



## *Our Lady of the Southern Cross*

Our Lady Help of Christians pray for us



### **Cor-Mariae Newsletter : August 2017**

***Editorial :** Are we keeping watch with trimmed lamps for the return of the Bridegroom from the wedding feast? Are we excused from keeping watch as Bishops entrusted with the salvation of souls betray us – the flock? God does not leave us orphaned if we care about the truth. The following articles contributed by members demonstrate the eternal vigilance required not only to combat the errors of Superiors, but to expose them, and those who perpetuate them, whether from Rome, SSPX or the false resistance.*



Back to Basics



## The True Mission of the Ecclesia Dei Commission

Lefebvre provoca la primera escisión colectiva con la Iglesia en los últimos 115 años



El arzobispo Lefebvre y los cuatro obispos ordenados, postados en el altar, en un momento de la ceremonia celebrada en el seminario de Eolze

### El Vaticano confirma una excomunión sin atenuantes

Roma. (De nuestro correspondiente) — Monseñor Lefebvre y los cuatro obispos consagrados ayer en Eolze han sido excomulgados y son responsables de haber provocado un cisma, según ha hecho saber el Vaticano mediante una nota. La Santa Sede precisará hoy cuál es la situación de los demás seguidores del obispo rebelde. La pena de excomunión para Lefebvre y los cuatro obispos sólo puede ser levantada por el Papa. El portavoz vaticano, Joaquín Navarro Valls, ha hecho saber que la pena se la aplica "sin ningún atenuante", de conformidad con el canon 1013 que establece que "no es lícito que un obispo consagre a otro obispo si antes no ha habido un mandato pontificio".

El portavoz señaló también que "las consagraciones episcopales del 30 de junio, pese a la advertencia del 17 de junio, se han realizado expresamente contra la voluntad del Papa, mediante un acto formalmente cismático como consta en el canon 751, después de haber rechazado abiertamente la sumisión al Santo Padre y la comunión con los miembros de la Iglesia. En consecuencia, tanto Lefebvre como los obispos consagrados por él, Richard Williamson, Alfonso de Galante, Bernard Fellay y Bernard Tissier de Mallerais, han incurrido 'ipso facto' en la excomunión 'latae sententiae' o, lo que es lo mismo, automáticamente".

#### Sin "estado de necesidad"

A los cuatro excomulgados no se les puede aplicar la cláusula del estado de necesidad previsto

#### El Papa envió ayer mismo un telegrama a Lefebvre invitándole a suspender la ordenación e ir a Roma

en el canon 1321, porque —como dijo Navarro Valls— su supuesta "necesidad" ha sido creada expresamente por monseñor Lefebvre "para provocar la división en la Iglesia católica, a pesar de los ofrecimientos de comunión y las concesiones hechas del Santo padre Juan Pablo II". El portavoz añadió que la Santa Sede se pronunció hoy sobre la situación de los seguidores de Lefebvre que en los últimos días han sido ya objeto de un "monitum" o advertencia.

La Conferencia Episcopal Italiana (CEI) hizo público por su

parte otro comunicado en el que expresa su dolor por la ruptura de la comunión eclesial provocada por monseñor Lefebvre. "La presidencia de la CEI —se lee en el texto— siente el deber de expresar en esta circunstancia el dolor de los obispos y de las Iglesias de Italia. El dolor va acompañado de la oración que da vigor a la esperanza, una oración referida por encima de todo a la Iglesia, una, única y católica, con objeto de que el Espíritu lleve a comprender y vivir siempre más íntimamente la propia unidad y la propia misión de anunciar el Evangelio a todos los gentes".

En el Vaticano no falta quien dude de la validez de las consagraciones realizadas ilícitamente por monseñor Lefebvre y, en consecuencia, de la existencia de un apóstata cisma. Es el caso de monseñor Vincenzo Fagnolo, prestigioso canonista y arzobispo secretario de la congregación vaticana para los religiosos, quien considera que los cuatro obispos no podrán ordenar a su vez nuevos sacerdotes y obispos, "si se quiere ilicitamente". En defensa

de su tesis de estudio, expuesta en un artículo que será publicado en el próximo número de la revista de Derecho Canónico del Ateneo Romano del Opus Dei, monseñor Fagnolo ha declarado a la agencia italiana AGI en relación con el caso que "la comunión es un elemento esencial para que las ordenaciones sean válidas, y en este caso es lícito suponer su falta".

El gesto de rebeldía de monseñor Lefebvre ha sido acogido con silencio y pesar en el Vaticano, que ha hecho anular un concierto sinfónico que la Radiotelevisión Italiana (RAI) debía haber ofrecido ayer tarde en honor del Papa.

El miércoles, día anterior al cisma, el propio Pontífice había hecho un último llamamiento público para que se respetase la unidad de la Iglesia. En la homilía de la misa de la festividad de los santos Pedro y Pablo, el Papa recordó a los 24 nuevos cardenales creados en el conclave del marzo que "el primado de la Iglesia de Roma ha sido afirmado secularmente en la residencia Palatina, alarde que no tiene palabras para calificar lo que está sucediendo. "Puedo decir —afirma— que miro la nobleza romana hoy mucho peor y más triste. Llegar a un cisma con la Iglesia de Roma es decididamente escandaloso. Entre lo que Lefebvre. Lo comento y sé que le desagrada mucho lo que está ocurriendo. Pero él no quiere separarse del Papa. Son todos los que le rodean y quienes lo han aconsejado mal en los últimos tiempos."

A. E.

### Condena de la nobleza romana

Roma. (De nuestro correspondiente) — El cisma de Eolze divide a la "nobleza negra" romana seguidores de monseñor Lefebvre. Aunque algunos de estos nobles ligados secularmente al papado apoyan sin reservas la decisión del obispo rebelde, otros muchos consideran que monseñor Lefebvre "ha sido demasiado lejos al provocar el cisma y caer en la excomunión". Se ha ensañado el silencio, la princesa Elvira Pallavicini, en cuya residencia del Quirinale se celebró el día de junio de 1977 una conferencia de prensa de monseñor Lefebvre después

de su suspensión "a divinis". Otros, sin embargo, exponen abiertamente su contrariedad ante la actuación del arzobispo, sin dejar de declararse por ello "defensores convencidos" y seguidores del tradicionalismo por el propagado. La princesa Enza Pigamelli ha declarado a "La Repubblica" que "pese a ser defensora de la tradición católica", está "firmemente convencida de que hay que ser obedientes al Papa, incluso cuando se equivoca". La princesa, que en 1977 fue uno de los nobles caprichosos presentes en la conferencia de

prensa del obispo celebrada en la residencia Pallavicini, añade que no tiene palabras para calificar lo que está sucediendo. "Puedo decir —afirma— que miro la nobleza romana hoy mucho peor y más triste. Llegar a un cisma con la Iglesia de Roma es decididamente escandaloso. Entre lo que Lefebvre. Lo comento y sé que le desagrada mucho lo que está ocurriendo. Pero él no quiere separarse del Papa. Son todos los que le rodean y quienes lo han aconsejado mal en los últimos tiempos."

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ALBERT ESCALA

### El último cisma fue el de los vetero-católicos del año 1870

La ruptura operada en el seno de la Iglesia católica por monseñor Lefebvre es el primer cisma del siglo XX. El anterior se sitúa en el año 1870, durante la celebración del Vaticano I, que proclamó la infalibilidad del Papa. Aquel cisma es conocido como el de los vetero-católicos. Bajo la influencia del sociólogo e historiador alemán Ignatz von Döllinger, este grupo rechazó aceptar el dogma de la infalibilidad papal. En la actualidad hay unos 500.000 vetero-católicos agrupados en unas 600 parroquias, principalmente en Holanda y en Estados Unidos.

El teólogo Hans-Urs von Balthasar, recientemente fallecido, escribió que los cismas suelen producirse casi siempre con motivo de las concilios. Y ello tiene su razón de ser: las épocas conciliares suponen un tiempo de reformulación y de reforma de la Iglesia (una cierta "crisis constructiva") y siempre hay quienes se resisten a ella o la interpretan mal.

El primer concilio de Jerusalén ya provocó la tensión —que no ruptura— entre Pedro y Pablo a causa de si los cristianos tenían que cumplir o no las prescripciones judías. El primer gran cisma fue el de Oriente, que se produjo en 1054 y dio lugar al nacimiento de las Iglesias ortodoxas orientales. En un clima de progresiva ruptura —Roma y Constantinopla se excomulgaron mutuamente. Hubo que esperar precisamente al acto de clausura del Vaticano II, en el que se hizo público la decisión de Paulo VI y del patriarca de Constantinopla, Atenágoras I, de suprimir los respectivos anatemas de diez siglos atrás.

Otro gran ruptura fue el cisma de Occidente (1378-1417), que rompió la unidad de la Iglesia de Occidente, lo que provocó el desplazamiento de la sede del pontificado de Roma a Avignon, en Francia. Cada partido en la tesis su Papa, que excomulgaba a su rival.

En 1534, el rey Enrique VIII de Inglaterra decide formar su propia Iglesia, la Iglesia anglicana. Y todavía hoy los reyes y reinas de Inglaterra son los jefes supremos de esta Iglesia, en tanto que gobernadores de la misma.

Durante el siglo XVI se formaron progresivamente las Iglesias literarias y reformadas. Sin embargo, esta ruptura no está considerada como un cisma propiamente dicho, ya que estas Iglesias no tienen obispos.

