

# Devotion to the Blessed Sacrament

We were recently asked if We miss the ability to receive our Lord Jesus Christ in Holy Communion. We believe this requires a detailed answer, because to merely say *yes* is certainly not sufficient. Although We may have never been to Holy Communion, We have a deep devotion to Jesus in the Blessed Sacrament. We are certainly not abstaining from Holy Communion and assisting at Mass, because We do not ardently desire to do so, but because We truly wish to worship God in the manner He wishes!

## Saint Hermenegild Martyr For the Eucharist

*King Hermenegild, the son of Leovigild, King of the Visigoths, was turned from the Arian heresy to the Catholic Faith by the preaching of that most worshipful man Leander, Bishop of Seville, the same who was for a long season mine own familiar friend. Then his father, being himself an Arian, strove to bring him back to that heresy, first by offering him gifts, and then seeking to awe him by threatening. And when he answered always that, having once had knowledge of the true faith, he never could forsake it, his father was wroth, and took away his kingdom from him, and plundered him of all his goods. ... But when the day of the glad Passover came, at dead of night, the unbelieving father sent to his son the Arian bishop, to offer him, as the price of his favour, to receive at the hands of the said bishop the Communion which was the result of a sacrilegious consecration. But when the Arian bishop came into the prison, the servant of God, remembering that he was not his own but God's man, rebuked the unbeliever as he deserved, and drove him from his presence with just reproaches; for though he was weak and bound as touching this outer body, yet was he strong in the mighty castle of his soul. The bishop, therefore, went away again to that Arian father. And when he came to Leovigild, he waxed exceeding wroth, and sent his servants to kill God's faithful witness where he lay. Which thing was done; for as soon as they came to him into the prison, they clave his head with an axe, and freed him from the dying life of this house of our tabernacle.*<sup>1</sup>

*which was the result of a sacrilegious consecration...* We seem to forget that it is not sufficient to approach the altar where we are certain that the Mass celebrated is valid, it must also be said in conformity with the will of God. *The laity has the right to receive from the clergy the spiritual goods and especially the necessary means of salvation, according to the rules of ecclesiastical discipline.*<sup>2</sup> Saint Hermenegild lost his head,

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<sup>1</sup> From the Roman Breviary, April 13

<sup>2</sup> Canon 682

because he refused to receive Jesus in Holy Communion from the hands of a heretic. Haven't Catholics always been forbidden to go to the Masses of the Eastern Orthodox, who are in schism from the Catholic Church? Haven't we been forbidden to approach the old-Catholics, even if we are certain they are valid? <sup>3</sup>

## Henry VIII

In the 1500's King Henry VIII desired to set aside his lawful wife, because she was unable to bear him a male heir. <sup>4</sup> He appealed to Rome for an annulment, which the Church could not grant, because an annulment is a declaration that a marriage never occurred. What he wanted is a divorce, which is the disillusion of a marriage, which only God can do by the death of one of the parties. *What therefore God hath joined together, let no man put asunder.* <sup>5</sup> Since the matter of the affairs of kings is reserved exclusively to the Roman Pontiff, Henry had a simple plan. Henry set aside the Pope and declared himself head of the Church and granted himself an annulment. This is obviously an act of schism. Saint Cyprian says: *To adhere to a false Bishop of Rome is to be out of communion with the Church.* Now Henry did not declare himself bishop of Rome, but in essence declared himself Pope, which is equivalent. Now Henry VIII was out of communion with the Catholic Church, and every priest and bishop who went along with his scheme joined him in departing from the Catholic Church. What was a Catholic to do for Mass? Certainly a Catholic could not go to a schismatic for Holy Communion. Saint Cyprian also says: *He who observes neither unity of spirit nor the concord of peace, and severs himself from the bonds of the Church, and from the fellowship of her priests, cannot have episcopal power or honor.* <sup>6</sup>

Saint Thomas Aquinas amplifies this principle, a principle that has been held from the time of the Apostles: *On the other hand, the power of jurisdiction is that which is conferred by a mere human appointment. Such a power as this does not adhere to the recipient immovably: so that it does not remain in heretics and schismatics; and consequently they neither absolve nor excommunicate, nor grant indulgence, nor do anything of the kind, and if they do, it is invalid.* <sup>7</sup> By committing schism a priest loses **all authority in the Church.**

Certainly schismatics can validly celebrate Mass. Saint Thomas Aquinas confirms this in the Summa. <sup>8</sup> However, he says: *But herein they are deceived* (who say that schismatics, heretics and excommunicated men cannot validly celebrate Mass), *because as Augustine says, "it is one thing to lack something utterly, and another to have it improperly;" and in like fashion, "it is one thing not to bestow, and quite another to bestow, but not rightly."* Accordingly, such as, being within the Church, received the

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<sup>3</sup> It is true that Vatican II removed this prohibition, but don't we also reject it as a synod of heretics, not a council of the Catholic Church?

<sup>4</sup> In England any heir could succeed to the throne, and since this time many women have sat on the throne of England. Also the law of succession has allowed for others to come in, if there were no direct descendants.

<sup>5</sup> Mark 10:9

<sup>6</sup> II-II Q39 A3

<sup>7</sup> II-II Q39 A3

<sup>8</sup> III Q82 A7

*power of consecrating the Eucharist through being ordained to the priesthood, have such power rightly indeed; but they use it improperly if afterwards they be separated from the Church by heresy, schism, or excommunication. But such as are ordained while separated from the Church, have neither the power rightly, nor do they use it rightly.*<sup>9</sup>

Saint Thomas Aquinas discusses whether we may receive Communion from heretical, excommunicated or sinful priests.<sup>10</sup> *The Canon says: Let no one hear the mass of a priest whom he knows without doubt to have a concubine.* Then he quotes from the story of Saint Hermenegild. *I answer that, as we said above, heretical, schismatical, excommunicate, or even sinful priests, although they have the power to consecrate the Eucharist, yet they do not make proper use of it; on the contrary they sin by using it. But whoever communicates with another who is in sin, becomes a sharer in his sin. ... Consequently, it is not lawful to receive Communion from them, or to assist at their mass.*

Before continuing, let us conclude the consideration of Catholics after Henry VIII's schism. Note well, Henry did not change the form of the Mass and Sacraments, that was performed under Elizabeth I. So the Masses and Sacraments in the now Anglican churches were valid, and yet not lawful, that is *according to the ecclesiastical norms*. Because the priests were schismatics, they sinned in celebrating Mass, and we cannot therefore participate in such a Mass.

