

Novus Ordo Missae – II

November 28, 2015

Facts are stubborn – as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research: <http://youtu.be/3gPAbD43fTI>. But if their research of that case leaves them unconvinced, then let them look up the parallel case of Sokółka in Poland, where a whole centre of pilgrimage has arisen around a eucharistic miracle of 2008 (e.g. jloughnan.tripod.com/sokolka.htm). And a little more Internet research would surely discover accounts of more such Novus Ordo miracles, with at least some of them being authentic.

But how is that possible? Traditional Catholics absorb with their mother's milk that the new rite of Mass (NOM) is an abomination in the eyes of God, and has helped to make countless Catholics lose the Faith. This is because the NOM, like Vatican II which it followed, is ambiguous, favours heresy and has led numberless souls out of the Church, whom regular attendance at the Protestantised rite has turned into virtual Protestants. Most Traditional Catholics should be familiar with the serious doctrinal problems of this new rite, designed to diminish the essential Catholic doctrines of the Real Presence, the propitiatory Sacrifice and the sacrificing priesthood, amongst others. Then how can God work with it eucharistic miracles such as have made of Sokółka a national centre of pilgrimage for all Poland?

Doctrinally, the NOM is ambiguous, poised between the religion of God and the Conciliar religion of man. Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the NOM frequently does. But as ambiguity is precisely open to two interpretations, so the NOM does not absolutely exclude the old religion. Thus by a devout priest its ambiguities can all be turned in the old direction.

That does not make the NOM acceptable as such, because its intrinsic ambiguity still favours the new direction, but it does mean for instance that the Consecration can still be valid, as Archbishop Lefebvre never denied. Moreover, if the eucharistic miracles are genuine, clearly not all Consecrations of Novus Ordo bishops or Ordinations of Novus Ordo priests are invalid either. In brief, the NOM as such is bad as a whole, bad in parts, but not bad in all its parts.

Now let us imagine, with the utmost respect, how Almighty God stands towards the new rite of Mass. On the one hand God loves his Church like the apple of His eye, and will preserve it to the end of the world (Mt. XVI, 18). On the other hand He has chosen to entrust its government to human and fallible churchmen, whom He will guide, but to whose free-will He evidently grants a remarkable degree of free play to govern it well or badly, starting with the betrayal of His own Son. Now in modern times the Revolution, be it Jewish, Masonic, communist or globalist, finds its main adversary in His Church, and it has worked especially on the Church's leaders to make the Church collapse. Their most terrible success was Vatican II and its NOM, which were surely much more the fault of the shepherds than of the sheep. "The fort is betrayed even of them that should have defended it," said St John Fisher at a parallel moment in the Reformation. Then how will God look after His sheep, many of whom – not all – are relatively innocent of the Conciliar betrayal?

After Vatican II, some priests and laity had the grace to see immediately what a betrayal it was, and within a few years the Traditional movement was under way. To other sheep God gave the grace to see it later. But can we not all admit that there are many good Catholics who trusted their bishops, as good Catholics normally should do? And did not these bishops insist on the lie that the NOM was no different from the true Mass? What specified Vatican II and the NOM was precisely the officialisation of the modernist heresy within the Church. So

does it not make sense that in punishment of their modern worldliness these sheep would broadly lose the true rite of Mass, while in reward of their desire for Mass they would not lose every valid Mass? But the Church's future depends on the souls that understand the Revolution and utterly repudiate all ambiguities of Vatican II and the NOM.

Kyrie eleison.