

Is this Operation Suicide?

*An Analysis of the evidence relating to an agreement between the
Society of Saint Pius X and the Conciliar Church of Rome*

With material compiled by Stephen J. Fox

In this book I seek to analyse the evidence relating to a possible agreement between the Society of Saint Pius X and the Conciliar Church. I conclude that many of the Superiors of the Society are prepared to enter into an agreement with the Conciliar Church, where that agreement is a practical agreement (only), without a doctrinal resolution and the terms of which would mean that the Society would be subject to the Conciliar Church.

I conclude that the conduct of many of the Superiors of the Society in relation to a possible agreement with the Conciliar Church represents a staggering change from the Society's principles and direction. I conclude that the position adopted by many of the Superiors of the Society in relation to such an agreement is contrary to the position of the Society's founder, Archbishop Lefebvre.

Archbishop Lefebvre said the following words on 6 September 1990¹:

"Some people are always admiring the grass in the neighbour's field...they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says" —but THEY ARE BETRAYING US —betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work. They are now saying: "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible.

Archbishop Lefebvre said the following words in July or August 1989²:

Question: Some people say, "Yes, but Archbishop Lefebvre should have accepted an agreement with Rome because once the Society of St. Pius X had been recognized and the suspensions lifted, he would have been able to act in a more effective manner inside the Church, whereas now he has put himself outside."

Archbishop Lefebvre: Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.

¹ Archbishop Lefebvre's address to his priests given in Ecône, Switzerland on 6 September 1990, refer http://www.sspix.org/archbishop_lefebvre/two_years_after_the_consecrations.htm

² http://www.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

Archbishop Lefebvre said the following words on 30 June 1988 ³:

It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call "Operation Survival," operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed, and by putting them into practice, I would have performed "Operation Suicide". There was no choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church.

³ In his sermon at the time of the Episcopal Consecrations of the four bishops in 1988, in reference to the agreement he signed and then withdrew in May 1988 <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Episcopal-Consecration.htm>

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Introduction

Archbishop Lefebvre and the Society

1. One who reads the book "The Biography of Marcel Lefebvre" written by Bishop Tissier de Mallerais happily discovers how true the Archbishop was when he said that he had passed on to us only what he himself had been taught, had received, "*Tradidi quod et accepi – I delivered unto you that which I myself have received*" – I Cor. 15, 3).
2. I am grateful to Archbishop Lefebvre and the Society. For many years the Society has been the spiritual and moral lifeline for my family.

A compilation

3. I beg you to consider the material and my conclusions in a spirit of charity. I have prepared the material as a *compiler* – not as an author. My words are basic and of little importance. What is important is the evidence and I ask you to consider the evidence objectively. I have not sought to interpret the words written or spoken by reference to the internal or subjective disposition of the relevant author – but rather by reference to the meaning of the words the author has said (or written).
4. There are some who would say that I am not qualified to have an opinion. I can only say that I am sufficiently qualified to see, to read and by the grace of God, to think.
5. I prepared this document by way of a compilation of what I believe to be relevant material. I suggest that the evidence is so clear that it speaks for itself and makes the conclusions inescapable.
6. I have attempted to provide details of the sources of the relevant material that I refer to but I apologise for any mistakes and I assure my readers that any mistakes are unintended and due only to the constraints of time and skill.
7. I do not set out to cause any person disrespect or offence and if any is suffered I pray that the relevant person will forgive me and accept my charitable intentions in this matter.

Something wrong

8. I initially put pen to paper because it became abundantly clear that something was wrong, *wrong* in the sense that the Society had lost its unity⁴, *wrong* in the sense that the Society's

⁴ I note that the General Chapter issued a statement in July 2012 in which the General Chapter stated "We have recovered our profound unity in its essential mission: to preserve and defend the Catholic Faith ...". There can be no "recovery" or alleged recovery unless of course there was a loss of unity before the recovery. I suggest that true "unity" could only be recovered if the reason for the disunity was resolved. I question whether unity has been recovered or only an appearance of unity?

superiors are suggesting that the Conciliar Church is "changing" in favour of tradition when by their own admission and by my own eyes I know it is not changing, *wrong* in the sense that the Society's Superiors are prepared to make the Society subject to that Conciliar Rome, *wrong* in the sense that Society priests are unable or unwilling to openly discuss or criticise a possible agreement with Rome – not because they don't understand the issues involved but because they have been "ordered" to be silent and *wrong* in the sense that Superiors of the Society are contradicting themselves and Archbishop Lefebvre.

9. The suggestion that "there is nothing to worry about" or "that nothing has changed" or "that the Society remains true to the principals of Archbishop Lefebvre" or that "the Society has not and will not enter into an agreement with Rome" are all contrary to the real evidence. The Society has issued a document dated 14 July 2012 (after the recent General Chapter) in which the Society sets out the "conditions" for the "normalisation" of the relations between the Society of Saint Pius X and Rome. Those conditions contemplate that the Society will make itself subject to modern, liberal Rome without any doctrinal resolution and without a return by Rome, to tradition.
10. I am concerned by the fact that the Society has not been able (or willing) to issue a complete and sensible explanation of the issues. Where is a logical and complete analysis of the issues relating to a proposed agreement between the Society and the Conciliar Church in the year 2012? Where is the complete explanation of the contradictions between on the one hand what Archbishop Lefebvre, Bishop Fellay and many other authors said in times past and what Bishop Fellay and Society superiors say today?

Is a change faithful to Archbishop Lefebvre

11. It seems obvious that some Bishops, some Priests and many faithful do not wish to reconcile with Rome. It seems obvious, even by reference to the evidence that I have referred to in this compilation that those Bishops, Priests and faithful may be justified in their objection to such an agreement.
12. If the truth (reality) is that only some of the members of the Society wish to reconcile with Rome in circumstances where the truth (reality) is that Rome has not changed (in favour of tradition and Catholicism) then those members who do wish to reconcile must have changed. It seems to me that the question that must, in charity, be put to each of our Priests and Superiors (for their good and ours) is whether or not they have changed.
13. In charity, we must consider whether or not these men are defending the Faith. We must consider whether or not these men are being faithful to Archbishop Lefebvre. We must ask each of these men whether or not they will be able to say "I have handed on what I received. Everything that I received I have handed on"⁵.

⁵ "The Biography of Marcel Lefebvre" written by Bishop Tissier de Mallerais, page 613

Duties and obligations

14. I have raised my concerns before and I understand that others have raised similar concerns. I note that whilst there have been exceptions, the common response to the concerns is a refusal to sensibly discuss the issues for one or more of the following reasons:
 - 14.1. The matters relate to the internal administration of the Society and do not involve lay people;
 - 14.2. The matters have been adequately addressed in material published by the official communication channels of the Society;
 - 14.3. The Society has not "entered into an agreement with Rome" and therefore "we have nothing to worry about";
 - 14.4. The Society will not "enter into an agreement with Rome";
 - 14.5. The issue relates only to obedience;
 - 14.6. The Superior General is a "good guy" and "you should trust him"; or
 - 14.7. Silence.
15. With respect, I suggest that such responses from the clergy are disingenuous and represent a failure on the part of those responsible to feed the sheep. With respect, I suggest that such responses from my fellow lay people are simply laziness and failure on their part to defend the Faith. How can we claim to be Catholics and traditional Catholics if we do not know what we believe and what the Conciliar Church teaches, why we do not worship in the same way as the Conciliar Church, why we do not seek guidance from our local conciliar bishops. How do I explain to my children the fact (the truth!) that they may not attend the Novus Ordo Mass (or service?) or subscribe to the "new catechism" if I cannot explain why the Society should or should not enter into an agreement with Rome.
16. I have experienced a preparedness on the part of my fellow lay people to "avoid" the issues on the basis that their state in life does not require them to consider the issue or that they are being obedient to the Superiors of the Society, or even to their local priests, or that they believe that everything is in order so long as they can continue to receive the sacraments. I challenge those persons to explain how their state in life could not require them to defend the Faith against the errors of modernism and liberalism, the very errors that "infect the Conciliar Church". I challenge those persons to explain how they will account when they are held responsible for the fact that they may have participated (even by silence) in the destruction of a Society that forms traditional Catholic priests and is generally the *anchor* for Traditional Catholicism in the world. I challenge those persons to be loyal to their forebears and to Archbishop Lefebvre. I challenge those persons to just think!

17. I quote the words of Dr White in his book 'The Mouth of the Lion'⁶:

... The faithful, even those who intuited something might be wrong, trusted in their bishops and their priests and accepted each new outrage with a nod of consent. This was sloth in its most profound sense, spiritual laziness, a refusal to know what is necessary for our salvation and a refusal to act for our own spiritual good. The faithful acquiesced in the destruction of their Church; it was easier than thinking, arguing, acting. They simply did what they were told to do....

18. I quote his grace Bishop De Castro Mayer⁷.

It is painful to witness the deplorable blindness of so many confrères in the episcopate and in the priesthood who do not see or do not want to see the present crisis nor the necessity to resist the reigning modernism in order to be faithful to the mission entrusted to us by God.

I want to manifest here my sincere and profound adherence to the position of His Excellency Archbishop Lefebvre, dictated by his fidelity to the Church of all centuries. Both of us, we have drunk at the same spring which is that of the Holy Catholic Apostolic and Roman Church.

19. In his book "The Biography of Marcel Lefebvre" the author, Bishop Tissier de Mallerais, at page 316 and 317, refers to the following words of his Grace Archbishop Lefebvre:

...What surprises me is that out of all those who were with me at the Seminary and who also become bishops, many accepted it all: Bishop Ancel, Archbishop Garrone, Bishop Lebrun, Bishop Michon, and I don't know who else...they were all keen, some of them more than I, on the thought of taking part in the Pope's battles or in the fight for the Church. They had given brilliant lectures at the Seminary which had remained legendary. But having been appointed as bishops in France, they had been recycled. They had sold out totally to liberalism and to the liberal theses. It is pitiful. It is one of the saddest things of my life.

Obedience

20. There are some who respond to my concerns by suggesting that "the issue is one of obedience" and when pressed to explain they respond by saying that they wish to remain "obedient" or "loyal" to the Superior General of the Society and they may even go so far as to

⁶ 'The Mouth of the Lion', Dr. David Allen White, pg.97 and pg 225

⁷ Archbishop Lefebvre and the Vatican June 30, 1988 Declaration of Bishop Antonio de Castro Mayer
http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_I/1988-06-30C.htm

admonish those Bishops or Priests in the Society who have dared to question whether or not the Society should enter into an agreement with Rome.

21. I find the "obedience excuse" particularly interesting because the same people who are prepared to be "disobedient" to the Conciliar Church are prepared to be obedient to those who propose to make them subject to and part of the same Conciliar Church!
22. I am concerned that the reference to obedience is merely an excuse to avoid having to consider the real issues. How strange! How inconsistent! How lacking in reason! A traditional Catholic presumably "follows" the Society because that person formed the view that the Conciliar Church was in error and that in order to maintain their faith they should "follow" the Society. However that same person is now not prepared to consider whether or not the Superiors of the Society could ever do something that would endanger their faith?
23. I beg my readers to realize that this battle is not some personality contest or political game. We as Catholics are failing if we are 'backing the man' rather than the truth. I beg my readers to think about what happened after Vatican II and how many souls were lost because people were more interested in people than the truth.

Some practical points and common sense

24. If in fact, the correct course for the Society to follow is the course of an agreement with Rome, then surely that course would be "clearly correct" – rather than that course being the subject of such doubt, disagreement and disunity.
25. If the course that is proposed (i.e. an agreement with Rome) is directly different to the Society's course over the last 40 years (and it is) then surely the arguments in favour of such an agreement would be clear. If that were the case then I would expect the Superiors, the priests (at every level) and Society parishioners to know the reasons and to be able to support the proposed agreement. My experience is that the reasons in support of an agreement are as shallow as "the Pope wants this" or "we have to agree at some time" or "otherwise we become sedevacantist"...Even worse, the response from numerous people is that they "don't know" or that they "must be obedient to the Superior General".
26. We should consider what the devil's strategy might be in the year 2012. It seems to me that the powers of darkness would be seeking to cause dissension and disunity and would be seeking to introduce error into the Society or the Society into error. It seems to me that if we acknowledge that the Conciliar Church is modern and liberal and infected with error then we would have to acknowledge that the enemy's purpose would appear to be furthered if the Society can be made part of that Conciliar Church.
27. The idea that the Conciliar Church or Rome would or could take and keep the society "as we are" is a dream or a fairy tale (tragic fairy tale). If Rome does not convert to tradition then Rome continues its liberal modernist religion and traditional Catholicism is unacceptable to that Rome. I note that the possibility that a traditional Catholic may criticise Rome does not mean that traditional Catholicism is acceptable to Rome. It only means that criticism may be

acceptable to Rome, noting that Martin Luther is "acceptable" and noting that other religions or even atheism is "acceptable" to Rome⁸. If the Society cannot convert Rome when it is outside and not subject to Rome's bishops how possibly can the Society convert Rome after an "agreement" is signed and the Society is subject to modern Rome? The only "side" that should want an agreement is the side of the Conciliar Church, the side of liberalism. Rome's only purpose (and it has admitted it) in entering into any agreement is to convert the Society to the ways of the Conciliar Church.

28. In the book "Archbishop Lefebvre and the Vatican" Father Laisney adds the following commentary after a copy of the Archbishop's declaration in 1974 (refer page 11):

...When the Pope returns to the spirit of St. Paul, there will be no need of a "Protocol" nor even the lifting of any penalty. He will see that all these were but a persecution waged by the worshippers of "man making himself God," against the adorers of "God Who made Himself man."...

29. There is no doubt between Rome and the Society – the Society knows what Rome believes (or does not believe). The Society knows that Pope Benedict was previously Cardinal Ratzinger and that as Cardinal and as Pope he is a modernist and a liberalist. Rome knows what the Society stands for – the traditional Catholic Faith. There is no question between the two sides. We know them and they know us. If Rome wanted to change it could do so now. But it refuses to change. Rome's mission and its purpose, is to bring the Society to Rome's liberalism. This was the conclusion of the president of the Society's commission for the theological discussions with Rome, Bishop Alfonso de Galarreta⁹:

*It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity". And then we can discuss and we are very useful . . . to endorse the revival of the reform with continuity.*¹⁰

30. By way of example, I recall that some years ago, I and my wife faced the dilemma of how we should educate our high school aged children. By way of background, we are grateful to have access to a Society primary school but when our oldest child was 13 years old we needed to decide whether to educate him by (a) home school (b) state secular school (c) secular private

⁸ In September 23, 2011, Pope Benedict praised Martin Luther and in October 2011, the Pope participated in a gathering at Assisi where not only were all sorts of religions gathered together, but also atheists who were able to express, not their faith of course, but their point of view regarding the faith.

⁹ For confirmation of the appointment of Bishop De Galarreta refer to press release by the SSPX at http://www.sspcx.org/sspcx_and_rome/press_release_10-15-2009_sspcx_commission_members.htm

¹⁰ This is an extract from an abridged version of a translation of a document written by His Excellency Bishop de Galarreta, who was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions. I understand that the document was made available at the October, 2011 meeting of SSPX Superiors in Albano, Italy and that during the last week of June, 2012, this document became publicly available.

school or (d) "Catholic" private school. I consulted at least five priests of the Society in relation to the issue and I received a number of opinions. The common opinion (from all the priests I consulted) was that I should not send my son to the "Catholic school" because if I did so he would lose his faith. The reason was that the "Catholic school" would mix some truth with error and that he would lose his faith in circumstances where he would be subjected to the modern system under the name of "Catholicism". The advice was to the effect that if we chose to send him to a high school then we should send him to a school that was irreligious or that was clearly non-Catholic.

31. My common sense says that that same reasoning should apply to the issue of whether or not the Society should mix with the Conciliar Church when the Conciliar Church is mired in modernism and liberalism. How can the Society (by its priests) on one hand advise me to keep my children out of the Conciliar Catholic schools but on the other hand propose to put itself (and my family) into the Conciliar Church.

Terminology

32. By way of explanation, my references to the "Conciliar Church" or to "Rome" are references to *"the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it"* as opposed to *"Catholic Rome, Guardian of the Catholic faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth"*¹¹. Also, when I refer to the Conciliar Church or Rome I am generally referring to those men who represent that Conciliar Church or who are imbibed with the errors of that Conciliar Church. On this point of terminology I believe it may assist the reader to refer to the response of his Excellency Archbishop Lefebvre in 1989¹², as follows, in which his Excellency explains his position regarding the Church, which I adopt:

3: "Lefebvre should have stayed in the Church."

Question: Some people say, "Yes, but Archbishop Lefebvre should have accepted an agreement with Rome because once the Society of St. Pius X had been recognized and the suspensions lifted, he would have been able to act in a more effective manner inside the Church, whereas now he has put himself outside."

Archbishop Lefebvre: Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-

¹¹ The 1974 Declaration of Archbishop Lefebvre_November 21, 1974
http://www.sspix.org/archbishop_lefebvre/1974_declaration_of_archbishop_lefebvre.htm

¹² This interview appeared in the July-August 1989 issue of the Society's magazine in France, *Fideliter*. Refer http://www.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.

...

4: Danger of schism?

Question: Are you not afraid that in the end, when the good Lord will have called you to Him, little by little the split will grow wider and we will find ourselves being confronted with a parallel Church alongside what some call the "visible Church"?

Archbishop Lefebvre: This talk about the "visible Church" on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the "visible Church", meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue. I am not saying that we are the Catholic Church. I have never said so. No one can reproach me with ever having wished to set myself up as pope. But, we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the notes of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the visible Church.

My Conclusions

33. I understand that my conclusions are very serious – and hence I do not believe that I can remain silent. In summary, some relevant points to my analysis and the conclusions of my analysis of the material are as follows:

- 33.1. I am obliged to search for the truth and defend myself, my family and my neighbours against error. Accordingly, I must know enough to recognise error when I see it. I cannot choose ignorance and I cannot blindly follow the superiors of the Church (or the Society) in circumstances where my intellect informs me that their path is not the path of truth and salvation. I must strive to be faithful to the following words:

I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest there is laid up for me a crown of justice which the Lord, the Just Judge, will render me in that day: and not only to me, but to them also that love His coming (II Tim. 4:7-8).

- 33.2. I must consider the matters at hand objectively. I must be prepared to acknowledge that it is possible that the Superior General or other superiors within the Society could make a mistake. I must be prepared to acknowledge that men are weak, that liberalism exists in the year 2012 and that the Society is not exempt from attack by the very errors that caused the society to be created. I must be prepared to acknowledge that the superiors of the Society are not infallible and that they could try to enter into an agreement with Rome in

circumstances where the Society should not do so. I cannot choose to ignore the truth because the truth may be difficult or painful. I cannot choose to ignore the truth on the basis that I cannot understand why someone does something. I do not need to know or understand the internal disposition of a person and I do not seek to know or understand why a person does or does not do something – I only know what the person does or does not do. That is, the reality is the truth!

