

BOOK II

**A Catholic
Answer to the
Conciliar Church**

**On the Status
of the
Society of St. Pius X**

INTRODUCTION

An Explanatory Note

On June 24, 1995, the Catholic Bishops Conference of the Philippines, alarmed by the growing popularity and increased attendance at the Masses of the Society of St. Pius X, reiterated its earlier November 1992 *Admonition*, warning the faithful to stay away from the Society's Masses, falsely alleging that the Society of St. Pius X is schismatic and under the ban of excommunication. The bishops were simply affirming the position of Pope John Paul II's *Motu Proprio, Ecclesia Dei*.

Although I had decided earlier that month to retire from writing and to devote myself to prayer and solitude, I decided to allow for one exception when I saw the division, hostility and confusion that the Bishops of the Philippines had caused among the faithful by their *Admonition* which, in the name of the Church, publicly stated falsehood in the place of truth.

In order to refute the errors of the *Admonition* with a clear exposition of Catholic teaching on the topic of "Schism" and the Lefebvre case, I hastily composed an article that appeared as the pamphlet, *Response to the CBCP Advisory of June 24, 1995*. The pamphlet appeared about the third week of July, and was sent to every bishop and parish rectory in the Philippines. In an August 1 report in the *Manila Bulletin*, Bishop Nestor Cariño, secretary of the CBCP, announced that my *Response* had been sent to Rome to be examined by the Sacred Congregation for the Doctrine of the Faith, and the Pontifical Commission for the Authentic Interpretation of Canon Law. Since that time the CBCP has maintained total silence on the topic of my writings.

On September 29, Father Jaime Achacoso, a priest of the *Opus Dei*, and director of the Theological Centrum, published his not en-

tirely honest attempt to discredit my *Response* to the CBCP. By that time I was already nearing the end of my work on the doctrine on the liturgy of the Mass, *A Theological Vindication of Roman Catholic Traditionalism*, and therefore I was not able to publish my response to Father Achacoso until mid-1996.

In this Book II is presented, newly edited and revised, both of my responses. Chapter I is my response to the CBCP, under the new title of *Response to CBCP Admonition of Nov. 18, 1992*; and my response to Fr. Achacoso, under the new title of *Response to a Fraudulent Attack*, is found in Chapter II. Both responses should be read, not so much as in their local context, but for the sake of their general theological significance on the topics of Schism and Excommunication.