

NOVUS ORDO WATCH SPECIAL REPORT

DVD mail-out in France okays liturgy in vernacular and facing people
**SSPX priest pushes Paul VI's
"transitional Mass" for Novus Ordo
presiders**

*We must admit it is a
master blow of
Protestantism to have
declared war on the
sacred language. If it
should ever succeed in
ever destroying it, it
would be well on the way
to victory.*

—Dom Prosper
Guéranger, The Anti-
Liturgical Heresy



In a cover letter addressed to his new church "brother priests," the Society of St Pius X's Fr Patrick de La Roque writes:

"...although this DVD gives you the possibility of learning this Mass in Latin, one may also celebrate the Tridentine Mass in the vernacular: in 1965 an edition of the Roman missal proposed a French translation. Likewise, the Ritus servandus introducing the edition of 1962 provides for the Mass facing the people, if need be. If Benedict XVI should liberalize this rite, it seems therefore possible to introduce it progressively in the parishes, without disturbing your parishioners' habits all at once."

NOW COMMENTS:

It's been a while since anything has astounded us when it comes from the SSPX's quixotic quest to gain recognition by and admittance into the Modernist Conciliar church, but this comes close, *really* close. In essence they're attempting to coax the "priests" of the Novus Ordo to return to the traditional Mass [or, at least, the modified 1962 version] through 1964's mostly-vernacular, priest-facing-the-people version—so, the Society's using the "transitional Mass" tactic *in reverse*. The message is

basically: If you want to work your way back to the traditional Mass, we'll help facilitate that for you and in a manner that presents the least number of problems for your congregation.

While we don't doubt the sincerity of Fr de La Roque's intentions in the least in coming out with the DVD, we do doubt the probable results. To begin with, who attending the French churches (few as they are) will embrace the idea of a return to a hybrid Mass that was transitional in the first place? How this can do anything but foster a *laissez faire* mentality towards the liturgy resulting in the acceptance of multiple hybrid pseudo-Catholic rites, not just in new church presiders but *in SSPX priests as well*, is a mystery perhaps known only to Bp Bernard Fellay, Fr de La Roque and other Society leaders.

This can be seen best in the context of the SSPX two stated immediate goals: a universal indult to permit the traditional Mass to be said without permission of the local "bishop" and lifting of the *Novus Ordo* censures against the Society, so that it would no longer be regarded as excommunicated and schismatic. Beyond these, there's been talk about the establishment of Latin rite prelature (overseen ultimately by Modernist Rome, of course) with Bp Fellay or some high-ranking Society leader being put in charge. From the standpoint of Benedict XVI, news of the DVD mailing can only bode well in eliminating a troublesome group, but from the standpoint of truly traditional Catholics it can only bode ill for resistance to the Modernist takeover of the Church. One need to take a look at the background of the "transitional Mass" to grasp why encouraging it can only have an effect opposite from the one desired by Fr de La Roque.

Dr Thomas Droleskey, noting that Paul VI defended the "transitional Mass" in a plainly Modernist fashion ("It corresponds to the interior being and needs of modern man"), has observed:

"The revolutionaries accustomed Catholics to what they had theretofore been unaccustomed to: ceaseless change and unpredictability as institutionalized features of a parish's liturgical life. The 'few months' of adjustment noted in the bulletin announcement above has become four decades of ceaseless, unremitting liturgical change, which has played its role in accustoming Catholics to changes in matters of Faith and morals. Lex orendi, lex credendi. The law of praying is the law of believing. Catholics who become accustomed to ever-changing forms of prayer in what purports to be the Mass, which must convey the permanence and the immutability and the majesty of the Blessed Trinity Himself, will come to expect all too logically that everything in the Faith is "up for grabs," that nothing is permanent, not even God Himself."

(From the article ["In a Flash"](#))

