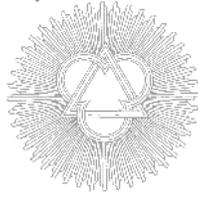

Most Holy Trinity Seminary Newsletter



FEBRUARY 2020

Published by Most Holy Trinity Seminary, 1000 Spring Lake Highway, Brooksville, Florida 34602. This newsletter is sent free of charge to all Seminary benefactors who contribute \$75.00 or more annually. If you would like to be on our mailing list, please contact us by mail, or at piuspapax@gmail.com. Please visit our website at mostholytrinityseminary.org

My dear Catholic people,

The month of January was highlighted by Bishop Daniel Dolan's annual visit in which he preached a retreat to the seminarians and to some priests who came for it. The picture in the center of the page was taken during the retreat.

I received encouraging news from our French seminarian, Henry Chappot de la Chanonie. He says that he is improving, and that through diet he is controlling the problem which he has. He is making progress in his courses in dogmatic and moral theology under the direction of Fr. Damien Dutertre, our priest in French Canada, who is overseeing his studies. Let us hope and pray that my desire to ordain him in June of 2021 can be fulfilled.

We continue to search for a building for our seminary. We think we have found one in the Northeast, but I would prefer not to reveal its location until we have made a final decision about it. Its situation in that part of the coun-

try is advantageous to us inasmuch as it is a thousand miles closer to Europe and Canada, and much closer to Detroit and Cincinnati. It will place the seminary in the most Catholic part of the country, and the most densely populated area as well. Please pray that all go well

and that we can settle our nagging problem of space. At this writing, we have three seminarians who are definite, and four others who are interested, but not yet committed. If we stay in our present location, we would have only three rooms available next year, and all of our priest rooms would be taken. This is only February. Without a doubt there will be others who will apply to the seminary before September. I do not want to face the nightmare of turning away good vocations. We also have two promising vocations from England

who seem very intent upon coming in September of 2021. England really needs English priests, and I hope that our seminary can provide them.

The downside of moving the seminary is that Bishop Selway must remain in Florida because of his



From left to right, first row: Fr. Philip Eldracher, Fr. Germán Fliess, Fr. Oscar Saavedra, Bishop Daniel Dolan, Bishop Donald Sanborn, Bishop Joseph Selway, Fr. Nicolás Despósito, Fr. Vili Lehtoranta, Fr. Damien Dutertre. Second row: Seminarians Logan Robinson (Alabama), John Okerulu (Nigeria), Anthony Brueggemann (Kentucky), Christian Ingham (Maine), Andrew Nowrouz (California), Truth Ingham (Maine), Third row: Gregory Barnes (Michigan), Giles Pardue (Alabama), Rev. Mr. Luke Petrizzi (Virginia), Thomas Ojeka (Nigeria), Thomas Simpson (Ohio).

intolerance to cold in his extremities. It was the original reason of moving the seminary to Florida in 2005, for then it seemed that he was the only person qualified to help in the formation of priests. At that time, however, I did not know that I would be retaining Fr. Despósito, and I did not know that I would have Father Fliess. Both of these priests are eminently qualified to train seminarians, both in regard to their virtues and their intellectual acumen.

If the seminary moves, I, Fr. Despósito, and Fr. Fliess will go to the new seminary. Bishop Selway and the future Fr. Petrizzi will stay in Florida to take care of the parish, the nuns, and the school. The school has a problem similar to that of the seminary. In ten years or less, there will be approximately one hundred students in the school in Florida. This we know by counting babies and tots. Still yet others might appear on the scene, wishing to enroll their children. Then there are all of the “virtual” students, that is, those who are attending via interactive internet. Their number will no doubt increase. This new form of education is reaching out even to non-Catholics, who are anxious to keep their children out of the rot of the public schools.