- 33.3. The Society cannot trust Rome.
- 33.4. There are suggestions that "there is a change in attitude in the Church..", that Rome has "changed" or is "changing", that "Rome today is not the Rome of 1988" that "interesting things" are happening in Rome. I conclude that Rome has not "changed" in any material manner and is still faithful to the Conciliar doctrines rather than tradition.
- 33.5. I conclude that the primary reason (on a natural level) that there is no "agreement" in place between the Society and Rome today is that Rome (modernist liberal Rome) is *loyal* to its modernist liberal principals – to the point that it (Rome) would not enter into an agreement with the Society unless the Society was prepared to accept Rome's principals.
- 33.6. There is arguably no benefit of an agreement between the Society and Rome, and further, the possible benefit of any such agreement outweighs the risk of an agreement.
- 33.7. The suggestion that "there is nothing to worry about" or "that nothing has changed" or "that the society remains true to the principals of Archbishop Lefebvre" are all contrary to the real evidence.
- 33.8. Many of the Superiors of the Society (and many other Priests in the Society) appear to be prepared to enter into a Practical Agreement rather than an agreement based on the Faith or the doctrine of the Church. This represents a change in their position. The position of the Society was that the Society would only "join" Rome when Rome was traditional – whereas some members of the Society are now prepared to join Rome without any doctrinal solution and without Rome returning to tradition. That position, namely the preparedness and the desire to enter into a practical agreement with Rome is in direct opposition to the previously published position of the Society and its superiors including the published positions of Archbishop Lefebvre, Bishop Fellay, Father Schmidberger and many other priests.
- 33.9. The preparedness and the desire, on the part of some Priests, to enter into a practical agreement with Rome has meant that those priests have had to (or will have to) contradict their previously published positions.

- 33.10. If a satisfactory conclusion to the doctrinal discussions is no longer critical to a regularization of the Society then the Society will be merely entering into an arrangement pursuant to which at best the Society would "agree to disagree" and in doing so the Society would breach its purpose and its mission.
- 33.11. The "Letters between the Bishops" disclose very serious differences –which have not been answered.
- 33.12. The 6 conditions that the Society has provided to Rome to which the SSPX "binds itself" are indicative of a "weakness" on the part of the Society and the Society's departure from the principals of Archbishop Lefebvre.
- 33.13. Condition 1 gives the Society no real protection and does not "remedy" the doctrinal issues between Rome and the Society.
- 33.14. Condition 3 (the guarantee of at least one bishop) means that the Society could be "reduced" to only one bishop and is concerning in view of the position of Rome that the position of the "other 3 bishops" will be dealt with separately.
- 33.15. One of the desirable conditions is "Our own ecclesiastical tribunals, in the first instance". This indicates that the Society has changed its position and that the Society would be prepared to subject itself and its parishioners to the "modern" tribunals in circumstances where there has not been any change in the practice of those tribunals.
- 33.16. The conditions for an agreement include a desirable condition which provides "Exemption of houses of The Society of St Pius X in respect of diocesan bishops". That condition and the fact that it is desirable only evidence the fact that the Superiors of the Society acknowledge that they are prepared to enter into an agreement pursuant to which the works of the Society will be subject to local (Conciliar) Bishops and that such administration will present difficulties.
- 33.17. The Society has not yet been able to show any real "safeguards" that will (or even could) ensure that, in the event of an agreement, the SSPX would survive and would remain Catholic (in accordance with tradition). The Society has not yet been able to show any real reason why, in the event of an agreement, the position of the Society would be different when compared to the "other" traditional groups who have returned to Rome.
- 33.18. The history of the Benedictine Monastery of St. Madeleine of Le Barroux, France (the superior of which was Dom Gerard) supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact "*that no silence be imposed on our anti-Modernist preaching*" did not save it.

- 33.19. The history of the Society of St. John Marie Vianney in Campos supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact that Campos declared "We engage ourselves to go into all yet open questions profoundly, taking into consideration canon 212 of the Code of Canon Law (CIC) and in a sincere spirit of humility and fraternal charity towards all" did not save it.
- 33.20. The history of the Institute of the Good Shepherd supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact that the Institute was to have "doctrinal freedom" did not protect it. One of the original Priests of the Institute, Father Paul Aulagnier was expelled from the Society in 2003 for reasons relating to his public support of reconciliation between the Society and Rome. Father Aulagnier's position has been proven wrong by the fact that the Institute is being "forced" to surrender to the principles of the Conciliar Church but his reasons (for favouring reconciliation in 2003) are the SAME reasons that the Superiors of the Society are using to support reconciliation in 2012. However, in 2012 it would appear that those priests (and Bishop) who argue against reconciliation (for reasons including those used in 2003) are expelled from the Society.
- 33.21. The statements of allied orders in relation to a proposed agreement between the Society and Rome appear to be consistent with the traditional principals of the Society whereas the treatment of those allied orders who have spoken against an agreement appears to be inconsistent with the traditional principals of the Society.
- 33.22. Those priests and bishops who spoke against an agreement appear to be threatened by an actual or threatened expulsion from the Society on the basis that they have rebelled against their Superiors whereas the truth appears to be that the "rebellion" has been committed by those in the Society who have favoured such an agreement and thereby rebelled against the principals and tradition of the Society.
- 33.23. The suggestion that Archbishop Lefebvre would enter into an agreement with Rome on the terms proposed is inconsistent with the words and actions of Archbishop Lefebvre.
34. When I try to understand the situation I can only wonder if the explanation for the situation is as set out in the letter from Father Violette in relation to Father Aulegnier (a Priest of the Society who was expelled in 2003 for matters relating to his public support of reconciliation between the Society and Rome, in which Father Violette said:

In my opinion, I think we might see here the real reason for Father Aulagnier's change. The fight is dragging on. He has been at the center of this fight for over 30 years. Maybe he is tired of the fight! But this is not the first time that a conflict over the faith has lasted for ages. The Arian crisis lasted over 70 years, the papal exile in Avignon 68 years, the

great Schism 39 years. Is this a reason to abandon the fight to come to some arrangement? It's a good thing St Athanasius didn't get tired of being exiled, threatened, falsely accused, excommunicated etc. He wouldn't be St Athanasius.¹³

Stephen J. Fox

28 October 2012

Feast of Christ the King

This document can be found at: <http://isthisoperationsuicide.wordpress.com/>

If you wish, in charity, to correct, improve or otherwise contribute to the material set out in this book, please contact the author at: isthisoperationsuicide@gmail.com

About the author:

Stephen Fox resides in Brisbane, Australia with his wife and ten children. He holds degrees in commerce and law and practices commercial law. Stephen has been attending the Traditional Latin Mass since about 1978, initially as celebrated by Father Buckley, and then as celebrated by priests of the Society of Saint Pius X.

¹³ Letter from Father Violette to the faithful dated December 2003, Refer http://www.sspcx.ca/Documents/Fr-Violettes-Letters/2003_August.htm

Conclusion One – Truth and Obedience

1. **Conclusion: I am obliged to search for the truth and defend myself, my family and my neighbours against error. Accordingly, I must know enough to recognise error when I see it. I cannot choose ignorance and I cannot blindly follow the superiors of the Church (or the Society) in circumstances where my intellect informs me that their path is not the path of truth and salvation. I must strive to be faithful to the following words:**

I have fought a good fight, I have finished my course, I have kept the Faith. As to the rest there is laid up for me a crown of justice which the Lord, the Just Judge, will render me in that day: and not only to me, but to them also that love His coming (II Tim. 4:7-8).

- 1.1. There are some who may respond to my concerns by suggesting that "the issue is one of obedience" and when pressed to explain they respond by saying that they wish to remain "obedient" or "loyal" to the Superior General of the Society and they may even go so far as to admonish those Bishops or Priests in the Society who have dared to question whether or not the Society should enter into an agreement with Rome.
- 1.2. I find the "obedience excuse" particularly interesting because the same people who are prepared to be "disobedient" to the Conciliar Church are prepared to be obedient to those who propose to make them subject to and part of the same Conciliar Church!
- 1.3. I am concerned that the reference to obedience is merely an excuse to avoid having to consider the issue or forming an opinion. How strange! How inconsistent! How lacking in reason! A traditional catholic presumably "follows" the Society because that person formed the view that the Conciliar Church was in error and that in order to maintain their faith they should "follow" the Society. However that same person is now not prepared to consider whether or not the Superiors of the Society could ever do something that would endanger their faith? There is no doubt that Superiors in the Church may make mistakes. As Archbishop Lefebvre said¹⁴:

In the Rogation-tide litanies the Church teaches us to say: "We beseech thee O Lord, maintain in Thy holy religion the Sovereign Pontiff and all the orders of ecclesiastical hierarchy." This means that such a disaster could very well happen.

- 1.4. It is obvious that obedience must have some limits. If our parish Priest preaches error or gives direction that is wrong then we are prepared to complain to his superior and in fact we may be duty bound to complain. If our Superiors do something (or propose

¹⁴ An Open Letter to Confused Catholics by His Grace Archbishop Marcel Lefebvre, <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/OpenLetterToConfusedCatholics/index.htm>

something) that appears wrong what should we do? For my part, I suggest that we should inform our Superiors that we believe them to be wrong and again I believe that we are duty bound to do so. I am convinced that a Catholic should not hide from the issue and refuse to exercise their reason –all under the convenient excuse of "obedience". I am convinced that the worst thing that we can do is pretend that what the superior does is right when our reason and our conscience says it is wrong. I am convinced that to close our eyes is to participate in the wrong.

1.5. Archbishop Lefebvre said¹⁵

In the Church there is no law or jurisdiction which can impose on a Christian a diminution of his faith. All the faithful can and should resist whatever interferes with their faith, supported by the catechism of their childhood. If they are faced with an order putting their faith in danger of corruption, there is an overriding duty to disobey.

It is because we judge that our faith is endangered by the post-conciliar reforms and tendencies, that we have the duty to disobey and keep the Tradition. Let us add this, that the greatest service we can render to the Church and to the successor of Peter is to reject the reformed and liberal Church.

Well, I am not of that religion. I do not accept that new religion. It is a liberal, modernist religion which has its worship, its priests, its faith, its catechism, its ecumenical Bible translated jointly by Catholics, Jews, Protestants and Anglicans, all things to all men, pleasing everybody by frequently sacrificing the interpretation of the Magisterium. We do not accept this ecumenical Bible. There is the Bible of God; it is His Word which we have not the right to mix with the words of men.

.....

Two religions confront each other; we are in a dramatic situation and it is impossible to avoid a choice, but the choice is not between obedience and disobedience. What is suggested to us, what we are expressly invited to do, what we are persecuted for not doing, is to choose an appearance of obedience. But even the Holy Father cannot ask us to abandon our faith.

We therefore choose to keep it and we cannot be mistaken in clinging to what the Church has taught for two thousand years. The crisis is profound, cleverly organized and directed, and by this token one can truly believe that the master

¹⁵ An Open Letter to Confused Catholics by His Grace Archbishop Marcel Lefebvre, <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/OpenLetterToConfusedCatholics/index.htm>

mind is not a man but Satan himself. For it is a master-stroke of Satan to get Catholics to disobey the whole of Tradition in the name of obedience.

St. Thomas Aquinas, to whom we must always refer, goes so far in the Summa Theologica as to ask whether the "fraternal correction" prescribed by Our Lord can be exercised towards our superiors. After having made all the appropriate distinctions he replies: "One can exercise fraternal correction towards superiors when it is a matter of faith."

If we were more resolute on this subject, we would avoid coming to the point of gradually absorbing heresies.

You will be tempted to say: "But what can we do about it? It is a bishop who says this or that. Look, this document comes from the Catechetical Commission or some other official commission."

That way there is nothing left for you but to lose your faith. But you do not have the right to react in that way. St. Paul has warned us: "Even if an angel from Heaven came to tell you anything other than what I have taught you, do not listen to him."

Such is the secret of true obedience.

1.6. In relation to the issue of obedience I quote the words of Bishop Fellay¹⁶:

AUTHENTIC OBEDIENCE

But here, too, many find an easy way out of the crisis: the Pope has spoken, so there is no need to reflect any more, just obey. When everything is normal, it is sufficient, and it is fine. But this does not change the reality of obedience.

Obedience is a virtue, a virtue which is exercised by a human being. When we refer to a human being we mean somebody who has reason and will. That means that this act shall be virtuous insofar as a human being makes use of his reason and will when he obeys. If we just switch them off when we obey, we are no better than a dog. You expect a dog to obey when you command it to stop or walk or bite or bark. You don't expect the dog to question your command. Even when we speak in the context of what is called "blind obedience" of the human being, it remains an act of virtue. If in order to obey, however, we have to demolish what is the highest faculty the good Lord has given us, that is, our reason, there is something wrong.

...

¹⁶ Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2351

When there is a defect in our obedience it is because we have not given enough obedience. We call this disobedience. But we rarely consider that there is a possibility of giving too much obedience. The phrase seems strange or odd, to speak of "too much obedience," but in fact, it does exist. A simple example: if somebody gives an order and you realize that if you follow the letter of the order you are doing something stupid—maybe you did not understand the order correctly—but nevertheless, realizing that it is stupid, you do it, well, I am sorry, but you are stupid. It is not obedience.

...

So where is the point at which we must say no? It does happen. The point at which we say no is when this authority which has been granted by God to a human being is used against God. If God has given authority to human beings, it is so that through this authority these superiors will lead others to God. Every law and every force of the law is given to lead us to God, to glorify God, to do good.

Authority Is FROM God

It is easier to understand this when you look at God and the origin of obedience and law. We know and see that in any kind of organization, there is an authority, there is somebody commanding and giving orders. Not only that, but on certain levels, these orders can even be binding on our conscience. That means that if we refuse, we sin. That means that we offend not only this human authority, but we offend God. Why is that?—Because any authority which is exercised among human beings has been given by God. It is very important to understand that. It is the very principle of obedience. Why do we obey?—We obey because we see the authority and the commandment of that authority as coming from God. Persons having authority may have had it designated to them by human beings—George Bush has been elected by the Americans, but the authority that Bush has he has received from God. At the end of his life, he will stand in front of our Lord, and he will have to give an account of the way he has used this authority. The same holds for me, for the priests, for the fathers in their families, and so on at all levels. At all levels, any kind of authority is granted by God, and there you have the principle of obedience.

To obey God Himself is not too difficult; we recognize that God is wiser than we are, He is mightier than we, and we understand it is better not to object. But to submit ourselves to human beings whom we easily see as less wise, less perfect, and with many more defects than ourselves—a person commanding things which sometimes even seem to us not reasonable—that's difficult. What I have said is not in contradiction. Certain situations may appear to us less reasonable; nevertheless we still have to obey.

Obedience Is To God

So where is the point at which we must say no? It does happen. The point at which we say no is when this authority which has been granted by God to a human being is used against God. If God has given authority to human beings, it is so that

through this authority these superiors will lead others to God. Every law and every force of the law is given to lead us to God, to glorify God, to do good.

That's the Ten Commandments. Why did God give us commandments? It was to help us in the good direction. What is this good direction? It is God Himself. It is to glorify Him, and any kind of order or law is true law in as much as it is a kind of echo or image of these laws from God. Amongst human beings it can happen, and it really does happen, that these persons invested with authority will, either by evil or most of the time by weakness, make a wrong use of this authority. They will make a wrong commandment. And at that time, this law, which should bring us back to God, instead harms us. It goes against the purpose of law. When this happens, we have to say no, because to say yes is no longer obedience; it goes against obedience, it goes against God, so we must say no.

.....

Now, if you find in that organization a law against the salvation of souls or circumstances in which a law is being used against that purpose, of course you do not obey that law. It is no longer true obedience. In such a case, obedience would go against the purpose itself for which God has founded the Church. And then, of course, you say no. And when you say no, you are not disobedient; on the contrary, you are really obedient, because you look at the purpose and the will of God. You see that this is going against the will of God; I want to follow the will of God, so in that case I have to say no.

These are basics but they are very important. It is very important that you have the right understanding of obedience, because we are called "rebels" and other labels which you know by heart by now. It is just not true. It is like when Rome says to us, "Come back." We say, "We are sorry, but we can't." Why? Because we are already in; we have never been away, so where do you want us to come back from? We are already in.

- 1.7. I conclude that Bishop Fellay's position (as least in 2004) was that obedience to Rome would be obedience that he described as follows "...obedience would go against the purpose itself for which God has founded the Church. And then, of course, you say no. And when you say no, you are not disobedient; on the contrary, you are really obedient, because you look at the purpose and the will of God...". If in fact the evidence shows that Rome today is not sufficiently different to Rome in 2004 then it would seem that obedience to Rome today would in fact be disobedience to God.
- 1.8. I anticipate that "the other side" may suggest that, in the event of an agreement, the "obedience" to Rome will be subject to the "conditions" and the "guarantees that will ensure that the Society stays 'as it is'". Such a position ignores reality. The evidence

shows that Rome is faithful to its Conciliar doctrines, the evidence shows that Rome's purpose "is to bring the Society to Rome's liberalism"¹⁷.

- 1.9. The evidence shows that the Society's conditions (even the right the right to criticise modernism) is similar to the "conditions" that other once traditional (but now modernist) groups were granted by Rome. Archbishop Lefebvre described Rome in the following terms (in 1990):

*.....but THEY ARE BETRAYING US —betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work. They are now saying: "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. (Archbishop Lefebvre's address to his priests given in Ecône, Switzerland on 6 September 1990)*¹⁸

¹⁷ This was the conclusion of the president of the Society's commission for the theological discussions with Rome, Bishop Alfonso de Galarreta when he said:

It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity".....

¹⁸ http://www.sspx.org/archbishop_lefebvre/two_years_after_the_consecrations.htm

Conclusion Two – I must be objective

- 2. Conclusion: I must consider the matters at hand objectively. I must be prepared to acknowledge that it is possible that the Superior General or other superiors within the Society could make a mistake. I must be prepared to acknowledge that men are weak, that liberalism exists in the year 2012 and that the Society is not exempt from attack by the very errors that caused the society to be created. I must be prepared to acknowledge that the superiors of the Society are not infallible and that they could try to enter into an agreement with Rome in circumstances where the Society should not do so. I cannot choose to ignore the truth because the truth may be difficult or painful. I cannot choose to ignore the truth on the basis that I cannot understand *why* someone does something. I do not need to know or understand the internal disposition of a person and I do not seek to know or understand why a person does or does not do something – I only know what the person does or does not do. That is, the reality is the truth!**
- 2.1. In order to consider the matter we must be prepared to consider what is real – that is, what we see rather than what we feel, what a man says (his actual words) rather than what we think he says or what we think he means, what a man does rather than why he does it etc.
- 2.2. If we are trying to determine the truth of something we must not start with a bias or a preconceived interpretation of the evidence – rather we must be "open" and prepared to "test" the evidence.
- 2.3. Whilst we should be prepared to analyse what the Pope or a given Bishop or Priest or any person says or does we should note that our analysis, our questioning, our criticism, even our correction of such words or doings are not done by way of judgement of the person.
- 2.4. History shows us that churchmen have been in error on many occasions. In fact, out of some thousands of bishops in the Church during (and after) the Second Vatican Council there was only a handful who rejected the errors – among them Archbishop Lefebvre and Bishop De Castro Mayer.
- 2.5. I am uncomfortable when the response to my queries about the state of the Society and Rome is to the effect that "the issues are not your responsibility" or "you are not qualified to understand" or "the decision rests with the Superior...". I conclude that my duty is to find the truth and that in charity I must ask, in fact, demand the truth.