## Aren't There Exceptions?

We have heard of the many *loopholes* in the law, such as Canon 2261, paragraph 2, which permits an excommunicate under certain circumstances to administer the Sacraments. So let us return to Saint Thomas Aquinas and look at the matter. *Still there is a difference among the above, because heretics, schismatics, and excommunicates, have been forbidden by the Church's sentence, to perform the Eucharistic rite. And therefore whoever hears their mass or receives the sacraments from them, commits sin.* Saint Thomas distinguishes a difference between mere mortal sinners and those who have been censured by the Church. According to Saint Paul, heretics have been condemned by *their own judgment*.<sup>11</sup>

Now the argument arises that the Church has not officially condemned anyone, because it has been impossible. Saint Thomas in replying to a similar objection states:<sup>12</sup> *Although fornication is not graver than other sins, yet men are more prone to it, owing to fleshly concupiscence. Consequently, this sin is specially inhibited to priests by the Church, lest anyone hear the mass of one living in concubinage. However, this is to be understood of one who is notorious, either from being convicted and sentenced, or from having acknowledged his guilt in legal form, or from it being impossible to conceal his guilt by any subterfuge.* Saint Thomas does not require the sentence of the Church or the confession of the wrong doer, but the fact that the sin is well known. This is also the position of the Church throughout history. And if this is true in the case of mere

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<sup>9</sup> III Q82 A7

<sup>10</sup> III Q82 A9

<sup>11</sup> Titus 3:11

<sup>12</sup> III Q82 A9 ad 3

fornication, how much more so in the case of schism, which tears at the very unity of the Church, and heresy, which denies the Truths of our holy Faith?

*There is nothing more grievous than the sacrilege of schism....there can be no just necessity for destroying the unity of the Church.*<sup>13</sup>

Surely it is a sacrilege to participate in schism, which destroys the unity of the Church. The principle is simple, at the Masses of schismatics (and therefore heretics, because heresy includes schism), one cannot separate Sacrament from sacrilege. By assisting at such a Mass, we participate not only in the Mass, but also in the sacrilege of the schismatic priest who celebrates it. We should all be aware that to participate in sin is a sin in and of itself. In our prayerbooks and catechism we learn of the nine ways of cooperating in the sin of another.

*The unity of the mystical body is the fruit of the true body received. But those who receive or minister unworthily, are deprived of the fruit, as was said above.*<sup>14</sup> *And therefore, those who belong to the unity of the Faith are not to receive the sacrament from their (heretics, schismatics, excommunicated and notoriously sinful priests) dispensing.* This quote is from Saint Thomas Aquinas<sup>15</sup> and confirms the doctrine of the Mystical Body of Christ, as expounded by Pope Pius XII centuries later.

Pope Pius XII stated in Mystici Corporis, paragraph 22: *Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed.* In the next paragraph he stated: *For not every sin, however great it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.*

## Constitutional Clergy

At the time of the French Revolution, that is the revolt of the French from their lawful government, the Civil Constitution of the Clergy was required to be signed by all clerics. The Civil Constitution of the Clergy deprived the Catholic Church of Her lawful rights. The Church condemned and excommunicated the clergy which went along with this blasphemous Constitution. What were Catholics to do? We had been deprived of our churches, and what few priests remained faithful had to go to barns or homes or wherever to celebrate Mass. When we could not obtain their services, would we be permitted to go to our old church, where the Mass was being said by an excommunicate, but validly? We are reminded of the advice given by Fr. Demaris in They Have Taken Away My Lord. He advised people how to live when it was impossible to go to Mass. Some may comment that Mass was still being said in the churches and they are absolutely correct. However, Catholic were forbidden to participate in these Masses of schismatics.

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<sup>13</sup> Saint Augustine, quoted by Pope Leo XIII in Satis Cognitum.

<sup>14</sup> III Q82 A7; Q80 A4

<sup>15</sup> III Q82 A9 ad 2

Saint Thomas Aquinas reminds us: *By refusing to hear the masses of such priests, or to receive Communion from them, we are not shunning God's sacraments; on the contrary, by so doing we are giving them honor (hence a host consecrated by such a priest is to be adored, and if it be reserved, it can be consumed by a lawful priest): but what we shun is the sin of unworthy ministers.*<sup>16</sup> And what ministers are more unworthy than heretics and schismatics? Remember that heretics and schismatics are not only excommunicated, but become irregular. The Church has always required more than merely Catholicity in its clergy. The Church from the time of the Apostles has laid down other requirements for admission to the clergy. Those who lack one or more of these requirements are irregular and are forbidden by Church to receive or exercise Holy Orders already received. And this is not as a penalty for a crime, but as an effect of either a bodily defect or a crime, which is attached. Unlike excommunication, which has exceptions, the Church makes absolutely no exception for a man who is irregular to exercise Holy Orders. There is no equivalent of Canon 2261, paragraph 2 for irregularity. Only the Pope can remove an irregularity or declare a man who is irregular to be permitted to receive or exercise Holy Orders. For instance, the law forbids a man who has been lawfully married twice from receiving Holy Orders, following the teaching of Saint Paul. However, in a particular case the Pope might dispense for the good of the Church.

