to converse with Our Lord (Sister Consolata Betrone) complained to him of all the young men being killed in the flower of their youth, Our Lord reminded her that by dying young for their country, many more of them were saving their souls for eternity than would otherwise have been the case.

At which point an objector may ask, then why is God not chastising us all the time with uninterrupted horrors? To which objection common sense immediately replies that if God dealt out to men nothing but chastisements, few of us would have enough faith to understand what He was doing and still believe in His goodness, so that, again, few would save their souls. Therefore good things in our life, like peace, God gives us, and evil things in our life, like war, He allows, both minutely calibrated for each one of us with a view to our eternal salvation.

For He wishes each one of us to save our souls (I Tim. 2:4), but He will not take away our free will, because, so to speak, He does not want to fill His Heaven with robots. But just as to move a donkey it takes sometimes the carrot and sometimes the stick, so to move a human being with free will it takes sometimes prosperity to encourage him and sometimes hardship to chasten him. God being goodness itself, He would much rather draw us to Him by his gifts, which is why each of us every day receives from

Him a series of blessings, but with our tendency to enjoy the gifts while forgetting the Giver, all too many of these escape our attention, so that we need hardship to bring us back to Him.

Before dying, Moses gave this same warning to Israelites, of how earthly prosperity can make us forget God. In Deuteronomy 8:7-10, Moses lists a few of the material benefits that God will bestow upon the Israelites in the Promised Land (recalling the benefits bestowed upon the inhabitants of “America the Beautiful”!). Then Moses warns: “Take heed, and beware lest at any time thou forget the Lord thy God, and neglect His commandments and judgments and ceremonies, which I command thee this day: lest after thou hast eaten and art filled, thou hast built goodly houses, and dwelt in them, and shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things, thy heart be lifted up, and thou remember not the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage... lest thou shouldst say in thy heart: My own might and the strength of my own hand have achieved all these things for me” (Deut. 8:11-17).

Moses concludes: “But remember the Lord thy God, that He hath given thee strength... But if thou forget the Lord thy God, and follow strange gods” (such as idolized democracy or technology!), “and serve and adore them: behold now I foretell thee that thou shalt utterly perish. As the nations, which the Lord destroyed at thy entrance” (of Israel into the Holy Land), “so shall you also perish, if you be disobedient to the voice of the Lord your God” (Deut. 8:18-20).

It follows that as prosperity can be a punishment if it leads away from God, so hardship can be a blessing if it leads back to God. “In suffering is learning”, chanted Aeschylus in ancient Greece. Americans today call it the “school of

hard knocks”. Therefore God can punish or bless by hardship, just as He can bless or punish by prosperity. Therefore what are truly prosperity and hardship can only be judged in the light of God, which is more or less hidden from us human beings, especially by our sins.

However, that God is all-knowing, all-powerful and all-good, is certain. So, since He knows all that could or will happen to us down to the minutest detail, then we know that He can see the prosperity or hardship best able to bring us to Heaven or stop us falling too deeply into Hell. And since He has all power over every creature (for instance, over the weather on a battlefield), then we know that He can organize the comfort or hardship best suited to the welfare of our souls while still leaving them free. And since He is infinitely good, then we know that He will do so, in accordance with His divine Wisdom so far above our own. Therefore we can and must trust God. In particular we must place our trust in the Sacred Heart, human carrier of the Divine Love.

So we may safely leave in God’s hands how events will turn in the Middle East, while we pray fervently for the salvation of souls, God’s own desire, whichever way He may dispose events. If no attack takes place, it will certainly look like a mercy of God, but then we must pray for souls not to be internetted by the devil in the ongoing materialistic peace. And if an attack does take place and our own armed forces conquer with ease, again it will look like a mercy of God, but it could be a curse, so we would have to pray for our nations not to make an arrogant or unjust use of their victory.

On the other hand if the attack brought great hardship and even defeat upon our military, it might not truly be the curse that it would look like, so we should pray that our nations would humble themselves beneath the mighty hand

of God, who would have directed our sufferings. And finally, even if the attack on Iraq were to let loose World War III—also possible—we could and should trust still that it was the goodness of God chastising the entire world, and we should pray more than ever for the salvation of the greatest possible number of souls, all over the world.

For whomever appear to be our main enemies on earth (they are certainly not those represented as such by the vile media), the real enemies of mankind are the enemies of our eternal salvation, namely “principalities and powers, rulers of the world of this darkness, spirits of wickedness in the high places” (Eph. 6:12), meaning the fallen angels or devils who do all that God allows them to do to bring our souls down to Hell with them.

That is why with this letter we are enclosing for readers in the USA the card of a prayer revealed to a Catholic soul in the 19th century, a prayer specially designed to appeal to the Mother of God for help in our fight against the devils let loose in modern times: Noble Queen of the Heavens, obtain from your Divine Son mercy for us in our overwhelming distress!

**#231**

*April 4, 2003*

**For Ever...And Ever...**

Eternity—“the thought of thoughts”, said St. Augustine. The thought that puts this little life on earth in its proper perspective. The thought that will not get into our little heads. The thought that we shall never grasp, yet which helps us to grasp a multitude of other thoughts—the thought of eternity.

Catholics know with certainty that we human beings are composed of body and soul, that at death the soul leaves

the body behind, which normally disintegrates without it, that the soul then begins on its own an existence which continues forever. At the end of the world, this soul will be reunited with its body, mysteriously reassembled, and then the two together will either enjoy unimaginable happiness or suffer unspeakable torments, without end ... without end ... without end...

Preachers have resorted to a variety of images to represent this endlessness. For instance, they imagine a blackbird flying back and forth the 236,000 miles between the earth and the moon, and each time the bird lands on the moon, it pecks away a lunar fragment, then flies back to earth, and so on. The preachers then ask, how long will it take the blackbird to peck away the whole moon? And when it has done so, will eternity even have started?

Yet no amount of images can succeed in representing the stretch of eternity. Why? Because all creatures, and images of creatures, are by their nature limited, whereas eternity consists precisely in the lack of limitation. But, it may be objected, if God on the one hand destines us to eternity and on the other hand surrounds us with no creatures capable of adequately representing to us that destiny, is He not being contradictory? How can He expect us to strive for a goal which He gives us no means of knowing?

