

Comments concerning the information on the Society St. Pius X provided by Archbishop Marcel Lefebvre and, Father Peter Scott, a priest of SSPX.

Dear Robert,

Praised be Jesus, Mary, and Saint Joseph, now and forever!

You asked for comments on the following article, so I will give them in this blue colored Times New Roman font to set them off from Archbishop Marcel Lefebvre's words which I will show as arial font in black. To sum it up in a short phrase I would state that Archbishop Marcel Lefebvre's declaration is filled to overflowing with contradicting double-talk. I hope that statement does not come through as being too harsh, but that is what I get out his statements.

THE 1974 DECLARATION OF ARCHBISHOP LEFEBVRE
made at Ecône, Switzerland on November 21, 1974

On November 11, 1974, 2 apostolic visitors from Rome arrived at the International Seminary of St. Pius X in Ecône. During their brief stay, they spoke to the seminarians and professors, maintaining scandalous opinions such as, the ordination of married men will soon be a normal thing, truth changes with the times, and the traditional conception of the Resurrection of our Lord is open to discussion. These remarks prompted Archbishop Lefebvre to write this famous Declaration as a rebuttal to Modernism.

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

Therefore, Archbishop Lefebvre goes to Rome now infested with neo-Modernist and neo-Protestants and acknowledges its Freemasonic anti-popes who in every way promoted, endorsed, and sanctioned every heresy, reform, and change of Vatican II to be the head of his church! How can he so boldly lie and say he refuses and has always refused to follow the very heads in charge of this new church in Rome? These non-Catholic anti-popes of new Rome are the exact same men Archbishop Marcel Lefebvre and the Society of St. Pius X sect claim are also popes of the Catholic Church.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

Every one of these reforms destroying the Church happened because of the popes who are the popes of the Society of St. Pius X sect.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

“But though we,” says St. Paul, “or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema” (Gal. 1:8).

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

But the Holy Fathers who are the highest in the hierarchy of the Society of St. Pius X sect are the men who caused Archbishop Marcel Lefebvre's followers to abandon the Catholic faith and accept the head of the new church in Rome to be their popes.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church—all things opposed to orthodoxy and the perennial teaching of the Church.

Nevertheless, Archbishop Marcel Lefebvre has men who received their “ordination” in the new priesthood of the *Novus Ordo* sect to function as “priests” for various parishes of the Society of St. Pius X sect! As far as I know, Archbishop Marcel Lefebvre and all the priests still with the Society of St. Pius X sect, prove his point that the law of prayer is the law of belief. They all pray during the Canon of the Mass from the liturgy of John XXIII that an anti-pope is their pope. If the last five popes of the Society of St. Pius X sect are indeed the popes of the Catholic Church, then it follows that the *Novus Ordo* sect is the Catholic Church! If the *Novus Ordo* sect is indeed the Catholic Church, then it follows that everyone must belong to the *Novus Ordo* sect to obtain eternal salvation. Therefore, since they have the same popes, Archbishop Marcel Lefebvre and the members of the Society of St. Pius X are all members of the new Rome church that is infested with neo-Modernist and neo-Protestants. The Society of St. Pius X sect is just another branch of the new Protestant religions founded since 1958.

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

There you have another contradiction! This Reformation is poison through and through. It is derived in heresy and ended by having all of its members being heretics. But the highest in the hierarchy of the Society of St. Pius X are the heretical men who refuse to reject this new, non-Catholic sect in Rome, because they are the head of it and Archbishop Marcel Lefebvre's sect!

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

What is this double talk saying? The work of Archbishop Marcel Lefebvre was to form priests for the "right wing, conservative branch" of the Novus Ordo sect to bring back in through the "side door" all those who thought they were exiting the Novus Ordo sect! That is the *great service* Archbishop Marcel Lefebvre's sect does for the Sovereign Pontiffs of their new, non-Catholic religion! They are all the SAME religion in the same church! The Novus Ordo part is in the main part of the church offering their new and strange services; while the Society of St. Pius X is right there in the SAME church offering the Latin version of the John XXIII liturgy at the side altar!