*Hence St. Bonaventure says that in the Mass God manifests to us all the love that He has borne us, and includes in it, as in a compendium, all His benefits. On this account the Devil has always endeavored to abolish the Mass throughout the world by means of heretics, making them the precursors of Antichrist who, before all things, will endeavor to abolish, and in fact will, in punishment for the sins of men, succeed in abolishing the Holy Sacrifice of the Altar, according to the prediction of Daniel: "And strength was given him against the continual sacrifice because of sins."*<sup>17</sup>

There is so much in this one statement from Saint Alphonsus. It confirms many things that are found elsewhere. First of all Saint Alphonsus tells us that heretics are the precursors of Antichrist. In our day, we would say that the current heretics are also his progeny, since Antichrist has come, taken away the Mass, and then left us with the abomination of desolation.

## Heretics Are Antichristian

*by means of heretics, making them the precursors of Antichrist.*<sup>18</sup> This is a point that has been forgotten. Jesus said *he who is not with Me is against Me.*<sup>19</sup> We must be positively with Jesus. He goes further: *He who gathers not with Me scatters.*<sup>20</sup> It matters not whether a heretic is culpable or not. What matters is that heretics are not

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<sup>16</sup> III Q82 A9 ad 1

<sup>17</sup> Saint Alphonsus in The Priest Before the Altar, compiled by F. Macnamara, C.S.S.R., 1929, pages 10-11:

<sup>18</sup> Saint Alphonsus in The Priest Before the Altar, compiled by F. Macnamara, C.S.S.R., 1929, pages 10-11:

<sup>19</sup> Luke 11:23

<sup>20</sup> *ibid*

positively with Jesus and further they will scatter people away from Jesus, even if they are in ignorance of their heresy. In trying to soften this, many talk of *material heresy*, that is heresy which is certainly heresy, but committed by someone who is ignorant of the fact. Rather than talk of material heresy, let us rather talk of curing material heresy, for ignorance is a curable disease. No one talks of the means of preventing and removing heresy. We need to immerse ourselves in the truths of the Divine and Catholic Faith.

*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day, shall be in thy heart: And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house.* <sup>21</sup>

God gave the command to keep this law *before thy eyes*. The Jews in the Old Testament took this literally and thus made phylacteries, when God meant that this thought should be foremost in the eyes of our mind. We must heed this command and eat, drink, sleep and awake to the truths of the Catholic Faith. We must take them in with our morning coffee and with the last sip of water before retiring at night. *Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.* <sup>22</sup> We must glorify God by immersing ourselves in the truths of the Divine and Catholic Faith, which His Son suffered and died to give us, and then rose again on the third day, after descending into hell, all for love of us!

## Heresy Is Abominable

In the instruction for the Last Lord's day after Pentecost <sup>23</sup> Saint Jerome says: *The abomination of desolation can be taken to mean as well every perverted doctrine. When we see such a thing stand in the holy place, that is in the Church, and pretend that it is God, we must flee from Judea to the mountains, ...* We followed Saint Athanasius' advice: *You remain outside the places of worship, but the faith dwells within you.* Why, because we saw the abomination of desolation there. We saw heresy coming forth from the pulpits, even before the abomination was placed on a table in front of our altars. Those who focus on the Novus Ordo as the abomination of desolation miss the fact that it was preceded by heresy and founded upon heresy. <sup>24</sup> The Novus Ordo was the fruit of the heresies that preceded it at *Vatican II*.

In the past We have compared heresy to a cesspool. It does not matter whether you jump in, fall in or are pushed into a cesspool; the end result is that you will be dirty and contaminated. When you come out you must strip off your clothes and take a long

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<sup>21</sup> Deuteronomy 6:5-9

<sup>22</sup> I Corinthians 10:31

<sup>23</sup> Instead of saying Sunday, which has a pagan connotation, we should remind ourselves in our speech that the first day of the week has been consecrated by God through the Apostles as the Lord's day, transferring the Sabbath of the Old Law from the last day of the week to the first.

<sup>24</sup> We recommend that all reread [Imposter Popes and Idol Altars](#) to understand how abominable the Novus Ordo is, however.

bath, possibly more than one in order to remove the contamination. Remember the story of the lepers in Gospels? <sup>25</sup> Jesus told them to go and show themselves to the priests to have them pronounce them *clean*. This is why in the Church, heretics present themselves to their Local Ordinary in order to be pronounced clean. This is a three part program. After studying the Faith, the convert from heresy makes the Profession of Faith and abjuration of heresy in the presence of the Local Ordinary or his delegate. After this he is absolved publicly from any censure he may have incurred for heresy and then finally he confesses privately to a priest of God, who has the authority to absolve him from his sins. Now such a one is pronounced clean enough to assist at the Holy Sacrifice, but not to enter the priesthood. This has been reserved by Peter and his successors exclusively to themselves, so that no one may pronounce a heretic, even one who erred in good faith, to be admitted to Holy Orders without their personal pronouncement that they are now worthy to be admitted in spite of their previous heresy. <sup>26</sup>

## Cessation of the Sacrifice of the Mass

*The Devil has always endeavored to abolish the Mass throughout the world by means of heretics.* <sup>27</sup> How can the Mass be abolished? This question is important, especially since in some manner the priesthood must survive this abolition of the Holy Sacrifice of the Mass, since the priesthood is necessary for the Catholic Church and must endure. <sup>28</sup>

### Sacred Scripture

*When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: And he that is on the housetop, let him not come down to take any thing out of his house: And he that is in the field, let him not go back to take his coat.* <sup>29</sup>

We have often reminded people that Jesus told us to **STUDY**, and not just anything. We should not immerse ourselves in the latest news, that is a waste of time. Beyond a brief review, the news is merely a distraction from more important things. No, we must immerse ourselves in the truths of the Divine and Catholic Faith. This is what Jesus **commands us to do**.