JORDI PIQUER

There are some who claim that Francis has no intention of abolishing the *motu proprio Summorum Pontificum* once the FSSPX is recognized. While we can not say that it will, history has something to say about it.

Here is an article on the history of the Ecclesia Dei Commission and its mission, written by Father Guy Castelain (FSSPX) in his magazine "El Combate de la Fe" in March 2016. Reading it, we will understand that the Ecclesia communities Dei exist according to the SSPX, and they continue to exist because of it, so that if the Fraternity is "recognized" by Rome, these communities will no longer have reason to be.

In this regard, Dr. Peter Chojnowski, a renowned Thomist philosopher, writer and lecturer who has been a close collaborator of the FSSPX, tells us in his [blog](#) : " *In 2001 I was told by a District Superior of the SSPX who had just met Bishop Fellay, who in turn had just met with Cardinal Castrillón Hoyos, said that the Cardinal told Fellay that the plan was to have all the traditional groups under Bishop Fellay. When the surprised Bishop Fellay asked the Cardinal: 'And what about the San Pedro Fraternity?' The Cardinal said 'They will be under you!' However, the condition was that all four bishops of the SSPX should join together. This was in the time of John Paul II .* "

***"May all those who imagine that there is an identity of vocation between the institutes Ecclesia Dei and the FSSPX open their eyes. The Commission Ecclesia Dei and the institutes attached to it are a great danger to the work founded by Monsignor Marcel Lefebvre. They have the vocation to neutralize it, paralyze it and dissolve it "***

## **THE TRUE MISSION OF THE ECCLESIA DEI COMMISSION**

On 22 November 1989, Monsignor Lefebvre said in an interview with François Brigneau on Radio Courtoisie: "Despite the persecutions, we can say violent, on the part of Rome and the Roman commission ( *Ecclesia Dei*, ndlr) that is In charge of the recovery of the traditionalists to submit them to the Council ... the situation is more stable, stronger, more dynamic than ever "(Mes derniers cahiers, première série, n ° 1, Pour saluer Mgr Lefebvre, par François Brigneau, Publication FB, p.35).

Monsignor Lefebvre rightly said: The commission *Ecclesia Dei* "is in charge of the recovery of the traditionalists". Today, this mission has not changed. This we must prove. To do so, it is necessary to go through the great stages that have made and make the history of the mentioned commission. Four documents must be taken into account: 1) The Charter of October 3, 1984; 2) *Motu proprio* of July 2, 1988; 3) the *Motu proprio* of July 7, 2007; 4) *Motu proprio* of July 2, 2009. The letter of October 28, 2013 from the Nuncio to the San Pedro Fraternity will serve as confirmation of the thesis.

**1)The *Quattuor abhinc annos* Circular Letter of the Congregation for Divine Worship addressed to episcopal conferences on October 2, 1984.**

This document predates the creation of the *Ecclesia Dei* commission, but it is extremely important. In fact, this will remain as the fundamental document that will inform the spirit of the future commission that will refer to it.

In 1980, Rome asked all the bishops of the world to make a report on the implementation of the liturgical reform wanted by Pope Paul VI. This report should, among other things, express "the difficulties encountered in the realization of the liturgical reform" and "any resistance" that must be "overcome".

After the replies sent to Rome, it seemed that the problem of priests and faithful attached to the Tridentine rite was, as it were, arranged.

In fact, the problem of the old mass subsisted completely. The modernist Roma realizing that he could not asphyxiate the movement in favor of the old mass, decided to try to take control:

"The sovereign pontiff, wishing to give satisfaction to these groups" granted the celebration of the Tridentine Mass "but observing the following norms," the first being: "Let it be clear that these priests and these faithful have nothing to do with those who They call into question the legitimacy and doctrinal correctness of the Roman Missal promulgated by Pope Paul VI in 1970 and that his position be unambiguously and publicly recognized. "

Therefore it was well established that a priest could not benefit from the old Mass except on the condition of abandoning the combat against the Mass of Paul VI, and that this position was public and known to all.

On the other hand, this concession should be "used without prejudice to the observance of the liturgical reform in the life of ecclesial communities." It was also clear that this concession could not claim to supplant the Mass of Paul VI and that it should preserve all its rights of liturgical "primacy".

It is necessary to draw several conclusions from this pardon: 1) Its publication made the whole world believe that the Mass of St. Pius V was forbidden, since it was not and could not be (Benedict XVI's document of 7 July 2007 confessed it ); (2) he therefore believed that special permission was necessary to celebrate the old Mass; 3) far from being liberated, the old Mass was, due to the conditions to be met to benefit from it, instrumented to achieve the acceptance of the new Mass of Paul VI.



This pardon was then a "doctrinal trap." Thus, those who pretended to enjoy the Mass of St. Pius V "legally" actually made a "legal" profession of officially accepting the new Mass they had rejected up to that point. Consequently, this *Motu proprio*, far from being a victory for the supporters of the ancient liturgy, was in fact a victory of the modernist Rome in favor of the conciliar liturgical reform. It was clear then that the SSPX could not in any way avail itself of such pardon. The priests of this Fraternity should never ask permission to celebrate their Mass in a church or a sanctuary based on this pardon. The conditions imposed, however, prohibited them from obtaining this faculty, since their position regarding the new Mass did not allow them to meet the requirements.

## **2)The Apostolic Letter *Ecclesia Dei* of July 2, 1988, in the form of *motu proprio* of Pope John Paul II.**

*Ecclesia Dei* are the first two words of a text published by Rome the day after the alleged excommunication of Monsignor Lefebvre. Indeed, on June 30, 1988, the bishop proceeded to what he called "the survival operation of the Tradition" consecrating four bishops to whom he did not give them jurisdiction. These, supported by the principles of the canonical law of the Church, were to ensure a substitution (provided for by ecclesiastical law in various matters) in the midst of the conciliar crisis for the preaching of the faith, the administration of the sacrament of Confirmation and Sacrament of order.

Excommunication, while existing on paper, was in reality devoid of foundation. Monsignor Lefebvre, before consecrating, studied and studied the old canon law to ensure that he acted according to the Spirit of the Church contained in this axiom: *Supreme lex, salus animarum*. In 1995 Fr. Murray's thesis even had the audacity to prove that, according to John Paul II's new right, excommunication was not founded!

## **The excommunication of 1 July 1988**

On July 1, 1988, the decree *Dominus Marcellus Lefebvre* unjustly excommunicated both the consecrated bishop and the four consecrated bishops from the point of view of canon law of 1917 and the new one of 1983.

Excommunication null and void, ghost excommunication, paper excommunication playing the role of scarecrow to cause fear to the poor people who had rediscovered hope in the Church thanks to the Athanasius of the twentieth century.

## **The *Motu proprio Ecclesia Dei* of July 2**

The scarecrow was to fulfill its effective role in precipitating the good people, the formalists and the fearful ones in the "open arms" of the conciliar Rome: the threat of schism and therefore the fear of the eternal loss of its soul. Everything went then to effectively remove them from the Fraternity of Mons. Lefebvre and take them forever towards the Conciliar Church.

Thus John Paul II decreed the institution of a commission for those "who wish to remain united to the successor of Peter in the Catholic Church, preserving their spiritual and liturgical traditions."

Therefore it was absolutely a commission of recovery of the faithful and priests who had frequented the SSPX.

The effects were clear: clergymen, more formalists than canonists, believed it their duty to leave the Fraternity of Monsignor Lefebvre to found the St. Peter's Fraternity in order to be "in legality." Conciliar legality, needless to say.

They were welcomed by a commission bearing a name composed of the three words from the beginning of the letter which was the origin of this commission: *Ecclesia Dei afflicta*. That is: The Church of God is afflicted ... Distressed for what? For the alleged schism of Monsignor Lefebvre, a schism that no one could ever prove or prove, and which many specialists have denied.

It was for these priests to accept to submit to a conciliar commission and, from this fact, to go against the spirit of the law: "He who, by keeping the letter of the law, goes against the spirit of the law, has sinned against the Law "( *Regula juris* 88 ). By formalism, he committed a kind of "legal sin": a sin against the law under the pretext of being in order with her.

### **Disconnect from the FSSPX**

I do not intend here to make a complete analysis of this *Motu proprio* of 1988. All paragraphs deserve not only a comment but a severe criticism, both the presentation they make of the facts is contrary to reality.

I would simply like to draw attention to John Paul II's call to dissociate himself from the FSSPX in this document: "In the present circumstances, I wish above all to address a call that is both solemn and fervent, paternal and fraternal, to all who Have hitherto been linked in various ways with the activities of Archbishop Lefebvre to fulfill the grave duty of remaining united to the Vicar of Christ in the unity of the Catholic Church and to cease to hold whatever reprehensible way of acting. All

should know that formal adherence to the schism constitutes a grave offense against God and carries with it the excommunication duly established by the law of the Church " (§ 5, c).

As explained above, in compensation for this separation "a Commission is set up, with the task of collaborating with the bishops, with the dicasteries of the Roman Curia and with interested circles, to facilitate the full ecclesial communion of priests, seminarians, Communities, religious or religious, which until now were linked in different ways to the Fraternity founded by Archbishop Lefebvre and who wish to remain united to the Successor of Peter in the Catholic Church, preserving their spiritual and liturgical traditions " (§6, a).