That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books which saw day before the Modernist influence of the Council.

What a deceitful lie! Please show me where the Catholic Church teaches that an Archbishop should disobey and rebel against the man he calls his pope, and consecrate other bishops without the approval of his pope. Where does the catechism teach that bishops, and the entire sect they control, carry on Apostolic Succession without any cleric in the organization every receiving a mission the power of jurisdiction? Where does the Catholic Church teach that Freemasonic heretics can be the head of the Church?

This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.

So, if doing the things the non-Catholic Society of St. Pius X sect does is what is meant by remaining faithful to the Roman Catholic Church and to all the successors of Peter – may God have mercy on us!

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The following article is taken from the following website which provides the teachings of the Society St. Pius X. I (Patrick Henry) changed the color of some of the text to this violet color; and sometimes added, **bold**, underline, or *italics* as emphasis – you can find the original color and text of the article at the website. http://archives.sspcx.org/Catholic_FAQs/post-conciliar_church_a_new_religion.htm

[Additional comments added by Patrick Henry are put inside brackets and colored blue and in this Times New Roman font – as shown herein as an example.]

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Is it possible to say that the post-Conciliar Church is a new religion, and if so, how can it be considered as Catholic?

The answer to this question is found in the final declaration of the International Symposium of Theology organized by the Society of St. Pius X and attended by 62 traditional Catholic theologians in Paris in October 2002. The purpose of the statement was to put together a synthesis of the teaching of Vatican II, and to clarify the main principles upon which it differs from the teaching of the Magisterium. These broad lines can be helpful for us in interpreting the documents of the post-Conciliar Church, and refuting its errors. **They demonstrate beyond all doubt that Archbishop Lefebvre was right when he affirmed that the spirit of Vatican II is not just an abuse of some liberal theologians and bishops, but that it is contained in the very texts of the Council itself.** [Do you agree that Archbishop Lefebvre and the Society of St. Pius X are hereby declaring that it is the Second Vatican Council post-Conciliar non-Catholic church itself that is in error when errors are presented? Therefore, do you agree that when errors come forth that are heretical it is the new religion of Vatican Council II that is teaching heresy?] If the liberals continually refer to the texts of Vatican II, it is because from these texts themselves emanates, under the sweet appearance of kindness and dialogue, the stench of naturalism, of the corruption of the Faith.

The theologians affirmed that there are eight main, fundamental attitudes that underlie all the post-Conciliar changes, which eight philosophical principles masquerading as religion make of Vatican II **the introduction of a new religion**, [Do you agree that Archbishop Lefebvre and the Society of St. Pius X hereby clearly teach that Vatican II is a new religion?] All within the exterior structure, hierarchy, language and ceremonies of the Catholic Church. Allow me to list them for you.

1) Novelty

There is no attempt to hide the desire for newness, **that is of a new and different religion, despite the assertion that the Faith has not changed.** [Do you agree that SSPX is correctly teaching here that the Vatican II - Novus Ordo is a new and

different religion that changed the Catholic faith?] A transformation is required "too on the religious level," following the "real social and cultural transformation" of our "new age of history" (*Gaudium et Spes*, §4). Hence the need for an *aggiornamento*, bringing religion up to date with our times. One of the great means for bringing about this novelty, whilst appearing to profess the same doctrines, is the teaching "that in Catholic doctrine there exists an order or 'hierarchy' of truths" (*Unitatis Redintegratio*, §11). It is consequently possible, they say, to hold on to only the most fundamental truths, discarding or putting the others aside. This is the basis of the novelty of ecumenism and dialogue, **which is truly a new religion, for it requires Catholics to accept the beliefs of other believers.** [Do you agree that SSPX is clearly teaching that Vatican II is a new religion contrary to the teachings of the Catholic Church?]