The first part of the answer is that God wants all of us human beings to get to Heaven (I Tim. 2:4), because He can have created none of us for any other purpose. This means of course that in some way or other every single human being since Adam and Eve has received grace or graces sufficient to bring that soul to Heaven, if only it chose to cooperate. However, it would be a poor Heaven whose idea could fit inside our little heads, and God means to reward with no small Heaven those who respond freely to His love. That is why St. Paul says, quoting Isaiah (64:4), "Eye hath

not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him” (I Cor. 2:9).

But the problem remains: how can man be expected to act, in particular to follow the Way of the Cross, for a reward of which he has no idea? Here comes the second part of the answer: man does not have no idea at all of eternity, Heaven and Hell, on the contrary every man has an inkling of them, at least in certain special moments of his life, and this inkling will reach further and further if only he will choose to bend his mind in that direction instead of turning it away. But rather than inkle eternity, most men prefer to short-circuit their minds with the pleasures of this life, which is why they fritter their lives away.

And here, following on the thinking of the unthinkable length of eternity, is another huge thought: the value of time. If the whole length of my eternity in the afterworld depends upon my short life in this world, then every moment counts! If whether I spend eternity in Heaven or in Hell depends upon how I spend an average of, say, 70 years on earth, a period which is nothing, but nothing, in comparison, then every single day is a drama of building my Heaven or preparing my Hell!

But how can God let so much depend on, comparatively speaking, so little? How can He make such a limitless and unimaginable consequence depend on so few years of limited images? It is because God knows the innermost secrets of men’s hearts, so that even if a man dies in the flower of his youth, he will have lived long enough to make sufficiently, as God knows, his choice between living with God for ever in Heaven or without God for ever in Hell. So at that soul’s particular judgment, God will have given to it the eternity it sufficiently chose, and that soul will not be able to deny that the moment of its death was another mer-

cy of God, either to preserve it for Heaven from the dangers of living longer amidst temptations on earth, or to prevent it from falling by a prolonged life of sin much deeper into Hell.

Thus every moment of our brief lives on earth is given to us by God for us either to get out of sin and into the state of grace, or to build up in our souls a higher degree of grace and charity, to which will correspond a higher reward of eternal happiness.

Thus if a soul is living in the grace of God, each new day, every hour of life is a gift of His for us to merit more in eternity. Why else life? We would eat to live, and live to eat? No, we eat on earth to live on earth, and we live on earth to merit for Heaven, and if we make this right use of each moment, who will complain any longer of this life's limitation when it is earning a reward wholly disproportionate by its illimitation? And when Our Lord traces out for us the Way of the Cross as the road to Heaven, who that believes in him will complain even of a lifetime of suffering? That such suffering should be the way to Heaven is as mysterious as the mystery of sin, but the better I understand Our Lord, the closer I can come to the saints' rejoicing in each moment of pain. War, illness, old age, grief of any kind—it can all be minted into the coinage of Paradise.

Conversely, if a soul is in mortal sin, then without doubt the grace of God is all the time reaching out to it, now very strongly, perhaps most of the time quite faintly, because God will leave the sinful soul free, and he knows that too strong an appeal would merely push the soul into a stronger and more damnable refusal. "Fearful silence of God", said St. Augustine, referring to God's abandoning a soul to its own devices. And again, "Beware of grace passing once, and not twice". Yet, to the very end, God will appeal. Yet how many souls around us only want to drive

Him away, and have Him stay away, so that they may sin undisturbed!

This value of time for eternity, for the sinner to repent and for the saint to merit, highlights the length of God's mercy. Knowing how weakened we are by original sin and how much weaker we become by our personal sins, and knowing, as we do not, just what eternity means, God has a boundless compassion on our human frailty. A man may fall again and again and again, but if there is only a spark of true repentance, God can forgive him again and again and again, because this brief life is our only chance, and upon it depends our eternity! "It is appointed to man once to die, and after this the judgment" (Heb. 9:27). None of us lives or dies twice. Reincarnation is a lie with which the Devil reassures souls wishing to be deceived. But if we live only once, have we not almost a right to God's compassion?

No, compassion should not be defined as something that anyone has a right to on the part of anyone else, least of all on the part of a God continually offended by our sins. Nevertheless in the Old Testament we find an abundance of references to "the mercy of God that endureth for ever", notably Psalm 135, and of course in the New Testament we see Our Lord as the incarnation of compassionate mercy, especially towards sinners: Mary Magdalene, the Prodigal Son, the woman caught in adultery, the good thief on Calvary, etc.. It is the same one true God in Old and New Testaments, it is the same mercy, it is the same tireless reaching out of God's Catholic Church towards all souls for their eternal salvation.

And it is the same perversity of men that in most cases responds. A day or two before his crucifixion and death, Our Lord has run into the Temple leaders' deicidal hatred, in which he knows they will be followed by the ordinary people on whom he has lavished so great benefits for the three

years of his ministry—"Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? Behold, your house shall be left to you desolate" (Mt. 23:37, 38). The Sacred Heart is broken with grief at the thought of souls then and now to whom he made salvation so easy of access, yet who prefer their eternal damnation.

Divine Heart of Jesus, torn with sorrow for the everlasting perdition chosen by so many souls, and, even after death, shedding upon the Cross the last drop of your blood to draw us towards everlasting happiness with you, grant us we beseech you so to ponder on our souls' eternal destiny and so to cling to your Mercy for their eternal salvation, that when our souls are laid bare at death in the unsparing light of your judgment, still we may have full confidence in our sins being forgiven by that divine Mercy that endureth for ever, Amen.

Dear men, there are two five-day Ignatian retreats at the Seminary this summer to give a frame to meditation on these and other grand truths, and there is a study session on three encyclicals of John Paul II (*Divini Redemptoris*, *Dives in Misericordia*, *Dominum et Vivificantem*), to help study in depth how far the Newchurch is departing from these Catholic truths (July 22-26). But the hand of God is not shortened by the naughtiness of men (Is. 50:2).

**#232**

*May 5, 2003*

**Two Rumors—And More to Come?**

As was predictable and predicted, Rome is not leaving the Society of St. Pius X alone. As a Newchurch Cardinal puts

it, “We can have no peace, as long as the SSPX is doing its thing.” By carrot or stick, the Newchurch must somehow derail the SSPX, however numerically insignificant the SSPX may be, otherwise what the SSPX represents will sooner or later derail the Newchurch, as is already happening.