Conclusion Three – The Society cannot trust Rome

3. Conclusion: the Society cannot trust Rome

- 3.1. The reality is that the Society cannot trust Rome. How could anyone trust men who are betraying us...men who are the Church's destroyers. How could the Society trust such men when the Society knows that their purpose is to continue to destroy the Church! There is nothing that such men could "promise", no "guarantee" that such men could provide that would make an agreement acceptable – and we know this. We know that the Conciliar Church has a new definition of "truth", that truth (to the Conciliar Church) has been disconnected from objective reality. When describing liberalism Archbishop Lefebvre wrote¹⁹:

Things are no longer what they are, but what I think. In such a case, man disposes of truth according to his own taste. This error will be called idealism in its philosophical aspect, and Liberalism in its moral, social, political, and religious aspect. As a consequence, the truth will be different according to individuals and social groups

- 3.2. How could the Society negotiate and agree with such men – for how long would they be "true" to the terms of an "agreement", how long would it take before their interpretation of the agreement (of truth) would be different to the Society's. The truth is that the Society cannot enter an agreement with Rome unless Rome recovers the truth of tradition. Any other view of the circumstances is simply *illusion*²⁰.
- 3.3. To those who wish to refer back to the "conditions" and the "guarantees" I raise three simple points.
- 3.4. Firstly, on what basis do you trust an untrustworthy person? On what basis do you accept a guarantee from an untrustworthy person, do you believe a politician when he says he won't raise taxes. On what basis do you believe a man who by word and by act

¹⁹ Archbishop Lefebvre's book, "They Have Uncrowned Him" page 15

²⁰ Archbishop Lefebvre used the word "illusion" in 1989 when he said "We would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects...Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing..."; Bishop Fellay has often used the term "illusion" when he has referred to the situation between the Conciliar Church and the Society. For example, in an interview given by Bishop Fellay in February 2011, and called "54 Answers from Bishop Fellay"²⁰, the following comments by Bishop Fellay are recorded "There is one danger: the danger of keeping up illusions. We see that some Catholics have managed to lull themselves to sleep with illusions. But recent events have managed to dispel them. I am thinking about the announcement of the beatification of John Paul II or the announcement of a new Assisi event along the lines of the interreligious gatherings in 1986 and 2002."

is participating in the destruction of the Catholic Church – when he says "come in, we can be friends"?

- 3.5. Secondly, how could you "trust" such men when the same men tell us expressly that their purpose is in fact to convert the Society – both by their actions and by their words. As to their actions we know that all *traditional* groups who have entered into a "deal" with Rome have ultimately accepted modernism. As to their words, I refer to the following by way of example.

- 3.5.1. The Vatican issued a statement in 2009 that provided as follows:

For a future recognition of the Fraternity of Saint Pius X, the full acknowledgment of the Second Vatican Council and of the Magisterium of Popes John XXIII, Paul VI, John Paul I, John Paul II, and of the same Benedict XVI is an indispensable condition²¹;

- 3.5.2. Bishop Muller, the prefect of the Congregation for the Doctrine of the Faith (as reported in Catholic Family News) stated as follows:²²

"One can only be Catholic if one fully recognizes the faith of the Church. This includes the Second Vatican Council, which is a particularly important teaching," Bishop Gerhard Ludwig Muller said to Vatican Radio July 4 in his first and only interview since taking up his new post.

- 3.5.3. Vatican Insider posted a July 2 interview with Archbishop Joseph Augustine Di Noia, newly-appointed Vice-Prefect of the Vatican's Ecclesia Dei.²³ In that interview Archbishop Di Noia says:

..."Vatican II repudiated anti-Semitism and presented a positive picture of Judaism. John Paul II took us further in recognizing the significance of the Jewish People for Christianity itself. This is a new concept which we know the Traditionalists will not be able to accept immediately. Convincing them will take time, and in this respect we will have to be patient."

- 3.6. Thirdly, I ask what does the "first condition" mean? The condition reads as follows:

Freedom to keep, to transmit and to teach "the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition";

²¹ In a notice published by Vatican in 2009 <http://rorate-caeli.blogspot.com/2009/02/nota-della-segreteria-di-stato-seguito.html> Authenticity would appear to be confirmed by the Remnant newspaper refer http://www.remnantnewspaper.com/Archives/2009-ferrara-note_from_the_vatican_secretary.htm

²² <http://www.cfnews.org/page10/page46/muller.html> article by David Kerr, Vatican City, Jul 6, 2012 / 02:24 am (EWTN News)

²³ <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/society-of-st-pius-x-di-noia-16482/>

freedom to defend, to correct and to reprove, even publicly, those responsible for the "errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences";

- 3.7. I suggest that *"the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition"* means one thing to the Society and a completely different thing to Rome. For an example of what Rome's interpretation might be, I refer the reader to the book *"Archbishop LEFEBVRE and the VATICAN"*. At page 152 there is an extract which provides as follows²⁴:

In 1984, Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, granted an interview to journalist Vittorio Messori on the state of the Catholic Church. The interview was published in English in 1985 as The Ratzinger Report. In it, Cardinal Ratzinger forcefully reaffirms his opinion of the immense and positive work of Vatican II, whose genuine fruits he provides a guideline for achieving. He speaks specifically of Archbishop Lefebvre. The following excerpt is taken from Chapter Two, "A Council to Be Rediscovered."¹⁰⁷

August 15, 1984

Excerpts from The Ratzinger Report

Thus ten years before our conversation, he [Cardinal Ratzinger] had already written: "Vatican II today stands in a twilight."

Thereupon he [Cardinal Ratzinger] continued: "Over against both tendencies, before all else, it must be stated that Vatican II is upheld by the same authority as Vatican I and the Council of Trent, namely, the Pope and the College of Bishops in communion with him, and also with regard to its contents, Vatican II is in the strictest continuity with both previous councils and incorporates their texts word for word in decisive points."

From this Ratzinger drew two conclusions. First: "It is impossible ('for a Catholic') to take a position for or against Trent or Vatican I. Whoever accepts Vatican II, as it has clearly expressed and understood itself, at the same time accepts the whole binding tradition of the Catholic Church, particularly also the two previous councils. And that also applies to the so-called 'progressivism,' at least in its extreme forms." Second: "It is likewise impossible to decide in favor of Trent and Vatican I, but against Vatican II. Whoever denies Vatican II denies the authority that upholds the other two councils and thereby detaches them from their foundation. And this applies to the so-called 'traditionalism,' also in its extreme forms." "Every partisan choice destroys the whole (the very history of the Church) which can exist only as an indivisible unity."

²⁴ http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_II/1984-08-15.htm

- 3.8. I suggest that the "*errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences*" mean one thing to the Society and a completely different thing to Rome. The truth is that Rome will not even admit the errors and certainly not the consequences. So then – what does the condition mean and what protection could it give. If the agreement were a commercial contract we might say it was "void for uncertainty" or "unenforceable because an essential term was not agreed" or "there was never an agreement because there was never a mutual intention to be bound". However, I do not propose to argue the issue from a contract law point of view. I suggest that all I need do is apply some common sense. If two parties cannot agree what the sound doctrine is today or what the errors are today – then on what basis will they agree in the future! It is illusion!
- 3.9. For the purpose of understanding what is different between Rome and the Society, and providing some meaning to the term "liberalism" I quote the following extracts from Archbishop Lefebvre's book, "*They Have Uncrowned Him*":

Pg. 14 – 15

Therefore, let us open this book of which I am speaking to you: Liberalism and Catholicism by Father Roussel, published in 1926; and let us read that page which depicts Liberalism very concretely (pp. 14 – 16), adding to this a little commentary:

"The Liberal is a fanatic for independence; he extols it to the point of absurdity, in every domain."

So there you have a definition. We are going to see how it is applied, what are the liberations that Liberalism insists on.

The independence of the true and of the good in regard to being: this is the relativistic philosophy of mobility and of becoming. The independence of the intelligence with regard to its object: being sovereign, the reason does not have to submit itself to its object; it creates it; whence the radical evolution of truth; relativistic subjectivism.

Let us emphasize the two key words: subjectivism and evolution.

Subjectivism means introducing freedom into the intelligence, whereas on the contrary the nobility of the intelligence consists in submitting itself to its object, that is, in the adæquatio or conformity of the thinking subject with the known object. The intellect works like a camera; it must fit with precision the intelligible touches of reality. Its perfection consists in its fidelity to the real. It is for this reason that the truth is defined as the conformity of the intellect with the thing. Truth is that quality of thought by which it is in accord with the thing, with that which is. It is not the intellect that creates the things; it is the things that impose themselves onto the intellect, such as they are. Therefore the truth of what is affirmed depends on that which is; it is an objective thing. The person who is

searching for the truth has to renounce himself, to renounce any construction of his own mind, to renounce any idea of "inventing" the truth.

On the contrary, in subjectivism, it is the reason that constructs the truth: we have the submission of the object to the subject! The subject becomes the centre of all things. Things are no longer what they are, but what I think. In such a case, man disposes of truth according to his own taste. This error will be called idealism in its philosophical aspect, and Liberalism in its moral, social, political, and religious aspect. As a consequence, the truth will be different according to individuals and social groups. The truth is then necessarily shared. No one can claim to have it exclusively in its wholeness; it is made and it is sought after without end. It can be guessed how contrary that is to Our Lord Jesus Christ and to his Church.

Pg. 114

The Catholic Liberal declares, "What do you want? One cannot indefinitely be against the ideas of his time, row without ceasing against the current, appear backward or reactionary." The antagonism between the Church and the secular liberal spirit, without God, is no longer desired. They want to reconcile what is irreconcilable, make peace between the Church and the Revolution, between Our Lord Jesus Christ and the Prince of this world. We cannot imagine an enterprise more blasphemous, and more dissolving of the Christian spirit, of the good fight for the faith, of the spirit of the crusade, that is to say, of the zeal to conquer the world for Jesus Christ.

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This is what we are living: since the declaration on religious liberty, the great majority of Catholics are convinced that "men can find the path to eternal salvation and obtain salvation, in the worship of any religion whatever."²⁵ There again the plan of the Freemasons is accomplished; they have succeeded, by means of a Council of the Catholic Church, in "giving credence to the great error of the present time, which consists in... putting all the religious forms on to the same footing of equality."²⁶

Pg. 228

You see, the liberal mind is one that is paradoxical and confused, distressed and contradictory. Such indeed was Paul VI. Mr. Louis Salleron explains this quite well, when he describes the physical look of Paul VI: he says "He has a double face." He is not speaking of duplicity, for this term expresses a perverse intention to deceive which was not present in Paul VI. No, it is a double persona whose contrasted countenance expresses a duality: now traditional in his words, now Modernist in his acts; now Catholic in his premises, his principles, and now progressive in his conclusions, not condemning what he should condemn and condemning what he ought to preserve!

²⁵ *Syllabus*, condemned proposition no. 17.

²⁶ Leo XIII, Encyclical *Humanum Genus* on the Freemasons, April 20, 1884.

Conclusion Four – Rome has not changed

4. **Conclusion: There are suggestions that "there is a change in attitude in the Church..", that Rome has "changed" or is "changing", that "Rome today is not the Rome of 1988" that "interesting things" are happening in Rome. I conclude that Rome has not "changed" in any material manner and is still faithful to the Conciliar doctrines rather than tradition.**

4.1. What is the importance regarding a "change" or "no change" in Rome. The issues would appear to be as follows:

4.1.1. Our Superiors appear to suggest that if Rome has "changed" then the Society can "trust" Rome and can "risk" putting itself under Rome's control;

4.1.2. It would seem to follow that if Rome has not changed then the Society cannot trust Rome and must either stay "separate" to Rome or must make the terms of an "agreement" so protective, so strong and so certain that the Society really stays separate - though "approved" by Rome;

4.1.3. If in fact Rome has not changed then the truth (the objective reality) is that it will not matter what terms are "agreed" – if Rome cannot be trusted then the Society will be ultimately "converted".

4.2. In a letter from three of the Bishops of the Society to Bishop Fellay and the other two members of the General Council, First Assistant Fr. Niklaus Pfluger and Second Assistant Fr. Alain-Marc Nély, Bishops Alfonso de Galarreta, Bishop Bernard Tissier de Mallerais and Bishop Richard Williamson said as follows:

Of course, on the two sides of current division between the Conciliar Church and the FSSPX much wish that the Catholic unity be restored. Honor to those on both sides. But since reality governs everything, and to the reality all these sincere desires must yield, namely that since Vatican II the official authorities of the Church have deviated from the Catholic truth, and today they are shown to be quite given to always remaining faithful to the Conciliar doctrines and practices. The Roman discussions, the "doctrinal preamble" and Assisi III are bright examples of this.

4.3. In a letter from Bishop Bernard Fellay, and the other two members of the General Council, First Assistant Fr. Niklaus Pfluger and Second Assistant Fr. Alain-Marc Nély, on April 14, 2012 those three say as follows:²⁷

²⁷ Letter sent by Bishop Bernard Fellay, Superior General of the Society of Saint Pius X (FSSPX /SSPX), and the other two members of the General Council, First Assistant Fr. Niklaus Pfluger and Second Assistant Fr. Alain-Marc Nély, on April 14, 2012.

..... Now, they trace a line — not straight — but clearly in favor of Tradition. Why should this suddenly stop when we are doing our utmost to be faithful and to intensify our prayer? Will the good God let us fall at the most critical moment? At the same time, your description is lacking in realism as regards both the degree of the errors and their extent.

Degree: Within the Society, some are making the Conciliar errors into super heresies, absolute evil, worse than anything, in the same way that the liberals have dogmatized this pastoral council. The evils are sufficiently dramatic; there is hardly any reason to exaggerate them further). Needful distinctions are not being made, whereas Mgr. Lefebvre did make the necessary distinctions on the subject of liberals several times. This failure to distinguish is leading one or the other of you to a hardening of your position. This is a grave matter because this caricature no longer corresponds with reality and in future it will logically end in a real schism.....

Extent: On the one hand, you saddle the current authorities with all the errors and evils to be found in the Church while leaving aside the fact that they are trying at least partly to disengage themselves from the most serious of them (the condemnation of the "hermeneutic of rupture" denounces real errors). On the other hand, you act as if ALL of them are implicated in this pertinacity ("they're all modernists," "all are rotten"). Now that is manifestly false. The great majority are still caught up in the movement, but not all.

In itself, the solution of the proposed personal prelature is not a trap. This is apparent from the fact, first of all, that the present situation in April 2012 is quite different from that of 1988. To pretend that nothing has changed is an historical error. The same evils afflict the Church, the consequences are even worse and more obvious than before; but at the same time we have observed a change of attitude in the Church, helped by the gestures and acts of Benedict XVI toward Tradition. This new movement, which began at least ten years ago, has been growing. It has reached a good number (still a minority) of young priests, seminarians, and even includes a small number of young bishops who clearly stand out from their predecessors, who confide in us their sympathy and support, but who are still pretty well stifled by the dominant line in the hierarchy in favour of Vatican II. This hierarchy is losing speed. This perception is not an illusion, and it shows that it is no longer illusory for us to contemplate an "intramural" struggle, the difficulty of which we are not unaware. I have been able to observe at Rome that however much the talk about the glories of Vatican II we'll be dinned with is still on the lips of many, it is no longer in people's heads. Fewer and fewer believe it.

This concrete situation, with the canonical solution that has been proposed, is quite different from that of 1988. And when we compare the arguments that Archbishop Lefebvre made at the time, we conclude that he would not have

hesitated to accept what is being proposed to us. Let us not lose our sense of the Church, which was so strong in our venerated founder.

4.4. In order to consider the issues we must remind ourselves of a number of points:

- 4.4.1. Why does the SSPX exist, what is its purpose? What was the reason that the SSPX was instituted?
- 4.4.2. What is the difference between Rome and the SSPX that has kept Rome and the SSPX separate for 40 years?
- 4.4.3. Has there been any change to Rome's position that removes or reduces that difference? We must consider the objective evidence to answer that question and in doing so we should consider the fruits..."by their fruits you shall know them".

4.5. Why does the SSPX exist, what is its purpose? What was the reason that the SSPX was instituted?

4.6. The purpose and the reasons may be easily found in any number of writings and statements by well recognized authors. By way of example:

- 4.6.1. In 1974 Archbishop Lefebvre declared as follows²⁸:

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

²⁸ The 1974 Declaration of Archbishop Lefebvre November 21, 1974
http://www.sspix.org/archbishop_lefebvre/1974_declaration_of_archbishop_lefebvre.htm

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

"But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

*It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church - all things opposed to orthodoxy and the perennial teaching of the Church.*

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books which saw day before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being thefideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.

- 4.6.2. Archbishop Lefebvre refers to "the Faith" – but what is the faith? It is that body of truths which we believe and which we must believe as Catholics. Archbishop Lefebvre, states:

"what does faith give you?" "eternal life". And if there is one thing we need, one thing for which we hope, one thing we await, it is indeed eternal life. Hence we are not here concerned with words of little importance; this is not a lecture dealing with something transitory. The question is that of life eternal, of the salvation of our souls. It concerns the salvation of the souls of those about us and entrusted to us, the souls of your children..."²⁹

- 4.6.3. The errors that Archbishop Lefebvre was referring to are plainly those errors that are contrary to the faith – contrary to the teachings of the one true Church, the errors that include the errors of modernism and liberalism.

4.7. What is the difference between Rome and the SSPX that has kept Rome and the SSPX separate for 40 years?

- 4.7.1. Archbishop Lefebvre refused to accept the errors to which the Conciliar Church has subjected itself. In 1987 Archbishop Lefebvre said:

"I said to him [Cardinal Ratzinger—who became Pope Benedict XVI] 'Even if you grant us a bishop, even if you grant us some autonomy from the bishops, even if you grant us the 1962 Liturgy, even if you allow us to continue running our seminaries in the manner we doing right now—we cannot work together! It is impossible! Impossible! Because we are working in diametrically opposing directions. You are working to de-Christianize society, the human person and the Church, and we are working to Christianize them. We cannot get along together!' Rome has lost the Faith, my dear friends! Rome is in apostasy! I am not speaking empty words! That is the truth! Rome is in apostasy! One can no longer have any confidence in these people! They have left the Church! They have left the Church! They have left the Church! It is certain! Certain! Certain! Certain!"³⁰

- 4.7.2. Bishop Fellay has previously stated:

The day will come, we are sure and certain, when Rome will come back to Rome's own Tradition and restore it to its rightful place, and we long with all our hearts for that blessed day. For the time being, however, things are not yet at that point, and to foster illusions would be deadly for the SSPX,

²⁹ A Bishop Speaks Writings and Addresses of Archbishop Lefebvre pg 119

³⁰ Archbishop Lefebvre, Conference, October 4, 1987 "Marcel Lefebvre" by Bishop Tissier de Mallerais, pp. 547-548

as we can see, when we follow the turn of events in Campos." (Superior General's Letter to Friends & Benefactors" # 63³¹ 6 January 2003)

But it would be very imprudent and hasty to dash off ill-advisedly in pursuit of a practical agreement that would not be based on the Church's fundamental principles, and especially the faith. (Superior General's Letter to Friends & Benefactors # 72³² dated April 2008)

... So what we try to say to Rome in all these things is, "Listen, we have to get to the root of the problems." We don't want to make an agreement just for the sake of an agreement. A prelate in the Vatican said to me, "Don't make a cosmetic agreement with Rome." And it is true, we don't want any kind of cosmetic agreement. Things are too serious. The Faith is at stake. We want to keep the Faith! (Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO³³)

..... But this would be possible only on the condition that in Rome, the Pope and his collaborators were convinced of the absolute necessity of Tradition. As long as they are not, nothing will ever happen. Nevertheless, we have to say these things, and I continue to make my requests.