2) The Overturning of Ends

The heart of our holy religion is man's vocation to "praise, reverence and serve God," as the catechism teaches us. Not so for Vatican II. Man is no longer ordered to God, but to man. It is the service of man rather than the service of God which is its final end; "it is man, therefore, who is the key to this discussion" (*GS*, §3), for "man is the only creature on earth that God has wanted for its own sake" (*ibid.*, §24), and so consequently the purpose of religion is for man to "fully discover his true self" (*ibid.*). How could it be any differently, since the very same document on the Church and the Modern World declares that: "Believers and unbelievers agree almost unanimously that all things on earth should be ordained to man as to their center and summit" (§12). The dignity of the human person has been so far inflated as to deny the obvious fact that man is entirely ordered to the greater honor and glory of Almighty God. This is the basis of **the new religion of man proclaimed by Paul VI on December 7, 1965**, during his discourse for the closing of Vatican II: "We more than anyone else practice the worship of man." [Do you agree that the SSPX is clearly admitting that the anti-pope they call Pope Paul VI clearly taught an heretical doctrine in his teachings about *the new religion of man*? How can a Pope of the Catholic Church teach an heretical doctrine? Why cannot everyone – especially the members of the SSPX – clearly see that Paul VI cannot possibly be a Vicar of Jesus Christ and the head of the Catholic Church when he teaches heretical doctrines?]

3) "Conscience" Is the Source of Religion

No longer must the Catholic make an act of Faith, based upon the authority of God who reveals, who can neither deceive nor be deceived. The deliberate elimination of this concept from the Vatican II document on Divine Revelation (*Dei Verbum*) is not accidental. Tradition is no longer a separate source of Revelation, handing down an unchanging, objective content, but is

now a "life-giving presence," "the intimate sense of spiritual realities which they (i.e., believers) experience" (*ibid.* §8), and thus it "makes progress in the Church" and consequently "the Church is always advancing towards the plenitude of divine truth." Such an evolving and changing concept of Tradition would not be possible unless religious truth, like right and wrong itself, were to find its source in the personal conscience of each man. This is the clear presupposition of the document on religious liberty, *Dignitatis Humanae*, as Archbishop Lefebvre himself pointed out (cf. [They Have Uncrowned Him](#), p.172). Examples of statements to this effect are that "truth can impose itself on the mind of man only in virtue of its own truth" (*Dignitatis Humanae*, §2), which forbids any authoritative teaching by the Church or its representatives, or any exclusive promotion of objective truth by a Catholic state. Conscience must discover its own truth internally. Likewise the statement that "it is through his conscience that man sees and recognizes the demands of the divine law" (*ibid.*, §3). [Truly it is a new religion that substitutes personal conscience for the teaching of the Magisterium.](#) [Do you agree that the SSPX has again confirmed that the teachings of Vatican II and those that the SSPX calls its popes are indeed truly a new non-Catholic religion?]

4) The Liturgy is a Celebration

A memorial is celebrated, whereas a sacrifice is offered. The celebration of the community, otherwise called the memorial of the Last Supper, has taken the place of the sacrifice of the Cross in post-Conciliar theology. Consequently it is the congregation of the people that is the principal agent for the celebration in the new rite, no longer simply participating or cooperating in the priest's sacrifice. If the ministerial priesthood is indeed distinguished from the priesthood of the faithful, in practice its functions are absorbed into those of the general priesthood of the faithful, whom they simply represent in a celebration. Hence such statements as this, concerning those who have been "incorporated into the Church by baptism": "The sacred nature and organic structure of the priestly community is brought into operation through the sacraments and the exercise of virtues" (*Lumen Gentium*, §11). Consequently, if [the New Mass is the expression of a new religion](#), it is because it obliterates the true, sacrificial function of the hierarchical priesthood, submerging it as a part of a community celebration.