Both Bishop Selway and the future Fr. Petrizzi will make use of interactive internet in order to give courses to the seminarians in our new location, if it should materialize. I used to say that the best friends of the traditional movement were the jet engine and the internet. Now I must add Skype to this group of friends. Although we do not technically use Skype, nonetheless the ability to interactively communicate on a screen has transformed our ability to use priests’ time and talents effectively. Fr. Palma, for example, who lives in Phoenix, instructs in the Catholic Faith people living in England. Fr. Dutertre, who lives in Quebec, instructs our seminarian in France, and teaches religion and philosophy to high school students all over the United States. Fr. Palma communicates by the same means every day with Father Eldracher, who lives in Australia. In so doing, priests are utilized on a full time basis, and priests who might be functioning alone in certain places are not stranded or isolated.

We thank those who have already contributed to our building fund — some very generously — and we ask others to please respond to us with the same generosity when we make a formal campaign to raise funds. The most important work that any priest can undertake today is that of training priests. The whole future of the Church rests upon the work of training good priests. Every sacrifice must be made for this end.

Swiss airlines has dropped its chocolate brand. The airline of Switzerland, *Swiss*, has recently stopped distributing a brand of chocolate which it has been distributing for ten years to its customers.

Why? Because the CEO of the Swiss chocolate manufacturer *Läderach*, whose name is Johannes Läderach, is a staunch opponent of same-sex marriage, abortion, pre-marital sex, pornography, and other modern

moral aberrations. He does not refuse to hire homosexuals, however, and says that he discriminates against no one.

Nonetheless the airline has discontinued his chocolate. Does not the Left see the glaring hypocrisy of their position? They introduced sodomy as an acceptable form of conduct under the “diversity” flag, the flag of many colors, the idea being: “I’m OK — you’re OK;” “We should not make any ‘judgements;’” “Live and let live;” “Be tolerant of those with whom you may disagree.”

Now sodomy, up to recently considered by all to be a perversion, has been universally enthroned as legitimate. And now the tables have been turned. Now there is no more diversity. Now to say that sodomy is a perversion is listed as a heresy in the Textbook of Leftist Moral Theology. Like iron-fisted nazis, they demand assent from everyone that sodomitic “lifestyle” is legitimate, and if you do not agree, you are dead.

So just as in the French Revolution they said, “No liberty for those who deny liberty,” so there is “no diversity for those who deny diversity.”

What happened to the famous adage of Voltaire’s, the atheist blaspheming darling of the Left : “*I may disagree with what you say, but I will fight to the death for your right to say it?*”

It shows us three things:³ (1) that the quest for the various liberties which caused the revolutions of the eighteenth and nineteenth centuries was merely a pretext to enable the Left to have a pulpit from which to preach and *enforce* their doctrines; (2) the leftists are extremely intolerant, and in many cases possess a fanatical dogmatism akin to nazism; (3) the human mind cannot avoid dogma, that is, it must always formulate ultimate moral principles by which to determine the goodness and evil of everything. “Diversity” has become this ultimate moral principle for the Left, and those who disagree must face the Inquisition and be burned.

The Left has succeeded in establishing their religion and uniting it to the State to the same extent that the Catholic Faith was established and united to the State in medieval times. And yes, they have their own inquisitorial courts and their own burnings at the stake, in the form of public branding in the media.

But if you would like to take a bite of what the Left considers forbidden fruit, you can go to the Läderach website.

Sincerely yours in Christ,



Most Reverend Donald J. Sanborn
Rector

INDEFECTIBILITY AND UNA CUM

by Most Rev. Donald J. Sanborn

A response to Father Ludger Grün. In my last newsletter, I reviewed the motives and reasons why we must avoid the *una cum* Mass. In most cases this applies to the traditional Masses offered by the SSPX, both mainstream and “resistance.” A Father Grün of the SSPX made a response to my newsletter, and consequently here I would like to make more clear just what our position is.

Father Grün’s main argument against what I said is to go to Canon 188 of the 1917 Code of Canon Law regarding the tacit renunciation from ecclesiastical office of those who profess heresy. However, recourse to this canonical argument misses the entire point of what I said, and does not apply in any case.