That is what we request from Rome, that Rome confirm us in the Faith, the Faith of all time, the Faith which cannot change. We have the strict right to request this from the Roman authorities, and we do not think that we will really progress towards an agreement as long as Rome has not shown a concrete will to dissipate the smoke that has invaded the temple of God, darkened the Faith, and paralyzed the supernatural life of the Church under cover of the Council and its subsequent reforms. There will be no agreement before then. (Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO³⁴)

So, things are absolutely not ripe for an agreement. We must first help correct Rome's thinking to show them that what they do is wrong. ...(Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO³⁵)

4.8. Has there been any change to Rome's position that removes or reduces that difference?

³¹ http://www.sspix.org/superior_generals_news/supgen_63.htm

³² http://www.sspix.org/superior_generals_news/sup_gen_ltr_72.pdf

³³ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

³⁴ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

³⁵ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

- 4.8.1. Has there been any declaration by the Pope or by a senior cardinal that we could say "this Pope is different!"; The answer is no. Rather, the Pope continues to maintain the principals of modernism and liberalism.
- 4.8.2. I conclude that there has been no change in Rome's position because the change needs to be a change in relation to the differences which were (and are) the very reason for the Society and Rome to be "separate".
- 4.8.3. There are no changes by Rome in that regard. Rather the status of Rome is the same (or worse) than it has been in the last 40 years.
- 4.9. But some will suggest that Pope Benedict has issued the *motu proprio Summorum Pontificum* and this is a sure sign that Rome is in "favour" of tradition. To this argument I note that in Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 72³⁶ written in April 2008, Bishop Fellay says as follows:

Dear Friends and Benefactors,

The motu proprio Summorum Pontificum, which acknowledged that the Tridentine Mass was never abrogated, raises a certain number of questions concerning the future of the relations of the Society of St. Pius X with Rome. Several persons in conservative circles and in Rome itself have made themselves heard, arguing that, since the Sovereign Pontiff had acted so generously and thus given a clear sign of his good will towards us, there would be nothing left for the Society to do but to "sign an agreement with Rome." Unfortunately, a few of our friends were deceived by such an illusion. We would like to take the opportunity of this Eastertide letter to review once again the principles governing our actions in these troubled times and point out a few recent events which clearly indicate that, basically, nothing has really changed except for the motu proprio's liturgical overture, so as to draw from all this the necessary conclusions.

The fundamental principle that dictates our action is the safeguard of the faith, without which no one can be saved, no one can receive grace, no one can be pleasing to God, as the First Vatican Council states. The liturgical question is not paramount; it only becomes such inasmuch as it is the manifestation of an alteration of the faith and, consequently, of the worship due to God.

...

- 4.10. Dom Lourenço Fleichman, O. S. B.³⁷ states as follows:

I said in 1988 to Dom Gerard what I repeat to you today: thousands of the faithful anxiously wait for you to confirm them in the Catholic faith, in the combat that divine Providence requires of us, without our succumbing to fatigue, weakness, or

³⁶http://www.sspcx.org/superior_generals_news/sup_gen_ltr_72.pdf

³⁷http://www.sspcxasia.com/Documents/Society_of_Saint_Pius_X/Open_Letter_to_the_Priests_of_Campos.htm

the siren song of legality. What our Lord requires is martyrdom endured drop by drop, and a clear and simple profession of Catholic faith without compromising with the modernists in the Vatican. The Pope, yes; legality, yes; but above all; respond to God's clear call to the combat of the faith. The day the Pope really converts, it will appear more clearly than the light of day. Obviously, it is not by kissing the Koran or by going to pray in a mosque that he manifests this conversion...

4.11. Bishop Williamson stated as follows (in the year 2003) ³⁸:

But how then will we ever know that the Romans are back to professing the true Faith upon its true basis? Archbishop Lefebvre used to reply: when they subscribe to Pius IX's "Quanta Cura" (against liberalism in politics), to Pius X's Anti-Modernist Oath (against modernism in religion) and to Pius XI's "Quas Primas" (against secularism in society). And the sure sign of the Romans' subscribing sincerely to these papal documents will be when they have no more problem with the SSPX, assuming always that the latter will not have budged. In other words, until the Romans sub-scribe as above, any Rome-SSPX agreement is impossible, and once they subscribe, it will no longer be necessary! Meanwhile, as the Romans tug towards Conciliar perdition, the one thing that the "schismatic" anchorman must do is not budge one inch from his "schism"!

4.12. I note that in order to say that Rome has changed we would need to see real evidence (objective rather than subjective) that Rome rejects the errors which, to date, have kept the Society away from the Conciliar Church. But not only is there no evidence that that has occurred – there is in fact ample evidence that Rome maintains the conciliar course. For example:

- 4.12.1. In Istanbul on October 30, 2006, Benedict XVI visited the Blue Mosque and prayed with Muslim religious leaders while facing Mecca.
- 4.12.2. On 21st October 2007, the Pope attended the interreligious meeting in Naples.
- 4.12.3. In 2008, the Pope visited the Synagogue of New York;
- 4.12.4. In May 2009, the Pope visited the Dome of the Rock mosque in Jerusalem;
- 4.12.5. In 2009, there was a Jewish ritual at the wailing wall which is something only Jews do, but on that day it was practiced by Benedict XVI;

³⁸ <http://www.sspxseminary.org/publications/rectors-letters-separator/rectors-letter/289-persevere-in-truth.html>

- 4.12.6. On January 17, 2010, Benedict XVI visited the synagogue in Rome and referred to Our Lord Jesus Christ only once as "reaffirm[ing] Moses's teaching";
 - 4.12.7. In March 2010, the Pope actively participated in a Lutheran service in Rome;
 - 4.12.8. On January 10, 2011, Benedict XVI affirmed that "religious freedom" was his "top public priority".
 - 4.12.9. On May 1, 2011, Benedict XVI beatified John Paul II, saying that his predecessor had "restored to Christianity its true face as a religion of hope";
 - 4.12.10. Benedict XVI on September 17, 2011, appeared in a "paraliturgical event" with a Lutheran "bishopess";
 - 4.12.11. Benedict XVI on September 23, 2011, praised Martin Luther.
 - 4.12.12. In October 2011, the Pope participated in a repetition of the scandal of Assisi where not only were all sorts of religions gathered together, but also atheists who were able to express, not their faith of course, but their point of view regarding the faith;
 - 4.12.13. On March 3, 2012, Benedict XVI stated that Vatican II was a "true sign of God".
- 4.13. I understand that there is a suggestion that Pope Benedict XVI is the friend of tradition. With respect, this may be correct – but only to the extent that that "friendliness" is consistent with his liberal viewpoint. It is interesting to consider the views of Pope Benedict whilst he was still Cardinal Ratzinger. In this regard I quote from the book "Archbishop Lefebvre and the Vatican" July 13, 1988:³⁹

Some Lessons to Be Learned from the Lefebvre Schism

The following is the text of an address by Cardinal Ratzinger, Prefect of the Sacred Congregation of the Doctrine of the Faith, given on July 13, 1988, in Santiago, Chile, before that nation's bishops. In the address, His Eminence comments on the "schism" triggered by Archbishop Lefebvre's illicit ordination of four bishops and reflects upon certain internal weaknesses in the Church which have provided fertile ground for the development of the Lefebvre phenomenon. The text of Cardinal Ratzinger's significant address appeared in Italian in the

³⁹ http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_II/1984-08-15.htm

July 30-Aug. 5 edition of *Il Sabato*. This English translation is reprinted from *The Wanderer*.

...

...Lefebvre has seen that, in the fundamental part of the agreement, he was being held to accept Vatican II and the affirmations of the post-conciliar magisterium, according to the proper authority of each document.

...

It was conceded, in addition, that the Society of Saint Pius X would be able to present to the Holy See—which reserves to itself the sole right of decision—their particular difficulties in regard to interpretations of juridical and liturgical reforms. All of this shows plainly that in this difficult dialogue Rome has united generosity, in all that was negotiable, with firmness in essentials. The explanation which Archbishop Lefebvre has given for the retraction of his agreement, is revealing. He declared that he has finally understood that the agreement he signed aimed only at integrating his foundation into the "Conciliar Church." The Catholic Church in union with the Pope is, according to him, the "Conciliar Church" which has broken with its own past. It seems indeed that he is no longer able to see that we are dealing with the Catholic Church in the totality of its Tradition, and that Vatican II also belongs to that.

...

Aside from the liturgical question, the central points of conflict at present are Lefebvre's attacks on the decree which deals with Religious Liberty, and on the so-called spirit of Assisi. Here is where Lefebvre fixes the boundaries between his position and that of the Catholic Church today.

I need hardly say in so many words that what he is saying on these points is unacceptable. Here we do not wish to consider his errors, rather we want to ask where there is a lack of clarity in ourselves. For Lefebvre, what is at stake is the warfare against ideological liberalism, against the relativization of truth. Obviously we are not in agreement with him that—understood according to the Pope's intentions—the text of the Council or the prayer of Assisi were relativizing.

It is a necessary task to defend the Second Vatican Council against Archbishop Lefebvre, as valid, and as binding upon the Church. Certainly there is a mentality of narrow views that isolates Vatican II and which has provoked this opposition. There are many accounts of it which give the impression that, from Vatican II onward, everything has been changed, and that what preceded it has no value or, at best, has value only in the light of Vatican II.

...

He accuses Archbishop Lefebvre of two things. First, he says: "It seems indeed that he is no longer able to see that we are dealing with the Catholic Church in the totality of its Tradition, and that Vatican II also belongs to that."

Archbishop Lefebvre has always recognized the Pope as Pope, and wished to be able to have normal relations with him. The obstacles were not placed by Archbishop Lefebvre; he [Archbishop Lefebvre] did his best to avoid them,

fighting the introduction of new doctrines at the Council while the then Rev. Fr. Ratzinger was pushing for their introduction as a peritus. He did his best to prevent the Pope from calling the meeting at Assisi. [See his "Open Letter to the Pope," jointly signed with Bishop de Castro Mayer—The Angelus, Jan. 1984.] In spite of these new doctrines which entered the Church as a virus, he did his best to keep a relationship with the Pope. It makes no sense to admit that within the Church new values which "originated outside the Church," among the enemies of the Church, as Cardinal Ratzinger admits in The Ratzinger Report,¹²¹ and then pretend that the whole of Vatican II still belongs to the totality of Tradition: "The central points of conflict at present are Lefebvre's attacks on the decree which deals with Religious Liberty, and on the so-called spirit of Assisi....[W]hat he is saying on these points is unacceptable."

We take note that Cardinal Ratzinger accepts the spirit of Assisi and Dignitatis Humanæ as perfectly acceptable. But he himself says that "this particular Council defined no dogma at all." That being so we are not obliged to accept it.

- 4.14. If we had any doubt as to the position of Rome, before or after the recent negotiations we would only have to refer to statements by the members of the Conciliar hierarchy. The following are some examples of the evidence that suggests that we can have no doubt as to what the position of the Conciliar Church vis the Society was (and is).
- 4.15. Bishop Muller, the prefect of the Congregation for the Doctrine of the Faith, has indicated that the SSPX must accept the second Vatican Council as a prerequisite to rejoining the Church. As reported in Catholic Family News:⁴⁰

The new prefect of the Congregation for the Doctrine of the Faith has re-stated that the acceptance of the Second Vatican Council is a prerequisite for the traditionalist Society of St. Pius X to rejoin the Church.

"One can only be Catholic if one fully recognizes the faith of the Church. This includes the Second Vatican Council, which is a particularly important teaching," Bishop Gerhard Ludwig Muller said to Vatican Radio July 4 in his first and only interview since taking up his new post.

...

- 4.16. Vatican Insider posted a July 2 interview with Archbishop Joseph Augustine Di Noia, newly-appointed Vice-Prefect of the Vatican's Ecclesia Dei.⁴¹ In that interview Archbishop Di Noia says:

"The Church's deep commitment to reconciliation with the Jewish People is

⁴⁰ <http://www.cfnews.org/page10/page46/muller.html> article by David Kerr Vatican City, Jul 6, 2012 / 02:24 am (EWTN News)

⁴¹ <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/society-of-st-pius-x-di-noia-16482/>

personified today by Benedict XVI. The Ecumenical Council wrought a fundamental change. Then John Paul II, above all others, brought home Paul's message that Judaism and Jews have a unique place in salvation history. Nobody can deny that Karol Wojtyla's Pontificate marked a major shift in the theological understanding of Judaism within the Catholic Church."

...

"Vatican II repudiated anti-Semitism and presented a positive picture of Judaism. John Paul II took us further in recognizing the significance of the Jewish People for Christianity itself. This is a new concept which we know the Traditionalists will not be able to accept immediately. Convincing them will take time, and in this respect we will have to be patient."

- 4.17. A transcript of a conference given by the French bishop of the Society of Saint Pius X (FSSPX / SSPX), Bp. Bernard Tissier de Mallerais, in the priory of Saint L.M.G. de Montfort (Maine-et-Loire, France), on September 16, 2012, was made public by French forum Un évêque s'est levé. The main excerpts, according to the available transcript, dealing with the Rome-SSPX negotiations are the following⁴²:

"[T]he agreement considered in 2011-2012 lasted for six months, it has not been blessed by the Blessed Virgin. (We had prayed rosary after rosary, and we keep doing that, that is very good.) But the Blessed Virgin was clearly not behind this idea. She did not walk this path, because on June 30 (it's a secret that I reveal to you, but it will be made public), on June 30, 2012, the Pope wrote with his own hand a letter to our Superior General, Bp. [Bernard] Fellay, signed personally: 'I confirm to you in fact [that], in order [for you] to be truly reintegrated into the Church [Tissier says:] (let us move beyond this expression), it is necessary to truly accept the Second Vatican Council and the post-conciliar Magisterium.'

.....

[French forum content also reported by Andrea Tornielli for La Stampa – in Italian]

- 4.18. In a notice published by Vatican in 2009 ⁴³the following was stated:

NOTE OF THE SECRETARIAT OF STATE

Following the reactions caused by the recent Decree of the Congregation for Bishops, with which the excommunication of the four Prelates of the Fraternity of Saint Pius X was remitted, and regarding the Negationist or Reductionist

⁴² <http://rorate-caeli.blogspot.com/2012/09/important-with-popes-own-signature.html>

⁴³ <http://rorate-caeli.blogspot.com/2009/02/nota-della-segreteria-di-stato-seguito.html>. Authenticity would appear to be confirmed by the Remnant newspaper refer http://www.remnantnewspaper.com/Archives/2009-ferrara-note_from_the_vatican_secretary.htm

declarations on the Shoah of Bishop Williamson, of the same Fraternity, it is considered convenient to clarify a few aspects of past events.

1. Remission of the excommunication.

As already made public previously, the Decree of the Congregation for Bishops, dated January 21, 2009, was an act by which the Holy Father graciously responded to the repeated requests by the Superior General of the Fraternity of Saint Pius X.

His Holiness desired to remove an obstacle which prevented the opening of a door to dialogue. He now expects that an equal disposition will be expressed by the four Bishops in complete adherence to the doctrine and discipline of the Church.

The extremely grave censure of latae sententiae excommunication, in which the aforementioned Bishops had incurred on June 30, 1988, then formally declared on July 1st of the same year, was a consequence of their illegitimate ordination by Mons. Marcel Lefebvre.

The removal of the excommunication released the four Bishops from an extremely grave canonical censure, but has not changed the juridical position of the Fraternity of Saint Pius X, which, at the current moment, does not enjoy any canonical recognition by the Catholic Church. Not even the four Bishops, though released from the excommunication, have a canonical function in the Church and they do not exercise licitly a ministry in it.

2. Tradition, doctrine, and the Second Vatican Council.

For a future recognition of the Fraternity of Saint Pius X, the full acknowledgment of the Second Vatican Council and of the Magisterium of Popes John XXIII, Paul VI, John Paul I, John Paul II, and of the same Benedict XVI is an indispensable condition

As it was already affirmed in the Decree of January 21, 2009, the Holy See will not avoid, in ways deemed appropriate, discussing with the interested [party] the questions that remain open, so as to be able to reach a full and satisfactory resolution of the problems which originated this painful division.

3. Declarations on the Shoah.

The positions of Mons. Williamson on the Shoah are absolutely unacceptable and firmly rejected by the Holy Father, as he himself remarked on the past January 28, when, referring to that brutal genocide, he reaffirmed his full and unquestionable solidarity with our Brethren, receivers of the First Covenant, and affirmed that the memory of that terrible genocide must lead "mankind to reflect on the unpredictable power of evil when it conquers the heart of man", adding that the Shoah remains "for all a warning against forgetfulness, against denial or reductionism, because the violence against a single human being is violence against all".

Bishop Williamson, for an admission to episcopal functions in the Church, will also have to distance himself, in an absolutely unequivocal and public manner, from his positions regarding the Shoah, unknown to the Holy Father in the moment of the remission of the excommunication.

The Holy Father asks to be joined by the prayers of all the faithful, so that the Lord may enlighten the path of the Church. May the effort of the Pastors and of all the faithful increase in support of the delicate and burdensome mission of the Successor of Apostle Peter as "custodian of unity" in the Church.

From the Vatican, February 4, 2009.

[Translation corrected according to the published version - L'Osservatore Romano, February 5, 2009 -PDF file]

4.19. I conclude this part by referring to what Bishop De Galarreta, as head of the Society's delegation for the doctrinal discussions with Rome said both before and after the discussions – as relevant to whether or not Rome has changed. It seems to me that his comments are objective because the doctrinal discussions did not involve consideration of an agreement between the Society and Rome.

4.20. Bishop de Galarreta's Comments of December 19, 2009⁴⁴

At the end of the sermon he gave on December 19, 2009, during the ordinations at the seminary of La Reja (Argentina), Bishop Alfonso de Galarreta provided some information and his judgment concerning about the doctrinal discussions that began last October between Rome and the Society of St. Pius X. These remarks, coming from the person at the head of the delegation of the Society's theologians,

⁴⁴ http://www.sspcx.org/sspcx_and_rome/excerpts_bishop_de_galaretta_12-19-2009_ordination_sermon.htm

are of particular interest. We herewith provide some lengthy excerpts from his sermon:

....