The mission of the *Ecclesia Dei* commission is therefore very clear: to combat the spiritual health work of the founding bishop of the SSPX. Then he had reason to say that the *Ecclesia Dei* commission was "charged with the recovery of the traditionalists."

### **From 1984 to 1988: same combat**

Another extremely important point is that the motu proprio of July 2, 1988 states in point 6 c: "the sensitivity of all those who feel united to the Latin liturgical tradition must be respected everywhere, by means of a broad And generous application of the norms emanated some time ago by the Apostolic See, for the use of the Roman Missal according to the typical edition of 1962.

This paragraph refers to footnote 9, which refers to the document of October 3, 1984: Cf. Congregation for Divine Worship, Letter *Quattuor abhinc annos* , 3 October 1984: AAS 76, 1984, 1.088 -1.089. It is clear then that the commission *Ecclesia Dei* continued in its original line: they will only be in legality if they no longer fight the Mass of Paul VI, if they do not damage the conciliar liturgical reform and if their position is publicly known all over the world.

So the commission *Ecclesia Dei* had as its purpose:

1) To marginalize the work of Monsignor Lefebvre and make it inaccessible; 2) to remove the priests and the faithful from it; 3) to make the new Mass accepted by all recalcitrants; 4) no longer allow anyone the exclusivity of the old Mass; 5) and finally, to stop the combat of the Tradition. *Ecclesia Dei* became the refuge of Catholics who "prefer the old Mass" for personal taste, but have ceased the good fight that consists in rejecting the new mass for reasons of faith and preserving the old for the same reason.

## For or against the FSSPX

Since then the question of an "*Ecclesia Dei* option" has been raised, which finally resulted in a dilemma "for or against Monsignor Lefebvre" or "for or against the FSSPX". More generally, a false problem now appears: "in the Church with *Ecclesia Dei* , or outside the Church with the SSPX." Even simpler: Catholic or excommunicated. There was a false dilemma in conscience and, apparently, a dilemma in serious matters, which logically compromised the salvation of those who chose wisely. It was really nothing more than a scruple of conscience invented by the men of the Conciliar Church to bring their liturgical revolution to fruition and to make Bishop Lefebvre's work disappear forever.

### 3) The Apostolic Letter *Summorum pontificum* of July 7, 2007 in the form of *Motu proprio* of Benedict XVI .

This document is what led many Catholics to believe that the Mass of St. Pius V had been "liberated". It deserves a comprehensive commentary. However, it is necessary in this article to confine itself to what follows.

After applying falsely to the new Mass of Paul VI everything that could be said with all truth of the rite of St. Pius V, the pope recalls: "In some regions, however, not a few faithful adhered and continue to adhere with much love and Affection for the earlier liturgical forms which had impregnated his culture and his spirit so profoundly that the Supreme Pontiff John Paul II, moved by pastoral concern for these faithful in 1984, with the special pardon "*Quattuor abhinc Annos*, "issued by the Congregation for Divine Worship, granted the power to use the Roman Missal edited by Blessed John XXIII in 1962; Later, in 1988, with the Apostolic Letter "*Ecclesia Dei* ", given in the form of *Motu Proprio*, John Paul II exhorted the bishops to use this power generously and in favor of all the faithful who requested it. " The line of thought is clear: conciliar Rome is always on the path outlined in the document of October 3, 1984.

Twelve articles are forthcoming, the first of which ends in these terms: "That is why it is lawful to celebrate the Sacrifice of the Mass according to the typical edition of the Roman Missal promulgated by Bl. John XXIII in 1962, which has never been abrogated as a form Extraordinary of the liturgy of the Church. The conditions for the use of this missal set out in the earlier documents '*Quattuor abhinc annis* ' and '*Ecclesia Dei* ', shall be replaced as set out below. There are 11 articles that state the new conditions to benefit from the old Mass.

One might believe that everything had changed, that the old Mass was definitely free, since the agreed powers seemed truly "broader". This is not true, since Article 11 of the document states bluntly: "The Pontifical Commission" *Ecclesia Dei* ", erected by John Paul II in 1988, continues to carry out its mission. And it refers to note 5 which



says: "Cf. JOHN PAUL II, Lett. Ap. In the form of Motu proprio *Ecclesia Dei* , July 2, 1988, 6: AAS 80 (1988), 1498. What is this mission? The one that is fixed in the document of 1988 already mentioned: to distance the faithful from the work of Monsignor Lefebvre and, with reference to the document of October 3, 1984, not to grant the Tridentine rite more than to those who do not question the New Mass, without prejudice to the liturgical reform and whose position is publicly known.

Article 12 provides that "The Commission, in addition to the powers it already enjoys, shall exercise the authority of the Holy See by monitoring the observance and application of these provisions." And in fact, articles 7 and 8 refer to the aforementioned commission in case of litigation in the petitions to celebrate the old rite.

The line is therefore always the same and the Motu proprio of 2007 merely expands the faculty of using the ancient rite.

For, formally, its use is always conditioned by the same principles and the same spirit: those formulated in the document of July 2, 1988 that refer to the document of October 3, 1984. Despite appearances, the old mass Was not liberated, is still captive of the conciliar reform and ended by a renunciation: to cease the fight of the Faith in regard to the mass of Paul VI and to accept in principle the conciliar liturgical reform. The Wikipedia article on this subject is not mistaken: "The provisions presented in this letter follow the logic of the previous texts *Quattuor abhinc annos* and *Ecclesia Dei* ."

#### **4) The Apostolic Letter *Ecclesiae unitatem* of July 2, 2009 in the form of *motu proprio* of Benedict XVI.**

In this document, Pope John Paul II's successor recalls paragraph 6 a of the July 2, 1988 document that "seeks to facilitate the full ecclesial communion of priests, seminarians, communities, religious or Forms to the Fraternity founded by Archbishop Lefebvre and who wish to remain united to the successor of Peter in the Catholic Church, preserving their spiritual and liturgical traditions "(n ° 2). In doing so, the pope wanted to "enlarge and update ... the general indication contained in the motu proprio *Ecclesia Dei* " (n ° 3).

It is useful to underline here two significant points:

1. The commission retains its name of origin and therefore retains as its founding text the motu proprio of July 2, 1988, with all that it entails, especially its reference to the pardon of October 3, 1984. She then continues with her Original mission: to remove Catholics from the work of Monsignor Lefebvre;

2. Paragraph 2 explicitly refers to the document of origin: John Paul II, *motu proprio Ecclesia Dei*, July 2, 1988, no. 6: AAS 80 [1988] 1498. So this new document remains in line with 1984 and 1988. It is always the same war against the Tradition.

On the other hand, in this document, Benedict XVI makes a decision with great consequences. It wants to "reform the structure of the *Ecclesia Dei* Commission, uniting it closely to the Congregation for the Doctrine of the Faith." Here is the purpose of the letter: to unite the Commission *Ecclesia Dei* to the Congregation for the Doctrine of the Faith. The purpose of this maneuver is indicated in number 5: "Precisely because the problems that must be treated today with the Fraternity are Of an essentially doctrinal nature, I have decided - in the twenty-one years of the *motu proprio Ecclesia Dei* and according to what I had reserved to do (cf. *motu proprio Summorum Pontificum*, article 11) - to reform the structure of the *Ecclesia Dei* Commission, uniting it In a close manner to the Congregation for the Doctrine of the Faith. " Under the pretext of focusing the discussions on the doctrinal level (which is just), Benedict XVI takes a measure that will force the SSPX to have as interlocutor, not to the Congregation for the Doctrine of the Faith, but to a commission Which was founded to make it disappear! What is this commission? *Ecclesia Dei* .

From here, the SSPX will be forced to dialogue with its sworn enemy since July 2, 1988: the commission *Ecclesia Dei* . And this commission, we must remember, rests, as on its foundation stone, in the excommunication of Mons. Marcel Lefebvre.

### **5) The blessing of Pope Francis on the occasion of the 25th anniversary of the founding of the St. Peter Fraternity.**

The facts show that the commission *Ecclesia Dei* and Vatican II continue to carry out the same combat. In his letter of October 28, 2013, the Apostolic Nuncio of Paris, Luigi Ventura, assured the members of the San Pedro Fraternity that "Pope Francis joins the thanksgiving of his members for the work accomplished in the course Of a quarter of a century to the service of the ecclesial communion *cum Petro et sub Petro* ". What ecclesial work is involved? That which consisted, as indicated in the *motu proprio* of July 2, 1988, in separating the faithful from the SSPX to take them to the Conciliar Church. The pope, on the other hand, refers to the events that gave birth to him, ie the consecrations of 1988 and the excommunication of Monsignor Lefebvre: "It is at a time of great trial for the Church that the St. Peter Fraternity was born ".

Francis immediately encouraged them "to continue their mission of reconciliation among all the faithful, whatever their sensitivity." One can not logically deal with reconciliation with the Conciliar Church and the new rite. Here is the proof: "That by

celebrating the sacred Mysteries according to the extraordinary form of the Roman rite (Mass of St. Pius V) and the orientations of the Constitution on the Liturgy *Sacrosanctum Concilium* (arising from Vatican II), as well as transmitting the apostolic faith as Which is presented in the Catechism of the (Conciliar) Catholic Church, contribute, in fidelity to the living Tradition of the Church, to a better understanding and application of the Second Vatican Council. "

## Conclusion

Monsignor Lefebvre was quite right to say that the Roman commission ( *Ecclesia Dei* ) is responsible for the recovery of the traditionalists to submit them to the Council. The mission of the *Ecclesia Dei* commission, since July 2, 1988, is to reconcile the priests and faithful attached to the work of Monsignor Lefebvre with the Conciliar Church.