5) The Church has Become a "Sacrament"

The revolutionary definition with which the document on the Church, *Lumen Gentium*, begins is the key to the undermining of the whole supernatural order. Instead of the traditional definition of Church as the "congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff" is

substituted a whole new definition that *"the Church ...is in the nature of a sacrament —a sign and instrument, that is, of communion with God and of unity among all men"* (§1). The Church is consequently only a sign or a means of salvation, and is no longer the only Ark of Salvation. Hence **it is no longer considered as being identical to the visible Roman Catholic Church**, but extends as far as all humanity, without which it could not be a sign of unity among all men. This is the meaning of the statements that the Church of Christ *"subsists in the Catholic Church"* (*ibid.*, §8) and that *"many elements of sanctification and truth are found outside its visible confines"* (*ibid.*). According to these principles, the Catholic Church can no longer maintain the unique privilege of her divine constitution and mission. **It is a sign of a new religion** that all that the post-Conciliar Church can ask for is freedom, and not for the recognition of the truth, nor for the commandments of God, nor for her divine mission to teach, govern, and sanctify. This is explicitly stated in Vatican II's message to the world's governments of December 8, 1965: *"She [the Church] only asks you for freedom."* [Do you agree that the SSPX is again correctly teaching that the post-Conciliar Vatican II non-Catholic church is a new religion as found in its documents and decrees promoted by the antipopes of the Vatican II new non-Catholic church?]

6) "Humanity" Coincides with the Kingdom of God

This is a direct consequence of the distinction that is made between the Church of Christ and the Catholic Church. The Church of Christ is the sign of the unity of all mankind because of what it symbolizes: *"It shows to the world that social and exterior union comes from a union of hearts and minds"* (GS, §42). However, it is manifestly not a supernatural union of grace which is here symbolized. It would not make any sense, for such a union can only be brought about inside and through the Catholic Church. The social and exterior union that is aimed at has nothing to do with the supernatural union of grace, but is *"the good to be found in the social dynamism of today, particularly progress towards unity, healthy socialization and civil and economic cooperation"* (*ibid.*). Such is the new universality of a Church whose function has become the promotion of human values, all founded on the rights of man, and falsely based upon the Gospel: *"In virtue of the Gospel entrusted to it the Church proclaims the rights of man: she acknowledges and holds in high esteem the dynamic approach of today which is fostering these rights all over the world"* (*ibid.* §41). Amongst other things, this new concept of the Church's role with respect to humanity is a denial of the Social Kingship of Christ, and an official approval of the secularization of states. The new mission to promote the *"union of the family of man"* (*ibid.* §42), *i.e.*, One World Order, is another aspect of **a new religion**. [Do you agree that the head of a new religion cannot at the same time be the head of the Catholic Church and a true Vicar of Jesus Christ? Do you agree that because it follows in

logic that the so-called popes of the new religion are also acknowledge and accepted as the popes by the Society of St. Pius X; that the Society of St. Pius X is also a *new religion* that is not Catholic?]

7) The Spiritual Unity of Mankind

A direct consequence of the identification of mankind and the kingdom of God, it is presented in the form of different degrees of Communion or belonging to the Church. Despite the *"differences that exist in varying degrees,"* concerning doctrine, discipline, or the structure of the Church, the decree on Ecumenism declares of non-Catholics: *"Men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church"* (UG, §3). The immediate consequences are:

- the Church's repentance *"ceaselessly renewing and purifying herself"* (GS, §21) for its own past faults (and not just for those of its members),
- and that conversion is no longer to be imposed on non-Catholics, baptized or not,
- because all Christians are already united to Christ through baptism, as is stated by the Decree on the Church: *"these Christians are indeed in some real way joined to us in the Holy Spirit"* (LG, §15),
- and non-Christians are ordered towards the people of God, for *"those who have not yet received the Gospel are related to the People of God in various ways"* (*ibid.*, §16) and they possess in their religion the *"seeds of the word"* (*Ad Gentes*, §11).