In the last few weeks two rumors have come flying out of Rome, one to the effect that three of the four SSPX bishops will be “reincommunicated” at a public Tridentine Mass to be celebrated by Cardinal Castrillón in a major Roman basilica on Saturday, May 24; the other to the effect that the Tridentine Mass Indult will be extended to all Catholic priests before the end of this calendar year, 2003. Whether Rome meant these rumors to be true, or whether Rome can make them come true, perhaps only God knows. In any case, both rumors are of a nature to put the SSPX under pressure, and since many more like them could be aimed at rocking the SSPX off its hinges, then we need to keep our Catholic wits about us. At the risk of saying once more things I have said already, even many times, let me attempt to explain why, even if Rome is seeming to be extremely generous, the SSPX must be extremely careful.

The root of the problem is the “modernization” of the Catholic Church launched—or at least manifested—in the 1960’s by the Second Vatican Council (1962-1965) whose 16 documents revolutionized Catholic teaching, and by the New Order of Mass (1969) which revolutionized the essence of the Church’s practice, namely the liturgy of the Mass. Since it is in Catholic principles that the Church cannot change, then the modernizers pretended and still pretend that the updating changed nothing essential. However, modernized “Catholics” bear so little resemblance to old-fashioned Catholics, that the change clearly was essential, and in retrospect Vatican II and the New Mass were clearly

laying the foundations of what was meant to be a new religion.

Now the old God-centered Catholic religion and the new man-centered Conciliar religion contradict one another, and as all wars are ultimately religious, so a contradiction of religions can only mean war. The Conciliarists owe it to their new faith to root out and destroy the old Faith, while Catholics are in duty bound to refuse and to condemn the false new religion with all its pomps and all its works. That is why soon after Vatican II, Conciliarists were pretending that it was the most important Council in Church history, while a small number of Catholics were denouncing it as the introduction into the Catholic Church of the anti-Catholic principles of the modern world. Similarly in 1969 the Conciliarist Pope Paul VI pretended that the old Mass was done away with, while a handful of Catholic bishops and priests kept it alive, notably—but not solely—Archbishop Lefebvre and the SSPX which he founded.

Here is the heart of the problem which must never be lost from view. We have a war between two religions which can only come to an end with the death of the one or the other. The Catholics must fight this war with the weapons of Truth. The Conciliarists may fight it by any means available to them. By God's just punishment of many Catholics' lukewarmness, the Conciliarists have been allowed to occupy nearly all positions of power and influence within the structure of the Church. These they have used to the full to establish their new religion.

However, the Catholics had and have on their side the Truth, which "is mighty and will prevail." The Conciliarists were unable to stop Archbishop Lefebvre from denouncing Vatican II and from saving the old Mass. They have so far proved unable to stop his SSPX from continuing to do the same. But the survival of their new religion depends upon

the destruction of that old religion which clearly shows Vatican II and the New Mass to be false. Therefore they must destroy, break up, cripple or corrupt the SSPX, which presents for the moment the largest organized resistance to Conciliarism.

One obvious strategy for the Romans is as old as the hills: "Divide and rule." Hence the first rumor, pretending that three of the SSPX's four bishops think one way, while the fourth thinks another way. But first one and then another of the three bishops said it was all nonsense, and the third would no doubt have publicly said so too, but he probably could not be bothered. (As for that fourth, he basked in the publicity!) And if, as the rumor had it, Rome thinks that 70% of the SSPX priests would be happy to be "re-incommunicated" with the supposed three bishops, then Rome knows our priests as little as it knows our bishops.

The second rumor represents another strategy, also as old as the hills: "Smother them in kindness," e.g. promise to grant in 2003 the precondition demanded in 2001 by the SSPX for entering upon negotiations with Rome, namely the permission for all priests freely to use the old rite of Mass. Now whether Rome could follow through on such a promise in the teeth of the opposition of a significant proportion of the world's Conciliar bishops, is less than sure. But if it could, then the SSPX would only rejoice that the free use of the true rite of Mass would mean a steadily increasing flow of grace throughout the Church, as priests realized what a treasure had been put back in their hands. However, even if Rome also "re-incommunicated" all four SSPX bishops, the other precondition of 2001, still the SSPX engaged itself in 2001 only to enter upon negotiations for its reconciliation with this Rome, and almost certainly the Conciliarists would now insist upon the SSPX in some way recognizing Vatican II, which the SSPX cannot

do. The very documents of that Council, not just its aftermath, are shot through with the new religion.

Nevertheless, the strategy of “smothering with kindness” presents real advantages for Rome. Supposing Rome overrode its own bishops and unilaterally declared, “The SSPX is simply reconciled with Rome and readmitted into the Church, including all four bishops, without conditions, without demands”!? What would the SSPX do then? If the SSPX refused, it would really look churlish. But if it accepted, there would be an end to our present protective marginalization, and there would be a mass of contaminating contacts with “Catholics” who, having no grasp of the problem of Conciliarism, have no real grasp on true Catholicism. It could mean the end of the SSPX’s defending the Faith.

Such a proposition from Rome might be unlikely, or impossible, but, to cripple the SSPX, it might be the smartest thing that they could do. In any case it highlights the central, central problem. Even if these Romans were to speak exactly the same language as the SSPX, still, by their modernist religion, they would not be meaning the same things. Therefore the “reconciliation” would be verbal, not real, and the SSPX would have lost the protection of its present marginalization.

Then why even think of sitting down to negotiate anything with these Romans? Firstly, “they occupy the chair of Moses” (Mt 23:2), so they have a huge influence upon the eternal salvation or damnation of millions of souls. Secondly, they have, with these huge responsibilities, souls of their own to be saved, and one or other of them may just be able still to profit from contact with anti-Conciliar Catholics. That is why Archbishop Lefebvre maintained contacts with the Romans all the way down to May of 1988.

However, these contacts came to an end with the Episcopal Consecrations of that June, by when, as the Archbishop said, Rome had demonstrated by its actions such an uncare for souls that the problem had decisively moved out of the domain of diplomacy, into the domain of dogma. So whenever a Cardinal Castrillón Hoyos now insists upon diplomacy, he is from our point of view queering any contacts before they even start. For were the SSPX to negotiate on anything less than dogma, the results would prove deadly for the Faith, as has just been seen once more with the priests of Campos, Brazil.