So I again provide a review of all the principles, this time in a step-by-step approach, so that everyone can understand.

Point # 1. Our argument concerning the vacancy of the Roman See does not concern the personal sin or crime of heresy in Bergoglio. There is no rule book, not even Canon Law itself, which deals with the problem of the personal sin or crime of heresy in a reigning pope. There is absolute silence about it from the legal point of view. It clearly states in Canon Law that the pope is not subject to Canon Law, since he is the legislator. It is a general principle that the legislator is not subject to his own laws. (This does not mean that he can be a lawless person, since he is bound by divine law, natural law, and the virtues of prudence and justice, whereby he must give good example to all).

There is a document published by Pope Paul IV in the sixteenth century dealing with the problem of a heretical pope, but even concerning this there is controversy as to whether it still applies, and about its true meaning.

The point is that there is nothing clear and certain about how to deal with the problem. The early theologians said that a heretical pope would certainly lose office, but not until he was declared a heretic. Later theologians argued that he would

lose the office *ipso facto*, that is, by the very fact of being a public heretic, without any need of declaration. Both sides of this argument were aired in the discussion between Messrs. Siscoe and Salza, on the one side, and Fr. Cekada on the other.

As I said, however, the personal heresy of Bergoglio is not the central problem.

Point # 2. Our argument concerning the vacancy of the Roman See centers on the indefectibility of the Church, which is a dogmatic argument and not a canonical argument. The doctrine of indefectibility is based on the words of Our Lord: “Behold I am with you all days, even to the consummation of the world.” (Matth. XXVIII: 20) It is *de fide* that the Catholic Church must endure as an institution until the end of time, and must remain essentially the same until the end of time. This means that it must have perfect continuity of dogma and moral teaching, with no contradictions, perfect continuity of worship, and perfect continuity of all of its essential disciplines. If somehow this continuity were broken, it would not be the same religion, and it would be in defection from what Christ intended it to be.

Christ also said to the Apostles: “He that beareth you, beareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.” (Luke X: 16) This means that we can confidently listen to the teaching of the hierarchy as the teaching of Christ. What if they are not teaching infallibly? The answer is that while the hierarchy, although not invoking its full power of teaching infallibly, is nonetheless protected by Christ as Head of the Church from teaching any *pernicious* doctrine. This means that it cannot teach anything which is *contrary* to Catholic doctrine or morals, and which would be a sin to embrace. Likewise the Catholic hierarchy cannot impose disciplines, whether liturgical or canonical, which would be *pernicious*, that is, prescribing something *evil*, and sinful to observe.

In a word, the assistance of Christ to His Church is *an essential characteristic* of the Catholic Church, since it is in this that the Catholic Church

is distinguished from all false religions. The very reason why we submit to the teaching authority of the Church is that it is assisted by Christ. The same may be said for its disciplinary authority.

It means that every Catholic can, in perfect good conscience, assent to what is taught by the hierarchy, and obey all of the disciplines and liturgy which it imposes or even permits.

Consequently the Council of Trent condemns with anathema those who would say that the rites of the Catholic Church are impious.

Point # 3. The central problem of Bergoglio and the Vatican II popes in general is not that they are guilty of the personal sin or crime of heresy, but that they are imposing a new and false religion upon Catholics.

The reason why traditionalists exist is not because they perceive that the pope is a heretic, and must be resisted or denounced. They are traditionalists **because they cannot find the Catholic Faith in their parishes.**

Vatican II was a revolution concocted by Modernist heretics, such as Rahner, Ratzinger, Küng, Congar, and many others in which the Modernist dream of transforming Catholicism was realized. Their express goal and purpose — together with all of the enemies of the Catholic Church beginning with the eighteenth century — was not to tear down the edifice of the Catholic Church, but to transform it from within, to make it a **dogma-less humanitarianism**. For this reason, *ecumenism* was the principal doctrine of the Council, together with *religious liberty* and the *new ecclesiology*. The traditional teaching of the Church is that the Catholic Church, and it alone, is the one, true Church, and outside of it there is no salvation. This means that there is no other religious entity which has the means of salvation. It means that everything outside of the Catholic Church is a false religion.