This practical **denial of the doctrine** *"Outside the Church no salvation"* is also one of the key elements of *a new religion*, and changes the whole way that Catholics see themselves and their Faith. [Do you agree that this new religion that denies the doctrines of the Catholic Church only came about by the promulgation of the anti-popes of this new religion – although the Society of St. Pius X also recognizes them to be the popes of their church? Do you agree that therefore, *the SSPX is also a new non-Catholic religion* following antipopes as if they were the true vicars of Jesus Christ although they promote new religions?]

8) Salvation

There is an explanation of the supposed unity of the human race. It is the teaching on salvation contained in the document on the Church and the modern world, *Gaudium et Spes*, in the infamous §22 that proclaims the new humanism. The thesis is that by His Incarnation God saved every human being, uniting every man to Himself by taking our human nature: *"For, by his incarnation, he, the son of God, has in a certain way united*

himself with each man." No longer is there any need for faith, the keeping of the commandments, or for love of the Cross to be united with God. Vatican II claims that by taking our human nature Christ "fully reveals man to himself" so "that the mystery of man truly becomes clear." The role of the Incarnation is consequently purely natural. It supposedly saves man by showing himself what it is to be a man. Man's natural knowing of his human nature is substituted for eternal salvation. One is reminded of the words of Our Lord: "For what does it profit a man if he gain the whole world, but suffer the loss of his soul" (Mt. 16:26). Here the substitution of a new religion is absolutely radical. In such an optic-salvation has nothing to do with being saved from original or actual sin or being delivered from the everlasting punishments that we have merited. It is simply an awareness of what it is to be a man.

Conclusion

It consequently cannot be denied that Vatican II attempts to constitute a new religion in radical rupture with all of Catholic Tradition and teaching, a new religion whose principal purpose is to exalt the natural dignity of the human person and to bring about a "religious" unity of mankind. However, the subtle cleverness of this operation must also be noted. It is the traditional hierarchical structure of the Church, its Mass, its devotions and prayers, its catechisms and teachings, and now even its Rosary that have all been infiltrated with the principles of the new religion. This new religion has been swallowed down unwittingly by many Catholics precisely because it hides, as a caricature, behind the outward appearance of Catholicism. The end result is a strange mixture of Catholicism and the new religion.

This is the reason for which we have every right to condemn the post-Conciliar revolution for the new religion that it is, while at the same time we must respect the offices and functions of those who hold positions in the [new Vatican II non-Catholic] Church. [Do you agree that this is such a disastrous contradiction of the SSPX? How can any Catholic Pope, Cardinal, Archbishop, Bishop, priest, or any other cleric hold any position or office in a non-Catholic sect? Do you agree that a Catholic cannot hold any position of authority in a non-Catholic religion and still remain a Catholic? Do you agree that if someone joins a non-Catholic religion they cease to be a member of the Catholic Church? Do you agree that you cannot be a Catholic and a non-Catholic at the same time any more than your body and soul can be both in heaven and in hell for eternity? Do you agree with Pope Pius XII in his encyclical *Mediator Dei* that apostasy, heresy, and schism, cut one off from the Catholic Church?] Likewise, we must admit that many Catholics in good faith still retain the true Faith in their hearts, believing on the authority of God, Who reveals divine truth through the Catholic Church, although it is often tainted to varying degrees by the principles of the new religion. Consequently, it does not at all follow from the fact that the Vatican II religion is truly a new