But can non-elastic dogma be even conceived by elastic minds, for which words have no non-elastic meaning? Personally, I think that the mass of minds today are so far gone in fantasy that only a Chastisement will bring them back to reality, and to do this it will have to take a large number of souls out of this life. Pray meanwhile, dear readers, that the SSPX do what God wants of it.

The special insidiousness of Conciliarism by its apparent resemblance to Catholicism will be a main object of study in the Men's Doctrinal Session to be held at Winona this summer. The subject will be difficult, three major encyclicals of John Paul II, on God the Father, God the Son and God the Holy Ghost, but the books of Prof. Dörmann will be our clear guide. These books are available from Angelus Press.

Let us for the month of May especially implore the help and protection of the Mother of God, and let us pray her Rosary to help her obtain the salvation of millions of souls floundering in a world of confusion.

#233

June 4, 2003

**Karl Rahner–Prime Delinquent**

Since this letter is set fair to be one of the last monthly letters from the Seminary that I am likely to pen, then let me attempt to give one more overview of the false religion that has been devastating the Catholic Church for the last 40 years in the wake of Vatican II.

For when the Conciliar hurricane struck the Church in the early 1960's, the immediate and pressing need for true Catholics was to protect the true Mass, and the true priesthood that goes with it, from the grave threat of their extinction by the ensuing *Novus Ordo* Mass (1969). Only when the survival of the Catholic Mass and priesthood was guaranteed some years later were Traditionally-minded Catholics able to look farther, so to speak, and ask themselves where the hurricane came from. They had had to begin by parrying this or that horror of the *Novus Ordo*. Only now they are starting to fit all the horrors together.

For indeed the diverse horrors of the Conciliar Revolution do fit together. They could never have attained their hurricane-force to almost destroy the Church, had not each horror reinforced the others, providing a united system of errors to replace Catholicism even while resembling it! The new religion of Vatican II and the *Novus Ordo* is a masterpiece of the Devil!

Two recent analyses of the Conciliar religion as a whole are to be found in Professor Johannes Dörmann's four-volume series on the theological way of Pope John Paul II to the Assisi meeting of religions in 1986, and in the small but dense book on the problem of the liturgical reform, put out by Society of St. Pius X priests in 2001. These two analyses were made quite independently of one another, but they

are remarkably similar in their presentation of Vatican II and the *Novus Ordo* as the same system of error.

Now has come another such analysis, this time by an American layman, *A Critical Examination of the Theology of Karl Rahner, S.J.*, by Robert McCarthy. The German Fr. Rahner was one of the very most important “periti” or expert theologians at the Council, on which he had an enormous influence. Mr. McCarthy is a Catholic from Texas in his late 70’s who, according to a biographical note in his book, has been puzzling for years over what made Vatican II tick. His little book on Rahner is remarkably readable, makes perfect sense, and presents an analysis wholly corresponding to the two analyses mentioned above. We have three hunters on the trail of the same beast! The beast should be driven from cover before long!

McCarthy’s “Critical Examination” is remarkably readable insofar as the writings of Rahner himself are notoriously obscure. Scholars may then dismiss McCarthy’s book on the grounds that McCarthy reads no German, so he has had to base his analysis largely on English translations of summaries of Rahner’s thinking by two of his German disciples. However Catholics who love their Church know that Vatican II left it in ruins, so if Rahner was one of those responsible, then either English is a surprisingly poor language, or what Rahner said and did must be discernible and describable in English. The question is not just a matter for scholars or a problem of language – it is a question of all-important Truth! So McCarthy’s “Examination” may only be a summary of summaries, but if it fits the facts and responds to the ruins, then it is what we need.

Rahner, says McCarthy, started out from a hatred for that old Church and for that old Faith which descended by Revelation from God down to man. He held them to be wholly unfit for modern man, so he set about rediscover-

ing Church and Faith in such a way as would fit modern man. Instead then of working, as Catholics always do, from God down to man to lift up man to God, Rahner set about working from modern man up to God so as to bring God down in a version of God acceptable to modern man. As a disciple of Rahner says, “Rahner himself has said that theology often gives the impression nowadays of providing mythological or at least unscientific answers... The theologian can only overcome this... by beginning with man and his experiences.”

As for this principle of turning to man, notice that it lies at the heart of Rahner’s whole system, so too it is the basis of the novelties of Vatican II which put man in the place of God. Modern man feels that he does not get enough credit from God, so with his feelings he will do an end run around his Catholic faith.

Thus modern man feels himself to be not a bad guy, in fact he feels he is quite a good guy, so he can no longer believe in the old Catholic dogma of original sin, nor can he any longer believe that God’s supernature, or supernatural grace, is so far above his own nature. Based on this feeling, or these “experiences”, of modern man, Rahner comes up with his doctrine of the “supernatural existential”, meaning that instead of original sin existing in man’s nature, it is the supernatural, or grace, which exists in, or is built into, man’s nature!

Thus Rahner, by starting from modern man’s wonderful feeling about himself, has arrived immediately at those two major heresies of which Donoso Cortés said that they lie at the root of nearly all modern heresies: the denial of the supernatural and the denial of original sin. Now as a Catholic priest and theologian, Rahner could not come clean with such an overthrow of basic Catholic truth. Here, says McCarthy, is the explanation of Rahner’s almost im-

penetrable obscurity, and his invention of phrases like “supernatural existential”. However, what is obscure in the master is made clear by the disciples. Similarly Vatican II could not come clean with its overthrow of the old religion, because it had to pretend to be still Catholic, but that overthrow, which is ambiguous in the Council’s 16 documents, is clear for all to see in the Council’s fruits.

From Rahner’s doctrine of the “supernatural existential” whereby grace and not the inclination to sin is built into man’s nature, it necessarily follows that every human being, whether he knows it or not, or wants it or not, is in the state of grace, in God’s grace! Logically, Rahner concludes that all non-Christians are “anonymous Christians”, i.e. Christians without the name!

From which again it follows that if Jesus Christ’s Church is the society of all Christians, then Christ’s Church includes every human being! Therefore what Catholics always used to call the Catholic Church is for Rahner only a part of Christ’s full Church, which is coterminous with mankind. That is why in *Lumen Gentium* Vatican II decreed that Christ’s Church is not identical with the Catholic Church, but merely “subsists in” the Catholic Church, in such a way that Christ’s full Church can go way outside the Catholic Church and include, or be present in, all kinds of other churches—or non-churches — as well! Here is the so-called “ecumenism” which is still ruining true Catholicism. Thus Vatican II followed Rahner in his total revolutionizing of the concept of the Catholic Church.