*And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation,*

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<sup>25</sup> Luke 17:14

<sup>26</sup> Schismatics, heretics and apostates are considered by Canon Law as irregular, that is unfit for the sacred ministry. The Church allows no exception, unless it be pronounced by the Roman Pontiff, personally,

<sup>27</sup> Saint Alphonsus in The Priest Before the Altar, compiled by F. Macnamara, C.S.S.R., 1929, pages 10-11:

<sup>28</sup> III Q 64 A4

<sup>29</sup> Matthew 24:15-18. It is recommended to read Matthew 24, Mark 13 and Luke 21

and to the end.<sup>30</sup> How can the Mass be said to fail? Something is said to fail, when something essential is removed from it. For instance, our car fails, when it runs out of water or oil and the engine burns up. We shall return to this consideration in a moment

*And it was magnified even to their prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary. And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper. And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot? And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.*<sup>31</sup>

This section of Daniel's prophecy refers to Antichrist. *On this account the Devil has always endeavored to abolish the Mass throughout the world by means of heretics, making them the precursors of Antichrist who, before all things, will endeavor to abolish, and in fact will, in punishment for the sins of men, succeed in abolishing the Holy Sacrifice of the Altar, according to the prediction of Daniel: "And strength was given him against the continual sacrifice because of sins."*<sup>32</sup> Antichrist will successfully take away the continual sacrifice of the Mass, because of our sins. This cannot refer to the Jewish sacrifices as the Protestants believe, because they were never continual and a restoration today so they can be taken away in three and a half years will not change that. *For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.*<sup>33</sup> The Mass truly was continual, as somewhere in the world at every moment for several centuries a Mass was beginning.

*And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination unto desolation.*<sup>34</sup> Notice that the continual sacrifice is taken away and replaced by the abomination of desolation. These two actions are united. Some use this verse to state that the removal of the Tridentine Mass and its replacement by the Novus Ordo is this event. There is one problem with this interpretation. Montini did not remove the Tridentine Mass, but the *Mass of John XXIII*, which was abominable in its own rite as the Canon was changed and several part removed from the Tridentine Mass. However, it can truly be said that Montini took away the Sacrifice of the Mass, but not in the way many expect. As we observed above, the Masses of heretics are sacrilegious and we are forbidden by Divine Law in participating in them. One cannot separate sacrament and sacrilege. Let us ask a question. *Which is worse: an invalid Mass, or a sacrilegious Mass?*

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<sup>30</sup> Daniel 9:27

<sup>31</sup> Daniel 8:11-14

<sup>32</sup> Saint Alphonsus in The Priest Before the Altar, compiled by F. Macnamara, C.S.S.R., 1929, pages 10-11:

<sup>33</sup> Malachias 1:11

<sup>34</sup> Daniel 11:31

## How Can the Mass Fail?

Notice though that Daniel said that the *victim and sacrifice shall fail*. There is a failure that no one has bothered to notice. There are several things that invalidate a Mass. The first is lack of proper intention.

*I wish to celebrate Mass and confect the Body and Blood of our Lord Jesus Christ, according to the rite of the Holy Roman Church, to the praise of almighty God, of the whole triumphant Court of heaven, to my benefit and to the benefit of the whole Church militant, for all who have commended themselves to my prayers, both generally and specially, and for the favorable condition of the holy Roman Church. Amen.*<sup>35</sup>

We have had occasion prior to departing from the Traditionalist Church to be in many sacristies. Never did we find this prayer posted! In fact, We never saw a priest pull out his breviary and recite the prayers of preparation for Mass, nor make the thanksgiving also prescribed. In fact, often priests went straight from the altar to the coffee room, especially on Sundays.<sup>36</sup> Not enough is said about the necessity of intention in the administration of the Sacraments.

There is another way the Mass can fail and that is a lack of a validly ordained priest. Without being ordained a man cannot consecrate. And yet this is also not considered. Some do talk about the invalidity of the New Rite of Ordination, but most remain silent, because both Marcel Lefebvre and Peter Martin Ngo-Dihn Thuc used this rite.<sup>37</sup> And remember the New Rite of Ordination was silently instituted without objection. Even Guerard des Lauriers who is said to have written the Ottaviani Intervention apparently did not write a similar accusation against the New Rite of Ordination, when this is probably a more serious matter, since it provides us with men who are not priests. Des Lauriers would have participated in the New Rite ordination performed by Lefebvre in the early days of his Society. Although he advised those ordained by Lefebvre to seek conditional re-ordination after it was discovered that the *bishop* who ordained him was a high-level freemason, due to lack of intention, he never advised the man ordained under the New Rite to seek conditional re-ordination because of that fact.<sup>38</sup>

Another way the Mass can fail is a substantial change in the form, which occurred in the Novus Ordo. This occurred in several ways. First of all an addition was made to the consecration of the Bread. Secondly the words *the mystery of faith* were omitted. Thirdly, the words which had been said, while the priest genuflected after the Consecration, *do this in memory of Me* have now been added to the consecration and the genuflection omitted. Fourthly the priest first elevates the bread and wine, then genuflects, as if the people's participation is somehow necessary to the

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<sup>35</sup> From the Preparation for Mass reprinted in both the Missale Romanum and Breviarum Romanum as part of the preparation **prescribed** for priests.

<sup>36</sup> Here we rightfully depart from calling it the Lord's Day, as these men profaned it, returning to paganism.

<sup>37</sup> Lefebvre *ordained* at least one man in the New Rite, according to reports I have read.

<sup>38</sup> We have never seen any evidence of this, and will correct this statement if anyone can prove the contrary.

*transelementation*.<sup>39</sup> Finally in all of the vernacular translations the words *for many* have been changed to *for all*. This is not to mention the substantial change in the whole rite itself, especially the Offertory as observed in Imposter Popes and Idol Altars.