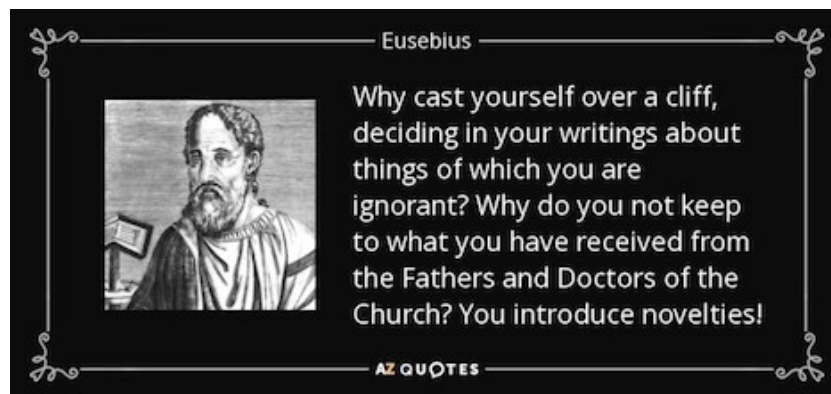
To this end, she continues her mission even now: the "recovery" of the priests and faithful of the SSPX and their friendly communities to stop the fight of the Faith.

May all those who imagine that there is an identity of vocation between the institutes *Ecclesia Dei* and the FSSPX open their eyes. The Commission *Ecclesia Dei* and the institutes attached to it are a great danger to the work founded by Monsignor Marcel Lefebvre. They have the vocation to neutralize it, paralyze it and dissolve it.

This is clearly inscribed in the founding texts of this commission. *Contra factum, non fit argumentum*. Against the facts, there is nothing to replicate.

P. Guy Castelain +

Source



### **Opening Sentence from above article:**

*“There are some who claim that Francis has no intention of abolishing the motu proprio Summorum Pontificum once the FSSPX is recognized. While we can not say that it will, history has something to say about it.”*

### **Vatican Rumbblings: Pope Francis Aiming to End Latin Mass Permission**

**ROME, July 26, 2017** ([LifeSiteNews](#)) – Sources inside the Vatican suggest that Pope Francis aims to end Pope Benedict XVI’s universal permission for priests to say the Traditional Latin Mass (TLM), also known as the Extraordinary Form of the Mass. While the course of action would be in tune with Pope Francis’ repeatedly expressed disdain for the TLM especially among young people, there has been no open discussion of it to date.

Sources in Rome told LifeSite last week that liberal prelates inside the Congregation for the Doctrine of Faith were overheard discussing a plan ascribed to the Pope to do away with Pope Benedict’s famous document that gave priests freedom to offer the ancient rite of the Mass.

Catholic traditionalists have just celebrated the tenth anniversary of the document, Summorum Pontificum. Pope Benedict XVI issued it in 2007, giving all Latin Rite priests permission to offer the TLM without seeking permission of their bishops, undoing a restriction placed on priests after the Second Vatican Council.

The motu proprio outraged liberal bishops as it stripped them of the power to forbid the TLM, as many did. Previously priests needed their bishop’s permission to offer the TLM.

Additionally, Summorum Pontificum stated that wherever a group of the faithful request the TLM, the parish priests should willingly agree to their request.

The overheard plans are nearly identical to comments from an important Italian liturgist in an interview published by France’s [La Croix](#) earlier this month. Andrea Grillo a lay professor at the Pontifical Athenaeum of St Anselmo in Rome, billed by La Croix as “close to the Pope,” is intimately familiar Summorum Pontificum. Grillo in fact published a book against Summorum Pontificum before the papal document was even released.

Grillo told La Croix that Francis is considering abolishing Summorum Pontificum. According to Grillo, once the Vatican erects the Society of Saint Pius X as a Personal Prelature, the Roman Rite will be preserved only within this structure. "But [Francis] will not do this as long as Benedict XVI is alive.”

The plan, as related to LifeSite, involved making an agreement with the Society of St. Pius X and, with that agreement in place, sequestering those Catholics wanting the TLM to the SSPX. For most, that would strip them of access to the TLM since there would not be nearly enough SSPX priests to service Catholics wanting the TLM worldwide.

Moreover, LifeSite's source suggested that the plan may explain a May 20, 2017 letter by the recently ousted Prefect of the Congregation for the Doctrine of Faith, Cardinal Gerhard Müller. Even though Cardinal Müller wanted the SSPX fully reconciled to help [fight modernists in the Church](#), the [May 20 letter](#) seemed to scuttle an agreement between Pope Francis and the SSPX which would see them get a personal prelature. The letter includes provisions long known to be completely unacceptable to the SSPX, thus nullifying an understanding SSPX leader Bishop Bernard Fellay believed was imminent.

The LifeSite source suggested that the May 20 letter by Muller perhaps was written because he knows what Francis was up to and wanted to avoid the plan to bury Summorum Pontificum with Pope Benedict. "It's directed not so much against Fellay but against the agreement," said the source. "Pope Francis was very angry that document came out from Cardinal Muller and some say that's why he made the decision to dismiss him."

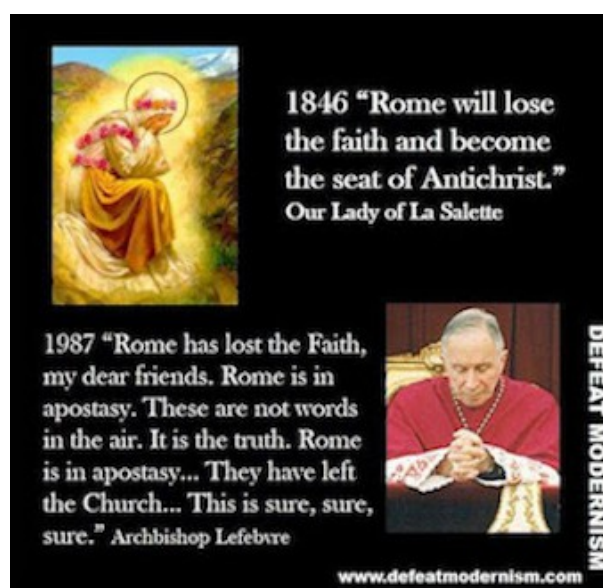
[Cardinal Burke responds to Pope Francis : The Latin Mass 'is no Exception'](#)

[Pope Francis denounces 'restorationist' orders bursting with young people Now the pope's calling traditional priests effeminate?](#)

[Pope Francis on the young who like Latin Mass: 'Why so much rigidity?'](#)

[Was Pope Francis warning against bishops ordaining 'traditionalist' seminarians?](#)

[Source](#)



**Here are some other articles corroborating the Ecclesia Dei's  
intention to "neutralize" the SSPX.**

- [The aims of the Ecclesia Dei: to Destroy Catholic Tradition](#)

This article goes right to the Vatican's website quoting popes, the declarations of Cardinal Darío Castrillón Hoyos, Archbishop Di Noia, and exposing the sspcx/rome activities between 2000-2012

Pope Benedict XVI, who was for years a member of the Ecclesia Dei Commission, said:

***"But it must be stated quite clearly that it is not a matter of going backward, of returning to the times before the 1970 reform.***

- [Ecclesia Dei Letter to all of the SSPX Priests](#)

Advent 2012. From Archbishop Di Noia, Vice-President of the Pontifical Commission Ecclesia Dei, addressed to the SSPX General Superior and to all of the sspcx priests, excerpts:

***"Having received from the Successor of Peter this charge to be an instrument in the reconciliation of the Priestly Fraternity...***

***"...The authentic charism of the Fraternity is to form priests for the service of the people of God, not the usurpation of the office of judging and correcting the theology or discipline of others within the Church. Your focus should be on the inculcation of sound philosophical, theological, pastoral, spiritual, and human formation for your candidates so that they may preach the word of Christ and act as instruments of God's grace in the world, especially through the solemn celebration of the Holy Sacrifice of the Mass.***

***"...Attention should certainly be paid to the passages of the Magisterium that seem difficult to reconcile with magisterial teaching, but these theological questions should not be the focus of your preaching or of your formation.***

***"...It has been a mistake to make every difficult point in the theological interpretation of Vatican II a matter of public controversy, trying to sway those who are not theologically sophisticated into adopting one's own point of view regarding subtle theological matters.***

***"...The only imaginable future for the Priestly Fraternity lies along the path of full communion with the Holy See, with the acceptance of an unqualified profession of the faith in its fullness, and thus with a properly ordered ecclesial, sacramental and pastoral life."*** (Archbishop Di Noia, Letter to Bishop Fellay and all SSPX members, Advent 2012)



- [Ecclesia Dei Institutes and SSPX Unite](#)
- [Ecclesia Dei folks promoting the neo-sspx Fundraisers](#)
- [Ecclesia Dei Liturgical Ordo for the 'Extraordinary' Form](#)

So is the union with modernist rome, so is the shared mindset and union for a "HYBRID" mass.

- [Ecclesia Dei: the NOM is Legitimate with possible Hybrid mass](#)

But what of the Prior Warnings and Condemnations of Vatican II and Ecclesia Dei?