It was good first of all because these meetings are clearly placed on the doctrinal level. It involves a commission which has as its objective the study of doctrinal questions, and which does not have as its finality the consideration either theoretically or practically of any kind of accord whatsoever of a purely legal, canonical, or practical nature. That question is totally excluded. And this was very clearly stated. It is a discussion situated solely and exclusively on the doctrinal level.

- 4.21. A part of the document (a translation) which I understand was written by Bishop Alfonso de Galarreta Reflections about the Roman Proposal is reproduced below.

This document is an abridged version of the original document written by His Excellency Bishop de Galarreta. In order to more easily comprehend the profound reflections of His Excellency, the numerous quotes from Archbishop Marcel Lefebvre which support His Excellency's conclusions have been omitted from this document.

NB. The following reflections by His Excellency Bishop de Galarreta were made available at the October, 2011 meeting of SSPX Superiors in Albano, Italy. During the last week of June, 2012, this document became publicly available. Bishop Alfonso de Galarreta, was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions, and although his remarks were based on a proposal which has undergone some revisions, these reflections remain most current.

To limit myself to the "Preliminary Note" and "doctrinal Preamble", I must immediately state that they are confusing, misleading, false and essentially bad. Even the apparent openness to criticism of the Council is enigmatic and cunning, a well-trained trap ("... legitimate (?) discussion . . . expressions or formulations . . . as "interpretive criteria of necessary Catholic doctrine...", that is to say, according to the "Preamble" II and III, 2, especially the end). This document is substantially unacceptable. It is worse than the 1988 Protocol, in particular in relation to the Council and the post-conciliar magisterium.

PRINCIPLE OF JUDGMENT

In fact it fits perfectly with the thought and the Roman position that the Commission has expressed all along in the doctrinal discussions. It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity". And

then we can discuss and we are very useful . . . to endorse the revival of the reform with continuity.

...

But we have just seen in doctrinal discussions what is their design: pure modernism revised and corrected.

Conclusion Five – Rome stays loyal to its principles

5. **Conclusion:** I conclude that the primary reason (on a natural level) that there is no "agreement" in place between the Society and Rome today is that Rome (modernist liberal Rome) is *loyal* to its modernist liberal principals – to the point that it (Rome) would not enter into an agreement with the Society unless the Society was prepared to accept Rome's principles.

Conclusion Six – there may be no benefit of an agreement

6. **Conclusion:** There is arguably no benefit of an agreement between the Society and Rome, and further, the possible benefit of any such agreement outweighs the risk of an agreement.

6.1. I understand that there is a view that the Society will be able to help (or better help) to convert Rome if it is regularised.

6.2. I note that in the (internal) letter from Bishop Fellay to Bishops Tissier de Mallerais, de Galarreta and Williamson dated 14 April 2012⁴⁵, Bishop Fellay states:

Let us note in passing that it was not we who were looking for a practical agreement. That is untrue. We have not refused a priori to consider, as you ask, the Pope's offer. For the common good of the Society, we would prefer by far the current solution of an intermediary status quo, but clearly, Rome is not going to tolerate it any longer.

6.3. In an interview between Bishop Tissier de Mallerais and Rivarol which occurred on 1 June 2012 but was published on 15 June 2012 the following comments and exchange took place⁴⁶.

Between the sentiments expressed here by Bishop Tissier de Mallerais and those expressed by Bishop Fellay in his recent interviews and sermons, there is a wide gulf hard to ignore.

RIVAROL: The imminent "reintegration" of the Society of Saint Pius X (SSPX) within the "official Church" is mentioned widely. What is it exactly?

Bp. TISSIER de MALLERAIS : "Reintegration": the word is false. The Society of Saint Pius X (SSPX) has never left the Church. It is in the heart of the Church. There where the authentic preaching of the faith is, there is the Church. This project of "officialization" of the SSPX leaves me indifferent. We have no need of it, and the Church has no need of it. We are already on the pinnacle, as a sign of contradiction, that attracts those noble souls, that attract lots of young priests,

⁴⁵ <http://rorate-caeli.blogspot.com/2012/05/letter-of-general-council-of-society-of.html>

⁴⁶ <http://rorate-caeli.blogspot.com/2012/06/bishop-tissier-de-mallerai.html>

despite our pariah status. One would wish to place our lamp under the bushel for our integration in the Conciliar world. This status that is proposed to us, of a personal prelature, analogous to that of Opus Dei, is a status for a state of peace. But we are currently in a state of war in the Church. It would be a contradiction to wish to "regularize the war".

R. : *But some in the Society of Saint Pius X think that it would be in fact a good thing. Are you not bothered by this "irregular" situation?*

Bp. T.: *The irregularity is not ours. It is that of Rome. A Modernist Rome. A Liberal Rome that has renounced Christ the King. A Rome that had been condemned in advance by all Popes up until the eve of the [Second Vatican] Council. On the other hand, the experience of the priestly societies that have joined current Rome is that all, the ones after the others, included Campos and the Good Shepherd, have been constrained to accept the Vatican II Council. And we know what has become of Bp. Rifan, of Campos, who now has no objection to celebrating the new mass and who has forbidden his priests from criticizing the Council!*

R: *What do you say to those who believe that Rome has changed with Benedict XVI?*

Bp. T: *It is certain that Benedict XVI has made some gestures in favor of Tradition. Especially by declaring that the Traditional Mass has never been suppressed and, in second place, by suppressing the so-called excommunication that had been declared regarding us following our episcopal consecration by Abp. Lefebvre. These two positive gestures drew bitter complaints from the episcopates towards Benedict XVI. But Pope Benedict XVI, while he is Pope, remains Modernist. His programmatic address of December 22, 2005 [on the hermeneutic of continuity and reform] is a profession of the evolution of the truths of faith according to the dominant ideas of each time. Despite his favorable gestures, his real intent by integrating us in the conciliar orb cannot be other than to lead us to Vatican II. He had said it himself to H.E. Bp. Fellay in August 2005, and a confidential note by himself, published fraudulently, has confirmed it recently. (Rorate note: the reference here is to a note attributed to Pope Benedict XVI and referring to the SSPX that was among those publicized in the Vatileaks affair.)*

R: *But some think that Benedict XVI, coming from Catholic Bavaria, and who has displayed, they seem to know, "deep piety since his youth," inspires confidence. How do you respond to them?*

Bp. T.: *It is true that the Pope is very pleasant. He is a kind, polite, thoughtful man, a man who is discreet, but possesses natural authority, of man of decisiveness, who has solved many problems in the Church with his personal energy. For instance, problems of morality in this or that priestly institute. But he*

is imbued with the council. When he says that the resolution of the SSPX problem is one of the main tasks of his pontificate, he does not see where the real problem is. He misplaces it. He sees it in our so-called schism. Well, the problem is not that of the SSPX, it is the problem of Rome, of the neo-Modernist Rome, that is not the eternal Rome anymore, that is not anymore the Mistress of wisdom and truth, but that has become a source of error since the Vatican II council, and that remains so today. Therefore, the solution of the crisis can only come from Rome. After Benedict XVI.

R: So how do you solve this disagreement with Benedict XVI, which is considered scandalous by many of those in the SSPX?

Bishop T.: It is true that the SSPX is a "stumbling block" for those who resist the truth (cf. 1 Petr 2, 8) and this is good for the Church. If we were "reinstated", we would, by that very fact, stop being a thorn in the side of the conciliar church, a living reproach to the loss of faith in Jesus Christ, His divinity, in His kingdom.

R.: But, Excellency, you wrote with your two colleagues a letter to H.E. Bp. Fellay to refuse a purely practical agreement with Benedict XVI. What are the reasons for this refusal?

Bp. T.: The publication of our letter is due to an indiscretion for which we are not responsible. We refuse a purely practical agreement because the doctrinal question is fundamental. Faith comes before legality. We cannot accept a legalization without the problem of the faith being solved. To submit ourselves now unconditionally to the higher authority imbued with Modernism would be to expose ourselves to have to disobey. And what is the good in that? Abp. Lefebvre said since 1984: "one does not place oneself under an authority when that authority has all the powers to demolish us." And I believe that that is wise. I would like us to produce a text that, renouncing to diplomatic subterfuges, clearly affirms our faith and, consequently, our rejection of the conciliar errors. This proclamation would have the advantage, first, of saying the truth openly to Pope Benedict XVI, who is the first to have the right to the truth, and second to restore the unity of the Catholics of Tradition around a combative and unequivocal profession of faith.

R.: Some believe that the statute of personal prelature proposed to you will provide sufficient guarantee to you concerning all danger of abandoning the combat for the faith.

Bp. T.: That is incorrect. According to the project of prelature, we would not be free to create new priories without the permission of the local bishops and, additionally, all our recent foundations would have to be confirmed by these same bishops. It would thus mean subjugating us quite unnecessarily to an overall Modernist episcopate.

R.: Could you detail for us this problem of faith that you wish to see resolved in the first place?

Bp. T.: Certainly. It is, as Abp. Lefebvre used to say, the attempt by the Vatican II Council of conciliating the doctrine of the faith with the liberal errors. It was Benedict XVI himself who said it, in his interview with Vittorio Messori in November 1984, by declaring: "the problem of the 1960s (and therefore of the Council) was the acquisition of the most matured values of two centuries of Liberal culture. They are the values that, while originating outside the Church, may find their place, once purified and corrected, in her vision of the world. And it is what was done." That is the work of the council: an impossible conciliation. "What conciliation can there be between light and darkness?", the Apostle says, "what agreement between Christ and Belial?" (2 Cor 6, 15). The emblematic manifestation of this conciliation is the Declaration on Religious Freedom. In the place of the truth of Christ and of his social kingdom over the nations, the Council places the human person, his conscience and his liberty. It is the famous "change of paradigm" admitted by Cardinal Colombo in the 1980s. The worship of the man who becomes God in the place of the worship of the God who became man (cf. Paul VI, address on the closing of the Council, December 7, 1965). It is a new religion that is not the Catholic religion. We do not want any compromise with this religion, any risk of corruption, not even any appearance of conciliation, and it is this appearance that our so-called "regularization" would give us. May the Immaculate Heart of Mary, immaculate in her faith, guard us in the Catholic faith.

- 6.4. To those who would say that the traditionalists will "convert" the modernists from the inside I refer to what Archbishop Lefebvre, said on the subject, in an interview published in the July-August 1989 edition of *Fideliter*⁴⁷:

*One year after the Consecrations
An Interview with Archbishop Lefebvre*

This interview appeared in the July-August 1989 issue of the Society's magazine in France, Fideliter. It is a typically lucid and profound analysis of the state of the official Church and its relations with the Society.

3: "Lefebvre should have stayed in the Church".

Question: Some people say, "Yes, but Archbishop Lefebvre should have accepted an agreement with Rome because once the Society of St. Pius X had been recognized and the suspensions lifted, he would have been able to act in a more effective manner inside the Church, whereas now he has put himself outside."

⁴⁷ http://www.sspx.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

Archbishop Lefebvre: Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.

Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing, I could have protected neither the faithful nor the seminarians. ...

- 6.5. I question whether the Society's purpose has been "lost" in all the discussions about a "deal" with Rome. It would seem that the Society's objective has become a desire on the Society's part to be regularized. That is, the objective of the SSPX has become to "join Rome" rather than to "convert Rome".

Conclusion Seven – there is something to worry about

7. Conclusion: The suggestion that "there is nothing to worry about" or "that nothing has changed" or "that the Society remains true to the principles of Archbishop Lefebvre" are all contrary to the real evidence.

- 7.1. The fact is that the material that is available (including the fact that the Society has informed Rome of the "conditions" that the Society would require for the "normalization" of its relations with Rome) evidence a very significant change in the Society's position. The position of the Society was formerly that the Society would only rejoin Rome when Rome returned to tradition whereas now the Society is prepared to join Conciliar, modernist, liberal Rome and make the Society subject to that modernist, liberal Rome –on condition (one of the 3 essential conditions) that the Society has :

Freedom to keep, to transmit and to teach the sound doctrine of the unchanging magisterium of the Church and of the unchangeable truth of Divine Tradition ; freedom to defend, to correct and to reprove, even in public, those responsible for the errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences

- 7.2. That condition evidences that the Society is now prepared to "agree to disagree" with Rome, that the Society will accept and cooperate in a situation where error is put beside truth and at the same level as truth.
- 7.3. I understand that some people have concluded that they need not be concerned about an "agreement" between the Society and Rome because there is in fact no agreement.
- 7.4. I understand that whilst there has not been an agreement, the Statement of the General Chapter indicates that the conditions for an agreement (from the Society's point of view) have been specified.
- 7.5. The truth of the matter is that the position of the society has been maneuvered from consideration of whether or not there could be an agreement, to what the conditions of an agreement should be. I suggest that there should be an urgent review of the real issue - whether or not the Society should enter into an agreement with Rome.
- 7.6. I understand that the members of the General Chapter of the Society sent a statement to Rome on 14 July 2012 and that in that document they said as follows:

... We have recovered our profound unity in its essential mission: to preserve and defend the Catholic Faith, to form good priests, and to strive towards the restoration of Christendom. We have determined and approved the necessary conditions for an eventual canonical normalization. We have decided that, in that case, an extraordinary Chapter with deliberative vote will be convened beforehand.

...

The Society finds its guide as well in the constant Tradition of the Church, which transmits and will transmit until the end of times the teachings required to preserve the Faith and the salvation of souls, while waiting for the day when an open and serious debate will be possible which may allow the return to Tradition of the ecclesiastical authorities.

.....

Given at Ecône, on the 14th of July of the Year of the Lord 2012

- 7.7. I understand that in an interview given on 16 July 2012 by DICI⁴⁸ the following exchange occurred:

DICI: How do you foresee the relations with Rome after this Chapter?

Bishop Fellay: All ambiguity has now been resolved among us. Very soon we will convey to Rome the position of the Chapter, which has been the occasion to specify our road map insisting upon the conservation of our identity, the only efficacious means to help the Church to restore Christendom......

- 7.8. I understand that in a letter from Bishop Fellay and Fathers Pfluger and Nely to Bishops Tissier De Mallerais, De Galletta and Williamson they say as follows:

This concrete situation, with the canonical solution that has been proposed, is quite different from that of 1988. And when we compare the arguments that Archbishop Lefebvre made at the time, we conclude that he would not have hesitated to accept what is being proposed to us. Let us not lose our sense of the Church, which was so strong in our venerated founder.

- 7.9. I understand that the Society has provided Rome with a set of "conditions" to which the SSPX "binds itself". I understand that the conditions are as set out below and that the conditions were provided after the General Chapter in July 2012. The fact that the conditions were provided to Rome and published is evidence that:

- 7.9.1. The Society will enter into a practical agreement;
- 7.9.2. The Society will enter into an agreement without a doctrinal resolution;
- 7.9.3. The Society will enter into an agreement on terms that will make the Society subject to Rome.

- 7.10. I understand that the conditions are as follows:

⁴⁸ Source: DICI 258 Doctrinal mutism is not answer to "silent apostasy" Bishop Fellay interview about SSPX General Chapter

Also, the preconditions for eventual normalisation of our relations with the official Church were given a better definition.

PART I: The "Sine Qua Non" conditions

The sine qua non conditions to which the Society binds itself and that she requires from the Roman authorities before considering a canonical recognition:

1 Freedom to keep, to transmit and to teach the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition ; freedom to defend, to correct and to reprove, even publicly, those responsible for the errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences ;

2 Exclusive use of the 1962 liturgy. The retention of the sacramental practice that we have at the moment (including holy orders, confirmation and marriage) ;

3 The guarantee of at least one bishop.

PART II: "Desirable" conditions

1 Our own ecclesiastical tribunals, in the first instance;

2 Exemption of houses of The Society of St Pius X in respect of diocesan bishops;

3 A Pontifical Commission in Rome for Tradition, dependent on the Pope, with a majority of members, and the presidency, for Tradition.

7.11. I understand that according to a recent publicized sermon from a Society priest:

"all SSPX priests have been commanded by Menzingen to be silent and to not preach against an agreement or compromise. "We are required to be silent in all those things which may be perceived against the direction of the present Superior General."

7.12. If that is in fact the position in the Society then it seems clear that if the Society Bishops and priests are regularized by Pope Benedict then it is a small step for us to believe that our priests and Bishops would be required to be silent in all things which may be perceived against the direction of the Pope, or local Bishop.

7.13. I note that the Society has spoken of Rome in firm terms for many years. How can a priest be true to the priest's oath against modernism if the priest does not speak against the fact that Rome is infected with modernism? How can a priest not quote his Lordship Archbishop Lefebvre?

7.14. How will a priest of the Society be able to criticize their superiors (including the diocesan bishops) after an agreement if they are not allowed to do so before and agreement?

- 7.15. I note that 3 of the 4 bishops of the Society have spoken against an agreement with Rome and it seems that the issues and arguments that have been raised warrant careful and serious consideration. I am concerned that if priests are not able to preach against an agreement now then how will they be able to preach against the errors after an agreement is finalized – as appears to be contemplated (suggested) by the first of the 6 conditions referred to below.
- 7.16. I understand that there appears to be uncertainty regarding the Society's position. For example, on one hand there are continuing discussions about the six conditions and the eventual regularization of the society but on the other hand there are statements to the effect that there will be no agreement whilst Pope Benedict is the Pope.
- 7.17. For example, during September 2012 ⁴⁹ Father Schmidberger participated in an interview that is summarized as follows.

...On the first question, dealing with the General Chapter, Fr. Schmidberger remarks about the gain for the SSPX itself: "the General Chapter has provided us with a new unity within our own ranks, [a unity] which had suffered a bit in recent times; and that is a big grace of God, I would say". Concerning the external aspect of the General Chapter, Father remarks that there are three points which must be demanded from the authorities if a visible union with Rome will be established. These are: firstly, that the SSPX will be given the freedom to expose the errors of Vatican II; secondly, that the SSPX will be allowed to only use the liturgical books of 1962; and thirdly, that there must always be a bishop in the Fraternity from within its own ranks.

- 7.18. For example, in a letter written by Father Couture in September 2012, Father Couture states:

September 8, 2012

Dear Faithful,

*..... It is my duty to clarify many things to understand what is happening now.
A deal with modernist Rome?*

Bishop Fellay said recently, in many public conferences in Australia, that nothing new would happen for the SSPX under the present pope. And if we consider the appointment last June of the German Archbishop Müller at the head of the Congregation for the Doctrine of the Faith – he considers Vatican II as infallible - the present situation is going to continue as it is for many more years.

