

## CHAPTER VI

# Conclusion to Book I

**T**he Conciliar Church has embarked on a course of its own destruction. The words of Paul VI to the Lombard Seminary bear eloquent witness to that undeniable yet desperately denied reality. The zealots of the *Novus Ordo* never tire of saying that the Holy Spirit guides the Church, like the ancient Israelites who ignored the warnings of the prophets, saying “The Temple, The Temple” — yet the Temple was destroyed. Our blessed Saviour’s promise that the gates of hell will never prevail against the Church will avail them nothing, for it was not of *their* church that He spoke.

The churches of northern Africa departed from the orthodox tradition of Catholicism and were swept away in the tide of Islam. A church that breaks away from tradition is a branch that breaks away from the tree of life, and is therefore destined to perish. Such is the inevitable destiny that awaits the Conciliar Church — *It declared its own death sentence when it broke with Tradition.*

Our Lord’s promise, “I am with you always, even unto the end of the world” is directed only to those who remain faithful to Tradition. His promise remains with them even though they be few in numbers, for “Even if Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.” (St. Athanasius)

Roman Catholicism seemed to lose its identity when its liturgy was Protestantised and systematically stripped of its unmistakable and immemorial Roman character, thus losing what was spiritually precious of its own. “The Catholic liturgy has been overthrown under the pretext of making it more acceptable to the secularised masses”,<sup>214</sup> explained the great liturgist, Louis Bouyer; and even more bluntly the same Fr. Bouyer stated elsewhere, “... we must

speak plainly: there is practically no liturgy worthy of the name today in the Catholic Church.”<sup>215</sup> “In the end”, says another great liturgist, Mons. Klaus Gamber, “we will all have to recognise that the new liturgical forms ... did not provide the people with bread but with stones.”<sup>216</sup> The Church’s disintegrating unity will only be restored when the Roman Liturgy, “sign and pledge of unity of worship” (*Critical Study*), will have been restored to its rightful place in the life of the Roman Church. “In the final analysis”, says Mons. Gamber, “this means that in the future, the traditional rite of Mass must be retained in the Roman Catholic Church ... as the primary liturgical form for the celebration of Mass. It must become once more the norm of our faith and the symbol of Catholic unity throughout the world, a rock of stability in a period of upheaval and never-ending change.”<sup>217</sup>

The infallible teaching of the Catholic Church strictly requires that the traditional rite of Mass be retained as the liturgical norm. *Quo Primum* has been infallibly declared to be *irreformable*, because *Divine Law requires steadfast adherence to the traditional rites*:

**Major Premise** — The Profession of Faith [*Iniunctum Nobis*] prescribes adherence to the “received and approved rites of the Catholic Church”.

**Minor Premise** — The Tridentine Rite is the received and approved rite of the Roman Church [*Quo Primum*]<sup>218</sup>; *Auctorem Fidei* [33].

**Conclusion** — The Profession of Faith, and therefore Divine Law, requires adherence to the Tridentine Mass, and therefore, Pope St. Pius V solemnly declared that *Quo Primum* “cannot ever be revoked or modified at any time”.\*

#### Corollaries:

1. Whoever, therefore, says that *Quo Primum* can be abrogated,

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\* The validity of the syllogism is beyond legitimate dispute since it is easily reducible to the standard form.

and that the Tridentine Mass may be abrogated, suppressed or otherwise abolished and replaced by a “new rite of Mass”, departs from the solemnly defined teaching of the Catholic Church and falls into heresy.

2. Likewise, whoever abandons the Tridentine Mass, infallibly declared by St. Pius V to be perpetually and irrevocably normative, and adheres to a “new rite of Mass”, withdraws from proper communion with the Church and falls into schism.