- [New-sspx: What of the Prior Warnings and Condemnations of Vatican II and Ecclesia Dei?](#)

The new-sspx has become a part of the conciliar circus. Just another pod among the others caged in a zoo.

## Re-posted

***"Catholics have a strict right to know the doctrine of their priests and bishops."***  
(See : [Archbishop Lefebvre and the Vatican](#))

Bishop Williamson can speak for himself!

This is an **archived list** of Bishop Williamson's quotes **word for word** placed in their related categories.

This archived list, unfortunate as it is, will be **updated and edited regularly** when new quotes are found showing the evolved thoughts and actions of Bishop Williamson's position entrenched with independence and trad-ecumenism.

The reader can judge for themselves.

From the help of others, these quotes are taken from his many Conferences, his blog - *Eleison Comments*, Letters to faithful, showing a consistent pattern and pertinacity that is very troubling to say the least.

[Note: I will highlight in green a word [NEW] what is updated since original posting.]

### Promoting the new religion:

- *“While the new religion is false, is dangerous, and it strangles grace, and it’s helping many people to lose the faith, **at the same time there are cases where it can be used and is used to build the faith.**”* (Bishop Williamson, [conference](#) in Mahopac NY (usa), June 2015)
- *“Stay away from the Novus Ordo. **But exceptionally, if you’re watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul.**”* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *“**The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith.**”* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *“In principle the NOM is a key part of the new religion. Which is a major part of the worldwide apostasy of today.”* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *“**N.O. priests are nourishing and building the faith in their N.O. parish.**”*
- *“The new religion, is false, it's dangerous and it strangles grace. And it's helping many people to lose the faith. **At the same time there are still cases where it's been, it can be used and is used still to build the faith.**”* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *“Stay away from the Novus Ordo, but exceptionally, if you're watching and praying, **even there you may find the grace of God. If you do, make use of it in order to sanctify your soul.**”* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *“**I do not say to everybody inside the Novus Ordo, priests and laity, I don’t say: ‘You’ve got to get out!’**”*(Bp. Williamson, [conference](#) in St. Catherine’s, Ontario, Canada, 5th November 2014)
- *“**Therefore the NOM and the Novus Ordo Church as a whole are dangerous for the Faith, and Catholics are right who have clung to Tradition to avoid the danger. But as they have had to put a distance between themselves and the mainstream Church, so they have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality.**”* (Bp. Williamson, ‘Eleison Comments’ #438, 5th December 2015)

### Promoting the Rite of the NOM:

- ***“Therefore there are cases when even the Novus Ordo Mass can be attended with an effect of building one’s faith instead of losing it.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“If they can trust their own judgement, that attending the New Mass will do them more good than harm spiritually.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“Do whatever you need to nourish your faith.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“Ask a priest you trust and heed his advice — maybe.”; “Decide for yourself.”; “If you can trust your own judgment, use your own judgment.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“There are Eucharistic miracles [beyond transubstantiation] in the New Mass.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“I would say that in certain circumstances like those you mention (i.e. you go to the Latin mass and occasionally go to the NOM during the week because you think the priest is saying the NOM “reverently”), exceptionally if you're not going to scandalize anybody. Because they know that you are a Catholic. They know that you're sticking with the true faith. And then they see you at the new mass, the conclusion that many of them will draw is , the new mass is okay because she's going. We've gotta be careful of that. So you've gotta be careful.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“There's nothing in the text of the new mass which makes it inevitably invalid.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“Novus ordo priests celebrate Masses as decently as possible.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“The essential PRINCIPLE is do whatever you need to keep the faith.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“If a priest that you trust says stay absolutely away from the new mass, well if you trust him, that might be the advice to take. Or if he says stay absolutely away from the mass of this priest, because I know that he's misleading,- that 's the advice to follow.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- ***“You make your own judgements.”*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)

- *"Therefore, there are cases when even the Nouv Ordo Mass can be attended with an effect of building ones faith, instead of losing it."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"That's almost heresy within tradition."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"But I hope it's clear that I don't therefore say the NOM is good or the N.O. religion is good, or all N.O. priests are good. It's not the case. Obviously, not the case." [But it still can build your faith?]* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"But it does harm in itself. There's no doubt about that. It's a rite designed to undermine Catholic's faith and to make them believe in man and to stop -- to turn their belief away from God towards man."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"The whole of the new religion and the NOM which is an essential part of the new religion, is designed to get you away from the Catholic faith and that's why the rule of thumb is and will remain, stay away from the NOM."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"If they can trust their own judgement, that attending this mass will do them more good than harm, spiritually."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"Therefore, I will not say every single person must stay away from every single NOM."* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
- *"The Novus Ordo Mass, like Vatican II which it followed, is ambiguous, favours heresy and has led numberless souls out of the Church ... Doctrinally, **the Novus Ordo Mass is ambiguous, poised between the religion of God and the Conciliar religion of man.** Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the Novus Ordo Mass frequently does. But as ambiguity is precisely open to two interpretations, so **the Novus Ordo Mass does not absolutely exclude the old religion.**"* (Bp. Williamson, 'Eleison Comments', #437, 30th November 2015)
- *"So does it not make sense that in punishment of their modern worldliness these sheep would broadly lose the true rite of Mass, while in reward of their desire for Mass they would not lose every valid Mass?" Result: The Novus Ordo Mass is not as good as the Traditional Mass, but it is still better than nothing.* ('Eleison Comments' #437, 30th November 2015)
- *"...while since the 1960's a mass of Catholic sheep have become too worldly to deserve to keep the true rite of Mass, [yet] they have loved the Mass enough not to lose it altogether." "The Novus Ordo Mass*

*may have been allowed by God to make it easier for Catholics to leave the Faith if they wanted to, but not impossible to keep it if they wanted to.*" ('Eleison Comments' #438, 30th November 2015)

### Promoting the Eucharistic "miracles" beyond transubstantiation in the new mass:

- ***"There have been Eucharistic miracles with the NOM...and still according."*** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)

- ***"Facts are stubborn - as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research... But if their research of that case leaves them unconvinced, then let them look up the parallel case of Sokółka in Poland, where a whole centre of pilgrimage has arisen around a eucharistic miracle of 2008. And a little more Internet research would surely discover accounts of more such Novus Ordo miracles, with at least some of them being authentic."*** ('Eleison Comments' #437, 30th November 2015)

- ***"However, these [Novus Ordo] miracles – always assuming they are authentic – have lessons also for the Catholics of Tradition ..."*** ('Eleison Comments' #437, 30th November 2015)

### Promoting the Conciliar Church:

- ***"There is still something Catholic in the conciliar church, so it's wrong for us to reject it completely."*** (Bp. Williamson, Eleison Comments #447)

- ***"Therefore the NOM and the Novus Ordo Church as a whole are dangerous for the Faith, and Catholics are right who have clung to Tradition to avoid the danger. But as they have had to put a distance between themselves and the mainstream Church, so they have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality."*** (Bp. Williamson, 'Eleison Comments' #438, 5th December 2015)

- [NEW] Sermon for the first Pontifical mass of Bishop Zendejas, May 12, 2017, saying, **God and his Church can be, and is, corrupt.**

***"The Catholic Church has gone conciliar, it's still the church, even though it is rotten with conciliarism with Vatican II."*** (Bishop Williamson, sermon for Bishop Zendejas's first pontifical High Mass, @ minute 24:32, [www.youtube.com/watch?v=Pr7hIngdFT0](https://www.youtube.com/watch?v=Pr7hIngdFT0))

### Promoting "Ecumenism":

*"Our Lord said seek and you shall find; knock and it will be open to you. **If you look for the truth, and you look for the true worship of God, you may find some of it in an Anglican Church.** But you start talking to the minister, probably his principles are most likely are not completely true."* (Bishop Richard Williamson: 'The Existence of God: The Pre-requisite for all Politics', July 2016, @1:19:09, [www.youtube.com/watch?v=aQalQor5itQ](http://www.youtube.com/watch?v=aQalQor5itQ))

### Promoting Universal Salvation and Indifferentism:

- [NEW] *"To be a catholic rather than a non-catholic because a catholic has a much greater chance to get to heaven."* (Bishop Williamson, Banquet speech after consecrating Bishop Zendejas, May 12, 2017, [www.youtube.com/watch?v=hetZgRGZafA](http://www.youtube.com/watch?v=hetZgRGZafA) ).
- [NEW] *"God will lead towards us the souls that He chooses. And if there isn't a grace given by God to a soul to come anywhere near us, that soul is not going to understand what we are up to. It takes a special grace for a soul today to understand what is going on. **And so I don't think we need to be too concerned to bring souls towards us because people just don't understand today.** They don't have ears to hear."* (Bishop Williamson, Banquet speech after consecrating Bishop Zendejas, May 12, 2017, [www.youtube.com/watch?v=hetZgRGZafA](http://www.youtube.com/watch?v=hetZgRGZafA) ).
- [NEW] *"...the Apostles only left three means to them: example, charity, and prayer...I don't think much more will fly. **This dog won't hunt.**"* (Bishop Williamson, Banquet speech after consecrating Bishop Zendejas, May 12, 2017).
- [NEW] *"May God bless Bishop Zendejas. May God bless all Catholics in **whatever part of the church** who are keeping the faith despite everything. Not only inside Tradition. **Let us not believe that tradition has a monopoly on Catholicism. Catholicism is much much more than the dear movement of tradition of today.** May our Lady look after all Catholics in **whatever part of the church** they are found."* (Bishop Williamson, Sermon for the first Pontifical mass of Bishop Zendejas, May 12, 2017, @ minute 34:31, [www.youtube.com/watch?v=Pr7hIngdFT0](http://www.youtube.com/watch?v=Pr7hIngdFT0) )
- [NEW] *"Such are the disputes, divisions, confusion and chaos in Catholic hearts and minds being caused by the churchmen's hollowing out of their authority by their abandoning of God's Truth, that **many a clear-sighted Catholic can already be preferring to keep silent rather than attempt to argue or to teach.** A mass of modern minds are so incapable any longer of thinking or reasoning **that any attempt to dispel***