Vatican II changed this doctrine through the three errors which I mentioned: (1) *ecumenism*; (2) *religious liberty*; (3) the *new ecclesiology*.

In summary, Vatican II required Catholics to abandon the notion of the Church's being the single source of salvation in the world, the single true Church. Other religions were seen as having a "value in the order of salvation." This was done in order to amalgamate all religions one day into a dogma-less christianity, which would concern itself not with doctrines, but with the betterment of humanity on a purely naturalistic level.

The teachings of Bergoglio fit into this pattern like hand in glove. He is a communist who does not believe a speck of Catholic doctrine.

As a result of this new teaching, Catholic liturgy was changed, Catholic doctrines were changed, and Catholic disciplines were changed, *particularly in what regards ecumenism*.

Space does not permit me to elaborate on these points, but I think that our readers sufficiently understand what I am saying, namely: **Vatican II and its reforms constitute a new and false religion, consisting of doctrines and practices which have already been condemned by the Roman Catholic Church.**

Point # 4. Proof of the foregoing is that all traditionalists (SSPX included) have undertaken a systematic rejection of the doctrines, liturgical rites, and disciplines of Vatican II and its subsequent reforms. In addition, they have acted toward the Vatican II hierarchy (claiming to be Catholic) with defiance, as if it did not exist.

Any Catholic knows that such a rejection would not be justified in the eyes of God **unless it were a mortal sin against the Faith to accept the changes of Vatican II**. For such a conviction is our only justification before God our Judge when we die, namely why we rejected the teachings, liturgy and disciplines of the apparent pope and Catholic hierarchy. For it is to the pope that He says: *Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*" (Matth. XVI: 18-19) It is to all the Apostles that He says: *"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."* (Luke X: 16) *"Behold I am with you all days, even to the consummation of the world."* (Matth. XXVIII: 20)

Our only argument in defense of our defiance of this apparently Catholic hierarchy, apparently empowered by God with full authority, is to assert that they were commanding that we accept a defection from the Catholic Faith in the form of universally promulgated doctrines, liturgy, and disciplines. If this is not true, then all traditionalists will go to hell for grave disobedience to the Catholic hierarchy, indeed schism, for having despised Him who sent them.

Point # 5. It is impossible, however, by the promises of Christ to His Church, that the true

Catholic hierarchy could lead the faithful into a defection from the Faith.

This conclusion flows from the doctrine of indefectibility and from the Scriptural quotations from the very mouth of Our Lord Himself.

Point # 6. Therefore there are two logical possibilities: (1) the Novus Ordo hierarchy is the true Catholic hierarchy, and consequently all of the doctrines and reforms of Vatican II are in accordance with the Catholic Faith, and must be obeyed; or (2) Vatican II and its reforms do in fact constitute a defection from the Catholic Faith, and as a result it is impossible that what purports to be the true Catholic hierarchy be in fact the true Catholic hierarchy.

There is no gray area between these two possibilities. For the promises of Christ are so strong and so clear, that it is impossible to assert that a true Catholic hierarchy could universally promulgate doctrines, liturgy, and disciplines which constitute a defection from the Catholic Faith. To assert that this is a real possibility would be to deny implicitly the *de fide* doctrine of indefectibility.

Point # 7. Consequently the traditionalist, who by his very actions declares that Vatican II and its reforms are a defection from the Catholic Faith, is bound logically to assert that the Novus Ordo hierarchy is not the true Catholic hierarchy. If he does not assert this, he is implicitly declaring that the Catholic Church has defected.

This is why we say it is *impossible* that Bergoglio be pope, and that it is not merely a matter of opinion. It is a conclusion which is bound up with the Catholic Faith itself, and is demanded by it. For if there is defection, it cannot be assigned to the divinely assisted hierarchy. The defection must be found in the human beings, who, despite all appearances and despite whatever appointments and elections they may have, have *proven* themselves to be in some way defective and incapable of assuming the power to teach, rule, and sanctify the Catholic Church. In other words, the Church cannot defect, but the people in it can defect, and it is in these people that we must assign the cause of defection.