religion, that we should maintain that we are the only Catholics left, [It is truly a mystery to me how a new religion can at the same time be the Catholic Church. It is a mystery to me and greatly contrary to Catholic doctrine how members of new religions are and remain Catholics. Because the post-Conciliar non-Catholic new religion coming from Vatican Council II is a *new religion* then it is absolutely impossible that it can be the Catholic Church. Because the post-Conciliar non-Catholic new religion coming from Vatican Council II is a *new religion* it is absolutely impossible that its heads who are known as the popes can also be the true Vicars of Jesus Christ and the heads of the Catholic Church. One the most basic Catholic doctrines teach us that a true Vicar of Jesus Christ and a lawful and valid successor of St. Peter could never, ever at the same time be the head of a non-Catholic religion. How then in the name of truth and Catholic theology can members of the non-Catholic new religion be saved in that false religion when there is no salvation outside of the Catholic Church – as Father Peter Scott reminded us in this article. Yes indeed, it is true that the SSPX members are not the only Catholics left, because they themselves are not Catholics since they left the Catholic Church outside of which there is no salvation when they joined and remained in the *new religion* pointed out in this article by Father Peter Scott! Do you agree that it borders on the summit of insanity to say that you are not a member of the *new Vatican II non-Catholic church* when you recognize their clerics and especially the men they accept as their popes as the popes of your non-Catholic religion? Father Peter Scott has repeatedly pointed out in this article that the post-Conciliar non-Catholic Vatican II church is absolutely a *new religion*. Do you agree that therefore it cannot be the Catholic Church founded by Jesus Christ outside of which there is no salvation? How in the name of truth and correct Catholic theology can anyone accepts the obviously heretical teachings of these non-Catholic anti-popes as if they were the teachings of the Catholic Church? If these new post-Conciliar non-Catholic anti-popes teach heresy it is absolutely insane to say that they are members of the Catholic Church, and therefore anyone who accepts them as a pope accepts a non-Catholic as the Vicar of Jesus Christ which is schism and heresy. Therefore, how can Archbishop Lefebvre, Father Peter Scott, and the SSPX say that they have not lost the faith?] that the bishops and the pope have necessarily lost the Faith, and that we must not pray for them or respect their position in the Church. This false assertion of the *sedevacantists* is much too simple, and does not account for the complicated mixture of the new religion and the elements of Catholic Faith and life that is the reality that is actually happening in the *Novus Ordo*. Our duty is not to condemn and excommunicate, but to help Catholics of good faith in the modern Church to make the necessary discernment, in order to totally abandon the new religion, embrace Tradition, and remain Catholic. [Do you agree that this is the great big time contradiction of the theology of the SSPX; – that these non-Catholic anti-popes, bishops, and laity who have totally embraced the *new religion* have always remained Catholic? Why convert the *Novus Ordo* post-Conciliar members to the SSPX when they are all part of the same non-Catholic new religion church with the same anti-popes as their leaders?] Such must be the goal of our conversations on the subject. [Answered by Fr. Peter Scott]

[Is the *new religion* *Novus Ordo* post-Conciliar sect the Catholic Church founded by Jesus Christ? If you answer yes then you must belong to this *new religion* *Novus Ordo* post-Conciliar non-Catholic church to obtain eternal salvation; and therefore there is absolutely no need for the Society of St. Pius X to exist – unless of course they acknowledge they are all one and the *same*

new religion as the Novus Ordo post-Conciliar sect. If you answered no to the above question, than acknowledge that it is heretical to call the popes of this new religion the true vicars of Jesus Christ! I remind you again that Father Peter Scott correctly, truthfully, and repeatedly pointed out in his article that the Novus Ordo post-Conciliar sect is a *new religion*! Because it is a *new religion* the antipopes of this Novus Ordo post-Conciliar sect cannot possibly be the Vicars of Jesus Christ; and yet they are acknowledged as the Pope and Vicar of Jesus Christ by the SSPX sect. **That fact in itself is enough to know that the SSPX is not any part of the Catholic Church founded by Jesus Christ.**

Some people have a difficult time accepting the fact that we have been many years living in the period of interregnum – that is a period between the time of the death of one Pope before the next valid and licit Vicar of Jesus Christ is elected. Please, make no mistake about it. It is not a long period of interregnum that makes the anti-popes of a *new religion*, non-Catholic sect, the true vicars of Jesus Christ. If you think the leaders of the non-Catholic new religion are the true vicars of Jesus Christ than the burden of proof lies on you to explain to me how Catholic popes can be the head of a non-Catholic *new religion*.]