***their errors can seem to risk only increasing their confusion.***" (Bishop Williamson, Eleison Comments, #513)

- [NEW] Bishop Williamson penned another disparaged delivery of passiveness on the Blood of Christ. Stating, that he, the other bishops, and the new bishop Zendejas ***"has no ambition either to save or to convert either the Newchurch or the Newsociety."*** (Eleison Comments, #514)

- "Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is any-where near you..."*** (Bishop Williamson, Eleison Comments #505)

### Promoting the Catholic Church is OUTSIDE the Traditional movement:

- [NEW] ***"Let us not believe that tradition has a monopoly on Catholicism. Catholicism is much much more than the dear movement of tradition of today. May our Lady look after all Catholics in whatever part of the church they are found."*** (Bishop Williamson, Sermon for the first Pontifical mass of Bishop Zendejas, May 12, 2017, [www.youtube.com/watch?v=Pr7hlngdFT0](http://www.youtube.com/watch?v=Pr7hlngdFT0) )

- [NEW] Consistent with what he said on Jan. 7, 2017 (EC #495), Tradition is only a "part of the Catholic Church":

***"In today's crisis of the Church, of an unprecedented gravity in all Church history, it is most important that Catholics should give due importance both to the Traditional movement and to the Catholic Church outside the Traditional movement."*** (Bishop Williamson, Eleison Comments, #495)

Separating again the Church as one **and** the "traditional movement" as another.

***"Tradition in its broadest sense, meaning everything which Our Lord entrusted to his Church to be handed down ( tradendum in Latin) to world's end, is indispensable to the Church, and the Traditional movement has played an indispensable part in preserving Traditional doctrine and sacraments from their destruction by the Conciliar Revolution over the last half-century."***(Bishop Williamson, Eleison Comments, #495)

<http://cor-mariae.com/index.php?threads/bp-williamson-makes-war-against-tradition-again.4774/>

- ***"Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is any-where near you..."*** (Bishop Williamson, Eleison Comments #505)

Promoting "Maria Valtora", a condemned book on the Church's INDEX:

- See here for all quotes and documentation <http://cor-mariae.com/index.php?threads/bishop-williamson-believes-valtorta-a-gift-from-god.4027/>

[Here is another good source for quotes:]

- <http://cor-mariae.com/index.php?threads/where-is-the-false-resistance-now.5068/>
- <http://www.therecusant.com/fake-resistance-statements>
- <http://www.therecusant.com/bishop-williamsons-teaching>





*Below is an excerpt from a 1993 article from the SSPX Saint Ignatius Retreat House in Ridgefield, Connecticut. The article, entitled “The Revolution,” was written by Jean-Luc Lafitte, former retreat master there, and in it, he tells what “the revolution” is, its causes, etc. A part that’s well explained in the article is the history of “the revolution.” I’ve typed out that part here below, along with a clarification from Father Lafitte which is found at the beginning of the article. (Fr. Lafitte’s emphasis is underlined; my emphasis is in bold and underlined)*

**Fr. Lafitte:**

### **THE REVOLUTION (excerpt)**

Clarification:

In this Letter 32, I am using the word “Revolution” in its generic sense. Therefore, it applies to any revolution, be it the American revolution (1776), the so-called French revolution (1789), the Russian revolution (1917), the Vatican II revolution (1961-1965).

The point of interest for us is the spirit behind each of these revolutions and this spirit is the same: the liberal and naturalistic humanism of “liberty-equality-fraternity.” The differences between these revolutions are historical and accidental, while the substance is the same for each of them.

[Fr. Lafitte also states the following a bit further in the article]

It is of the utmost importance to note that: **The revolution is not a transitory fact, but a permanent state of motion; it is a permanent revolution!** ...

Its History:

Let us try to outline **the process of the revolution, which is nothing but a process of de-Catholicization.**

If the efficient cause of the revolution is the devil himself, we must go back to the

revolt of Lucifer and his “I will not serve” to find the root of the revolutionary principles. Then, Adam and Eve, through original sin, will place inside our hearts the wounds of ignorance, weakness, malice, and concupiscence.

After the death of Our Lord Jesus Christ, the Catholic Church spreads everywhere to bring the message of the Gospel to the entire world. **The highest degree of Catholic civilization will be reached during the middle of the XIII century**, the century of the holy preachers Saints Francis, Dominic, Bonaventure, the great philosophers Saints Thomas Aquinas, Albert the Great, and the holy Kings Saint Ferdinand of Spain, Louis of France, Henry of Germany.

At that time, the Catholic Church and the state were perfectly united in Europe, the Law of the Ten Commandments was considered as state law, religious indifferentism and liberty of conscience were condemned by both Church and state. As said Pope Leo XIII in his encyclical, *Immortale Dei*: “*There was once a time when the States were governed by the principles of Gospel teaching.*”

**Since the XIII century, everything went down, step by step, following the shrinking of Catholic states and minds.**

**First step of the revolution: the HUMANISTIC revolution, or RENAISSANCE (XIV-XV centuries)**

Under the influence of Erasmus (1466-1536), man, instead of God was considered as the most important thing and the center of society; **the supernatural life weakened inside souls** as the court of the French King Francis 1st looked for worldly pleasure. It was the “Rebirth” (or “Renaissance” in the French) of naturalistic and humanistic principles.

**Second step of the revolution: the PROTESTANT revolution (XVI-XVII centuries)**

The apostate Catholic priest Martin Luther (1483-1546) removed the influence of the Catholic Church on souls and subsequently destroyed the Holy Sacrifice of the Mass, most of the sacraments, grace, the papacy, keeping faith and reason alone.

Descartes (1596-1650) achieved the **weakening of souls**, introducing **subjectivism** in philosophy.

**Third step of the revolution: the LIBERAL revolution (XVIII century)**

After the work of preparation of Freemasonry (founded in 1717) and of the German philosopher Emmanuel Kant (1724-1804), the spirit of “liberty, equality, fraternity” was fully displayed in the US revolution (1776), then in the French revolution

(1789). **Our Lord Jesus Christ, King of the world, was now totally removed from society.**

Fourth step of the revolution: the COMMUNIST revolution

After the Communist Manifesto of Karl Marx (1818-1883), written in collaboration with the German philosopher Friedrich Engels (1820-1895), **the Communist revolution outlawed God Himself from society.** The idea of truth was totally destroyed with the “Thesis (truth), Antithesis (error or anti-truth), Synthesis (new truth)” of Engels. **The truth did not exist anymore, but was a notion in constant self-mutation.**

Fifth step of the revolution: the SATANIC revolution

This time, **the natural law itself was destroyed.** Saturated with sensual pleasures “according to nature,” people looked for pleasures “against nature” (homosexuality, rock ‘n’ roll, pornography). During the XIII century, society was “theocentric,” centered on God; then it became humanistic, or centered on man; **now it is centered on the devil!**

Sixth step of the revolution: the MODERNIST revolution inside the Catholic Church

This step is the most dangerous of all the steps because **the devil is now working inside the Mystical Body of Our Lord,** the Immaculate Spouse of Christ. Vatican II Council (1961-1962) introduced the motto of the revolution inside the Church: religious liberty (liberty), collegiality (equality), ecumenism (fraternity). **The wall of protection around the Church collapsed, leaving the entire property under the power of the devil.**

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*Archbishop Lefebvre talks along these same lines in a conference on liberalism in December 1973:*

“... Why do I insist on all these things? It is to show you **the continuity, the continuity in the diabolical action that is taking place in the world and which is nothing other than the battle between the world and Our Lord Jesus Christ.** It is nothing other than this. **They want to make Our Lord disappear.** They want it to be humanity that reigns, man who reigns, and no longer Our Lord Jesus Christ.

