Editor's Note: In his latest intervention, entitled "*Exivit de Templo*" (based on John 8:59), Archbishop Carlo Maria Viganò denounces "[t]he scandalous decision of an anonymous functionary of the Secretariat of State" to forbid "the celebration of private Masses in Saint Peter's Basilica at the Vatican," a prohibition which took effect on March 22, 2021. Since the formal notice bears the initials of Archbishop Edgar Peña Parra, Substitute (i.e., second-in-command) of the Secretariat of State, Archbishop Viganò identifies him as the "anonymous functionary" responsible for the decision — someone Viganò has scrutinized in the past.

Connecting the prohibition to the liturgical devastation of the past several decades, Archbishop Viganò says that it "simply makes explicit what is already the practice in Dioceses all over the world: for sixty years the doctrinal deviations introduced by Vatican II have insinuated that Mass offered without the people has no value, or that it has less value than a concelebration or a Mass at which the faithful assist."

"For the Modernists," he explains, "nothing is more detestable than the simultaneous celebration of several Masses, just as celebration *coram Sanctissimo* (that is, in front of the Most Holy Sacrament in the monstrance) is intolerable. The Holy Mass, for them, is a supper, a convivial feast, and not a sacrifice: for this reason, the altar is replaced with a table and the tabernacle is no longer present over the altar, moved to 'a place that is more suitable for prayer and recollection'; for this reason, the celebrant faces the people and not God."

Recalling that "the reformed Mass was modified in order to attenuate, silence, or explicitly deny those Catholic dogmas that constitute an obstacle to ecumenical dialogue" — as a means of placating Protestants — His Excellency keenly observes that Pope Francis likewise denies "the title of Mediatrix and Co-Redemptrix to Mary Most Holy with impunity, with the sole intent of pleasing Lutherans, who say that 'papists' idolatrize a woman and deny that Jesus Christ is the One Mediator."

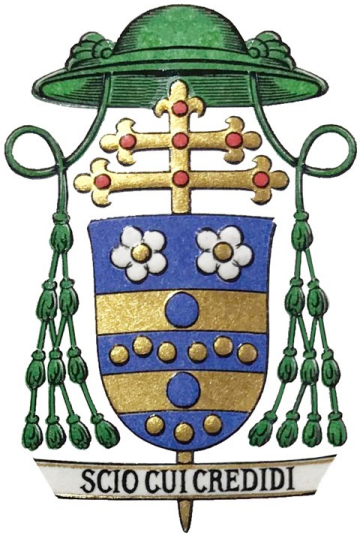
In the face of this scandalous prohibition, the former apostolic nuncio asks: "where are the other Cardinals [besides those few who have spoken out], where is the Archpriest emeritus of the Basilica, where is Cardinal Re, who for years, like me, celebrated his private Mass each morning in Saint Peter's? Why are they now silent in the face of so much abuse?"

As we approach the Sacred Triduum, and in light of the ongoing crisis of faith and morals in the Church (as well as "the hell on earth which is establishing itself in the name of globalism"), Archbishop Viganò concludes by reminding us that "[t]he Church, the Mystical Body of Christ, is drawing near to Her Passion" — a theme identified by Benedict XVI as belonging to the Third Secret of Fatima — "in order to complete in Her own members the

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sufferings of Her Head. May these days that separate us from the Resurrection of Our Redeemer spur us on to prayer, penance, and sacrifice, so that we can unite ourselves to the Blessed Passion of Our Lord in a spirit of expiation and reparation…."

See below for the full text, which CFN is pleased to publish at His Excellency's request.



EXIVIT DE TEMPLO

With regard to the scandalous prohibition of private Holy Masses in Saint Peter's Basilica at the Vatican

Jesus autem abscondit se, et exivit de templo.
Jesus however hid Himself, and went out of the temple.
Jn 8: 59

On March 12, by means of an ordinance issued without signature, protocol number or addressee, the First Section of the Secretary of State forbade the celebration of private Masses in Saint Peter's Basilica at the Vatican, beginning on the First Sunday of Passiontide. In the following days, Cardinals Raymond L. Burke, Gerhard L. Müller, Walter

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Brandmüller, Robert Sarah and Joseph Zen expressed their justified bewilderment at this decision, which due to the irregular form in which it was drawn up leaves one to conclude that is an explicit order of Jorge Mario Bergoglio.