But if man is so wonderful as to have grace built into his nature, what need does he have of redemption or Redeemer? For Rahner as for modern man, evolution is true, so the wonderfulness of man means that he is always evolving higher, i.e. he is always from within himself rising above and beyond himself. Jesus Christ is simply that person in

whom man evolved to the full above himself, i.e. into what men call divinity! And if man had not achieved this total self-transcendence in the person of the carpenter from Galilee, he would have achieved it or would achieve it in some other person at some other point in history! By this doctrine of God no longer coming down into human nature but of man instead evolving up into divine nature, Rahner fits together evolution and his turn-to-man, but he stands the Incarnation on its head!

Rahner similarly empties out the redemption, or the Cross. If modern man feels he is so wonderful, how can he feel that he sins, or does anything that really offends God? Besides – pardon the blasphemy! – God is a good guy like himself, so would not get upset anyway! Then how can man need to have been rescued from God’s wrath by Our Lord dying for him on the Cross? Then what was the Cross for Rahner? McCarthy does not say, but maybe it was what Dörmann says it is for John Paul II (*Redemptor Hominis*) – a merely back-up demonstration of God’s super-luv for man!

Then for Rahner what are the Mass and the Catholic Priesthood? Since man has the “supernatural existential” or the grace of God built into him, then he needs neither atoning sacrifice nor sacrificing priesthood. So priests come, again, not from above but from below; they come not from a divinely instituted anointing or Sacrament of Orders lifting them above their fellow men, but from their fellow-believers around them freely consenting to their position. So for Rahner priests should be ready to hold a worldly job to demonstrate that they are on the level with their fellow-men. Hence the Vatican II priests we know, in lay jobs and in lay clothing. Conciliarism is Protestantism.

As for the Mass, McCarthy presents no specifically Rahnerian doctrine, but it stands to Rahnerian reason that sinners supposedly needing, for forgiveness, to partake in

offering, through an anointed priest, a sacrifice to placate the anger of an infinite and offended God, no longer makes any sense to modern man. Rather we shall have good guys gathering in fellowship to share in a meal presided over by one of their own number (man or woman!) to express their caring and sharing – the *Novus Ordo* eucharistic picnic!

Lord, have mercy upon us! McCarthy's book is available from Tradition in Action. Warmly recommended for anyone who wishes to puzzle out today's devastation of the Catholic Church.

This is one of the last Seminary letters your servant will write, because this August he is being appointed to head up the Society's Seminary in the Argentine, South America. Last April he had been for 20 years Rector of the SSPX Seminary in the USA, which is long enough for any priest to stay in one position. From September his successor in Winona, Fr. Yves Le Roux, who may or may not continue this series of monthly letters, but you are begged not to interrupt the flow of your generosity which has made possible the Seminary's work for these 20 years: two new priests this June 21, Saturday, and some each year thereafter.

Thank you all, and God bless you.

**#234**

*July 7, 2003*

**Liberalism is a Killer**

Next month includes (August 4) the 100th anniversary of the election to the Papacy of Cardinal Giuseppe Sarto, i.e. St. Pius X, patron of our Priestly Society. Digging out for a colleague a past Seminary Letter on the true charity of Pius X, I see that in August of 1996 I told briefly the story of his clash with Cardinal Ferrari of Milan, but I did not draw out all the implications. The problem is central to

our times. In honor of St. Pius, let me tell the story again, still more briefly, with a secular parallel from the postwar United States.

In 1910, three years after the appearance of Pope Pius X's great anti-modernist Encyclical letter *Pascendi*, two loyal Italian Monsignors, the Scotton Brothers, published in their anti-Modernist review an article declaring—not without foundation—that the Seminary in Cardinal Ferrari's Archdiocese of Milan was “a seedbed of Modernism”, i.e. of that mother of all heresies which preserves the appearances of Catholicism but empties out the substance, in order to adapt the Catholic Church to the modern world.

The Cardinal was indignant. How could a supposedly Catholic journal so attack the honor and integrity of the Seminary Professors and their Superiors, including himself? When Pius X replied through his Cardinal De Lai, amongst other things, that there was not a little modernism in the archdiocese of Milan, the Liberals profited by the controversy to create a media uproar. In early March, both parties appealed to Rome, and Cardinal Ferrari defended the Liberal Catholic paper of Milan, *The Union*, because he sensed it was being called in question.

At the end of March, Pius X wrote himself to the Cardinal, saying that the Modernism provoking the Scotton brothers in the archdiocese of Milan might not be doctrinal but it was practical, i.e. good doctrine might be taught, but it was not being applied in practice, for instance when so many of the Milan clergy supported *The Union*, a newspaper leaving much to be desired from a Catholic point of view. Yet less than three weeks after receiving this letter, the Cardinal vigorously defended *The Union* in front of his Milan seminarians, and said that this defense was in accordance with the Pope's will! When Pius X learned of the Cardinal's reaction, he was scandalized and deeply

hurt: here was a Cardinal deceiving his future priests as to the will of the Pope, so that they would soon be spreading Liberal ideas throughout the Archdiocese in the name of the Pope! When in turn the Cardinal learned of the Pope's reaction, he replied with a flood of tears, and now I must quote the August 1996 letter in full:

“He was broken-hearted to have offended the Pope. He was humiliated. He would be saddened to the end of his days. He begged forgiveness. He never meant to hurt the Pope. He never said a word disrespectful to the Pope, etc., etc... As for what he said to his seminarians, he never meant it to be copied down or published. All he meant to say was that *The Union* should go on improving. There had been no significant scandal in the Archdiocese. He was ready to take back anything he said, and would come to Rome if necessary. When Pius X read this letter, he replied that there had in fact been great scandal in the Milan Archdiocese because the Cardinal's defense of *The Union* had been clear, and clearly understood. So let the Cardinal correct the scandal by conveying the Pope's real thinking to all concerned, but let him not come to Rome.

“This last instruction was intended to calm the agitation, so that the controversy might die a quiet death, but the Liberals turned it into a refusal of the Pope to listen to his Cardinals! Thus when on the death of Pius X Cardinal Ferrari went down to Rome for the conclave to elect his successor, to an Italian senator remarking on the people's emotion and veneration for the deceased Pope, the Cardinal sternly replied: ‘Yes, but he will have to give an account to God for the way in which he would abandon his bishops in the face of accusations being made against them’! Truly, as Msgr. Begnini said, Cardinal Ferrari had understood nothing.”