⁴⁹ Fr. Andreas Steiner, spokesman of the German District of the Society of Saint Pius X (FSSPX / SSPX), interviewed Germany's current District Superior and former Superior General of the Society Fr. Franz Schmidberger

Some however thought and prophesised that Bishop Fellay was going to surrender the SSPX to the modernist authorities, to the conciliar errors and to the new mass. They were certain this was going to happen in June. But it didn't. They then announced it was going to happen in July. It didn't. Now they say it will be in October, or November, it will not. Or in 5 or 10 years. It will not! They are like the false prophets announcing repeatedly that the end of world is imminent, and that we should store food in our houses in preparation. As a consequence people live in constant fear of what might happen soon. Those who are doing this today are leading souls by fear and away from Catholic Tradition.

The SSPX in Korea

Many false rumours and accusations are circulating at the present about the SSPX in Korea, unfortunately by some of our faithful who have now been caught in this "fear-of a-deal" syndrome. Let me clarify this.

1. Our Holy Faith

We profess as we have always done to maintain the Catholic Faith in line with the famous Declaration of Archbishop Lefebvre, in 1974:

We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth. We refuse on the other hand, and have always refused, to follow the Rome of NeoModernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it. ...

This is what we are, and, by the grace of God, what we will remain.

Conclusion

Dear Faithful, the Society of St Pius X will not abandon you! You have come to us to be guided by priests who provide you with the sound doctrine and with the grace of God, priests who belong to a large organization, the SSPX. !

Fr Daniel Couture

- 7.19. It seems to me that Father Couture's letter, and the general "suggestion" that the Society will not enter into an agreement with Rome is contrary to the Society's position as evidenced by the statement issued by the General Chapter, by the comments of Father Schmidberger and by other material. As referred to previously:

- 7.19.1. the Society has issued the conditions for its eventual normalisation by Conciliar Rome. Those conditions do not deal with any return, by Rome, to tradition and nor do those conditions deal with any doctrinal solution. That in itself is an express admission that the Society will enter into an agreement with Rome before Rome converts to tradition;

- 7.19.2. it is an illusion to think that any agreement with Conciliar Rome which is subject to any conditions would enable the Society to "maintain the Catholic Faith in line with the famous Declaration of Archbishop Lefebvre, in 1974";
- 7.19.3. the conditions contemplate (admit) that the Society will be subject to "the Rome of NeoModernist and Neo-Protestant tendencies" because the conditions contemplate (admit) that the Society will be subject to the diocesan Bishops (the condition for exemption is only desirable) and that the Society will be subject to the Conciliar Church's ecclesiastical tribunals (the condition refers to a tribunal for the Society in the first instance only and the condition is only desirable) and that the Society will be subject to a "Pontifical Commission in Rome for Tradition".
- 7.20. Father Couture says "We refuse on the other hand, and have always refused, to follow the Rome of NeoModernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it". But, with respect, the problem is that such words have little meaning when coupled with the fact that the Society has issued the "six conditions". I suggest that the effect of a practical agreement (which is contemplated by the six conditions) would be as follows:

..
*And I may say, had the Society entered into this same agreement, we would be more or less doing the same thing, [as Campos] and if not agreed on all the same points as Campos, at least there would be enormous division among us. Some would say to me, "We have to make an agreement. If you don't do it we are going to lose something." Others would say, "By all means, no." There would be enormous division and a tremendous loss. Why is this? - Because Rome is not at all convinced of the necessity of Tradition, of the necessity of coming back to Tradition to get out of this unbelievable crisis in which we have been since the Council, because they do not want to go to the roots of this crisis. The roots were clearly legalized, put into law, at the time of the Council, and these modern errors are what are killing the Church*⁵⁰ .

- 7.21. Dear Father Couture, with respect, I beg you to review the following extract from a conference by the Superior General of the Society in the year 2004 and the statement of the General Chapter in 2006 and to compare his comments and the statement then with the recent statement of the General Chapter and the "six conditions". Objectively

⁵⁰ In a conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO, and originally printed in the November 2004 issue of The Angelus magazine titled "What Catholics need to know" refer http://www.sspx.org/sspx_and_rome/what_catholics_need_to_know.htm

speaking, there is a wide divide between the two positions (2004 and 2006 versus 2012). In 2004 the Superior General said "nothing will ever happen" and there would be "no agreement" as long as "the Pope and his collaborators...were convinced..", there would be no agreement before "Rome confirms us in the Faith of all time...". In 2012, the General Chapter imposed NO conditions requiring any change in Rome. The General Chapter simply required the "*Freedom to keep, to transmit and to teach...freedom to defend, to correct and to reprove.....*". The two positions are irreconcilable – the position in 2004 requires Rome to change and the position in 2012 does not. With respect, I submit that something "new" has already happened. With respect, I submit that the Superiors of the Society have already said that the Society will surrender. With respect, I submit that the practical effect of the change would be that the Society will in time "abandon" us.

7.22. In the year 2004 Bishop Fellay stated as follows ⁵¹:

... But this would be possible only on the condition that in Rome, the Pope and his collaborators were convinced of the absolute necessity of Tradition. As long as they are not, nothing will ever happen. Nevertheless, we have to say these things, and I continue to make my requests.

.....That is what we request from Rome, that Rome confirm us in the Faith, the Faith of all time, the Faith which cannot change. We have the strict right to request this from the Roman authorities, and we do not think that we will really progress towards an agreement as long as Rome has not shown a concrete will to dissipate the smoke that has invaded the temple of God, darkened the Faith, and paralyzed the supernatural life of the Church under cover of the Council and its subsequent reforms. There will be no agreement before then.

7.23. In 2006 the General Chapter stated:

....The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, "reconciliation will no longer be a problem, and the Church will spring back to life".

⁵¹Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO http://www.sspix.org/sspix_and_rome/what_catholics_need_to_know.htm

Conclusion Eight – many in the Society appear to be prepared to desert its principles

8. **Conclusion: Many of the Superiors of the Society (and many other Priests in the Society) appear to be prepared to enter into a Practical Agreement rather than an agreement based on the Faith or the doctrine of the Church. This represents a change in their position. The position of the Society was that the Society would only "join" Rome when Rome was traditional – whereas some members of the Society are now prepared to join Rome without any doctrinal solution and without Rome returning to tradition. That position, namely the preparedness and the desire to enter into a practical agreement with Rome is in direct opposition to the previously published position of the Society and its superiors including the published positions of Archbishop Lefebvre, Bishop Fellay, Father Schmidberger and many other priests.**

- 8.1. The proposal for a practical agreement is inconsistent with the Declaration of the Society following the 2006 General Chapter⁵². That declaration provides as follows:

DECLARATION OF THE SSPX'S 2006 GENERAL CHAPTER

For the glory of God, for the salvation of souls and for the true service of the Church, on the occasion of its Third General Chapter, held at Ecône in Switzerland, from July 3 to 15, 2006, the Priestly Society of St. Pius X declares its firm resolution to continue its action, with the help of God, along the doctrinal and practical lines laid down by its venerated founder, Archbishop Marcel Lefebvre.

Following in his footsteps in the fight for the Catholic Faith, the Society fully endorses his criticisms of the Second Vatican Council and its reforms, as he expressed them in his conferences and sermons, and in particular in his Declaration of November 21, 1974:

We adhere with all our heart and all our soul to Catholic Rome, guardian of the Catholic Faith and of the traditions necessary for the maintaining of that Faith, to eternal Rome, mistress of wisdom and of truth. On the contrary, we refuse, and we have always refused, to follow the Rome of neo-modernist and neo-Protestant tendencies, which showed itself clearly in the Second Vatican Council and in the reforms that issued from it.

Contacts held with Rome over the last few years have enabled the Society to see how right and necessary were the two pre-conditions that it laid down, since they would greatly benefit the Church by re-establishing, at least in part, her rights to her own Tradition. Not only would the treasure of graces available to the Society

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http://www.sspix.org/superior_generals_news/2006_general_chapter/declaration_of_2006_general_chapter.htm

no longer be hidden under a bushel, but the Mystical Body would also be given the remedy it so needs to be healed.

If, upon these pre-conditions being fulfilled, the Society looks to a possible debate on doctrine, the purpose is still that of making the voice of traditional teaching sound more clearly within the Church. Likewise, the contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, "reconciliation will no longer be a problem, and the Church will spring back to life".

On this long road to re-conquest, the Chapter encourages all members of the Society to live, as its statutes require, ever more intensely by the grace proper to it, namely, in union with the great prayer of the High Priest, the Holy Sacrifice of the Mass. Let them be convinced, along with their faithful, that in this striving for an ever greater sanctification in the heart of the Church is to be found the only remedy for our present misfortunes, which is the Church being restored through the restoration of the priesthood.

In the end, my Immaculate Heart will triumph.

- 8.2. The proposal for a practical agreement is inconsistent with Bishop Fellay's previous position. Bishop Fellay has previously stated:

The day will come, we are sure and certain, when Rome will come back to Rome's own Tradition and restore it to its rightful place, and we long with all our hearts for that blessed day. For the time being, however, things are not yet at that point, and to foster illusions would be deadly for the SSPX, as we can see, when we follow the turn of events in Campos." (Superior General's Letter to Friends & Benefactors" # 63⁵³ 6 January 2003)

But it would be very imprudent and hasty to dash off ill-advisedly in pursuit of a practical agreement that would not be based on the Church's fundamental principles, and especially the faith. (Superior General's Letter to Friends & Benefactors # 72⁵⁴ dated April 2008)

... So what we try to say to Rome in all these things is, "Listen, we have to get to the root of the problems." We don't want to make an agreement just for the sake of an agreement. A prelate in the Vatican said to me, "Don't make a cosmetic agreement with Rome." And it is true, we don't want any kind of cosmetic agreement. Things are too serious. The Faith is at stake. We want to keep the

⁵³ http://www.sspcx.org/superior_generals_news/supgen_63.htm

⁵⁴ http://www.sspcx.org/superior_generals_news/sup_gen_ltr_72.pdf

Faith! (Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO⁵⁵)

..... But this would be possible only on the condition that in Rome, the Pope and his collaborators were convinced of the absolute necessity of Tradition. As long as they are not, nothing will ever happen. Nevertheless, we have to say these things, and I continue to make my requests.

That is what we request from Rome, that Rome confirm us in the Faith, the Faith of all time, the Faith which cannot change. We have the strict right to request this from the Roman authorities, and we do not think that we will really progress towards an agreement as long as Rome has not shown a concrete will to dissipate the smoke that has invaded the temple of God, darkened the Faith, and paralyzed the supernatural life of the Church under cover of the Council and its subsequent reforms. There will be no agreement before then. (Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO⁵⁶)

So, things are absolutely not ripe for an agreement. We must first help correct Rome's thinking to show them that what they do is wrong. ...(Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO⁵⁷)

8.3. The proposal for a practical Agreement is inconsistent with the position of Archbishop Lefebvre;

"Some people are always admiring the grass in the neighbour's field...they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says" —but THEY ARE BETRAYING US —betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work. They are now saying: "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. (Archbishop Lefebvre's address to his priests given in Ecône, Switzerland on 6 September 1990) ⁵⁸

(Archbishop Lefebvre, Letter to future Bishops Aug. 29, 1987)
1987

⁵⁵ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

⁵⁶ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

⁵⁷ http://www.sspix.org/sspx_and_rome/what_catholics_need_to_know.htm

⁵⁸ http://www.sspix.org/archbishop_lefebvre/two_years_after_the_consecrations.htm

"I said to him [Cardinal Ratzinger—who became Pope Benedict XVI] 'Even if you grant us a bishop, even if you grant us some autonomy from the bishops, even if you grant us the 1962 Liturgy, even if you allow us to continue running our seminaries in the manner we doing right now —we cannot work together! It is impossible! Impossible! Because we are working in diametrically opposing directions. You are working to de-Christianize society, the human person and the Church, and we are working to Christianize them. We cannot get along together!' Rome has lost the Faith, my dear friends! Rome is in apostasy! I am not speaking empty words! That is the truth! Rome is in apostasy! One can no longer have any confidence in these people! They have left the Church! They have left the Church! They have left the Church! It is certain! Certain! Certain! Certain!"

*(Archbishop Lefebvre, Conference, October 4, 1987
Marcel Lefebvre by Bishop Tissier de Mallerais, pp. 547-548;*

The adulterous union of the Church and the Revolution is cemented by "dialogue." Our Lord said "Go, teach all nations and convert them." He did not say "Hold dialogue with them but don't try to convert them." Truth and error are incompatible; to dialogue with error is to put God and the devil on the same footing. This is what the Popes have always repeated and what was easy for Christians to understand because it is also a matter of common sense. In order to impose different attitudes and reactions it was necessary to do some indoctrinating so as to make modernists of the clergy needed to spread the new doctrine. This is what is called "recycling," a conditioning process intended to refashion the very faculty God gave man to direct his judgment.⁵⁹

- 8.4. The Proposal is inconsistent with the position of other Bishops in the Society. For example, in an interview on 1 June 2012 between Bishop Tissier de Mallerais and Rivarol, the following exchange occurred.

R.: *But, Excellency, you wrote with your two colleagues a letter to H.E. Bp. Fellay to refuse a purely practical agreement with Benedict XVI. What are the reasons for this refusal?*

Bp. T.: *The publication of our letter is due to an indiscretion for which we are not responsible. We refuse a purely practical agreement because the doctrinal question is fundamental. Faith comes before legality. We cannot accept a legalization without the problem of the faith being solved. To submit ourselves now unconditionally to the higher authority imbibed with Modernism would be to expose ourselves to have to disobey. And what is the good in that? Abp. Lefebvre said since 1984: "one does not place oneself under an authority when that authority has all the powers to demolish us." And I believe that that is wise. I would like us to produce a text that, renouncing to diplomatic subterfuges, clearly affirms our faith and, consequently, our rejection of the conciliar errors. This proclamation would have the advantage, first, of saying the truth openly to Pope*

⁵⁹ Chapter 15, "An Open Letter to Confused Catholics" By Archbishop Marcel Lefebvre

Benedict XVI, who is the first to have the right to the truth, and second to restore the unity of the Catholics of Tradition around a combative and unequivocal profession of faith.

...

R.: Could you detail for us this problem of faith that you wish to see resolved in the first place?

Bp. T.: Certainly. It is, as Abp. Lefebvre used to say, the attempt by the Vatican II Council of conciliating the doctrine of the faith with the liberal errors. It was Benedict XVI himself who said it, in his interview with Vittorio Messori in November 1984, by declaring: "the problem of the 1960s (and therefore of the Council) was the acquisition of the most matured values of two centuries of Liberal culture. They are the values that, while originating outside the Church, may find their place, once purified and corrected, in her vision of the world. And it is what was done." That is the work of the council: an impossible conciliation. "What conciliation can there be between light and darkness?", the Apostle says, "what agreement between Christ and Belial?" (2 Cor 6, 15). The emblematic manifestation of this conciliation is the Declaration on Religious Freedom. In the place of the truth of Christ and of his social kingdom over the nations, the Council places the human person, his conscience and his liberty. It is the famous "change of paradigm" admitted by Cardinal Colombo in the 1980s. The worship of the man who becomes God in the place of the worship of the God who became man (cf. Paul VI, address on the closing of the Council, December 7, 1965). It is a new religion that is not the Catholic religion. We do not want any compromise with this religion, any risk of corruption, not even any appearance of conciliation, and it is this appearance that our so-called "regularization" would give us. May the Immaculate Heart of Mary, immaculate in her faith, guard us in the Catholic faith.

8.5. I provide the following extended extracts.

8.6. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 62⁶⁰ written on 7 June 2002, Bishop Fellay says as follows:

*Dear Friends and Benefactors,
Catholic Tradition, in its relations with the Vatican, has truly lived through a number of important events over the last two years.*

Yet while a number of priests draw closer to us, Campos is going back to Rome. We think that the decisive argument for Rome to win them over was the promise of a bishop alongside Bishop Rangel, now gravely ill. They wrote to me that they considered that they could not refuse the Holy Father's wish to give them a bishop, because "that would be schismatic." By way of a bishop, all they have is a promise: "I shall give you a successor." Of course, nobody dares doubt such a

⁶⁰ http://www.sspcx.org/superior_generals_news/supgen_62.htm

promise, but the whole question turns on the identity of this successor: who will he be? Where will he be chosen from? One may well think that Rome will seek to ensure the future bishop's faithfulness to Vatican II, because some of the Romans still have reservations as to the "orthodoxy" of Campos's doctrinal stance. Suspicion reigns in Rome.

Campos had also been promised freedom to operate throughout Brazil, but when local bishops opposed the idea, then the freedom of action of the administration granted by Rome shrank back to the limits of the diocese of Campos, period.

What will Campos do? While Campos sets out on its hazardous enterprise armed with ambiguous statements, we see something of great interest happening: at the very same moment, several Catholic communities in Brazil of men and women in no way connected with the priests of Campos have contacted the Society of St. Plus X and wish... to join Tradition! And to send their future seminarians to the Society's South American seminary. In fact, a significant number of faithful scattered all over the huge area of Brazil are beginning to react, and are asking for our help, not for the help of Campos. What a surprise development! It is as though suddenly Brazil was opening up to the Society's apostolate. All we need are workers, meaning priests, and more priests...

Meanwhile, having succeeded in drawing Campos away from the Society and, little by little, from its doctrinal positions, Cardinal Castrillón sent us on April 5 of this year a written reply to our letter of June 22, 2001. In it he proposed to re-start the "dialogue." Before saying a word about it, let me recall the previous exchanges:

When Rome began by offering to the Society a juridical structure with official recognition, then, while expressing our readiness to open discussions, we emphasized the need to rebuild trust.

...But at the same time this letter clearly illustrates that the dialogue of the deaf is not over: how little this Rome understands our position! We might have been willing to go into these various points had the letter not been accompanied by maneuvers making us recall Archbishop Lefebvre's words just before the Episcopal Consecrations of June, 1988, when he said: "The moment for a free and open collaboration between the Society and Rome has not yet come," words as relevant as ever. The maneuvers were twofold:

On the one hand, the cardinal stated in his letter that, given the gravity of the matter in hand, he had always abstained from giving public interviews; yet only a few days later in an interview given to the prominent Italian newspaper La Stampa, he declared that the Society was divided into two groups: "a large majority ardently desiring reconciliation with Rome to relieve its conscience (Letter of April 5), and a little group of fanatics wanting nothing to do with

Rome." (Yet in his letter, the cardinal expressed his desire not to divide the Society).

On the other hand, a few days after sending me the April 5 letter in strict privacy (double envelope, "personal," "confidential"), he faxed the same letter to three other members of the Society! There is no need to go looking for what he was up to, the facts speak for themselves; there is a real attempt here to divide us, which tells us clearly what we must do: keep our distance.

In such circumstances, to begin discussions with Rome is not reasonable. It is imprudent, impossible. Truly, these Romans have no idea what we are about.

...

In conclusion, we see how far Cardinal Castrillón has gone wrong... All of us desire the Church's unity, a unity grounded in the Faith, carried out around Peter confirming his fellow bishops in that Faith, and consummated in the union of Catholics in the Eucharist. To preserve that unity, all of us, to obey our Catholic conscience, have had to avoid driving onto the broad and easy highway proposed by the Conciliar reforms. It is to ease our conscience that we are where we are, and our conscience would be in no way eased if we were to suddenly set out on a path which, precisely in order to stay Catholic, we have refused for 30 years.