Catholic doctrine teaches us the value of the Holy Mass, the glory it offers to the Most Holy Trinity, and the power of the Holy Sacrifice for both the living and dead. We also know that the value and efficacy of the Holy Mass does not depend on the number of faithful who assist at it nor on the worthiness of the celebrant, but rather from the unbloody reiteration of the same Sacrifice of the Cross through the work of the priest-celebrant, who acts *in persona Christi* and in the name of the entire Holy Church: *suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui; ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.*

The scandalous decision of an anonymous functionary of the Secretariat of State, easily identified as the unmentionable Archbishop Edgar Peña Parra, unfortunately simply makes explicit what is already the practice in Dioceses all over the world: for sixty years the doctrinal deviations introduced by Vatican II have insinuated that Mass offered without the people has no value, or that it has less value than a concelebration or a Mass at which the faithful assist. The post-conciliar liturgical norms forbid the erection of more altars in the same church and prescribe that during the celebration of a Mass at the main altar, other Masses should not be celebrated at the side altars. The Montinian *Missale Romanum* even provides a specific rite for the *Missa sine populo*, in which the greetings are omitted – for example, the *Dominus vobiscum* or the *Orate, fratres* – as if, in addition to those present, the Heavenly Court and the souls in purgatory were not also assisting at the Eucharistic Sacrifice. When a priest presents himself in any sacristy in the world asking to be able to celebrate the Mass – I am not saying in the Tridentine Rite, but also in the reformed one – he invariably hears the answer that he can join the previously scheduled concelebration, and in any case he is looked upon with suspicion if he asks to be able to celebrate without having some of the faithful present. It is useless to object that celebrating a private Mass is the right of every priest: the conciliar *mens* knows how to go far beyond the letter of the law in order to apply the *spirit* of Vatican II with tetragonal coherence, manifesting its true nature.

On the other hand, the reformed Mass was modified in order to attenuate, silence, or explicitly deny those Catholic dogmas that constitute an obstacle to ecumenical dialogue: speaking of the four purposes of the Mass is considered scandalous, because this doctrine disturbs those who deny the latreutic, propitiatory, thanksgiving and impetratory value of the Holy Sacrifice, as defined by the Council of Trent.

For the Modernists, nothing is more detestable than the simultaneous celebration of several

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Masses, just as celebration *coram Sanctissimo* (that is, in front of the Most Holy Sacrament in the monstrance) is intolerable. The Holy Mass, for them, is a supper, a convivial feast, and not a sacrifice: for this reason, the altar is replaced with a table and the tabernacle is no longer present over the altar, moved to "a place that is more suitable for prayer and recollection"; for this reason, the celebrant faces the people and not God.

The ordinance of the Secretariat of State, beyond the disrespect towards the Canons of the Basilica and the hypocritical sleight-of-hand of the absence of a signature or protocol number, represents only the latest confirmation of a fact that evidently does not want to be either admitted or opposed by those who, albeit with good intentions, insist on considering individual actions without wanting to frame them in the broader context of the so-called "post-council," in the light of which even the most insignificant changes acquire a disturbing coherence and demonstrate the subversive value of Vatican II. While it is true that on paper Vatican II reaffirms the value of the private Mass – as His Eminence Cardinal Burke recalls in his recent statement – in reality it has made private Mass the prerogative of "nostalgics" who are doomed to extinction or to eccentric groups of the faithful. The condescending air with which liturgists pontificate on these themes is indicative of an intolerance for anything Catholic that has survived in the tortured ecclesial body. In coherence with this position, Bergoglio can deny the title of Mediatrix and Co-Redemptrix to Mary Most Holy with impunity, with the sole intent of pleasing Lutherans, who say that "papists" idolatrize a woman and deny that Jesus Christ is the One Mediator.