Now what are the implications that I did not spell out in 1996? Between Pius X and Cardinal Ferrari we have a

clash between two worlds: one of Catholic reality, of man serving God; the other of Liberal dreamery, of God serving man. Pius X is concerned with the issues, the Cardinal is concerned with personal feelings. Pius X worries that the good doctrine is not put into practice in Milan; that the Cardinal's defending *The Union* would spread liberal ideas; that the Cardinal should straighten out the scandal of mistaken thinking. On the contrary the Cardinal takes the Scotton accusation as a personal attack upon his subordinates and himself; when the Pope is scandalized by his defense of *The Union*, he is overcome with personal feelings ("broken-hearted", "humiliated", "saddened") and fanfares his good intentions: when the Pope does not want to see him, he feels personally betrayed ("abandoned") by his Superior.

There is a famous quotation of the arch-Romantic English poet, John Keats (1795-1821): "I am certain of nothing but the holiness of the heart's affections and the truth of imagination" (*Letter to Benjamin Bailey*). Now when a young poet in a Revolutionary age allows his feelings and imagination to take over, that is, in a manner of speaking, his prerogative. But when an eminent Prince of the Catholic Church allows questions of doctrine to be overtaken in his mind by the conviction of the holiness of his own heart's affections, then we are in trouble! The Revolution is taking over the Church, and the Catholic Faith is being washed out. Sure enough!—the Pius X - Cardinal Ferrari clash was finally resolved in 2001 when Pope John Paul II beatified Cardinal Ferrari! In effect, he was declaring the Cardinal's affections to be Blessed! A Catholic Saint? A saint of the world of Keats!

The secular parallel from the postwar United States is the clash which took place in Washington, D.C., in the late 1940's between Whittaker Chambers and Alger Hiss. Whittaker Chambers' book *Witness* is a classic of U.S. his-

tory, culture and literature, which should be studied in every American school, but because it refuses the modern dream, it is disappearing down the memory hole. Chambers was not a Catholic, but he had real and deep insight into the soul of modern man.

Born in Philadelphia, Pennsylvania, in 1901, and reared in a more or less unhappy middle-class home on Long Island, NY, Chambers had a serious and searching mind which led him as a university student in the 1920's to tour Europe's centers of culture in pursuit of an answer to what seemed to him a grave crisis of Western Civilization. But post-WWI Europe had no answer either, which is why in the 1930's, like many another desperate young man, he joined the Communist Party. Within the Communist underground which he served with distinction for several years, he met and befriended an equally brilliant rising D.C. bureaucrat by the name of Alger Hiss. The two worked together, until Stalin's Great Purge in 1937 and 1938 opened Chambers' eyes and drove him out of the Communist Party and out of Communism. He went to ground until the Communists no longer risked killing him, and quietly resurfaced in the late 1940's as a journalist with *Time* in New York. Meanwhile Alger Hiss had gone on to make a brilliant wartime and postwar career in Washington, partaking for instance at the highest level in the Conference of Yalta and in the constituting of the United Nations.

Chambers and Hiss met again in August of 1948 when Chambers stepped forward out of his obscurity into blazing publicity in D.C. to give witness that Hiss, while in the US Department of State, had helped to transmit confidential government documents to the Russians. Hiss denied that he had ever even met Chambers! But Hiss was finally convicted of perjury in January of 1950, and sentenced to a five-year prison term. He died only a few years ago, still protesting his innocence, remaining no doubt still con-

vinced of the holiness of his heart's affections! Chambers died a sad man in 1961, sure that his cause was doomed to perish.

The Chambers-Hiss clash was again a clash between two worlds, between two Americas. As Pius X represented the centuries-old true Church while Cardinal Ferrari represented in effect the looming Church of Vatican II, so the dumpy little Chambers represented all the decent little folk across the United States while Hiss, darling of the DC and NY Establishment, represented the Liberal-Communist march towards the New World Order. When Chambers quit Communism, without the Catholic Faith, he clearly saw that he was joining the losing side. His agonizing decision to testify against Hiss was a noble but desperate gesture, made in the hope of obtaining for civilization no more than a slight reprieve. In this Chambers succeeded when we think of US anti-communism in the 1950's, but, of course, anti-communism without the Catholic Faith has no long future, so by the 1960's the Liberal-Communist march to the Brave New World was more irreversible than ever.

Insights abound in Chambers' *Witness*, but here are two that could come straight out of pre-Vatican II Papal Encyclicals: communism is a religious problem, and all liberals are virtual communists. That is why, regardless of the truth or facts of the case, the DC-NY Establishment of liberals rallied to a man behind Hiss, because they knew that if he was condemned, so were they, and with them their substitute-religion of liberalism. That is why, to this day, they will maintain that Hiss was innocent, just as Pope John Paul II innocented Cardinal Ferrari.

Dear readers, the whole world can go the way of Alger Hiss, and nearly all the churchmen can go the way of Cardinal Ferrari, but God remains God and He is neither deceived nor mocked. We may for the moment be like crushed be-

neath the juggernaut-dream of Alger Hiss and Vatican II, but it will come to an end, whereas God will not come to an end. Patience. Prayer. Tradition is gently stirring again in many a Catholic breast.

Let us pray that the Precious Blood of Jesus descend in July as a laver of regeneration upon more and more souls.

**#235**

*August 9, 2003*

**Persevere in Truth**

Many of you, bless you, have been asking whether on the eve of leaving the United States I plan still to write a monthly letter. If I do, it will certainly not be this letter, which belongs to the Seminary and will therefore go to the new Seminary Rector, to do with as he wishes. Nor should anyone interfere with a successor in a post of command by “hanging around.” Nor would any letter written for an Argentinian readership be quite the same. But time may have me pick up the pen again – I could even be driven onto the Internet! But not willingly!

Meanwhile enclosed you have the promised poem of farewell. I hope it suggests how much I have enjoyed my 21 years in the United States, and I thank all of you for your support and friendship. When I get to the Argentine, I shall need a hole-in-the-heart operation – the hole left by all of you! Lest however the light-hearted poem give anyone to think that this time I have really lost my marbles, let me sketch out one last time the serious danger represented by today’s Rome.