There is another way the Mass can fail. The Jewish sacrifices were ended by Jesus with His Passion and Death. However, they continued on for some years, although fruitlessly. At the time of the destruction of Jerusalem they failed for a lack of victims. Likewise the Mass is rendered invalid by using something other than bread and wine. You may have heard of the aberrations in the Novus Ordo, especially in the early days of experimentation. However, the problem occurred long before. In the late 1800's a bishop discovered that someone had adulterated the bread used at Mass, and petitioned Pope Leo XIII to supply for these invalid Masses. In 1929 the Church issued a rather lengthy decree to warn priests of this adulteration and to remind them of their serious obligation to obtain certainly valid matter. However, in their laxity many did not heed this advice. We read of an alcoholic priest who had different wine substituted than he normally acquired. He had great temptations to drink immediately after Mass. He describes the wine as 18% and sweet. Anyone who makes wine knows that this can only be achieved by violating the laws of the Church on making wine. In fact the Church advised priests to make their own wine and bread for Mass unless they could find a reliable outside source. We have personally seen Traditionalist priests go to the liquor store for the wine and many purchase their bread from Novus Ordo suppliers. In the August 1992 Catholic Digest, we read: *The simplicity of wheat, water, salt, and oil speaks directly to me about Christ's life and heart*. A Traditionalist website gives several recipes for wine. One is certainly valid, whereas their recipe for raisin wine is certainly invalid, calling for raisins and a large quantity of water, which is forbidden. Raisins may be used if the grapes are not sufficiently sweet of themselves.

## Not My Mass!!!

This is the battle cry of Traditionalists. Oh yes, the Mass may for the most part fail and has, but not mine. *It is a fact that they have the churches, but you have the Apostolic Faith* said Saint Athanasius. The Traditionalists had a unique answer. *If we cannot have those churches, we will build our own*, and they have. For Traditionalists all that is required is a valid priest, who uses the proper matter, form and intention. Has the Church allowed this *minimum* in the past? No, the Church requires more. The Church forbids us to assist at the Masses of the Eastern Orthodox and the old-Catholics.<sup>40</sup> However, the Traditionalists argue that their priests were never outside of the Church. They were either ordained prior to the Novus Ordo and refused to say it, or they have been ordained by a Lefebvre or Thuc *bishop* who was consecrated because of the current *crisis*, which justifies them to be ordained and consecrated outside of the laws of the Church.

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<sup>39</sup> Lest someone think we have changed theology, Montini in his Encyclical, Mysterium Fidei, calls it *transelementation* rather than *transubstantiation*. We have consulted several dictionaries and the internet and can find no definition of *transelementation*.

<sup>40</sup> We are presuming those that are certainly valid, as the Church would certainly forbid us to assist at any doubtful Mass.

Let us first examine those priests ordained lawfully prior to Vatican II. With a few exceptions, most celebrated the Novus Ordo for some time before departing to serve the Traditionalists. This celebration of a certainly invalid and heretical rite is of itself a crime of public heresy, which brings all of the consequences of heresy, including irregularity. Being irregular, these men are forbidden by God to celebrate the Mass, although they can do so validly. Those who claim ignorance excuses are wrong on two counts. First of all, a priest is supposed to know what is required for the validity of the Sacraments, lest he commit a sacrilege by administering a Sacrament invalidly. Secondly, the only court which can hear the case is that of the Roman Pontiff, to whom these matters have always been reserved by Church Law. So to prove the ignorance, which a priest would have to do, he must do so in an ecclesiastical court. This identifies another serious problem today. Traditionalists are settling questions that are reserved exclusively to the Roman Pontiff, because of the vacancy. The only things that can be settled during a vacancy of this kind, that is that existed from 1958 until 1990, are those things that directly relate to ending the vacancy. All other cases must be put before the Pope that is subsequently elected.

Next we should look at those ordained by Lefebvre, Thuc and their *descendents*. By their participation in the Novus Ordo, both Lefebvre and Thuc became heretics and therefore lost their offices in the Church. Again only the Pope can regularize them. Also many invalidating irregularities have been brought forward in both lines, which place them at best in grave doubt about validity.

We must also look to the fact that the majority of these *priests* use doubtful matter in the celebration of Mass, which renders their masses doubtful. It should not be forgotten that these *priests* are not zealous in observing the rubrics from my memory before departing from them.

## From a Recent Article

We would like to quote from a recent article by Anthony Cekada, refuting Christopher A. Ferrara against sedevacantism. <sup>41</sup> *Mr. Ferrara advocates essentially the same position as the Society of St. Pius X,* <sup>42</sup> *Fr. Nicholas Gruner,* <sup>43</sup> *and countless others: You claim to “recognize” Paul VI, John Paul I, John Paul II and Benedict XVI as true popes.* <sup>44</sup> *At the same time YOU* <sup>45</sup> *decide which papal teachings, laws, sacramental rites, or commands are good, and which you’ll reject, resist or publicly denounce.*

*Under this system, a pope no longer possesses the supreme authority to “bind and loose” on earth. A New Jersey Lawyer, the Superior General of SSPX, the CEO of the Fatima Industry, the editor of ‘Catholic Family News’, or, generally, any traditional Catholic whatsoever, does the final review for himself.*

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<sup>41</sup> Cekada’s article can be found at: <http://www.traditionalmass.org/articles/article.php?id=66&catname=14> and Mr. Ferrara’s at <http://www.catholictradition.org/ferrara1.htm>

<sup>42</sup> Remember Cekada was ordained by Lefebvre in the SSPX

<sup>43</sup> Gruner was ordained by the New Rite of Ordination, and therefore is not a priest. Is Cekada recognizing the New Rite as valid?

<sup>44</sup> Is Cekada recognizing John XXIII-II as pope by omitting him from this list? He included John Paul I!