Point # 8. Consequently every traditionalist is duty-bound, by a conclusion which flows necessarily from the Catholic doctrine of indefectibility, to reject the Novus Ordo hierarchy as being a false Catholic hierarchy, not endowed

with the power to teach, rule, and sanctify the Catholic Church.

Here I will not enter into the theories of *how* they are a false hierarchy. Some (as I do) say that despite their absence of authority, they are nonetheless elected and appointed to positions to which authority naturally pertains. Others say that they have neither the authority nor the elections or appointments to be anything at all.

The essential point is this: **That due to their lack of authority, they are not the true Catholic hierarchy. Bergoglio is not a true pope, and the local bishop is not a true diocesan bishop.**

Point # 9. It is therefore necessary that the names of this false hierarchy not appear in the Catholic Mass. For the mentioning of the names of a false hierarchy objectively places the Mass outside of the Catholic Church.

The name of the pope and local bishop in the Canon of the Mass is a declaration by the priest that these men constitute the hierarchy of the Catholic Church, namely the pope as Vicar of Christ and Visible Head of the Catholic Church, and the local bishop as the head of the diocese, appointed as such by the Roman Pontiff, and as having the power from Christ to teach, rule, and sanctify the diocese over which he has been placed.

That these names should appear in a traditionalist Mass is, from what has been pointed out, a declaration of allegiance to a false hierarchy. It is to assert implicitly that the Catholic Church is capable of defection, and that the Catholic hierarchy can lead us to hell by its universally promulgated doctrines, liturgy, and discipline. It also declares that the *una cum* Mass is a schismatic Mass, since, if he is the pope, then the resistance to him is schismatic and a mortal sin, and if he is not the pope, it is to offer the Mass in union with a false hierarchy, which is objectively a mortal sin for the priest and all who actively participate in it. (It would be very advisable to re-read Fr. Cekada's *The Grain of Incense* article, which gives ample evidence from Catholic theologians concerning the *una cum* question).

Point # 10. To mention the name of Bergoglio and the local bishop in the Canon of the traditional Mass requires the priest and those actively participating to embrace the *recognize and resist* position, which denies the indefectibility of the Catholic Church, and which is also schismatic.

If a traditional Mass is offered in union with “Francis, our pope, and so-and-so our bishop,” but is at the same time a Mass unauthorized by Francis and the local bishop, the priest and active participants are logically forced into saying that the universal teachings and practices of the Catholic Church are false, evil, and pernicious. For why would the priest be offering a non-authorized Mass, unless the teachings and practices, universally promulgated by the Vatican II hierarchy and found in local parishes everywhere, were false, evil, and pernicious? Why on earth would the faithful attend an unauthorized Mass, unless their parish Mass were false, evil, and pernicious?

So the unauthorized *una cum* Mass — the SSPX Mass — logically demands that the active participants adhere to *recognize and resist*, which is to say: “Bergoglio is our pope, but his universally promulgated doctrines, liturgy, and disciplines are false evil and pernicious.” To think such a thing is objectively heretical, because it denies the indefectibility of the Church. And if Bergoglio is indeed the pope, *recognize and resist* is clearly schismatic, as is evident from the statements of Pius IX and Pius XI.

Summary and conclusion. Our Lord established the hierarchy of the Catholic Church as His personal representatives in leading His sheep to heaven. He assists this hierarchy in such a way that they cannot give the sheep any doctrine, liturgy, or discipline which would be sinful to accept or observe.

If, therefore, what purports to be the Catholic hierarchy is giving the sheep doctrines, liturgy, and disciplines which are sinful to accept or observe (the very reason why we do not go to our local parishes), then it is absolutely certain and necessary that, despite all appearances, and despite any elections or appointments which the Novus Ordo hierarchy may have, they lack the power to teach, rule, and sanctify the Catholic Church. They are false popes and false diocesan bishops, and it is the duty of every Catholic to denounce them as such and to openly reject them.