I can remember Malcolm Muggeridge saying that just when the modern world had proved itself a busted flush in the aftermath of WWII, and just when the Catholic Church could and should have accepted the world’s unconditional

surrender to her Truth, just then the Catholic churchmen themselves surrendered at the Second Vatican Council, and went over to those modern principles which are the dissolution of Catholicism. Similarly today, Vatican II is proving for steadily more souls of good will to be a busted flush, and the Society of St. Pius X's stand for the Catholic truth is coming closer to being widely recognized as such. This is just not the moment for the Society to lay down its arms and go over to the Conciliar enemy! Yet that is just what the Devil has in mind!

For as in a tug-of-war between two teams of eight men, the anchorman with the end of the rope wrapped around his midriff is usually big, fat and correspondingly ugly, but he is still the most important man on the rope, so in the tug-of-war between Vatican II's Conciliarism and (Traditional) Catholicism, the SSPX acts as Tradition's anchorman, so that it may in the eyes of all kinds of people – especially “conservative” Catholics – appear to be fat and “disobedient” and ugly and “schismatic,” but the fact remains that those “conservatives” would have no rope on which to pull against Conciliarism unless the SSPX were acting as Tradition's anchorman.

Which means that the Romans tugging the Church away from Tradition must at all costs undo the SSPX. In 1988 they pretended to use the biggest stick available to them as churchmen: a declaration (false) that the SSPX leadership was “excommunicated.” Alas, the SSPX failed to disintegrate, even when its great Founder died in 1991, so Rome resorted to a policy of smothering the Society in silence and neglect. Alas, the SSPX would still not wither away, so when its perseverance generated for the Jubilee Year of 2000 what was surely the largest integrally Catholic pilgrimage to Rome of the whole Jubilee, even the Romans could neglect the Society no longer, so they switched from stick to carrot.

Accordingly, since 2000 the SSPX has been subjected to wave upon wave of what the French call “a charm offensive,” or assault by charm. The Big Bad Wolf began to coo like a dove! – “Dear SSPX, we love you, we need you, do come in from the cold!” But the SSPX in its little red riding hood has not budged so far. Why not? To explain this crucial point I have before resorted to a comparison with arithmetic. Let me now extend and expand that comparison. I imagine a dialogue between an updated Roman and a true Catholic:

**Catholic:** If I am to follow you in arithmetic, I need to know you are a true arithmetician. Please make a profession of your two-times table, up to 20.

**Roman:**  $2 \times 2 = 4$ ;  $2 \times 3 = 6$ ;  $2 \times 4 = 9$ ;  $2 \times 5 = 10$ ;  $2 \times 6 = 13$ ;  $2 \times 7 = 14$ ;  $2 \times 8 = 19$ ;  $2 \times 9 = 18$ ;  $2 \times 10 = 20$ .

**Catholic:** I am afraid you have made three mistakes. Kindly repeat.

**Roman:** (He corrects all except  $2 \times 8 = 19$ ).

**Catholic:** (Respectfully) I fear you have still made a mistake.  $2 \times 8$  are not 19.

**Roman:** (Gently) No,  $2 \times 8 = 19$ . That is not a mistake.

**Catholic:** (Still respectfully) But how can you say such a thing? If  $2 \times 8$  were 19, they would be more than  $2 \times 9$ !

**Roman:** (As if inspired) Ah, but I FEEL that  $2 \times 8$  are 19. That is my inward EXPERIENCE and my personal NEED!

**Catholic:** (Puzzled) But then what makes you say that  $2 \times 2 = 4$ ?

**Roman:** (Enthusiastically) Just the same, my inward EXPERIENCE and my personal NEED!

**Catholic:** (Shocked) But the two-times table, like every other part of the multiplication table, rests upon objective reality!

**Roman:** (A little exasperated) Of course its does, but objective reality must still be assimilated by me, i.e. it must become my personal EXPERIENCE.

**Catholic:** (Slowly) So if today you “assimilate” that  $2 \times 2$  are 4, but tomorrow “assimilated” that they were 5, then to-morrow they would be 5?

**Roman:** (Triumphantly) Exactly! What value would any arithmetical table have if it was not assimilated by me in accordance with my present needs?

**Catholic:** (Jumping up, and jamming on his baseball-cap sideways!) Get me outa’ here! You’re CRAZY! (Exit, as fast as his legs can carry him).

Notice three things. Firstly, the comparison between arithmetic and Catholic dogma is apposite, insofar as both are a connected body of objective truths. Thus as the single error that  $2 \times 8 = 19$  is enough, if applied enough, to destroy all arithmetic (then  $2 \times 8$  is greater than  $2 \times 9$ , so 8 is greater than 9, etc., etc.), so the denial of a single Catholic dogma is enough to destroy the entire Catholic Faith (dogmas also interlock), and he who denies a single dogma is a heretic.

Secondly – worse – notice in our comparison how close our Roman seemed to come to objective reality. Had he corrected all three errors and not just two, or had he from the outset recited correctly the whole two-times table, then our Catholic might have thought he was dealing with a Roman Catholic and not with a Roman modernist. Only our Roman’s insistence upon  $2 \times 8 = 19$  drove our Catholic to discover that our Roman rested his entire multiplication table not upon objective reality but upon his personal inward experience and needs! Similarly today’s Rome could

come closer and closer to resembling outwardly the true Rome, yet if the very basis upon which it seemed to be the true Rome was, for instance, ecumenical need or modern experience, then the Society would still have to not budge an inch!

But how then will we ever know that the Romans are back to professing the true Faith upon its true basis? Archbishop Lefebvre used to reply: when they subscribe to Pius IX's *Quanta Cura* (against liberalism in politics), to Pius X's *Anti-Modernist Oath* (against modernism in religion) and to Pius XI's *Quas Primas* (against secularism in society). And the sure sign of the Romans' subscribing sincerely to these papal documents will be when they have no more problem with the SSPX, assuming always that the latter will not have budged. In other words, until the Romans subscribe as above, any Rome-SSPX agreement is impossible, and once they subscribe, it will no longer be necessary! Meanwhile, as the Romans tug towards Conciliar perdition, the one thing that the "schismatic" anchorman must do is not budge one inch from his "schism"!

