BATTLEFIELD, the MASS

January 4, 2025

Between the New Mass and the Old is war,

Ending not with sweet talk, but blood and gore!

“Take away the Mass, destroy the Church” is a famous quote attributed to Martin Luther (1483–1546). Perhaps he never said it, although it seems highly likely that he did, but in any case the quote is true, as Catholics could see in the aftermath of Vatican II. The very first of that Council’s 16 documents concerned the liturgy, by name “Sacrosanctum Concilium,” but the words of the text are thoroughly ambiguous. They can seem conservative but in fact they are designed to open the door to that liturgical revolution which in the aftermath of the Council virtually destroyed the Mass. Very soon after the – apparently – official imposition of Pope Paul’s New Mass in 1969, Archbishop Lefebvre said that if he had to introduce it in his newly founded Seminary of Econe, he might as well close the Seminary down within three weeks. Such is the anti-Catholic power of the “renewed” liturgy, for it is by attending Mass that most Catholics live their religion.

In fact, from 1969 until today, Pope Paul’s “renewed” liturgy turned the rite of Mass into the central battlefield of the great war of the Faith between the unchanging Catholicism of Tradition and the constantly evolving Revolution of Protestant-Liberal-Modernism. And it is still the central battlefield, as shown by the perseverance of Pope Francis in his insane efforts to obliterate the Latin Mass altogether. An excellent article by a French layman, Yves de Lassus, is summarised below. For access to the original article, much fuller, in English translation, see:

https://respicestellam.org/wp-content/uploads/2024/12/Letter-to-Friends-of-AFS-Jan-22.pdf

On December 18 2021, the Congregation for Divine Worship and the Discipline of the Sacraments (CCD) published a note entitled Responsa ad dubia *responding to questions about the application of the* Motu Proprio Traditionis Custodes *. Many of the faithful were distraught by the harshness of this response. But from the outset, the intention of the* Motu Proprio *was clear; the response of the Congregation only makes explicit a firmness already expressed in* Traditionis Custodes *. For the CCD, the Mass is the "sharing of the one broken bread" and the "memorial of the Passover". To attend Mass means "to participate in the Eucharistic table".* ***It is never recalled that the Mass is a sacrifice,*** *the unbloody renewal of the one sacrifice of Christ on the Cross.*

This wiping out of the sacrificial character is accentuated by the purpose that the CCD attributes to the Mass. For the CCD, the purpose of the Mass is unity. The first objective of Traditionis Custodes *and consequently of the Mass itself is to "* ***continue the constant search for ecclesial communion."*** *Not one of the four traditional purposes of the Mass is recalled. For the CCD, the Mass is above all a manifestation of unity among men instead of an act entirely turned towards God. Thus it is clear that the general intention of the CCD response is to put an end once and for all to the use of the traditional Missal. The old rite, says the CCD, "is not part of the ordinary life of the Church." Moreover, the CCD insists that "the liturgical reform is irreversible". Any return to the old rite is therefore meant to be impossible.*

We must not hide from the truth. The Holy See has gone to war against the Traditional Rite with the desire to completely eradicate it from the life of the Church. It is a real war between two different conceptions of the Mass and two radically opposed conceptions of the Church and the Christian life. We are even legitimately entitled to wonder if they are the same religion. ***Thus it is an illusion to hope that the Holy See will soften its position if only we hold a***

***conciliatory discourse**. No! Rome wants the end of the Traditional Mass, whereas we want to maintain the Tridentine Rite, because it is willed by God Himself. In the face of this war between the two rites, it is no longer possible to put off a decision. We must choose one side or the other.*

*Which side? We must condemn error, even if it comes from the Holy See. **The Mass is first and foremost a sacrifice offered to God for a purpose that is at once adoration, thanksgiving, propitiation and expiation. No pope can ever abrogate the bull of St. Pius V authorizing the use of the Traditional Missal in perpetuity.***

The Mass is in a situation which, in many ways, resembles that experienced by Our Lord during his Passion: the supreme Authority condemns it to death. But during the Passion, Our Lady did not revolt: She remained unfailingly close to Her Son, silent and recollected. No doubt She prayed for the executioners. With regard to the Latin Mass, let us adopt the same attitude: let us remain unfailingly attached to it, even if it has just been condemned to death.

Kyrie eleison