<sup>45</sup> Emphasis in the original

*The New Mass? A sacrilege, intrinsically evil, or the pope didn't promulgate it correctly anyway. Ecumenism? No thanks, the pope's wrong. Consecration of Russia to the Immaculate Heart? The pope didn't do it right. Excommunicated or suspended? Invalid, no matter what the pope and his curia say. Consecrate bishops against the pope's explicit will? Necessity lets me do it. And so on.*

*Who needs to visit the Throne of Peter? You give the final thumbs-up or down from your easy chair.*

*The pope speaks **You** decide...*

We quoted from this article, because the sede vacantists, including Cekada, are doing exactly what Cekada is condemning in the sede occupantists, who accept Wojtyla and Ratzinger as their *popes*, yet refuse to obey them. In fact many of the sede vacantists, including three unlawful bishops were ordained by the suspended Lefebvre.<sup>46</sup> This didn't bother them at the time, but now it bothers Cekada. Further the sede vacantists judge the laws of Pope Pius XII, setting aside anything liturgical from 1955 to 1958, including the institution of the Feast of Saint Joseph the Workman, the change in the calendar in 1955 and the Holy Week revision. *Who needs to visit the Throne of Peter? You give the final thumbs-up or down from your easy chair.*

The sede vacantists to a *priest* from Our experience all judge the laws of Pope Pius XII, which is schismatic. **Only the Pope** may judge the laws of the Pope. Since schism removes one from the Church as Pope Pius XII states in Mystici Corporis Christi: *For not every sin, however great it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy.* This Encyclical was issued June 29, 1943. Since they accept the Eucharistic fast of Christus Dominus which permits evening Masses from January 6, 1953, they must also accept Mystici Corporis Christi, and the logical consequence that schismatics depart from the Church completely, losing all authority in the Church. Since these men were once schismatics themselves or are schismatics by judging the law, the logical conclusion is that these men are outside of the Church and must be reconciled **by the Pope**. Until the Pope pronounces otherwise, Catholics must avoid the ministrations of these men, though they reject the usurpers in Rome.

Saint Thomas Aquinas reminds us: *By refusing to hear the masses of such priests, or to receive Communion from them, we are not shunning God's sacraments; on the contrary, by so doing we are giving them honor (hence a host consecrated by such a priest is to be adored, and if it be reserved, it can be consumed by a lawful priest): but what we shun is the sin of unworthy ministers.*<sup>47</sup>

Pope Pius IX states: *He who abandons this See cannot hope to remain within the Church; he who eats the Lamb outside it has no part with God.* We shun the ministrations of all Traditionalists for several reasons. First of all, there is serious reason to doubt the validity of many of their ordinations and consecrations. Blessed Pope Innocent XI forbids us to use a probable opinion in favor of validity or legitimacy, we must have certainty!<sup>48</sup> Further, the only one who can pronounce with certainty is the

<sup>46</sup> Clarence Kelly, Daniel Dolan and Donald Sanborn

<sup>47</sup> III Q82 A9 ad 1

<sup>48</sup> DZ 1151

Pope. Until the Pope pronounces otherwise, Catholics must avoid these doubtful men. Secondly, Traditionalists in practice are at best schismatic and often heretical for their usurpation of jurisdiction on the basis of the Gallican principle of epikeia. From the time of the Apostles we have been warned to avoid heretics and it is forbidden by Divine Law to receive the Sacraments from their hands.

*The priest who does not withdraw from error proves that he is himself involved in it.*<sup>49</sup>

## What Should Catholics Do?

*And they overcame him by the blood of the Lamb and by the word of the testimony: and they loved not their lives unto death.*<sup>50</sup> We all long for the restoration of the Holy Sacrifice of the Mass, but are we doing what is necessary to make this happen?

Saint Thomas Aquinas teaches: *In the first way, three sacraments are necessary for salvation. Two of them are necessary to the individual; Baptism, simply and absolutely; Penance, in the case of mortal sin committed after Baptism; while the sacrament of order is necessary to the Church, since "where there is no governor the people shall fall" (Proverbs 11:14)*<sup>51</sup>

Saint Alphonsus says: *In a word, St. John Chrysostom says, that without priests we cannot be saved.*<sup>52</sup> And elsewhere: *Without priests, says St. Ignatius Martyr, there would be no saints on this earth.*<sup>53</sup> Let us not despair, because God allowed Antichrist to take priests from us, therefore He will grant us all we **need** to save our souls, but not necessarily what we want. Let us look at the Japanese, who retained the faith for two centuries without priests, saving their souls. Saint Paul, the First Hermit lived for decades in the desert without a priest.<sup>54</sup>

The problem is that we have been virtually without priests for a century. There is a lot more to being a priest than mere valid ordination. Those ordained outside of the Church are not truly priests, but *hirelings*.<sup>55</sup> This includes not only the Orthodox and the old-Catholics as well as the Novus Ordo, but also **all Traditionalists**.<sup>56</sup> Canon Law rightfully forbids them to exercise their Orders, which have been illegitimately received, even if they received them in good faith, until the Pope declares otherwise.<sup>57</sup>

Now those who have been rightly ordained in the Church are truly priests, but if they fail to do their duties, they are lax unworthy priests, who the Blessed Virgin Mary called a *sewer* at La Salette.<sup>58</sup> Over a century ago, Pope Saint Pius X ordered pastors to

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<sup>49</sup> Saint Leo, quoted in Dignity and Duties of the Priest, page 180

<sup>50</sup> Apocalypse 12:11

<sup>51</sup> III Q 64 A4

<sup>52</sup> Dignity and Duties of the Priest by Saint Alphonsus, referring to Chrysostom's On the Priesthood, 50, 3

<sup>53</sup> Dignity and Duties of the Priest, page 157

<sup>54</sup> This was before the law of Sunday Obligation and yearly Holy Communion.

<sup>55</sup> John 10:12-13

<sup>56</sup> This applies to those who are validly ordained. There are grave doubts about many old-Catholics and Traditionalists.

<sup>57</sup> This usually occurs after a complete investigation into validity and a complete seminary course.

