

'NovusOrdoWatch' is Modernist

I sent a message to NovusOrdoWatch's Facebook-page:

M.P.V.: Hi NovusOrdoWatch,

First: not-thanks for letting me delay my conversion to true Catholicism when back then I was looking into what your fellow-heretics call "Feeneyism" and stumbled across (among other garbage) your 'TradCast' on 'No Salvation Outside the Church'.

Now, do you know that all the stuff you might bring-up in the attempt to justify your position according to which people can be in the Church without being Catholics: has already been properly addressed and dismissed in Bro. Peter Dimond's 'forbidden' book on Salvation?

[PDF of 'Outside the Catholic Church There is Absolutely No Salvation' attached]

N.O.W.: That may very well be so, but the Dimonds' text isn't normative for a Catholic. In other words: It doesn't matter what they have to say about it. Catholic theology doesn't work that way.

M.P.V.: No, o slanderer, let me tell you how it actually works:

The Brothers' text is not relevant since it contains their opinion, rather because it contains the proclamations from the Chair of Peter, plus sound logic to refute your allegations which had no bases to begin with and therefore would not even need the Chair of Peter to be dismissed.

While, what about your TradCast? Is that relevant instead? Is that the proximate rule of Faith for a Catholic? They're not Popes but you guys are?

And which teaching of the Church did you cite there, stating that one can be in the Church while not being a member of Her?

Also, you even admitted they might very well have refuted you, but then said that one still should follow your position instead of their. So, what the flip are you arguing? That Catholic theology binds people to an argument even if it is refuted and proven heretical? And you try to school 'Novus Ordo'-heretics and lefebvrians by telling them the Church's Teaching is infallibly safe!

N.O.W.: This may surprise you, but I really didn't check their book before making the podcast. Their material is irrelevant to me. Believe me, the Anglicans had a response to *Apostolicae Curae*, and the Jansenists a response to their condemnation. The mere fact that "this has already been responded to" is irrelevant. We have the teaching of the Church, including that of the Magisterium of the 20th century. That is what is normative. Not a book written by those who disagree with that teaching. No, the podcast is certainly not a proximate rule of Faith -- the Church's Magisterium is. But for as long as in my podcast I present the teaching of the Church -- not cherry-picked select pieces but everything proposed by the Magisterium, whether infallible or not -- then I can be certain that I am doing nothing wrong. Had it been issued in the 1950s, the Dimonds' book on salvation would have been placed on the Index of Forbidden Books.

Meanwhile, I posted the following review on N.O.W.'s page:

M.P.V.: Typical false-traditionalists who want to play the game but do not have the courage to stand for the Dogma that there is no Salvation outside the Catholic Church.

What 'NovusOrdoWatch' argued in its 4th 'TradCast' is refuted by tons of Magisterial pronouncements of the Roman Pontiffs, as Most Holy Family Monastery proved in its work.

And the admin responded underneath it:

N.O.W.: Typical comment left by an exasperated baptism of blood and desire denier. Canon 737: "Baptism, the door and foundation of the Sacraments, in fact or at least in desire necessary unto salvation for all, is not validly conferred except through the ablution of true and natural water with the prescribed form of words." (1917 Code of Canon Law, solemnly promulgated by Pope Benedict XV)

To then block me from his/her page.

Back to the chat:

M.P.V.: Far from surprising me, that's what I referred to when I called their book "forbidden", and that's why I sent you a copy of it after my first message.

Because I know almost all of you false-traditionalists are scared to death to even look once into the refutations of yours.

You are the one in the camp of the anglicans and jansenists, for you reject the necessity of membership in the Catholic Church, which has been defined by the same institution condemning them: the Catholic Church. Pope Pius XII, for instance, said only the water-baptized are defined as Christians, and outside that union of Faith no one can be saved.

I know that the mere fact that something has been responded to is irrelevant, and that's why your 'TradCast' trying to respond to us: is irrelevant.

No, you don't have any teaching of the Church to counter our position. You only have the fallible and not unanimous opinions of a few Saints concerning the version of b.o.d./b. which you don't even believe in, plus heretical opinions taught by pretentious "intellectuals" of recent centuries.

But if you think you have this wacky teaching of 'in the soul of the Church although not in Her body': go ahead. Post your alleged-source. Meanwhile, we already explained why that is dismissed by the Church's teaching, since 1. the soul of the Church is the Holy Spirit, 2. the Church = the Mystical Body of Christ, and 3. only water-baptized believers can have the sanctifying faith, and be called Christians. All the references for this are in that book.

Who's cherry picking to the absurd is exactly you: for you go out in search of fallible opinions of men, and you guys sometimes try to distort one Encyclical by Pope Pius IX (not even directed to the universal Church) in which you try to read that he taught salvation for people who do not know the Gospel until their death. In which case: he would've simply departed from the Faith and the Papal office – as you should know utterly well since this is exactly what you tell the novus-ordites about their leaders – in the eyes of a true Catholic, who follows eternal Dogma rather than a creature's mind. Although we do not think that's the case; instead we simply read that Encyclical without inserting heresies in it, as it is explained – again – in that book.

While MHFM's Brothers did the exact opposite of cherry-picking: they let you choose the matter of the arguments. For Bro. Peter's book on Salvation revolves around responding to the very issues that you guys brought-up! So, to say that's cherry-picking just means you're mentioning random names of logical-fallacies just like the atheists do, without knowing what you're talking about.