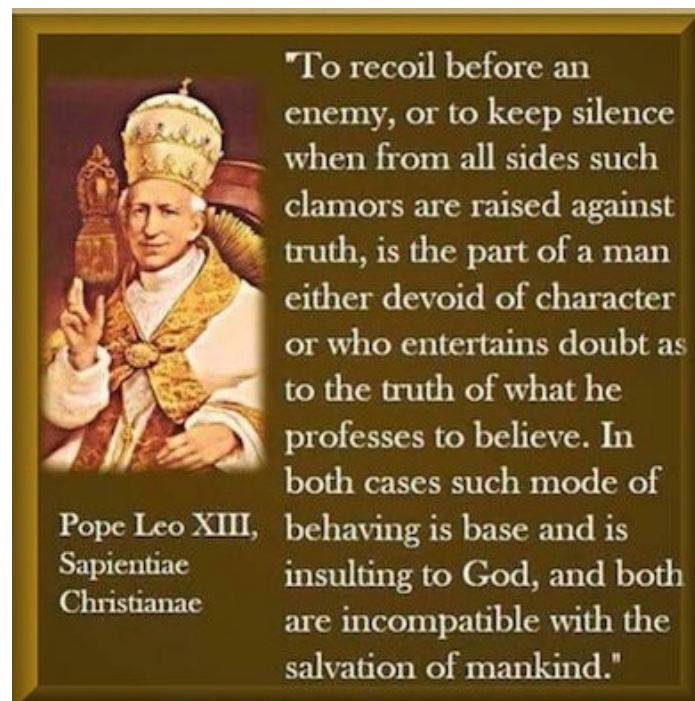


So it has taken very diverse forms throughout history since Our Lord finally vanquished Satan, in principle, by His cross; so the devil concentrates on those whom he can still wrest from Our Lord, from His Mystical Body, from us. He attacks us because he knows that we do not yet belong definitively to Our Lord, so he still has a chance to get us, he still has a chance to turn us away, and so he takes all the possible means imaginable to try to wrest, from Our Lord Jesus Christ, a large part of humanity. And the means that he has taken is precisely by diffusing errors, diffusing errors. They corrupt the mind in order to corrupt the will and corrupt morals.” (Archbishop Lefebvre, Conference, December 1973)

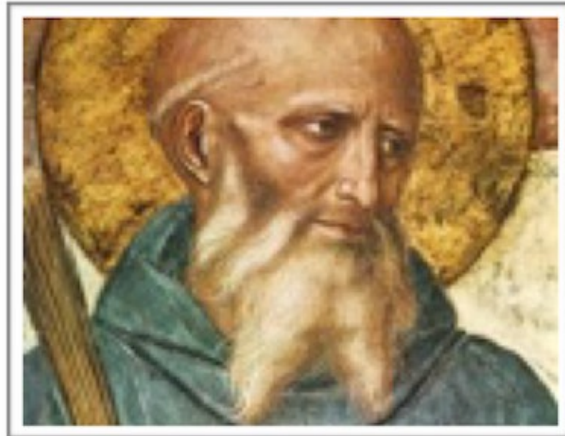
*In his August 27, 2017 sermon (Christ the King, Our Defender) at 29:03, Fr. Hewko says:*

"... and this is **the Revolution** and it's always changing. It's always – like a big jellyfish – always taking new shapes and it doesn't stop. **And the new shape now is Motu Proprio Catholicism, Motu Proprio Mass – the Latin Mass and Latin hymns, but Novus Ordo thinking, and that's where the new-SSPX is now, sad to say.**"

**Sermon:** <http://cor-mariae.com/index.php?threads/aug-26-27.6147/#post-11537>







## SAN JOSE MONASTERY

### NEWSLETTER SUMMER 2017

August 11, 2017

SAN JOSE MONASTERY NEWSLETTER SUMMER 2017

Polotitlán, México.

Dear friends and benefactors:

Your Monastery San Jose comes back to you to report, dear friends of Saint

Benedict, our latest news. The persecution we have been receiving, due to our doctrinal positions, has led us to change to another trench in this fight for the defense of the eternal reign of Christ the King. Necessary defense as we gaze with perplexity on all sides by the widespread apostasy among the so-called "Catholics" of today. We have joined a trench of tireless Cristeros fighters; on the land a hundred times blessed, that of our Mother of Heaven, Our Lady of Guadalupe, in Mexico. This is our new place of residence and resistance to which Divine Providence brought us to continue the good battle. Battle that reminds us of the one who fought the Holy Family when they had to flee to Egypt and then to Nazareth. We have also had to flee from persecution, to endure hatred, to endure incessant slander, on the part of the very same men who were former combatants, former soldiers who now preferred to remain in their comfortable trench but infected already with serious liberalism .

Following the example of our Father and Patron Saint Joseph, we prefer to flee together with him to save the life of the Child Jesus, his word of Life, of Truth, that is, the Sacred faith. To defend it against those who want to destroy it, negotiate it, sell it, or simply to defend it against those who love its life more than the Life of the Child. We prefer the exile and the spoil that they have imposed on us, of our house in Colombia, in order to follow the Way of the Holy Family. Coincidentally, we too, like them, have had to change places of residence for 3 times.

The crisis is prolonging itself while modernism advances like a tsunami destroying everything it finds in its path. This crisis of satanic proportions that has affected many Catholics, can only be fought on the level of faith, as our father and teacher, the illustrious Bishop Marcel Lefebvre, taught us: "It is a strict duty for every priest (and for the faithful) who wants to remain Catholic to separate from this conciliar church, as long as it has not found again the Tradition of the Magisterium of the Church and the Catholic Faith. Our battle is on the faith, but in a faith which must be pure, without profanation, without mixing it up with the errors of the conciliar church that is no longer Catholic. Our strength is in this faith; our victory is in it. The light to follow in this darkness is holy faith, our charity will live and survive only through this sacrosanct faith without which "no one can please God" (Heb. 11,6). From this faith depends our perseverance on this battle. Those who have taken a different flag rather than faith have fallen or have lost divine help. The Holy Ghost had already warned us: "The antichrist will seduce you ... for lack of LOVE OF THE TRUTH, that could save you. And therefore God sends them powers of deception, that they may believe the lie" (2 Thes. 2: 10-11). This love of truth compels us in this struggle to reject whatever wishes to be put to the same level than the truth or reject whoever wants to falsify or adulterate it. The struggle is at the level of faith, at the level of the divine, at the level of the sacred, at the level of truth. That is why in this struggle we cannot accept to fight for other interests, for people, for human interests, when it happens that they themselves are an obstacle to the struggle for faith in all its strength and integrity. For this reason, we cannot consider that those who accept in one way or another the new apostate religion of the Second Vatican Council fight for the faith. We must necessarily have RED LIGHT against all those who approve this religion (Dioceses); Against all those who submit to it (Ecclesia Dei communities); Against all those who make or receive concessions from this new religion (FSSPX); And even also against those who put only YELLOW LIGHT to those who approve, mingle, or have concessions with the new religion (fake resistance of Bishop Williamson).

Let us keep fighting the good battle even if we found ourselves alone: Jesus Christ demands it from us, the Solitude of the Immaculate Heart of Mary at the foot of the Cross demands our company and reparation. I encourage the last resistant soldiers of Christ! I encourage the remnant soldiers of the Immaculate Heart of Mary! Let us never forget what this same holy faith teaches us: even if we lose everything, as long as we have Jesus, Joseph and Mary, we have everything! We lack nothing!

VIVA CRISTO REY Y SANTA MARIA DE GUADALUPE!

With our blessing and daily prayers for each of you. Father Rafael OSB (Prior) and the monks of the monastery.

P.S. For more information about us please see our website at [benedictinos.wordpress.com](http://benedictinos.wordpress.com)

We also inform you that we have already a piece of land of 3.7 hectares to start building the Monastery. We count with your help.

U.I.O.G.D    [benedictinos.wordpress.com](http://benedictinos.wordpress.com)    [benedictinosdesanjose@gmail.com](mailto:benedictinosdesanjose@gmail.com)

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### *Meanwhile Down on the Farm:*



*Pope Francis celebrates Mass on the feast of Corpus Christi June 18 outside Rome's Basilica of St. John Lateran.*

### **“The reform of the liturgy is irreversible” : Pope Francis**

Seeking to put an end to various attempts to roll back the reform of the liturgy introduced by the Second Vatican Council, Pope Francis this morning stated unequivocally that “the reform of the liturgy is irreversible.”

He declared this in a major address for National Liturgical Week in Italy, marking the 70th anniversary of Center for Liturgical Action. A source close to the pontiff told **America** the remarks were intended not only for the Italian liturgists present but the church worldwide.

Pope Francis this morning stated unequivocally that “the reform of the liturgy is irreversible.”

In his talk on Aug. 24, Francis reminded his audience that over the past 70 years “substantial and not superficial events” have happened in the life of the church and in the history of the liturgy. Vatican II and the reform of the liturgy are “two events directly linked,” and “they did not flower in an unexpected way but were prepared over a long time.”

He recalled that this preparation came through the liturgical movement that began many decades before the council and in the responses of the different popes in the first half of the 20th century.

St. Pius X took a first major step, the pope said, when he issued a decree in 1903 about the reordering of sacred music and the revival of the celebration of Sunday Mass. He also set up a commission for the general reform of the liturgy that he envisaged would take “many years.”

The reform project was next taken up by Pius XII in 1947 when he published the encyclical “*Mediator Dei*” and established a commission to study reforms in the liturgy. He introduced reforms around the Eucharistic fast, the use of “the living language” in the liturgy and, most important, the Easter Vigil and Holy Week.

The Second Vatican Council (1962-65) brought all these efforts to maturity when it approved the “*Constitution on the Sacred Liturgy*,” whose general lines of reform “responded to real needs and to the concrete hope of renewal: it wanted a living liturgy for a church made alive by the mysteries it celebrated,” Pope Francis said. Vatican II, he continued, sought to ensure “that the faithful would not assist as outsiders and mute spectators at the mystery of faith but, understanding it well through the rites and prayers, would participate in the sacred action knowingly, piously and actively.”

Vatican II sought to ensure “that the faithful would not assist as outsiders and mute spectators at the mystery of faith.”

He recalled that in January 1965, Blessed Paul VI, explaining the first steps of the reform that were then underway, made clear that “it is the church’s authority that wished [this reform]” and wanted “to promote and set alight this new way of praying” and that everyone should come on board as disciples of the Lord.