Furthermore, to recognize the Novus Ordo hierarchy as true popes and bishops, but at the same time to repudiate as false and evil the doctrines and practices which they have universally promulgated, is to deny the indefectibility of the Catholic Church, which is a dogma of faith. It is to deny that the Catholic Church is the unique means of salvation; instead it would be a *means of*

damnation. But this is blasphemy against the promises of Our Lord.

To name Bergoglio in the Mass is to hoist the flag of Modernism. It is to hoist the flag of the worst enemies of the Catholic Church, as Saint Pius X called them. Indeed, the SSPX sees as the solution to the Church’s problems the achievement of an accord with the Modernists, whereby they can function side-by-side with the Modernist hierarchy.

The name of Bergoglio in the traditional Mass is a rope that ties our battle for the preservation of the Faith to the precursors of the Antichrist.

The pope has a tremendous gravitational pull on all Catholics, for submission to the Roman Pontiff is necessary for salvation. If you recognize Bergoglio as pope, eventually you will be with him, and he with you, as sure as a rock will fall to the ground if thrown into the air.

APPENDIX

QUOTATIONS OF ARCHBISHOP LEFEBVRE IN SUPPORT OF THE POSITION THAT VATICAN II HAS PROMULGATED FALSE, EVIL, AND PERNICIOUS DOCTRINES, LITURGY, AND DISCIPLINES

Did Archbishop Lefebvre hold that Vatican II was unequivocally schismatic?

“We believe we can affirm, purely by internal and external criticism of Vatican II, i.e. by analyzing the texts and studying the Council’s ins and outs, that by turning its back on tradition and breaking with the Church of the past, **it is a schismatic council.**” (*Le Figaro*, August 4, 1976)

Did he hold that Vatican II was unequivocally heretical?

In an interview with Mr. Tom Chapman’s *Catholic Crusader* in 1984 the Archbishop expressly characterized the decree on Ecumenism (*Unitatis Redintegratio*) as “heretical”.

Did he believe it impossible to interpret Vatican II in an orthodox sense?

“Do you agree to accept the Council as a whole? Reply: Ah, not religious liberty – it isn’t possible!” (Retreat Conference, September 4, 1987, Ecône.)

Did he reject outright all the conciliar reforms?

“**We consider as null...all the post-conciliar reforms, and all the acts of Rome accomplished in this impiety.**” (Joint Declaration with Bishop de Castro Mayer following Assisi, December 2, 1986)

Did he say that Vatican II and its “popes” had founded a new, false and schismatic religion?

1. “**It is not we who are in schism but the Conciliar Church.**” (Homily preached at Lille, August 29, 1976, before a crowd of some 12,000 – these words appear in the original un-corrected version of the sermon as recorded and reported in the press)

2. “**Rome has lost the Faith, my dear friends. Rome is in apostasy. These are not words in the air. It is the truth. Rome is in apostasy... They have left the Church... This is sure, sure, sure.**” (Retreat Conference, September 4, 1987, Ecône)

3. **John Paul II “now continually diffuses the principles of a false religion, which has for its result a general apostasy.”** (Preface to Giulio Tam’s *Osservatore Romano* 1990, contributed by the Archbishop just three weeks before his death)

Was he forthright in stating that the Conciliar Church is not the Catholic Church?

1. “This Council represents, in our view and in the view of the Roman authorities, a new Church which they call the Conciliar Church.” (*Le Figaro*, August 4, 1976)

2. “The Church which affirms such errors is both schismatic and heretical. This Conciliar Church is therefore not Catholic.” (July 29, 1976, Reflections on the Suspension *a divinis*)

Did he deny that the members of the new Vatican II Church were Catholics?