<sup>58</sup> This is what the Secret of La Salette apparently says. Even if this is not true, an analysis of the priests of the 20<sup>th</sup> century indicates that this could rightly be said of many.

teach their flocks Catechism, from the youngest to the oldest. And yet how many did? We have read very little to indicate that this order, which was repeated in the Code of Canon Law and by Pope Pius XI, was obeyed! They were ordered to use the Roman Catechism, which is also known as the Catechism of the Council of Trent. As Catholics we should study Catechism, mastering it at this level eventually. If this takes our whole lives, this is a good way to spend our lives!

*Many pastors have destroyed my vineyard: they have trodden my portion under foot, they have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me. With desolation is the land made desolate, because there is none that considereth in the heart. The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.*<sup>59</sup>

Note that the pastors made the land desolate. This is an accurate description of what happened. First of all the pastors **destroyed the vineyard**, that is the Church.<sup>60</sup> *They have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me.* The priesthood became just another *career* rather than a divine calling. We could cite so many examples to demonstrate this. And why did the pastors fail? *With desolation is the land made desolate, because there is none that considereth in the heart.* Meditation became something that was reserved for the seminary, but not in the active life of a parish priest. With so many duties, there is no time to *waste* in meditation.

*“Meditation and mortal sin cannot exist together.”* Saint Alphonsus reports. He continues: *It was for this reason that Cardinal Bellarmine declared it to be morally impossible for a Christian who does not meditate to persevere in the grace of God. Whereas he who makes his meditation every day can scarcely fall into sin; and if unhappily he should fall on some occasion, by continuing his prayer he will return immediately to God.* Shouldn't a priest who certainly should have read this once in his life meditate daily? Shouldn't he often exhort his flock to meditate, since meditation is the only *insurance* that is really worth having. We can call meditation *heaven insurance!*

*In effect, nothing more is requisite for Meditation, than to be a reasonable creature, because Meditation is nothing more than an exercise of the three powers of the soul-memory, understanding, and will; that is, an application of these three powers to some particular subject, whether spiritual or temporal. Therefore, it is clear that Meditation, rightly understood, it not only easy, but universally practiced, since all, from the highest to the lowest, have some object in view; some scheme to accomplish; some business to pursue; and there is no one, if he wish to avoid being rash or foolish, who does not frequently reflect on and adopt the means most likely to insure success. A Saint is not distinguished from a worldling, precisely by reflecting or meditating more frequently and more profoundly; but by a difference in the subject of his reflections or meditations. It is on the concerns of the soul only that Meditation is found troublesome and difficult. For example, what difficulty does a merchant find in meditating, that is, in*

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<sup>59</sup> Jeremiah 12:10-12.

<sup>60</sup> Obviously the Church cannot be totally destroyed, but let us look at recent events in New Orleans. The city still exists, but is virtually destroyed. This is similar to what happened to the Church.

reasoning or reflecting on commerce? A farmer on husbandry? A tradesman on his employment? Those persons frequently call to mind what they have heard and read, for or against the plans they pursue, and thus they exercise the memory. They make serious reflections upon what they have found profitable or the reverse, and consider frequently how far their plans are calculated to insure success, or expose them to failure; this is the exercise of the understanding. Lastly, however, little capacity those persons may have, their reflections never fail to excite in their will hopes and desires of success, fears of danger, or sorrow for failures; this is the exercise of the will. And these same reflections afterwards urge them to take precautions against the accidents they foresee, and adopt such measures as may repair past losses, and insure ultimate success.<sup>61</sup>

We are all meditating about something, it is time to change our meditation from exclusively worldly things, to heavenly things. Saint Alphonsus says: *The maxims of the world are: It is necessary to possess wealth and property, to seek the esteem of others, to indulge every amusement within our reach.*<sup>62</sup> And this is what we normally meditate about. Isn't time to put our meditations in order? And the outline is above:

1. First of all we must meditate on the things of God and that will lead us to our true home, heaven.
2. And then lay people are required to take care of their temporary home here on earth for the benefit of their household. *If anyone has not care of his own, and especially of those of his house, he is worse than an infidel.*<sup>63</sup>
3. And, of course, workmen must perform their duties well.

After these three points there will be little time left for useless pursuits. Of course, we can all have *rest after work*, but this is the key. We are supposed to take our rest after completing our work.

We have reduced life to two simple rules:

1. God first;
2. Work first;

This may sound contradictory, but in reality they are not. God commands us to work. In portioning our work out, the *work of God*, prayer, meditation, spiritual reading and study, must have a primary place. This is followed by our *daily duty*, that is the duties of our state of life.

Catholic Action Plan:

1. Study the Catechism faithfully, until one masters the Roman Catechism.
2. Meditate daily.
3. Perform your daily duties.

*We are all equal at birth with regard to our natural condition; and as to the necessity of dying, we shall all be equal at death, with this important exception: that those who possessed most during life will have most to account for in the day of reckoning.*<sup>64</sup>

<sup>61</sup> The Catholics Manual

<sup>62</sup> Dignity and Duties of the Priest, Page 66

<sup>63</sup> I Timothy 5:8

<sup>64</sup> How To Profit From One's Faults

My friends, we have been blessed with numerous technological advances that have made our lives so much easier than people had it a decade ago, a half century ago, or a century ago. Several programs have aired on television, where they would take a family or several families back to the technology of the turn of the century from 19<sup>th</sup> to 20<sup>th</sup>. What people did not have a century ago! We cannot even imagine. Imagine life without electricity. No light, no refrigeration, no telephone, no computers. We cannot imagine this at all.

*And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.* <sup>65</sup> And we have been so blessed, but what have we done with our blessings? Why did God allow us so many useful things that make our lives so much easier, freeing up much of our time? Did God give us these things so we can lounge around and stare at the TV all day? No, it is quite likely God has freed up our time so that we can work more for Him.