Prohibiting private Masses at Saint Peter's today legitimizes the abuses in the other Basilicas and churches of the world, where this ban has already been in force for decades even though it has never been explicitly formulated. And it is even more significant that this abuse is imposed by means of an apparently official act, in which the authority of the Secretariat of State is meant to silence with reverential fear those who wish to remain Catholic despite the efforts of the present Hierarchy to the contrary. But in the past, prior to Benedict XVI, anyone who wanted to celebrate Holy Mass at Saint Peter's did not have an easy life and was expelled from the temple like an excommunicated *vitandus* if he simply dared to celebrate the *Novus Ordo* in Latin, to say nothing of the Tridentine Rite.

Of course, for the neo-Modernists, private Masses can be prohibited, and they will also seek to abrogate the Motu Proprio *Summorum Pontificum*, because – as "Max Beans," one of the most zealous sycophants of Santa Marta, recently admitted – the Tridentine liturgy presupposes a doctrine which is intrinsically opposed to "conciliar theology." But if we come to the point of the scandal of the prohibition of private Masses in Saint Peter's, we owe it also to the *modus operandi* of the Innovators, who proceed step-by-step in the liturgical, doctrinal, and moral fields, applying the principles of the "Overton Window." Let's

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acknowledge it: these indecorous winks at heretics and schismatics are in line with a strategy aimed at non-Catholic sects which finds its true completion in the broader strategy aimed at non-Christian religions and today's reigning neopagan ideologies. This is the only way to understand this deliberate will to indulge the enemies of Christ in order to please the world and its prince.

It is from this perspective that one should understand the projection of animals on the façade of the Vatican Basilica; the entrance of the pachamama idol carried on the shoulders of Bishops and clergy; the offering dedicated to Mother Earth placed on the altar of the Confession during a Mass presided over by Bergoglio; the desertion of the papal altar by the one who refuses the title of Vicar of Christ; the suppression of liturgical celebrations under the pretext of the pandemic and their replacement with ceremonies that recall the cult of personality of communist regimes; Saint Peter's Square completely immersed in darkness so as to align itself with the new rites of globalist ecologism. This modern golden calf awaits the return of a Moses who descends from Sinai and restores Catholics in the True Faith after driving out the new idolaters, the followers of the Aaron of Santa Marta. And let no one dare to speak of mercy or love: nothing is more distant from Charity than the attitude of him who, representing the authority of God on earth, abuses it in order to confirm in error the souls whom Christ has entrusted to him with the order to feed them. The pastor who leaves the sheepfold open and encourages the sheep to come out of it, sending them into the jaws of ravenous wolves, is a mercenary and an ally of the Evil One, and will have to render an account to the Supreme Pastor.

In the face of this umpteenth scandal, we may note with dismay the timid and complicit silence of the prelates: where are the other Cardinals, where is the Archpriest emeritus of the Basilica, where is Cardinal Re, who for years, like me, celebrated his private Mass each morning in Saint Peter's? Why are they now silent in the face of so much abuse?

As also happens in the civil sphere on the occasion of the pandemic and the violation of natural rights by the temporal authority, so also in the ecclesiastical sphere the dictatorship needs subjects without backbone or ideals in order to impose itself. In other times, the Vatican Basilica would have been besieged by priests, the first victims of this hateful tyranny that has the audacity to pass itself off as democratic and synodal. God forbid that the hell on earth which is establishing itself in the name of globalism is nothing but the consequence of the indolence and timidity, or rather the betrayal, of many, too many, clergy and laity.

The Church, the Mystical Body of Christ, is drawing near to Her Passion, in order to complete in Her own members the sufferings of Her Head. May these days that separate us from the Resurrection of Our Redeemer spur us on to prayer, penance, and sacrifice, so that

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we can unite ourselves to the Blessed Passion of Our Lord in a spirit of expiation and reparation, according to the doctrine of the Communion of Saints which permits us, in the bond of true Charity, to do good to our enemies and beg God for the conversion of sinners: even those whom Providence has inflicted upon us as temporal and ecclesiastical Superiors.

+ Carlo Maria Viganò, *Archbishop*

31 March 2021
Feria Quarta Hebdomadae Sanctae

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