Notice thirdly from the comparison with arithmetic another tremendous element of deception in our present situation – our Roman as presented above need not be of ill will. He can be a rabid modernist and still a "very nice guy." Of course the ringleaders of modernism who know exactly what they are doing to detach souls from objective reality, supernatural and natural, are of a diabolical pride and malice, but if our Roman learned from his mother's knee onwards that the multiplication table has an inward basis, how can he think any differently? How can he not be sincere? And if he is sincere, he can be very convincing in defense of his error, as, for instance, Pope John Paul II, Cardinal Ratzinger and Cardinal Castrillón all seem to be (God alone knows for sure what is in the human heart – Jer. 17:9, 10).

Now no amount of sincerity or niceness can turn objective error into objective truth. For if a man wants to preserve ice, what does it matter how sincere he is in thinking that the best way to do so is to expose it to warm sunshine? It will still melt. However, while subjective sincerity cannot change objective reality, it can be deceiving, highly deceiving. Thus the more innocent or ignorant – “sincere” – these Romans are in what is objectively their deluded fight against Catholic reality, the more dangerous any contacts or negotiations with them can be. The SSPX, like any other defender of the objective Catholic Faith, must today and tomorrow beware like the plague of “nice guys” in Rome. As St. Teresa of Avila said, “I do not need my confessor to be a Saint, I do need him to know his Catholic doctrine.”

Should then the SSPX have no contact at all with the Romans? No. Even if a man’s mother is a leper, he stays by her bedside, while taking care not to catch the illness which would put an end to his being able to look after her. In May I said that the Romans, as holding authority over the Church, have huge influence and responsibility for millions of souls, and they are not necessarily impervious to the Truth – while there is life, there is hope. To which one can add that if by the grace of God the SSPX possesses the Truth, it is the SSPX’s duty to make that Truth – prudently – available and accessible to the churchmen who so need it. Also, that Truth will have the effect of discerning the spirits in Rome, and of dividing the Romans who are truly in good faith from those who are not. But how can the little stone of Truth bring down the giant of error (Dan. 2:34, 35) if there is no contact?

My dear friends, let us all persevere in the Truth, however much more difficult yet that may become in the next several years. For if we do persevere, our reward in Heaven will go far beyond anything we can imagine. Let us pray for one another. I will not forget the United States. I send

you all my blessing as a bishop. Please support my successor in Winona.

So, dear friends, after one and twenty years  
 I leave the United States, with many tears  
 At sixty-three, I've given what I can,  
 It's time to yield my place to a younger man.  
 When I came here, I came with heavy heart,  
 And now with equal sadness I depart.  
 For when I came, I did not want to leave  
 Where I had been before. So now I grieve  
 To quit the scene of one third of my life,  
 Laden with priestly toil and happy strife.  
 Yet clearly I remember, when I came,  
 To three companions on the aeroplane  
 I said, "I shall in the USA have fun!"  
 And that proved true. So now my time is done,  
 I might expect the same fun where I go,  
 Except – America's unique, and so  
 The fun-ny third of my career must end,  
 As to a serious land my way I wend.  
 My friends may shed a tear, but not my foes  
 Who think my leaving terminates their woes.  
 But let them not exult! "I SHALL RETURN"  
 As bishop, to ordain and to confirm!  
 So if the Liberals dare to rise again  
 I'll thunder, growl, and strike with might and main!  
 Nor let me hear of women growing S-L-A-C-K,  
 Or instantaneously I will be back!!  
 And if they've S-L-A-C-K- ING off when I am dead,  
 My ghost will come to haunt them, fierce and dread!

Meanwhile, dear US ladies, girls, God bless  
 Your being so docile with your feminine dress!  
 Never have men so needed women true!  
 In Europe they would learn a thing or two  
 From Yankee gals, in gracious dresses dressed!  
 Well done! – by your own children you'll be blessed  
 Who learn what is a mother – NOT A MAN!  
 Alas, it's difficult to make a plan  
 For future newsletters. They hardly fit

In countries lacking ripe old Yankee... wit!  
But trust that I support you from afar.  
Men, be good fathers. In the home you are  
By God's design the head. Do not wimp out!  
Not only women are meant to be devout!  
Be full of God, and lead against the world –  
By Catholic men the Devil must be hurled  
Back into Hell! Pray hard! Pain's on the way  
With shrieks and howls of grief, nor is that day  
Far off. Then gird your loins, be strong, stand tall –  
Tomorrow has no room for spirits small.  
Flee electronics. Stay with real life.  
Give time, love and attention to your wife.  
Forget "The Sound of Music", silly stuff  
Of which the world has had more than enough  
So ends the last Newsletter I shall write.  
Soon I must fly far South into the night.  
Ah, my dear friends! – I feel like I could cry! –  
SO LONG! FAREWELL! AUF WIEDERSEHEN!  
GOOD BYE!

*+Richard Williamson*

## Afterword

With the appearance of this Volume Four of the Letters of the Rector of St. Thomas Aquinas Seminary of the Society of St Pius X between 1983 and 2003, their publication in book form comes to an end. Although these Letters have for some time been accessible on the Internet, they have been published in book form to facilitate leisurely reading and attention, because the analysis they present of events in world and Church over those two decades may prove to be a helpful guide for a number of souls over the next decade or so, a decade set fair to be still more dramatic than its predecessors!

Of course the half dozen years between the last of the Letters and today (2009) have invalidated some of the statements and predictions they contain. For instance

(Letter #213), not 6,000 but less than 3,000 people died on 9/11—typical media mendacity, because the original figure they published was 15,000, to maximise the immediate impact. Similarly (Letter #79) the 1990's did not prove to be the decade of the events predicted at Garabandal—the drama of God's justice looms close, but its merciful tread is slow.

On the other hand, for world affairs who cannot now see coming the economic disaster often evoked by the Letters (notably #224)? It has come. Likewise for Church affairs, who can claim that the Letters' consistent analysis of relations between Rome and the Society of St Pius X has been rendered out-of-date over the last six years? So details in the Letters may go off target, but the grand picture surely holds good: a global fantasy of man's making over several centuries is about to give way to a sharp return of God's reality. Let us then continue to prepare for harm to our bodies to do good to our souls.

With the actual publishing of these books of Letters, their author had little to do. The four Volumes are largely the work of Mr. Stephen Heiner and his team of workers at True Restoration Press. To all of them, in particular to Stephen, go our thanks for their sustained effort. May God repay them for all and any good one may hope the Volumes will do.

+Richard Williamson,

London, England

The Feast of St. Robert Bellarmine, 2009.

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