

From Blue Paper # 266

“What do you get of it , after eleven years? The same understanding and believing?”

From the Book *Priest, where is thy Mass? Mass where is thy priest?* Exert pp. 131. It just is a thought given before, that can be given once again today.

What about this objection, raised (no doubt) by many who may read this: “It’s real suspension, and you’re flouting it; therefore you’re lawless!”

Father Zigrang: I’m not flouting it. I’m not saying he can’t suspend me. I’m saying that it isn’t correct for him to suspend me. He certainly has the episcopal authority to suspend canonically, but he has to have an adequate reason to do so. “Disobedience” is not enough. He really could nail me on the assignment question – that I failed to take an assignment, but even that seems overly harsh. Suspension, you have to remember, is a very harsh penalty and must be used as a last resort. What would the weighty reason be in my case?

You’ve asked for an assignment, have you not?

I proposed something to him, but I did say that I could not say the New Mass ever again, so you have to take that into consideration. To his mind, that is impossible, and he won’t let it happen. He is allowing only one indult Mass, and when that priest is retired, as far as he is concerned, that is the end of the indult! Here is a priest that has agreed to say it, and even though I had asked him in the past, he said “No,” because I was too young. I used to joke with him when I would see him over the years: “You know, I’m getting older,” but he is not a one for pleasantries. He is not a person that takes jokes well. He just doesn’t get it. Humor is not a part of him, as far as I know.

Maybe reactionaries drain the humor completely away?

I have no clue. He bounced from a pretty solicitous view when we all went down there to a really harsh letter with canons and threats. I said, “Boy, is this the Church of love and peace and ecumenism?” This is sick. In their view, we’re the only enemy left on the planet. Not even the Muslims, or the atheist, or anyone like that, can be such a threat to them! We’re worse than the Masons. To them, Masons are nothing. Masons and Knights of Columbus are equivalent in the eyes of the bishop. We are the enemy today.

It’s true, isn’t it, in a way, because the truth is going to be perpetually at war with error.

The truth for them is, “You follow the Pope. If the Pope decides you can have Communion in the hand, that’s the truth.” So to those who say, “No, that’s not a good deal,” then they shout, “Het, you’re against the Pope!” It is an extreme situation. Look, the same people who wen against the Pope before on Human Vitae are the very ones who are now appealing to the Pope against the old Mass. It is the exact same ones, because I still know the old dogs from the past, from 1968. They were the ones who said, “It’s horrible. The Pope’s in the bedroom now, and that has never happened before. Jesus wouldn’t get involved in the bedroom!” These are the same ones who now say, “You have to obey the Pope. The Pope says you’ve got to have Communion in the hand and altars girls. Who are you to go against the Pope.” They make no distinctions. And these people have Ph.D’s and S.T.D.’s!

Will any of the Romans in charge ever realize what the modernists have done and stand up against it?

They’ll have to eventually, because the Lord promised, and His promises are true! Our Lady says the same thing. We are in a trial and a war. I don’t know how long it will take, but still we know, as I try to explain to people, that there are certain things that you just can’t change: number one, Jesus Christ. To be saved you’ve got to believe in Him. You’ve the benefit from His crucifixion through the sacraments. You can’t get to heaven just by being nice, because if that were the case, He would not have come on earth. Moses himself couldn’t himself get into heaven without Christ. John the Baptist was in limbo.

When I ask, “What about all that?” They answer is a Rahnerian way, by saying that everybody is really a Catholic or a Christian. They don’t know it, but, as soon as God became flesh, all flesh after that was divinized. And so, the main thing with religion is just to realize the blessings that God has given by sending us His Son. No matter what faith you have, if you realize that fact and are nice to people, you’ll be all right. Basically, that is the religion of today.

So the fact of getting all these religions together is something that they look forward to, because it will help end wars, and end starvation, and hunger, and diseases, if we work together. The humanistic religion is the top story of today.

Do you think it is fair to say that the New Mass is a logical result of this new religion?

That is hard to say, but the New Mass certainly aids the new religion and the new way of thinking that God is not a judge, that there is no retribution, that the Bible has to be nuanced, and all those things in the law about condemnation and fire are really just to get the people to wake up. There were no miracles – of course there were miracles of sharing and caring and Jesus had a touch about Him that could heal people, just like some people today can do. And of course, the Eucharist is a memorial; the Mass is a memorial of the great thing that the Lord did, just like when He fed the five thousand people on the side of the mountain when they were hungry.

So the logical question to them becomes, “If the Eucharist is just a memory, why can’t I remember it with the traditional Mass while you remember it with the New Mass?”

I think, the true liberals don’t have any problem with people wanting the old Mass, if that turns them on. It’s these other ones who think that makes a difference, like the “neo-conservatives.” The old Mass has to be jettisoned to get on with the program of the new evangelization. I think that they are more dangerous than the real liberals. The real liberals allow everything: Wicca, old Mass, whatever. The true liberal should have no problem with anything.

If you had to advise a priest who was vacillating a little bit and wanting to do something better for his priesthood, who was perhaps a little bit scared of trying the old Mass, what would you tell him?

It depends where he’s at. I noticed that when I was teaching the young guys when they first entered the seminary, that they were very open to Tradition, but it didn’t take long for them to start to question things because of the other courses and professors. Then they would look at me like I was a bit “off,” that maybe I actually believed all that stuff in the Bible. So, if this hypothetical priest got through the seminary somehow and still maintained some traditional sense, probably the best thing for him to do would be to start reading some good books, like Saint Alphonsus of Liguori. Get his sermons for the year. Those had a great affect on me. He should read good books like that and lives of the saints – about the martyrs in England, for example. Also, all of Michael Davies’s books are good because they trace what happened from the 1960’s through the 1970’s, from what we used to have to the current mess.

He could try to see some videos, too, especially videos of the Mass, if he can’t get to the Mass in person. That was very helpful for me, too, very inspiring.

What should our hypothetical priest do, especially if he’s never had any proper studies, or never studied any Latin?

Well, the Latin should be no problem. If St. John Vianney did it, anybody can do it! It is easier – to pronounce at least – than many languages. He can work on it, and after a while he’ll really get the hang of it. I don’t think that the lack of previous Latin studies be a worry to him, although it is setback.

Then thought of learning, Latin and the ceremonies does scare some priests, but with practice, they’ll just love to say the Mass. When you start off the Mass and you bend over to the Confiteor, it is right then you know you are doing the right thing. You are not telling the people, “How y’all doin’?” Guess what happened to me yesterday when I was at the airport? That’s not Mass! We know better, but of the mess, and God is helping them. It is not just that we are trying to persuade them. They’re doing most of the work anyway.

He should also get the Douay-Rheims Bible, and just start it. So many of the Novus Ordo priests are angry about the new translations. I say, “Well, just junk it, and use the Douay-Rheims. Get rid of the modern translations with the ‘she’ and the ‘it’ instead of ‘God,’ because you know that’s not right..”

In concluding, let me pray to Our Lord to preserve us from error and evil. Our Lady of Fatima, pray for us! Viva Cristo Rey!

Father Zendejas