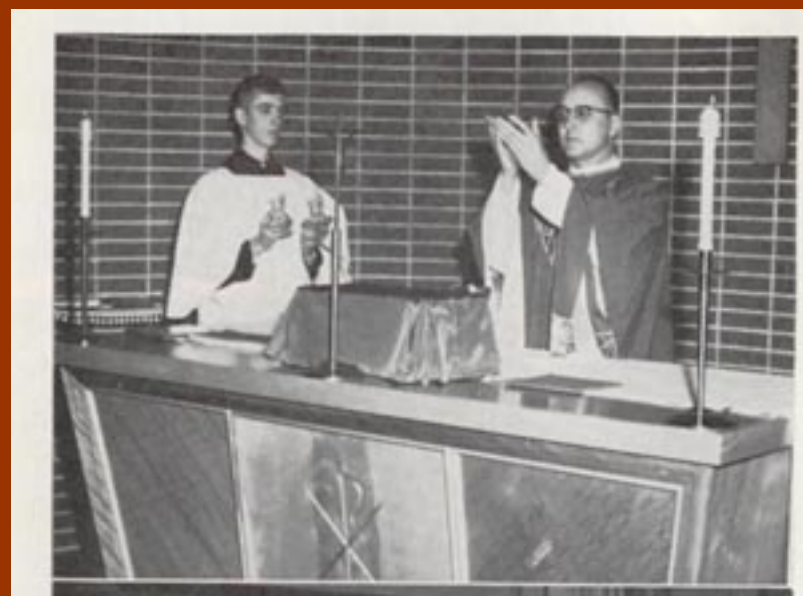
It was about this "transitional" reform that led author Michael Davies (in an out-of-print book published by the SSPX's official publishers in North America, by the way) to refer to it as actually "more decisive" in its effect than even the *Novus Ordo Missae* that would follow. In a section on the Conciliar document *Inter Oecumenici*, Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy (issued on September 26, 1964), Davies writes:

"This Instruction certainly represented the most decisive step in the Liturgical Revolution, more decisive even than the promulgation of the New Mass itself. The changes imposed by the Instruction put an end to the concept of a liturgy that never changed and replaced it with a constantly changing liturgy. Once this psychological breakthrough had been achieved the possibility of any large scale resistance by either priests or laity had been overcome. The vital step was to get the clergy and laity to accept the first changes; once this had been done it was certain that they would not resist anything that followed."

(From *Liturgical Revolution III: Pope Paul's New Mass*, Dickenson, TX: Angelus Press, 1980, 28. Mr Davies notes on page 31 that the changes included the saying of the entire Mass in the vernacular except the Preface and Canon, the abolition of the *Judica Me*, Last Gospel and the Leonine Prayers, and the people praying the *Pater Noster* aloud with the priest. See the bottom of this page for an article by Mr Davies that argues against the 1965 Missal,

showing how its transitional position in the liturgical revolution was much in keeping with the manner the apostate Thomas Cranmer conditioned the English away from the true Mass for which he substituted his heretical Anglican "Lord's Supper," a service the Novus Ordo closely resembles.)

Much more recently, the March 2001 issue of Society's American magazine, *The Angelus*, carried an incisive study entitled "Mediator Dei: an encyclical condemning Pope Paul VI's liturgical 'reform'" that shows how the very evils manifest in that reform, including the 1965 changes, were explicitly condemned by Pope Pius XII as early as 1947. Indeed, it's as though the "reformers" examined *Mediator Dei* and deliberately set out to violate every innovation denounced there, so why on earth would the SSPX want to encourage such changes?



There's a method behind behind the "transitional Mass" and that method was gradualism; a sudden shift from the hallowed traditional Latin Mass to the Protestantized Novus Ordo Missae would have been too extreme for Catholics to accept it, so a "one step at a time" approach was employed. As Dr Droleskey writes: "The revolutionaries accustomed Catholics to what they had theretofore been unaccustomed...." And, again, to cite Mr Davies: "The vital step was to get the clergy and laity to accept the first changes; once this had been done it was certain that they would not resist anything that followed...."

Paul VI even alluded to this himself when he made this defense of the "reform":

The Liturgical reform affects habits that are dear to us; it demands of us some effort. We may not relish this, but we must be docile and have trust. The religious and spiritual plan unfolded before us by the new liturgical constitution is a stupendous one for depth and authenticity of doctrine, for rationality of Christian logic, for purity and riches of culture and art. It corresponds to the interior being and needs of modern man.

(Cited in the article "In a Flash")

What makes the SSPX mail-out so disturbing is that they've adopted the exact same mentality as the revolutionaries, albeit for different reasons. After all, what is Fr de La Roque doing when, while encouraging the Conciliar "priests" to say the transitional Mass *in the vernacular* and *facing the laity* (using the Protestant table "altar", of course), he reminds them that "If Benedict XVI should liberalize this rite, it seems therefore possible to introduce it progressively in the parishes, *without disturbing your parishioners' habits all at once* (emphasis added)," but suggesting *gradualism* to them, only this time the hoped-for transitioning would be from the "new Mass" to the true Mass?