+ Bernard Fellay
Superior General

- 8.7. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 63⁶¹ written on 6 January 2003, Bishop Fellay says as follows:

Dear Friends and Benefactors,

OUR RELATIONS WITH ROME

... In the eyes of Rome, obviously, what happened in Campos was merely meant to be the prelude to our own "regularization" in the Society of St. Pius X, but in our eyes what is happening to our former friends should rather serve as a lesson to us.

Generally speaking, Rome means, all things being equal, to come to an agreement with the SSPX. On all sides we hear that the pope would like to settle this matter before he dies. Alas, our fears roused by the Campos agreement have proved to be well-founded, and the evolution we observe of the Campos Apostolic Administration, contrary to Roman expectations, leaves us distrustful.

...

... Various explanations are possible, but it is primarily because of the pluralist and ecumenical vision of things now prevailing in the Catholic world. According to this vision, everybody is to mix together without anybody needing any longer to convert, as Cardinal Kasper said in connection with the Orthodox and even the

⁶¹ http://www.sspcx.org/superior_generals_news/supgen_63.htm

Jews. From such a standpoint there will even be a little room for Catholic Tradition, but for our part we cannot accept this vision of variable truth any more than a mathematics teacher can accept a variable multiplication table.

The day will come, we are sure and certain, when Rome will come back to Rome's own Tradition and restore it to its rightful place, and we long with all our hearts for that blessed day. For the time being, however, things are not yet at that point, and to foster illusions would be deadly for the SSPX, as we can see, when we follow the turn of events in Campos. For this purpose, let us emphasize two points in the evolution of the Campos situation: firstly, how their attitude to Rome has changed since the agreement and secondly, how Campos is moving further and further away from ourselves, with all the upset that that implies.

CHANGES IN CAMPOS

Campos, through its leader, Bishop Rifan, is crying out for all to hear that nothing has changed, that the priests of the Apostolic Administration are just as Traditional as before, which is the essence of what they have been granted, and why they accepted Rome's offer: because Rome approved of the Traditional position.

For our part, let us begin by noting that we are well aware that in any disagreement one tends to discredit one's adversary. For instance in the case of our former friends in Campos, there are certainly false rumors circulating to the effect that "Bishop Rifan has concelebrated the New Mass", or, "Campos has completely given up Tradition". However, that being said, here is what we observe:

*The Campos website lays out the Campos position on the burning question of ecumenism: they claim to follow the Magisterium of the Church, past and present. There are quotes from Pius XI's encyclical letter *Mortalium Animos*, next to quotes from John Paul II's *Redemptoris Missio*. We cannot help observing that there has been a careful selection process: Campos quotes John Paul II's traditional passages while other passages introducing a quite new way of looking at the question are passed over. We read, "Being Catholics, we have no particular teaching of our own on the question. Our teaching is none other than that of the Church's Magisterium. The extracts which we publish here from certain documents old and new, bear especially on points of Catholic doctrine which are in greater danger today".*

The ambiguity implicit here has become more or less normal in the new situation in which they find themselves: they emphasize those points in the present pontificate which seem favorable to Tradition, and tip-toe past the rest. Say what we will: there took place in Campos on January 18, 2002, not only a one-sided recognition of Campos by Rome, as some claim, but also, in exchange, an undertaking by Campos to keep quiet, And how could it be otherwise? It is clear by now that Campos has something to lose which they are afraid or losing, and so

in order not to lose it they have chosen the path of compromise: "We Brazilians are men of peace, you Frenchmen are always fighting". Which means that, in order to keep the peace with Rome, one must stop fighting. They no longer see the situation of the Church as a whole, they content themselves with Rome's gesture in favor of a little group of two dozen priests and say that there is no longer any emergency in the Church because the granting of a traditional bishop has created a new juridical situation...They are forgetting the wood for a single tree.

Bishop Rifan, in the course of a brief visit to Europe, went to see Dom Gerard at Le Barroux Abbey in France to present his apologies for having so criticized him back in 1988 when Dom Gerard condemned Archbishop Lefebvre's consecrating or four bishops. In a lecture he gave to the monks, Bishop Rifan pretended there were two phases in the life of Bishop de Castro Mayer: up till 1981 he was supposedly a docile bishop respecting the rest of the hierarchy, from 1981 onwards he was a much harder churchman... "We choose to follow the pre-1981 de Castro Mayer", said Bishop Rifan to the monks, some of whom were surprised at such words, and one of them was scandalized to the point of coming over to the SSPX.

*Within this way of thinking even the Novus Ordo Mass can be accommodated. Campos forgets the 62 reasons for having nothing to do with it, Campos now finds that if it is properly celebrated, it is valid (which we have never denied, but that is not the point). Campos no longer says that Catholics must stay away because the New Mass is bad, and dangerous. Bishop Rifan says, by way of justifying his position on the Mass: "So we reject all use of the traditional Mass as a battle-flag to insult and fight the lawfully constituted hierarchical authority of the Church. We stay with the traditional Mass, not out of any spirit of contradiction, but as a clear and lawful expression of our Catholic Faith (...)". We are reminded of the words of a Cardinal a little while back: "Whereas the SSPX is FOR the old Mass, the Fraternity of St. Peter Is AGAINST the New Mass. It's not the same thing". That was Rome's argument to justify taking action against Fr. Bisig of the Fraternity of St. Peter at about the same time that Rome was cozying up to the SSPX. The cardinal's curious distinction is now being put into practice by Campos, as they pretend to be for the old Mass but not against the new. Likewise for Tradition, but not against today's Rome. "We maintain that Vatican II cannot contradict Catholic Tradition", said Bishop Rifan quite recently to a French magazine, *Famille Chretienne*. Yet a well-known cardinal said that Vatican II was the French Revolution inside the Church. Bishop de Castro Mayer said the same thing....*

So little by little the will to fight grows weaker and finally one gets used to the situation. In Campos itself, everything positively traditional is being maintained, for sure, so the people see nothing different, except that the more perceptive amongst them notice the priests' tendency to speak respectfully and more often of recent statements and events coming out of Rome, while yesterday's warnings and today's deviations are left out. The great danger here is that in the end one gets

used to the situation as it is, and no longer tries to remedy it. For our part we have no intention of launching out until we are certain that Rome means to maintain Tradition. We need signs that they have converted.

LEAVING THE SSPX BEHIND

...

One may object that our arguments are weak and too subtle, and of no weight as against Rome's offer to regularize our situation. We reply that if one considers Rome's offer of an Apostolic Administration just by itself, it is as splendid as the architect's plan of a beautiful mansion. But the real problem is the practical problem of what foundations the mansion will rest on. On the shifting sands of Vatican II, or on the rock of Tradition going back to the first Apostle?

To guarantee our future, we must obtain from today's Rome clear proof of its attachment to the Rome of yesterday. When the Roman authorities have re-stated with actions speaking louder than words that "there must be no innovations outside of Tradition", then "we" shall no longer be a problem. And we beg God to hasten that day when the whole Church will flourish again, having re-discovered the secret of her past strength, freed from the modern unthought of which Paul VI said that "It is anti-Catholic in nature, Maybe it will prevail. It will never be the Church. There will have to be a faithful remnant, however tiny".

.....

*+Bishop Fellay
January 6, 2003*

- 8.8. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 65⁶² written on 8 December 2003, Bishop Fellay says as follows:

Dear Friends and Benefactors,

....Here is a very recent illustration of it: at the beginning of October a new inter-religious meeting took place at Fatima. It is the same thing as Assisi. But now it is at the heart of a Marian sanctuary. The building of a great multi-religious temple there has been announced, under the aegis of the Vatican and ... (wait for it...) the UN!

How can any agreement [with Rome] be possible under such conditions? How can we pass over such aberrations in silence? We reject all "nuanced" agreements, we affirm the contradiction between the true and the false, and we assert our firm will to have nullam partem (no part) in such an enterprise. Why? Quite simply, because we want to remain Catholics. We must turn our backs with horror and disgust on such a way of seeing the Church and living in "communion." How can anyone claim that modernist "Rome" has changed and is becoming favourable to Tradition? What delusion!

⁶² http://www.sspx.org/superior_generals_news/supgen_65.htm

- ...
- 8.9. In a conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO⁶³, and originally printed in the November 2004 issue of The Angelus magazine titled "What Catholics need to know" Bishop Fellay states as follows:

Let us review the current situation of the Society of St. Pius X and its relations with Rome. Our status with Rome remains and will always be a very important question. When I refer to Rome, of course, I refer to the Holy Father, Pope John Paul II and the hierarchy. Obviously, the Catholic Church is unthinkable without this hierarchy, without its head, the Pope, and so we are attached to it. We adhere to it and at the same time we protest energetically. Despite its adherence, the Society of St. Pius X is considered a black sheep. All kinds of labels are our glory, like "excommunicated," "schismatic," etc.

.....

We are in a time of dissolution; everything is crumbling. This can cause a certain difficulty for us, in the sense of how we are going to react. We must be careful that our reaction fits the reality. If we automatically presume that everybody is against us, and take the bazooka and shoot at everybody, we may shoot friends, you see! We have to pay close attention and be realistic in our attitude, recognizing what is good and at the same time being careful not to think that everything is fine, because it is definitely not. On the other hand, you have those who say, "Look, Rome is opening its arms, Rome is saying, 'Come in; we'll give you an apostolic administration; we'll give you whatever you want,' so why are you so stand -offish?" I'll tell you why, which is one of the purposes of this conference. It is impressive.

...

Now, it is important to understand why Rome has suddenly come to the Society of Saint Pius X with a smile and friendly behaviour. Not long ago, Rome was very much against us (and the majority in Rome still is). I think Rome's friendliness towards us is because of its ecumenical mentality. It is certainly not because Rome is now saying to us, "Of course, you are right; let's go." No, that is not the way Rome thinks about us. The idea they have is another one. The idea is an ecumenical one. It is the idea of pluricity, pluriformity.

.....

And I may say, had the Society entered into this same agreement, we would be more or less doing the same thing, and if not agreed on all the same points as Campos, at least there would be enormous division among us. Some would say to me, "We have to make an agreement. If you don't do it we are going to lose something." Others would say, "By all means, no." There would be enormous division and a tremendous loss. Why is this? - Because Rome is not at all convinced of the necessity of Tradition, of the necessity of coming back to Tradition to get out of this unbelievable crisis in which we have been since the

⁶³ http://www.sspix.org/sspix_and_rome/what_catholics_need_to_know.htm

Council, because they do not want to go to the roots of this crisis. The roots were clearly legalized, put into law, at the time of the Council, and these modern errors are what are killing the Church.

...

Authority if from God

...

These are basics but they are very important. It is very important that you have the right understanding of obedience, because we are called "rebels" and other labels which you know by heart by now. It is just not true. It is like when Rome says to us, "Come back." We say, "We are sorry, but we can't." Why? - Because we are already in; we have never been away, so where do you want us to come back from? We are already in.

...

... So what we try to say to Rome in all these things is, "Listen, we have to get to the root of the problems." We don't want to make an agreement just for the sake of an agreement. A prelate in the Vatican said to me, "Don't make a cosmetic agreement with Rome." And it is true, we don't want any kind of cosmetic agreement. Things are too serious. The Faith is at stake. We want to keep the Faith!

... But this would be possible only on the condition that in Rome, the Pope and his collaborators were convinced of the absolute necessity of Tradition. As long as they are not, nothing will ever happen. Nevertheless, we have to say these things, and I continue to make my requests.

It's about the Faith itself

... To the cardinal I write:

That is what we request from Rome, that Rome confirm us in the Faith, the Faith of all time, the Faith which cannot change. We have the strict right to request this from the Roman authorities, and we do not think that we will really progress towards an agreement as long as Rome has not shown a concrete will to dissipate the smoke that has invaded the temple of God, darkened the Faith, and paralyzed the supernatural life of the Church under cover of the Council and its subsequent reforms. There will be no agreement before then.

...

...But this has nothing to do with the Catholic Church, period. It is not the Catholic Church; it is something else, but it is winning. That's the problem. It is like a cancer. Cancers are inside. You may say that a cancer is a tumor, that it is not you. True, but it is still inside. If you can, you cut it out, but after the cancer has spread all over, then the doctors quit. They don't try to remove it, because that would do more harm. I say that this is the situation in which we find the Church. There are foreign entities inside the Church, things which have nothing to do with the Church: they are inside, and they have spread all over in such a way that you cannot take a knife and say, "Let us take this part away," because you would have to cut everything. That is the tragedy of our situation.

Defense of the Faith is not dialogue but warfare

You can see that it goes far beyond the Mass alone. It is the whole religion which is at stake. It is an enormous fight, a fight which goes from top to bottom, in which every Catholic is involved. Nobody can say, Here, I am safe. We are all in this fight. Every Catholic has to say, "I stand for Jesus Christ," but this is true today in a more striking way than ever before.

...

We have all this in mind when we go to Rome to discuss with them. We don't go there in order to get a cosmetic agreement. We go there to try to have them reflect on what they do and to remind them of their duties.

I have given you some ideas for why I say we cannot have an agreement at this time or say that everything is fine. Everything is not fine. And when we bring these things up in Rome, they say to us, precisely, that these things are the things which it will discuss with the Society of St. Pius X once it has signed an agreement. I say, "Wait, wait, wait. Look at the way you've treated the Fraternity of St. Peter, and so on." Events and experience have proven that once you have signed on, Rome says, "Shut up."

...So, things are absolutely not ripe for an agreement. We must first help correct Rome's thinking to show them that what they do is wrong. ...

It shows you how things were and still are. We must avoid getting into emotional arguments....

- 8.10. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 72⁶⁴ written in April 2008, Bishop Fellay says as follows:

Dear Friends and Benefactors,

The motu proprio Summorum Pontificum, which acknowledged that the Tridentine Mass was never abrogated, raises a certain number of questions concerning the future of the relations of the Society of St. Pius X with Rome. Several persons in conservative circles and in Rome itself have made themselves heard, arguing that, since the Sovereign Pontiff had acted so generously and thus given a clear sign of his good will towards us, there would be nothing left for the Society to do but to "sign an agreement with Rome." Unfortunately, a few of our friends were deceived by such an illusion. We would like to take the opportunity of this Eastertide letter to review once again the principles governing our actions in these troubled times and point out a few recent events which clearly indicate that, basically, nothing has really changed except for the motu proprio's liturgical overture, so as to draw from all this the necessary conclusions.

⁶⁴http://www.sspix.org/superior_generals_news/sup_gen_ltr_72.pdf

The fundamental principle that dictates our action is the safeguard of the faith, without which no one can be saved, no one can receive grace, no one can be pleasing to God, as the First Vatican Council states. The liturgical question is not paramount; it only becomes such inasmuch as it is the manifestation of an alteration of the faith and, consequently, of the worship due to God.

...

Add to this the pope's positions on religious liberty, and we can easily conclude that the combat for the faith has not slackened over these last few years. The motu proprio that introduces the hope of a change for the better in matters liturgical is not accompanied by the logically related measures that should follow in other domains of the Church's life. All the changes introduced at the Council and in the post-conciliar reforms, which we denounce precisely because the Church had already condemned them, have been upheld. The only difference is that now they claim at the same time that the Church does not change... which amounts to saying that these changes are perfectly in line with Catholic Tradition. This confusion of terminology combined with the assertion that the Church must remain faithful to her Tradition might well be troubling to more than a few. So long as facts do not corroborate this new assertion, we must conclude that nothing has changed in Rome's intention to pursue the conciliar course despite forty years of crisis, despite vacant convents, abandoned rectories, and empty churches. ...

For these reasons the Priestly Society of St. Pius X cannot sign an "agreement." It definitely rejoices at the pope's desire to reintroduce the ancient and venerable rite of the Holy Sacrifice of the Mass, yet it also observes the opposition—sometimes very tenacious—of entire bishops' conferences. Without giving up hope and without impatience, we can see that the time for an agreement has not yet come. This does not prevent us from continuing to hope, nor from following the line of conduct defined in the year 2000. We are still asking the Holy Father to annul the 1988 decree of excommunication because we are convinced that this would be a boon for the Church, and we encourage you to pray for this to happen. But it would be very imprudent and hasty to dash off ill-advisedly in pursuit of a practical agreement that would not be based on the Church's fundamental principles, and especially the faith.

.....

+ Bernard Fellay, Superior General

April 14, 2008

Footnotes

(1) Interview, Jesus, November 1984, p. 72.

(2) Theological term meaning "that cannot be lost"—Translator's note.

8.11. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 77⁶⁵ written in November 2010, Bishop Fellay says as follows:

⁶⁵ http://www.sspcx.org/superior_generals_news/supgen_77.htm

Letter to friends and benefactors #77

Dear friends and benefactors,

...

In this, we follow closely in the path traced out for us by our venerated founder, Archbishop Marcel Lefebvre. A luminous path in the midst of the shadows of the most terrible trial that can come to a Catholic: that of finding himself in the situation of contradicting the Roman authorities and even the Vicar of Christ. These forty years are so full of lessons that show just how right Archbishop Lefebvre's perception was. Of the Council, the causes of the crisis, the decadence of the priesthood, the weakening of the doctrine, the Church's unprecedented friendliness towards the world and other religions, liberalism. But also of the remedies to be applied, that depend upon fidelity to the doctrine as well as to the plurisecular discipline of the Church. Indeed, we have no inventing to do!

...

What he said thirty, forty years ago is still perfectly pertinent today. This demands of us a great gratitude to God for having given us – and to the whole Church – such a bishop. There is no doubt that, if in the Church his precious indications were followed, the whole Mystical Body would be better off and would soon come out of this crisis. But seeing what is going on in the Church, even if here and there appear gleams of hope, we must admit that, over all, the ship is pursuing the course begun at Vatican II – course a little slower, certainly, with Benedict XVI, but now hardly more than a free-fall broken by a parachute.

...

*Menzingen, First Sunday of Advent, November 28, 2010
+Bernard Fellay*

- 8.12. In an interview given by Bishop Fellay in February 2011⁶⁶, and called "54 Answers from Bishop Fellay", the following comments by Bishop Fellay are recorded:

Doctrinal Discussions: Part 1

Your Excellency, you have decided to attempt doctrinal discussions with Rome. Could you remind us of the purpose?

You have to distinguish between Rome's purpose and ours. Rome indicated that there were doctrinal problems with the Society [of St. Pius X] and that these problems would have to be cleared up before any canonical recognition, problems which obviously would be up to us to resolve, concerning our acceptance of the [Second Vatican] Council. But for us it is about something else: we hope to tell Rome what the Church has always taught and thereby to show the

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http://www.sspix.org/superior_generals_news/54_answers_from_bishop_fellay_feb_2011/54_answers_bp_fellay1.htm

contradictions between this centuries-old teaching and what has been done in the Church since the Council. As we look at it, this is the only goal that we are pursuing.

What sort of talks are these: negotiations, discussions, or doctrinal explanation?

