**Interview for the Portal ‘prokapitalizm.pl’**

***Fr. Jenkins travels a great deal throughout Poland and we were very fortunate that he had the time to give us an interview amidst his frequent voyages. We were able to visit him in the chapel of the Society of St. Pius X in Toruń where he answered our questions.***

**Question: *Dear Father, could you explain to our readers the purpose of all your travels throughout Poland and what you do?***

JJ : As a priest of the Society of St. Pius X, I must travel to our chapels throughout Poland insuring the Latin Mass and the sacraments for the faithful attached to Tradition. We are a missionary order, and as missionaries we are sent to many countries to insure the teaching of the true faith and the traditional sacraments to the many souls who confide themselves to our charge.

**Question: *How many priests are there in the Society?***

JJ : At the moment there are 529 priests in the Society of St. Pius X, and we serve chapels and missions in over 60 countries. We have six seminaries throughout the world with over 200 seminarians in formation; amongst them are 5 Polish candidates for the priesthood. The Society also has religious brothers as well as it's sister order founded also by Archbishop Lefebvre, namely the Sisters of the Society of Pius X. In addition to its own members the Society also takes under its patronage the various religious orders that wish to stay faithful to Tradition and the charisma of their order, such as the Traditional Capuchins in Morgon (France) and the Dominicans in Avrillé, not to mention the various religious sisters who also endeavor to keep their traditions such as the teaching sisters in Fanjeux and Brignole. We also help and receive into our ranks those diocesan and religious priests who wish to remain faithful to the Traditional Mass and the Catholic faith and who cannot do so in their communities that have suffered greatly due to the changes dictated by the Second Vatican Council.

**Question: *From the beginning of its existence the Society has refused the changes in the Mass and the Sacraments which followed the Second Vatican Council. How is a Catholic to regard these changes in the Mass?***

JJ : The changes in the Mass were the result of a change in doctrine. Fr. Braga, the assitant to Mgr. Bugnini who was the architect of the New Mass, said this explicitly: "Retouching the text [of the Mass], moreover, was deemed necessary to bring to light new values and new perspectives". This opinion was shared by Cardinal Ottaviani, then the prefect of the Congregation of the Doctrine of the Faith, that the "*It is evident that the Novus Ordo has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever. With the promulgation of the Novus Ordo, the loyal Catholic is thus faced with a most tragic alternative*". From the very beginning Archbishop Lefebvre wished to remain loyal to the Church and to its dogmatic teachings and for this reason refused to adopt the New Mass.

The cause of the drastic liturgical reforms were the drastically new teachings concerning the nature of the Church, the nature of the Mass and even of human nature. In face of such novelty we have only the choice to resist and to protect our faith. One might add that all the arts that are natural expressions of the Mass have also changed radically: tables are put in the place of altars, and new churches are built such that the activity is centered on the community and not on the sacrifice itself. The many abuses such as communion in the hand and the novelty of receiving communion standing come from a new understanding of the Mass, where God is no longer to be adored by an act of humilty, but rather that modern man is somehow equal to God, able to stand and dialog with Him.

**Question: *Father, you speak even of a change in the teaching of the Church concerning human nature. Has the social teaching of the Church changed since Vatican II ?***

JJ : Yes, and drastically, especially in the fundamental principles that govern the action of the Church in the world. Whereas Our Lord instructed the Apostles to *go and teach all nations whatsoever I have commanded you* [Mt. 28,19], the document *Gaudium et Spes,* promulgated at Vatican II insists rather on "scutinizing the signs of the times" [GS 4] and to adopt a new teaching based upon human dignity. Instead of insisting on the obligations that are binding to man, namely the fundamental virtues of justice and mercy, there are only nebulous qualities such as 'solidarity with the poor' and 'responding to the deepest aspirations of man'. Instead of being an active and necessary society in which men can find the means to their salvation, the Catholic Church has been reduced to a 'sacrament of unity' of all mankind [LG 1]. In an attempt to reconcile the ideals of the French Revolution, namely Liberty, Equality and Fraternity, the Council wished to adopt three new ideals: religious liberty, collegiality and ecumenism. As the social action of the Church depends necessarily on what she deems her mission is, the change of ideals has very far reaching consequences in the social activity and mission to that akin to the French Revolution.

**Question: *How does the Society of St. Pius X view the current Pope and his various gests in favor of Tradition, such as allowing every priest of the world to celebrate the Traditional Tridentine Mass?***

JJ: Certainly we must rejoice at the words of the Pope that recognizes the fact that the Traditional Mass was never abrogated and that every priest has the right to celebrate the Traditional Mass. Unfortunately the Bishops have thwarted the exercize of this right, and it is precisely ther doctrine of collegiality that impedes any true amelioration of the situation in the Church. Similarly we see the repeat of practices such as at Assisi just recently, practices that are completely against the teaching of the Popes, for instance the encyclical *Mirari Vos* which condemns interreligious meetings. Thus although we see a certain nostalgia for Tradition, we still the unhappy and destructive forces of false principles of Vatican II at work. For this reason we must continue to pray for the Pope, with that same prayer that Our Lord prayed for St. Peter : "that he might be converted and strength his brethren in the faith".

**Interviewer: Thank you for your time, and we wish you luck in your apostolate.**

JJ : Thank you very much, and I will remember you all in my prayers.