As mentioned above, this strategy isn't going to win anyone to the Faith, because *by its very nature* it gives more than tacit approval to the very revolution the SSPX was created to resist. Rather, it gives Modernist Rome the rope and scaffold with which to *hang* the Society and effectively completes the executioner's task itself by kicking away *the very doctrinal ground upon which it stands*. Surely,

Benedict XVI will be beside himself with delight upon learning of such a fortuitous development, a development he apparently did nothing to set into motion, save for his pretended .

If Fr de La Roque and others in the SSPX truly wish to honor the memory of Abp Lefebvre, they will abandon this destructive strategy at once, a strategy that can only spread confusion and bring about the group's ultimate demise. Instead, they must recall that it was in fierce opposition to these very same false reforms that he and Bp Castro Mayer consecrated four bishops at Ecône in 1988 **VIDEO** On that very day the archbishop made a point of saying that the consecrations were being done because that changes had been introduced into the Church that were "not Catholic." (And he did *not* use the "transitional Mass," by the way.)

Let the SSPX heed those words and, too, learn from the sad cases of Fr Josef Bisig, Bp Licino Rangel and , and, most recently, Fr Paul Aulagnier and , who all fell by the wayside in their resistance to Novus Ordo church, were neutralized when they accepted traditional side altars in the pantheistic Modernist church, accepting the pseudo-traditional options offered: respectively, the Fraternity of St Peter (1998), the Personal Apostolic Administration of St John Mary Vianney (2002) and the Institute of the Good Shepherd (2006), all of which are false solutions designed to destroy Catholic opposition to the Modernists. Today, they are *nothing*. Benedict and his cohorts certainly have nothing to fear from their likes anymore, see that compromisers keep their mouths shut, follow orders and no longer question the disastrous changes that have ravaged the Church. For all intents and purposes, they've performed the equivalent of *self-lobotomies*.

Of course, the first part of such suicide is to convince oneself that Benedict XVI is on really on our side, is really a Catholic who just *seems* sometimes to be a Modernist. It is imperative, then, that the leaders of the Society of St. Pius X come to their senses and see the true situation in the Church and not one manufactured by wishful thinking, so they can cease the lemming-like march to edge of the cliff and thus avert the cruel fate that befell the others. Those in Society chapels must do all that they can to implore their leaders to recall that it's *Modernist Rome*, not *Eternal Rome*, as Abp Lefebvre declared, it is *a Rome ruled by antichrists*. Those leaders need to be made to see that the church Benedict XVI leads is *not Catholic*, for only when they are absolutely clear on that point will they have reached a safe point away from the cliff, because they will no longer seek to be incorporated in a religious body that is *not* the Roman Catholic Church.

TO RESTORE ALL THINGS IN CHRIST



[Pope St Pius X](#)

REALITY CHECK:

[Paul VI: To liberate the Mass of St Pius V is to condemn Vatican II by means of a symbol](#)

"The Holy Father said to me: 'Let us consider the liturgical reform. I will go even farther. Not only have we kept all the past, but we recovered the source of the most ancient tradition, the most primitive, closer to the origins. Now, this tradition had been darkened by the course of the centuries, mostly in the

Council of Trent'."

From the encyclical, Mediator Dei, of Pope Pius XII

The liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They, too, owe their inspiration to the Holy Spirit, who assists the Church in every age even to the consummation of the world. They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of man.

COMMISSIONED BY ABP LEFEBVRE

The Ottaviani Intervention: A Short Critical Study of the New Order of Mass

"[T]he Novus Ordo Missae, considering the new elements widely susceptible to widely different interpretations which are implied or taken for granted, represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent."

The Missal of 1962 –a rock of stability

"The survival of the virtually unchanged 1570 Missal until 1965 was, even from a cultural standpoint, something of a miracle. It would not be an exaggeration to describe this Missal as the most sublime product of Western civilization, more perfect in its balance, rich in its imagery, inspiring, consoling, and instructive than even the most beautiful cathedral in Europe...."

(Note: While we've included this article by Michael Davies because he ably shows how the Conciliar liturgical revolution of the 1960s so closely resembles that the Anglican liturgical revolution of the 1550s that the latter seems to have been the *model* for the former, we distance ourselves both from his approval of the 1962 Missal, which while vastly better than what would come along in three years, still is transitional in its own right (such as the adding of St Joseph's name to the Canon, the removal of many octaves, including most significantly, the one for Corpus Christi and the suppression of many feast days) and thus part of the false liturgical "reform" that would reach its goal with the non-Mass of 1969. Likewise, we must part company with his enthusiastic support of Ecclesia Dei, John Paul II's false concession to traditional Catholics.)

[Return to News Archive page](#)
