

Heblinga

NL - 3564 GM - U T R E C H T ,
Tigrisdreef 106,

8th April 1986.

Dear Dr. Heller,

As a rule I write my letters in draught first, but this time I shall try to put on paper what I have to say straightaway in order to save time: so, should an occasional mistake be made, you are kindly requested to please overlook it and forgive me.

In the EPIPHANY 1986 Letter to my relatives I tried to explain why I had stayed away from any eucharistic services, nay even from the funeral service held at the demise of my dear old Mother. The copy I gave you was, among other things, meant to serve as a model to anybody calling him/herself a Roman Catholic of the Traditional brand, that will find him/herself in a similar situation from now on: Nobody can have a lawful or valid excuse to attend any conciliar - and therefore masonic - service at any occasion; that at least is my firm conviction.

On page 1 of number 34 of SODALITAS, published just before Easter, it was in addition stated that no Roman Catholic can ever have a lawful excuse to attend an UNACUM mass, nor - for that matter - can any priest that calls himself a Catholic be excused for saying it, certainly not when he pretends to be too old, too stupid, too proud or too stubborn to find out the truth for himself or even to listen to somebody who wishes to explain the situation with reasonable arguments.

It will be clear to you now - and I am sorry not to have been in a position to tell you during our ride to the Hauptbahnhof - why my visit to Westendstrasse on Sunday-morning was absolutely not meant to attend Holy (?) Mass: for one thing, I didn't arrive until well over 09.30 and when I arrived it was not to enter the chapel: I stayed in the side-chapel to say my Rosary in front of the statue of Saint Mary, purposely avoiding to listen to what was going on in the room beside me. Moreover I wanted to ask you to introduce me to Christian Jerrentrup whom I didn't know, as Günther Grund had suggested me to try and speak to him if that could be arranged. Also did I hope that you and I could have another chat in the course of the day, although I refrained from making any suggestions in that direction: the Sunday - apart from being a day of obligation - is also meant to be a day for the family, especially when there are young children; if we could have had an hour or so in the afternoon, this letter would probably never have been written, though.

Dear Dr. Heller, before continuing my letter I should first like to ask you to read Myra Davidoglou's Editorial in Number XII, which appeared shortly before Easter: please do so NOW. To that purpose I have had copies of the pages made, which you will find enclosed. Reading the Editorial is of the utmost importance before going any further, as it is very relevant and pertaining to what follows: I purposely avoid to mention a particular page, not only because I want you to find the relevant page(s) yourself, but also because the whole of the Editorial is worth reading. Myra Davidoglou is sufficiently creditable for you to seriously consider what she has got to say, or, that much I hope.

Not until you have read what I - in sober earnest - have advised you, shall I now proceed to ask you three questions:

- To whose (Holy) Mass would you think I should prefer to go: To Mr. Pniok's or to Mgr. Storck's; which of the two would you - when it comes to the point - prefer to go to yourself? Taking in account their legitimacy, licitness and validity also.
- Who will ultimately benefit from the enmity between Mgr Storck and you, Our Lord or The Devil? Who will suffer most if no reconciliation between the parties concerned takes place; Mgr Storck and you, the faithful led by either of them, or ALL of them together. When I said "suffer", I meant "suffer in the end" (!): Charity is the greatest command and covers a lot of sins, as we all know.
- Should Mgr Storck not be prepared to give in and submit, in other words, should he prove to be uncompromising, or even unapproachable, would you then be willing to hold out your hand to him? Thinking of God's words: "When coming to the Altar and remembering that you have a grudge against your brother, leave your sacrifice there and then, and go to your brother in order to make amends with him first; not until after that has been done can you come back to the altar and bring your sacrifice."

And again, when I said "hold out your hand to him", I even mean you to ^{be willing to} go as far as fulfilling his conditions first, should Mgr Storck not in the meantime have qualified, made them more acceptable or dropped them altogether.

Dear Dr. Heller, be assured that I realize only too well that the questions (asked you) are not easy to answer, but, please, be so kind to realize yourself that the questions were not easy for me to ask either! Nor was it easy for me to choose between Mgr Storck and you, when I made my umptieth flight to Munich; after all, to whom shall we go when Western Europe is crushed under Moscow's heel and/or Mgr M.L. Guérard des Lauriers is no more: with Moscow having advanced till the Atlantic and the North Sea, we shall never see or hear ^{again} from Mgr Vezelis, that much is clear for everyone to see. Although we can safely assume that, if the worst were to happen, Mgr Storck, too, would be one of the first to disappear behind what is now still called the "Iron Curtain", on his way to the Gulag; and so would a good many of us, you bet! Time is running out fast and therefore I suggest to "make hay while the sun shines (!)".

Now when what you say is true - and I take your word for it - so, when Mgr Storck condones everything to do with Dr. Lauth and even "owes" him his consecration (!); even when - or, if - all that, and more, be true and - to crown all - Mgr Storck were "blackmailed" into straightening his face, because he couldn't afford to lose it; all that would be his responsibility and he would be answerable for God, when that day comes. In other words, we shall have to leave all that to Mgr Storck and to God in the last resort. Our responsibility now is to do whatever we can to help further the Salvation of the souls, the "Salus Animarum", which is the "Suprema Lex", even when that involves us to feel hurt while yielding pride of place to somebody who doesn't deserve it in our opinion. The "Salus Animarum" doesn't preclude - of course - ^{to do} us from trying ^{again} all we can in making the other party (in this case Mgr Storck) see that what he's doing just can't be done. With regard to this I am prepared to visit Mgr Storck if only to see whether he is willing - within the context of everything written in this letter - "to make a graceful gesture". Mind you, there is no question of showing him a copy of this letter without your knowledge: in this connection I refer you to what is said at the end of the fourth paragraph of this letter. And I could say the same with regard to Mgr Storck: supposing I had met him last Sunday-afternoon, there would never have risen an occasion to write him a letter: all the issues should have been raised by the end of our conversation. Nor am I going to write him a letter at this junction, as I prefer to speak to him first; assuming that he is willing to grant me an interview in the first place, of course.

Now, dear Dr. Heller, if you should be prepared to heap coals of fire upon Mgr Storck's head by finding a formula that he would accept, even if it would involve you to lose - to some extent - your face, you could make the first move in the right direction; and since we can't afford being indefinitely faced with this stalemate and Mgr Storck from all appearances is not likely to save the situation of his own accord until we have definite proof to the contrary, everything depends on you and on whether you are willing to swallow your pride.

Of one thing we can be sure: unless God builds the House, the workmen work in vain. And whatsoever we are doing, as long as there is hatred among us, we shall not achieve anything. That much has ^{been} made very clear by Our Lord. The moment, however, we shall be led by authentic charity towards our brothers and neighbours, even to the extent of neglecting our own personal interests, we shall be making progress. Now it is so easy to see for all of us, that whatever has been undertaken so far - think of everything to do with Mgr Peter Martin Ngô-dinh-Thuc and all the Bishops consecrated in his wake - has all come to ruin. Has it ever occurred to any of all those concerned that in order to really achieve something we shall have to be led by Love, even Love of our personal enemies, if it comes to the worst. And if it has never occurred and - worse (!) - if we attach no value to that principle, there will be but one conclusion to be drawn: that what we have undertaken to do is not God's work, but Satan's! In that case, too, God will work out His own plans without even condescending to give us any longer the merest glimpse.

Please, Dr. Heller, be assured of my deepest sympathy and ^{if} I can be of any help, you will only have to let me know. Yours Very Sincerely,

Encl.: M. Davidoglou's Editorial to Nr. XII.

Nico Hettinga.