*A man who progresses during prosperity has to await times of adversity before he can learn what progress he has made. When he is rich in the goods of this world, he may be certain that he places no stock in them; but when they are taken from him, he then discovers if they had a hold on him, for generally, when we have them we think that we don't love them, but when we don't have them, then we discover that we yearn for them. The criterion is this-if we do not grieve when our goods are absent, then only can we be certain that we did not set our heart on them when they were present., Saint Augustine. Pope Michael's Comment: Maybe some of us need a good fire to show us how materialistic we are. However, We would prefer that all would voluntarily detach from materialism rather than require God to remove our material goods by force to get the point across. But, if you do not want to detach voluntarily We shall pray that God gives you a fire or flood or some other natural event, because this is far better than losing your soul. Instruction for Holy Week, 1997, by Pope Michael I*

*All the holy Fathers agree that after the death of antichrist the whole world will be converted, and although some of them assert that the world will last but a few days after his death, while others say a few months, some authorities insist that it will continue to exist many years after. St. Catherine of Sienna, St. Vincent Ferrer, St. Francis of Paula, and a number of other saints have predicted this ultimate universal conversion.* <sup>66</sup>

*Where there is no governor, the people shall fall: but there is safety where there is much counsel.* <sup>67</sup> Saint Thomas Aquinas used this quote to demonstrate the necessity of the priesthood for the Church. Notice that Saint Thomas compares the priesthood to an office, that of governor rather than emphasizing the order that accompanies the office. *A faithful saying: If a man desire the office of a bishop, he desireth good work.* <sup>68</sup> Jesus founded His Church much along the lines of the Old Testament Church. In five places

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<sup>65</sup> Luke 12:48

<sup>66</sup> Saint John Eudes, page 319, The Admirable Heart of Mary.

<sup>67</sup> Proverbs 11:14

<sup>68</sup> I Timothy 3:1

Scripture talks about Aaron being appointed to do the office of priesthood before God.<sup>69</sup> The High Priest is a prefigure of the Pope, who led the priestly tribe of Levi. The Pope leads the priestly *tribe* of Melchisedech.

*And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?*<sup>70</sup> This mission, this office does not come by the imposition of hands, but by being sent, as Jesus said: *He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.*<sup>71</sup>

What we need are men to train for the *office of priesthood* not just who receive the order of priesthood from any source whatsoever. Without the office, given through the Church, the priest has no authority to act on behalf of God and His Church. Mere ordination brings no authority whatsoever. Until a priest is granted jurisdiction, he cannot lawfully preach nor can he validly absolve from sins.

*My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.*<sup>72</sup>

In the first half of the 20<sup>th</sup> century, the pastors neglected to teach the Faith to their flocks as commanded by Divine Law and as Popes Pius X, Benedict XV and Pius XI reminded them. These men had become in essence *hirelings*, although they retained their jurisdiction and thus lawfully administered the Sacraments to their flocks.

*But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep, And the hireling flieth, because he is a hireling: and he hath no care for the sheep.*<sup>73</sup> When the *wolves in sheep's clothing*<sup>74</sup> came to attempt to destroy the Church, the pastors, who had become mere hirelings<sup>75</sup> gladly assisted them in their efforts, abandoning their flocks to the ravages of apostasy.<sup>75</sup>

*Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God?*<sup>76</sup>

<sup>69</sup> Exodus 28:4; 29:44; 30:30; 35:19; Leviticus 7:35

<sup>70</sup> Romans 10:15

<sup>71</sup> John 20:21-23

<sup>72</sup> Osee 4:6

<sup>73</sup> John 10:12-13

<sup>74</sup> Matthew 7:15

<sup>75</sup> It is interesting to note that Popes Benedict XVI and Pius IX both interpret Jesus command to Peter to feed His sheep, to mean that the sheep are the bishops of the Church. And so these wolves put on the clothing, that is the appearance of being bishops.

<sup>76</sup> Joel 2:17

What is between the porch and the altar in a church? This is where the laity are. The reason that God's priests are between the porch and the altar where the laity are is because these men desire the office of priesthood, but have not yet been ordained. On July 16, 1990 We were called to the office of Bishop by being elected Pope and thus began to pray between the porch and the altar. We are calling on others to join us here, until God deigns to restore the Holy Sacrifice of the Mass to us.

*A faithful saying: If a man desire the office of a bishop, he desireth good work.*<sup>77</sup> This does not apply to the Traditionalists priests who have obtained Episcopal Consecration, because they have not received the **office** of Bishop, but merely consecration. No, this applies to those men who have a truly Apostolic spirit and are willing to follow in the footsteps of the Apostles who left all almost two millennia ago to follow Jesus and to found His Church upon earth. Let us pray for these men, and if God has called us to join them, then let us join them. We know the sacrifices may be great, but the only solution to the rampant materialism of today is a life of self-sacrifice. We must lead by example!

*Ask, and you shall receive; that your joy may be full.*<sup>78</sup>

We apologize to the man who asked for this. We began preparations on this two months ago, wanting to give a rather complete explanation. We must also apologize to another, who has asked for one page presentations on various points. It is Our hope to present these at least one per week, beginning in Advent.<sup>79</sup> All should know, that it is your requests that help Us provide the information needed to save souls. While completing this piece we almost added another complete section. However, We have decided to leave that for a separate presentation, because it is important. Indeed this has become rather long. There is another loss that no one ever talks about, a loss that may be leading to the damnation of many souls. We hope to present this next month for study and contemplation during Advent.

Pope Michael

October 20, 2005, Feast of Our Lord Jesus Christ the King

*In view of the primacy of the Roman Pontiff, any member of the faithful in the whole world may appeal his case to the Holy See- ...*<sup>80</sup>

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<sup>77</sup> I Timothy 3:1

<sup>78</sup> John 16:24

<sup>79</sup> We would announce a more ambitious schedule, but know that many things can come and take Our time, as they have recently.

<sup>80</sup> Canon 1569