1. “**To whatever extent pope, bishops, priests or faithful adhere to this new Church, they separate themselves from the Catholic Church.**” (July 29, 1976, Reflections on the Suspension *a divinis*)

2. “**To be publicly associated with the sanction [of excommunication] would be a mark of honor and a sign of orthodoxy before the faithful, who have a strict right to know that the priests they approach are not in communion with a counterfeit Church...**” (Open Letter to Cardinal Gantin, July 6, 1988, signed by 24 SSPX superiors, doubtless with Archbishop Lefebvre’s approval)

Did he question the validity of the new rites of Mass, ordination and episcopal consecration?

1. “This union which liberal Catholics want between the Church and the Revolution is an adulterous union – adulterous. This adulterous union can only beget bastards. Where are these bastards? They are [the new] rites. The [new] rite of Mass is a bastard rite. The sacraments are bastard sacraments. We no longer know whether they are sacraments that give grace. We no longer know if this Mass

gives us the Body and the Blood of Our Lord Jesus Christ. (...) The priests emerging from the seminaries are bastard priests.” (Homily preached at Lille, August 29, 1976, before a crowd of some 12,000.)

2. **“If we think that this reformed liturgy is heretical and invalid, whether because of modifications made in the matter and form or because of the reformers’ intention inscribed in the new rite in opposition to the intention of the catholic Church,** evidently we cannot participate in these reformed rites because we should be taking part in a sacrilegious act. **This opinion is founded on serious reasons...**” (Ecône, February 24, 1977, *Answers to Various Burning Questions*)

3. “The radical and extensive changes made in the Roman Rite of the Holy Sacrifice of the Mass and their resemblance to the modifications made by Luther oblige Catholics who remain loyal to their faith to question the validity of this new rite. Who better than the Reverend Father Guérard des Lauriers to make an informed contribution to resolving this problem...?” (Foreword contributed to a book in favor of the thesis of invalidity by Fr. Guérard des Lauriers. Écône, February 2, 1977)

4. Moreover Archbishop Lefebvre personally conditionally re-ordained many priests who had been ordained in the 1968 rite and re-confirmed those purportedly confirmed in the new rite or by the new bishops.

Did he hold that John-Paul II and his henchmen were excommunicated “antichrists”?

1. “So we are [to be] excommunicated by Modernists, by people who have been condemned by previous popes. So what can that really do? **We are condemned by men who are themselves condemned...**” (Press conference, Ecône, June 15, 1988)

2. Post-consecration statement (Summer 1988), SSPX school in Bitsche, Alsace-Lorraine: **“the archbishop stated, going even beyond his 15th**

June press conference, that those who had excommunicated him had themselves long been excommunicated.” (Summary in the Counter-Reformation Association’s, *News and Views*, Candlemas 1996)

3. “The See of Peter and the posts of authority in Rome being occupied by antichrists, the destruction of the Kingdom of Our Lord is being rapidly carried out even within His Mystical Body here below (...) This is what has brought down upon our heads persecution by the Rome of the antichrists.” (Letter to the future bishops, 29 August 1987)

Did he rejoice in being separated from the Church of John-Paul II?

1. “We have been suspended *a divinis* by the Conciliar Church and from the Conciliar Church, **to which we have no wish to belong.**” (July 29 1976, Reflections on the Suspension *a divinis*)

2. “...we do not belong to this religion. We do not accept this new religion. We belong to the old religion, the Catholic religion, not to this universal religion as it is called today. It is no longer the Catholic religion...” (Sermon, June 29, 1976)

3. “I should be very happy to be excommunicated from this Conciliar Church... **It is a Church that I do not recognize. I belong to the Catholic Church.**” (Interview JULY 30, 1976, published in *Minute*, no. 747)

4. **“We have never wished to belong to this system that calls itself the Conciliar Church. To be excommunicated by a decree of your eminence...would be the irrefutable proof that we do not. We ask for nothing better than to be declared ex communione...excluded from impious communion with infidels.”** (Open Letter to Cardinal Gantin, July 6, 1988, signed by 24 leading SSPX priests, doubtless with Archbishop Lefebvre’s approval)