Francis said the direction traced by the council “took form...in the liturgical books promulgated by Blessed Paul VI, that were welcomed by the very bishops that were present at the council and that have now been in universal use in the Roman Rite for almost 50 years.” The pope underlined the fact that “the practical application” of this reform, “guided by the bishops’ conferences in the respective countries, is still under way. Because it is not sufficient to reform the liturgical books to reform the

mentality.” He said “the books reformed, according to the decrees of Vatican II, have started a process that requires time, faithful reception, practical obedience, wise active celebration, first on the part of the ordained ministers but also of the other ministers, of the singers and of all who participate in the liturgy.”

“In truth,” he said, “the liturgical education of pastors and faithful is a challenge always to be faced anew.” He recalled that Paul VI, one year before he died, told the cardinals at a consistory, “The time has come, now, to definitely leave aside the disruptive ferments, equally pernicious in one sense or the other, and to implement fully, according to its right inspiring criteria, the reform approved by us in application of the decisions [votes] of the council.” It is clear that Francis shares this position.

“The liturgical education of pastors and faithful is a challenge always to be faced anew.”

“Today, too,” Francis added, “there’s much [work] to be done in this direction, by recovering the reasons for the decisions taken through the liturgical reform, overcoming unfounded and superficial readings, partial receptions and practices that disfigure it.”

He emphasized that “it is not a matter of rethinking the reform by revisiting the choices [made] but of knowing better the underlying reasons, also through historical documentation, so as to interiorize the principles that inspired them and to observe the discipline that regulates [the reform].” Indeed, Pope Francis declared, “after this magisterial and long journey we can affirm that the liturgical reform is irreversible.”

After this general reflection, Francis went on to address some specific aspects of the Italian conference that focused on the theme “A live liturgy for a live church.”

“The liturgy is ‘alive’ because of the living presence of Christ,” he said. “Just as without a heartbeat there is no human life, so too without the pulsating heart of Christ there is no liturgical action.”

Pope Francis: “The liturgy is ‘alive’ because of the living presence of Christ.”

While some have spoken of celebrating the liturgy looking “to the East,” Francis today emphasized that “the altar is one of the visible signs of the invisible mystery, the sign of Christ the living stone.” For this reason, the altar is “the center to which the attention converges in all our churches.”

Moreover, seeking to counter a clerical mentality in celebrating the liturgy, Francis emphasized that “the liturgy is life for the entire people of the church,” and “by its

nature the liturgy is in fact ‘popular’ and not clerical” because “it is an action *for* the people but also *of* the people.” He recalled that the council’s constitution on the liturgy has stated clearly that “liturgical actions are not private actions but celebrations of the church.”

There has been a tendency to use the liturgy to exclude people, but Francis has had little time for this approach. Today again he said, “The church in prayer gathers all those whose have a heart that listens to the Gospel, without excluding anyone: The small and the great are called, as are the rich and the poor, children and old people, the healthy and the sick, the just and sinners.

He said “the liturgical assembly overcomes, in Christ, all confines of age, race, language and nationality”; it is “inclusive and not exclusive” and fosters “the communion of all.” He emphasized that “the Eucharist is not a sacrament ‘for me,’ it is the sacrament of many that form one body, the holy, faithful people of God.”

Some have sought to downgrade popular piety, something that Francis greatly values. And, in his talk, he said it should not be forgotten that “the liturgy above all else expresses the piety of the whole people of God, that is prolonged then by pious exercises and devotions that we know by the name of popular religion, which should be valued and encouraged in harmony with the liturgy.”

Pope Francis concluded his talk by emphasizing yet again that “the liturgy is life, not an idea to be understood.” Liturgical worship “is not above all a doctrine to be understood or a rite to be accomplished,” the pope said. “It is a wellspring of life and of light for our journey of faith.”

**Pope Francis: There will be no 'reform of the reform' of the liturgy.**

**Source**

## Praying and Believing

page 53

### ♦ ***lex orandi, lex credendi***

- ♦ (literally, “the law of prayer is the law of belief”).
- ♦ Prosper of Aquitaine, fourth century
- ♦ affirms Liturgy is the norm of faith
- ♦ To say this another way: **how the Church prays witnesses to what the Church believes**





*Jain leader Lokesh Muni, the Dalai Lama, and Archbishop Felix Anthony Machado at the “World Peace and Harmony” conference in Mumbai on August 13. In keeping with a Jain custom, Muni is wearing a small mask to avoid accidentally inhaling an insect and thus killing a living thing. (Credit: Tenzin Choejor/Office of the Dalai Lama.)*

## **Religious leaders in India gather to preach non-violence, world peace**

**Archbishop Felix Machado told an interfaith gathering in India on Aug. 13 that people need to have peace in their hearts if they are to seek to create peace in the world. “What is required is unity and truth.” In the wake of this week’s terrorist attack in Spain, Machado said religious leaders must “build peace while times are peaceful. Do not wait for tensions and conflicts.”**

MUMBAI, India - An interfaith gathering in Mumbai, India, in mid-August brought together the Dalai Lama, a Catholic Archbishop, and leaders from other Indian religions to discuss “World Peace and Harmony.”

The event was organized by Ahimsa Vishwa Bharti, an organization founded by Jain religious leader Lokesh Muni.

Jainism is an ancient Indian religion which has been influential in the country, even though there are currently only about 4.5 million adherents (by contrast, there are nearly 30 million Christians in the Hindu-majority country.)

Ahimsa is a Jain religious term meaning “non-violence,” which is one of the chief aims of both the religion and Muni’s organization.

Ahimsa Vishwa Bharti also campaigns against sex-selective abortion and environmental degradation.

“There are many people in different religions who are sick and tired of religions projected as fighting against each other,” said Archbishop Felix Anthony Machado of Vasai. “Yes, individuals push themselves to do damage to peace. Some do not seem to want peace at all. They only want to live a life doing evil.”

Machado served as the Under-Secretary of the Pontifical Council for Interreligious Dialogue from 1999-2008.

He said meetings such as the one which took place in Mumbai on August 13 happen all the time, though not necessarily with such high-profile participants.

“The media does not publish all the good news. They are very selective, manipulative and distortive,” the archbishop said.

In his speech at the event, Machado said people need to have peace in their hearts if they are to seek to create peace in the world. “What is required is unity and truth.”

The Dalai Lama noted that every person on earth wants happiness and joy, but instead are faced by a multitude of problems-many of which are man-made.

“So, there’s a contradiction: No one wants problems and yet we seem to bring them on ourselves. How does this come about? As a result of our emotions, especially our destructive emotions,” the Tibetan Buddhist leader said.

“Fear creates irritation, irritation creates anger, anger creates violence,” continued the Dalai Lama.

Machado said the Church must be present at interreligious events in India, and said he was welcomed at the event in Mumbai - noting his long personal friendships with the Dalai Lama and Muni.

The archbishop said the government should take note of the mood prevailing at the conference.

Since 2014, India has been ruled by the Hindu-nationalist Bharatiya Janata Party (BJP), which has strong links to the Rashtriya Swayamsevak Sangh (RSS), a militant Hindu nationalist organization.

Incidents of harassment have increased over the past few months, with various Christians being detained or arrested for “*attempted conversion*,” and places of worship being vandalized.

More recently, a spate of killings related to “*cow vigilantism*” have happened around the country. The slaughter of cows - which are sacred in Hinduism - is illegal in most parts of India, although beef is often eaten by some Dalits (low-caste Hindus previously called “*untouchables*”) and members of some religious minorities, such as Muslims and Christians.

“I am asking what could be done to help the government, which certainly wants to go its own way and they have the right to in this democratic country,” Machado said. “But some of their decisions contradict their own way.”

Speaking to *Crux* later in the week, Machado noted the terrorist attacks in Spain are why meetings like the one which took place in Mumbai are necessary.

“Why these attacks? The attacks are now a ‘new mode’ a new style - take a vehicle, a truck, car or a van and just crush people,” he said. “Who are these crushed? The most innocent of society. This is to terrorize people and keep peace at a distance.”

The archbishop said leaders of different religions must come together as often as they can, and not just during times of crisis.

“Build peace while times are peaceful. Do not wait for tensions and conflicts,” Machado said. “Let people see this - even if a few in number. But if not, even those few ‘who hunger for peace’ - who shall see God - will be gone.”

Still, the archbishop said people should not lose hope or courage.

“We must not stop receiving God’s peace and establishing it upon earth,” he said

**John 14 : 27:**

Peace I leave with you, my peace I give unto you: not  
as the world giveth, do I give unto you.

## The 2nd International Conference on the Evolution of Religion

November 12-15, 2017, Tamaya Hyatt Regency Resort,  
Santa Ana Pueblo, New Mexico, USA

The 2nd International Conference on the Evolution of Religion will occur from November 12-15, 2017 at the Tamaya Hyatt Regency Resort on the Santa Ana Pueblo in New Mexico, USA. The **1st International Conference on the Evolution of Religion** was held in Hawaii in 2007. This 2017 conference should interest anyone interested in the evolution of human behavior. One does not have to be religious themselves to find this topic of interest and important. Today, religion is dangerously dividing the world. Scholars interested in the evolution of human behaviour should be able to contribute something of value to this problem. Feel free to forward this message to anyone who might be interested. Also, please note that the Call for Papers will close on June 1, 2017. **More**