Please ponder on and note well the following. The above information with complete logic proves beyond doubt to everyone of sound mind and goodwill that the Novus Ordo non-Catholic new religion can no longer be the SAME church that Jesus Christ founded. A true Vicar of Jesus Christ cannot possibly ever at any time be the head of a non-Catholic new religion. Therefore, let it be repeated again that the Society St. Pius X sect cannot possibly be any part of the Catholic Church because it acknowledges as its Popes men you are the head of a non-Catholic sect. Now, let us consider another very important point. The CMRI sect together with the other sedevacantist branches of the traditionalist movement sects send their members to this non-Catholic SSPX sect when they cannot minister to them that Sunday! What a tragic deception for the CMRI sect to send people to the non-Catholic SSPX sect when Canon 1258 strictly forbids Catholics to take part in non-Catholic services! It only proves to those who study the matter that CMRI and the other branches of the traditionalist movement are not Catholics. The entire traditionalist moment is made up of ecumenical non-Catholic members who go along to get alongs and interchange churches and pulpits because it is all one and the same church – but sadly the traditional movement together with its members is a non-Catholic sect!

NOTE: find a more complete explanation at [http://www/JMJsite.com](http://www.JMJsite.com). Please read the following articles: *My Petition for Spiritual Help*; My Letter to Bishop Giles; Are You Still Catholic; Avoid Them; Epiphany Letter of Patrick Henry on Called to the Faith; The True Church; Freemason and Corruption; Freemasonic Coat of Arms=Bp. Richard Williamson; Marks and Attributes of the Catholic Church; There Will Always Be Catholic Bishops.

Also pray and listen to these MP3 files from the catechism classes concerning the attributes and marks of the Church:

Catechism Class 3-20-11 = Begin the IX Article of the Creed: “I Believe in the Holy Catholic Church; The Communion of Saints.” <http://www.jmjsite.com/c/032011.mp3>

Catechism Class 3-27-11 = Continue the IX Article of the Creed and explained the Idea, Existence, and Authority of the Catholic Church. <http://www.jmjsite.com/c/032711.mp3>

Catechism Class 4-3-11 = Continue the IX Article of the Creed explaining about the Visibility and Unity of the Catholic Church. <http://www.jmjsite.com/c/040311.mp3>

Catechism Class 4-10-11 = Continue the IX Article of the Creed explaining about the Unity of the Catholic Church; who are members and mentioned about Baptism of water, blood, and desire. <http://www.jmjsite.com/c/041011.mp3>

Catechism Class 4-17-11 = Continue with the Unity and Holiness of the Catholic Church. <http://www.jmjsite.com/c/041711.mp3>

Catechism Class 5-1-11 = Continue with the Holiness of the Catholic Church. Explained the test for Sanctity as given by the Church for beatification.

<http://www.jmjsite.com/c/050111.mp3>

Catechism Class 5-8-11 = Continued explaining the Holiness and Catholicity of the Church.

<http://www.jmjsite.com/c/050811.mp3>

Catechism Class 5-15-11 = Continued explaining the Catholicity of the Church.

<http://www.jmjsite.com/c/051511.mp3>

Catechism Class 5-22-11 = Continued with the Apostolicity of the Church.

<http://www.jmjsite.com/c/052211.mp3>

Catechism Class 5-29-11 = Continued with the Apostolicity and Infallibility of the Church.

<http://www.jmjsite.com/c/052911.mp3>

Catechism Class 6-5-11 = Continued explaining the Infallibility and Indefectibility of the Church. Please note that there will be about 45 seconds of silence before you hear the beginning of the prayers for this recording. <http://www.jmjsite.com/c/060511.mp3>

In addition to being able to read the articles you can also hear *My Petition for Spiritual Help* and *My Letter to Bishop Giles* on the MP3 files available on the website.

Please pray and then study the above mentioned articles, information, and material. If you have further questions after that please feel free to contact Patrick Henry at 928-468-3295 or JMJ@JMJsit.com .