"the teaching of the Church ... everything proposed by the Magisterium, whether infallible or not" What? All the Magisterium has its infallibility. The ordinary Magisterium also has it, even though under different specific requirements.

The argument for which there is a fallible Magisterium is one made by 'novus ordo'-advocated. It's ironic to see how in the attempt to dismiss someone who presents you the true position, you fall in their same type of argumentations.

Yes, probably it would've been put in the Index. Since in the '50s almost everyone was a heretic already, and Pope Pius XII was doing almost nothing in practice to fight heterodoxy (only repeating the truth in Encyclicals which the heretics kept twisting to their own taste clearly did not work). However, what the phonies of the '50s thought of the Dogmas of the Church is not authoritative upon a Catholic.

Also, why would you even care to put their book in the Index? According to you everyone may be in good-faith and go to Heaven. This is what your fellow heretical priests teach. So, when you try to condemn us or say that what we preach is pernicious: you fall in hypocrisy, just like Antipope John Paul II allegedly-excommunicating Bishop Lefebvre.

Talking about what you wrote under my review: since you banned me from the page, and I cannot even update the review, I'll respond here to that as well:

Yes, I admit that mine is the typical comment of a Catholic.

Though, regarding the "exasperated"-part: you're so exasperated that you feel the need to boldly ignore the arguments of the other side (as you even admit to be doing), to block me from the page simply because I exposed you, to keep using strawmen, etc.

Your pathetic attempt at a witty rebuttal is already refuted in the paragraph about the 1917 Code of Canon Law from §17 of the book you are too afraid to open once, where it is explained that the CIC is no sufficient authority to say whether b.o.d./b. is orthodox or not.

Also, you cited a passage from the CIC which contradicts itself in two ways:

1. It describes the reception of Baptism "in desire" as opposed to that "in fact".

A person baptized in desire is not in fact baptized? That's what I'm saying. But the CIC says that such person is to be considered as baptized!

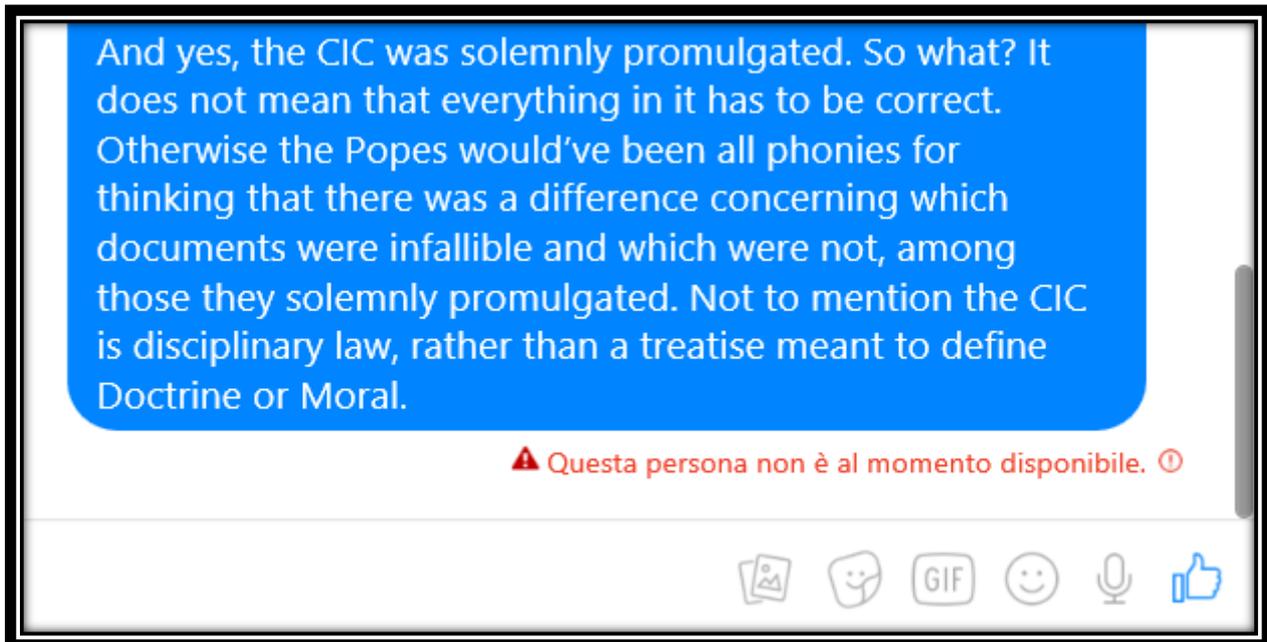
2. It argues that the same Baptism which is to be received whether in fact or in desire: is not conferred except through the ablution of water and the prescribed form of words.

So, you can "have it" in mere desire, even though unless you are baptized with water and the proper form: you don't "have it". That makes a lot of sense, right? No, it does not.

And yes, the CIC was solemnly promulgated. So what? It does not mean that everything in it has to be correct. Otherwise the Popes would've been all phonies for thinking that there was a difference concerning which documents were infallible and which were not, among those they solemnly promulgated. Not to mention the CIC is disciplinary law, rather than a treatise meant to define Doctrine or Moral.

I tried to send the last message you read above in the chat with N.O.W., since Facebook did not clearly state anything like "you cannot respond to this chat anymore" before...

But then, it did:



All this occurred between the feasts of **Saint Martina, Virgin & Martyr**, and **Saint John Bosco, Confessor**,

thus, with the true Catholics I say:

Saint Martina & Saint John Bosco, orate pro nobis [pray for us].

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