You can't call them negotiations. That's not what they're about at all. There is on the one hand an explanation of doctrine, and on the other hand a discussion, because we have in fact a Roman interlocutor with whom we are discussing the documents and how to understand them. But you can't call them negotiations, nor a search for a compromise, for it is a question of Faith.

...

Besides witnessing to the Faith, is it important and advantageous for the Society of St. Pius X to go to Rome? Is it dangerous, and do you think that it might last a long time?

It is very important that the Society give this witness; that is the reason for these doctrinal talks. It is really a matter of making the Catholic faith understood in Rome and trying, why not, to make it understood even more throughout the Church.

There is one danger: the danger of keeping up illusions. We see that some Catholics have managed to lull themselves to sleep with illusions. But recent events have managed to dispel them. I am thinking about the announcement of the beatification of John Paul II or the announcement of a new Assisi event along the lines of the interreligious gatherings in 1986 and 2002.

To sum up, what would you say about these talks today?

If we had to do them over again, we would redo them. They are very important. Of capital importance. If you hope to correct a whole movement of thought, you cannot do without these talks.

Can the Society of St. Pius X play an important role in making Rome aware of this? How? What is the role of the lay faithful in this momentous matter?

As for the Society, yes, we can play a role, precisely by presenting what the Church has always taught and by raising objections to the conciliar novelties. The role of the lay faithful is to provide proof in action, for they are the proof that Tradition can be lived today. What the Church has always demanded—traditional discipline—is not only relevant but really viable even today.

8.13. Bishop de Galarreta's Comments of December 19, 2009⁶⁷

⁶⁷ http://www.sspix.org/sspx_and_rome/excerpts_bishop_de_galaretta_12-19-2009_ordination_sermon.htm

At the end of the sermon he gave on December 19, 2009, during the ordinations at the seminary of La Reja (Argentina), Bishop Alfonso de Galarreta provided some information and his judgment concerning about the doctrinal discussions that began last October between Rome and the Society of St. Pius X. These remarks, coming from the person at the head of the delegation of the Society's theologians, are of particular interest. We herewith provide some lengthy excerpts from his sermon:

...

It was good first of all because these meetings are clearly placed on the doctrinal level. It involves a commission which has as its objective the study of doctrinal questions, and which does not have as its finality the consideration either theoretically or practically of any kind of accord whatsoever of a purely legal, canonical, or practical nature. That question is totally excluded. And this was very clearly stated. It is a discussion situated solely and exclusively on the doctrinal level.

Secondly, it is a discussion about the Second Vatican Council and the post-conciliar magisterium; to be precise, on the Council and the post-conciliar magisterium. The subjects, the themes, of which we shall treat have been well established; they are the ones concerning all the questions, all the themes, we have been critiquing for forty years, especially religious freedom, the modern liberties, the freedom of conscience, the dignity of the human person—as they say—the rights of man, personalism, ecumenism, interreligious dialogue, inculturation, collegiality—the egalitarianism, the democratism, and the destruction of authority that have been introduced into the Church; as well as all the notions of ecclesiology which have totally changed what the Church is: the question of the "self-consciousness" of the Church, the Church as communion, the Church as sacrament, the Church as the People of God; and all these new ideas about the relation between the Church and the world. Then there is the question of the Mass, the new Mass, the new missal, the liturgical reform..., and still other themes. We agreed to have a doctrinal discussion on all these themes. And the most important thing, which was very clearly established, is that the only common criterion possible for these discussions is the anterior Magisterium. I repeat: the only common criterion possible, the sole criterion that we accept and that is a condition sine qua non for these discussions, is the magisterium prior to the Second Vatican Council, the Magisterium of all time, Tradition.

...

Once again, this commission's objective is not to reach some kind of doctrinal agreement, which would be deleterious. No. We are simply going to bear witness to the faith, defend it, do the good we can, and at any rate we shall defend the honor of God, the honor of Our Lord, and the honor of the Church, which is the main thing, if you have understood what I said at the beginning [of this sermon] on the mediation and function of the priest, and that is what matters.

...

"Our interlocutors—I am referring here specifically to our counterparts in this commission—are people with whom one can speak. They understand our language, they understand what we are saying, and they understand our objections very well. We can speak peaceably and in all freedom, and that is enough. If up to that point everything depended on our corresponding with the grace of God, from now on we might say that everything depends entirely on the grace of God, because God, Our Lord, and He alone, is the inner Master Who can illuminate minds and convert [wills]. Only God can touch hearts. We are going there to preach—as I am doing right now—but touch your mind or your heart, only God can do that, and as we do not know God's designs, we do not know where this will go. What we do know for sure is that He can do everything. For God nothing is impossible. He can convert when He wishes, as He wishes, and whom He wishes.

If he recognizes the incertitude that exists in every human enterprise, Bishop de Galarreta clearly reaffirms the twofold certitude the Society possesses in these discussions:

I am giving you these explanations so that you may have some measure of peace and reassurance. If these circumstances, which seem to me absolutely sure, were to change, then we would reconsider whether these discussions, these contacts, should continue or not. We do know clearly what we are not disposed to accept. If we do not know perfectly how things may evolve, on the other hand we do know very clearly what we have no intention of doing under any circumstance: firstly, to yield on matters of doctrine, and, secondly, to make a purely practical agreement. With these conditions and with the disposition which is theirs to agree for the first time to discuss the Council, for this is indeed the first time they have given us the opportunity to present to them a profound doctrinal critique based on the Church's perennial magisterium—it's the first time! —clearly, we must do it. Then, God will tell! Prudence shows us what we ought to do now but not exactly what we should be doing in three or six months because circumstances can change. Be that as it may, what is clear for us is that the mission of the Society is essentially, before all else, even before going to Rome, to bear witness to the Faith. We must perpetuate, safeguard, transmit, and live the true Catholic priesthood. We must keep, defend, live, and transmit the true sacrifice of the Mass.

Conclusion Nine – a position of contradiction for Priests of the Society

9. Conclusion: The preparedness and the desire, on the part of some Priests, to enter into a practical agreement with Rome has meant that those priests have had to (or will have to) contradict their previously published positions.

9.1. I have elsewhere dealt with the inconsistencies between the recent position of Bishop Fellay and his position in times past. I note that the priests of the Society would also be required to change their positions of principle and I provide some inconsistencies by way of example.

9.2. In a recent article, Father Simoulin says as follows⁶⁸:

I believe that I know a little our Society – of which I have been member for 35 years – and thus to have the right to remind all that our "fundamentals" are engraved in golden letters in our statutes:

the goal of the Society is the priesthood and all that refers to it and only what relates to it, i.e., such as Our Lord Jesus-Christ wanted it when He said: Do this in memory of Me.

Such is the heritage of our founder, such are our "fundamentals"; we do not have any others, and we do not want to have others. The Society is not an army raised up against Rome, but an army formed for the Church.

...

After our Jubilee [pilgrimage] of the year 2000, Rome took the initiative of new relations. Today, the same cardinal become Pope has told us that the Tridentine Mass was never abrogated (July 7, 2007):

It is thus allowed to celebrate the Sacrifice of the Mass according to the standard edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated;

...he rehabilitated our four bishops (January 21, 2009); he accepted that we hold doctrinal discussions during two years... all things that Archbishop Lefebvre did not require in 1988. It is not exaggerated to say that Bishop Fellay obtained more than what Archbishop Lefebvre required, without however having the same prestige or moral authority. Then, must we be even more demanding than Archbishop Lefebvre and Bishop Fellay?

⁶⁸ 5-11-2012 Editorial from L'Seignadou on the relations with Rome, by Fr. Michel Simoulin (May 2012) Fr. Michel Simoulin, chaplain of the Fanjeaux community wrote this editorial for Seignadou (Sign from God). He served alongside Msgr. Ducaud Bourget at Saint-Nicolas du Chardonnet from 1980 to 1983, was rector of the University of St. Pius X, director at the Econe seminary, prior at Lyon, France, and SSPX District Superior of Italy. read at DICI Source: L'Seignadou reprinted in DICI #254, 11-5-2012

Whatever the state of Rome is, whatever still remains worrisome in Rome, simple good sense and honesty should lead us to consider the current situation with different eyes than in 1988! To take up the formula of one of our bishops, we should not fall into "eighty-eightism!"[1]

We are no longer in 1975 with Paul VI nor in 1988 with John Paul II, but in 2012 with Benedict XVI. To do so would be contrary to reality and to the truth, and can only be the effect of a more or less secret refusal of any reconciliation with Rome, perhaps even of a lack of faith in the holiness of the Church, composed of poor sinners but always governed by her head, Jesus-Christ, and sanctified by the Holy Ghost.

.....For twelve years Bishop Fellay has been arguing with Rome, with ups and downs, to finally arrive at the results quoted above, and even to an amazing result that perhaps nobody has even noticed: these doctrinal discussions, which did not make any noise in the market place, have enabled us to say to Rome what we think... to the point of making the discussions end abruptly!

9.3. Dear Father Simoulin, with respect, I beg you to reconsider. I raise only four points (there are other issues in your letter):

9.3.1. You say "It is thus allowed to celebrate the Sacrifice of the Mass according to the standard edition of the Roman Missal promulgated by Bl. John XXIII in 1962 and never abrogated " In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 72¹ written in April 2008, Bishop Fellay explains the effect of that "allowance" in the following words:

*Dear Friends and Benefactors,
The motu proprio Summorum Pontificum, which acknowledged that the Tridentine Mass was never abrogated, raises a certain number of questions concerning the future of the relations of the Society of St. Pius X with Rome. Several persons in conservative circles and in Rome itself have made themselves heard, arguing that, since the Sovereign Pontiff had acted so generously and thus given a clear sign of his good will towards us, there would be nothing left for the Society to do but to "sign an agreement with Rome." Unfortunately, a few of our friends were deceived by such an illusion. We would like to take the opportunity of this Eastertide letter to review once again the principles governing our actions in these troubled times and point out a few recent events which clearly indicate that, basically, nothing has really changed except for the motu proprio's liturgical overture, so as to draw from all this the necessary conclusions.*

- 9.3.2. You say "It is not exaggerated to say that Bishop Fellay obtained more than what Archbishop Lefebvre required". This is what Archbishop Lefebvre said in 1990:

*"Some people are always admiring the grass in the neighbor's field...they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says"—but **THEY ARE BETRAYING US**—betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work. They are now saying: "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? NO WAY!...Unbelievable! Unimaginable! What kind of relations can you have with people like that? This is what causes us a problem with certain layfolk, who...have a kind of deep-down regret that they are no longer with the people they used to be with. "It's a pity we are divided", they say, "why not meet up with them? Let's go and have a drink together, reach out a hand to them"—that's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds."*

(Archbishop Lefebvre, Address to his priests, Ecône, September 6, 1990—just over 6 months before his death)

- 9.3.3. In his sermon at the time of the Episcopal Consecrations of the four bishops in 1988, Archbishop Lefebvre said [in reference to the agreement he signed and then withdrew in May 1988]⁶⁹:

It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call "Operation Survival," operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed, and by putting them into practice, I would have performed "Operation Suicide." There was no choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church.

⁶⁹ <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Episcopal-Consecration.htm>

- 9.3.4. You refer to the "amazing result that perhaps nobody has even noticed: these doctrinal discussions". I beg you to consider the conclusion of the president of the Society's commission for those doctrinal discussions with Rome, Bishop Alfonso de Galarreta. I understand that he said⁷⁰:

*It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity". And then we can discuss and we are very useful . . . to endorse the revival of the reform with continuity.*⁷¹

...

For the good of the Fraternity and Tradition, "Pandora's box" must be closed as quickly as possible, to avoid the stigma and the demolition of the authority, disputes, dissensions and divisions, perhaps with no return.

- 9.4. In September 2012⁷² Father Schmidberger participated in an interview that is summarized as follows.

...On the first question, dealing with the General Chapter, Fr. Schmidberger remarks about the gain for the SSPX itself: "the General Chapter has provided us with a new unity within our own ranks, [a unity] which had suffered a bit in recent times; and that is a big grace of God, I would say". Concerning the external aspect of the General Chapter, Father remarks that there are three points which must be demanded from the authorities if a visible union with Rome will be established. These are: firstly, that the SSPX will be given the freedom to expose the errors of Vatican II; secondly, that the SSPX will be allowed to only use the liturgical books of 1962; and thirdly, that there must always be a bishop in the Fraternity from within its own ranks.

- 9.5. In a letter from senior priests of the Society to Cardinal Gantin dated 6 July 1988 those priests wrote as follows⁷³:

⁷⁰ For confirmation of the appointment of Bishop De Galarreta refer to press release by the SSPX at http://www.sspix.org/sspix_and_rome/press_release_10-15-2009_sspix_commission_members.htm
For reference to Bishop de Galarreta's comments refer to

⁷¹ This is an extract from an abridged version of a translation of a document written by His Excellency Bishop de Galarreta, who was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions. I understand that the document was made available at the October, 2011 meeting of SSPX Superiors in Albano, Italy and that during the last week of June, 2012, this document became publicly available.

⁷² Fr. Andreas Steiner, spokesman of the German District of the Society of Saint Pius X (FSSPX / SSPX), interviewed Germany's current District Superior and former Superior General of the Society Fr. Franz Schmidberger

Ecône, July 6, 1988
Eminence,

.....

You thought it good, by your letter of July 1st, to inform Their Excellencies Archbishop Marcel Lefebvre, Bishop Antonio de Castro Mayer, and the four Bishops whom they consecrated on June 30, at Ecône, of the excommunication *latæ sententiæ*. We let you judge for yourself the value of such a declaration, coming from an authority who, in its exercise, breaks with all its predecessors down to Pope Pius XII, in worship, teaching and government of the Church.

As for us, we are in full communion with all the Popes and Bishops before the Second Vatican Council, celebrating precisely the Mass which they codified and celebrated, teaching the Catechism which they drew up, standing up against the errors which they have many times condemned in their encyclicals and pastoral letters. We let you judge on which side the rupture is to be found. We are extremely saddened by the blindness of spirit and the hardening of heart of the Roman authorities.

On the other hand, we have never wished to belong to this system which calls itself the Conciliar Church, and defines itself with the Novus Ordo Missæ, an ecumenism which leads to indifferentism and the laicization of all society. Yes, we have no part, nullam partem habemus, with the pantheon of the religions of Assisi; our own excommunication by a decree of Your Eminence or of another Roman Congregation would only be the irrefutable proof of this. We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly. We believe in the One God, Our Lord Jesus Christ, with the Father and the Holy Ghost, and we will always remain faithful to His unique Spouse, the One Holy Catholic Apostolic and Roman Church.

To be publicly associated with this sanction which is inflicted upon the six Catholic Bishops, Defenders of the Faith in its integrity and wholeness, would be for us a mark of honor and a sign of orthodoxy before the faithful. They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism. In union with these faithful, we make ours the words of the Prophet: "Præparate corda vestra Domino et servite Illi soli: et liberabit vos de manibus inimicorum vestrorum. Convertimini ad Eum in toto corde vestro, et auferte deos alienos de medio vestri—Open your hearts to the Lord and serve Him only: and

⁷³ Archbishop LEFEBVRE and the VATICAN July 6, 1988 Open Letter to Cardinal Gantin Prefect of the Congregation for Bishops

He will free you from the hands of your enemies. With all your heart return to Him, and take away from your midst any strange gods" (I Kings 7:3).⁹⁵

Confident in the protection of Her who has crushed all the heresies in the world, we assure Your Eminence of our dedication to Him Who is the only Way of salvation.

Fr. Franz Schmidberger, Superior General
Fr. Paul Aulagnier, District Superior, France
Fr. Franz-Josef Maessen, District Superior, Germany
Fr. Edward Black, District Superior, Great Britain
Fr. Anthony Esposito, District Superior of Italy
Fr. François Laisney, District Superior, United States
Fr. Jacques Emily, District Superior of Canada
Fr. Jean Michel Faure, District Superior of Mexico
Fr. Gerard Hogan, District Superior of Australasia
Fr. Alain Lorans, Superior, Seminary of Ecône
Fr. Jean Paul André, Superior, Seminary of France
Fr. Paul Natterer, Superior, Seminary of Germany
Fr. Andrès Morello, Superior, Seminary of Argentina
Fr. William Welsh, Superior, Seminary of Australia
Fr. Michel Simoulin, Rector, St. Pius X University
Fr. Patrice Laroche, Vice-Rector, Seminary of Ecône
Fr. Philippe François, Superior, Belgium
Fr. Roland de Mérode, Superior, Netherlands
Fr. Georg Pflüger, Superior, Austria
Fr. Guillaume Devillers, Superior, Spain
Fr. Philippe Pazat, Superior, Portugal
Fr. Daniel Couture, Superior, Ireland
Fr. Patrick Groche, Superior, Gabon
Fr. Frank Peek, Superior, Southern Africa
No answer was received.

95. Antiphon at Matins, read July 2, 1988

9.6. In a declaration dated 18 July 1988, priests of the Society stated as follows

Archbishop LEFEBVRE and the VATICAN
July 18, 1988

*Declaration of the German-speaking Superiors of the Society of Saint Pius X
Regarding the Treatment of Archbishop Lefebvre*

On July 1, 1988, the Roman Congregation for Bishops declared Archbishop Lefebvre, Bishop de Castro Mayer and the bishops consecrated by them on June 30, excommunicated for lack of the required pontifical mandate. Many people,

Catholic or not, are speaking of schism. The Society of Saint Pius X rejects this inexact presentation of the facts...

Lastly, the immediate reason for the by-passing of the rule of the apostolic mandate on the consecrations of June 30 consists in the fact that the negotiations with Rome throughout the first half of 1988, in spite of a few concessions, demonstrated more and more strongly the following: Rome, because of its false modernist orientation, is not ready to guarantee in the long term, the freedom and vitality of Catholic Tradition.

† Bishop Bernard Fellay
Fr. Franz Joseph Maessen
Fr. Paul Natterer
Fr. Georg Pflüger
Stuttgart, Germany
uly 18, 1988

- 9.7. On August 18, 1988 Dom Gerard made a declaration and then Father Schmidberger commented on the declaration. The following extracts are reproduced from the book "Archbishop Lefebvre and the Vatican" Page 199.

Declaration of Dom Gérard

By this declaration which follows, Dom Gérard, superior of the Benedictine Monastery of St. Madeleine of Le Barroux, France, publicly explained the reasons why he signed the Protocol which Archbishop Lefebvre rejected and the conditions he included with his signature.

.....

Fr. Schmidberger's Remarks on Dom Gérard's Declaration

Rev. Fr. Franz Schmidberger, Superior General of the Society of Saint Pius X from 1983-1994, responded to Dom Gérard's Declaration (of August 18, 1988) by rebutting individual citations. These citations from the Declaration (see pp.199ff.) appear indented while Fr. Schmidberger's remarks are not.

- a) That the tradition of the Church be pushed out of her official, visible perimeter brings prejudice to it. This is contrary to the honor of the Spouse of Christ. The visibility of the Church is one of its essential marks."***

It seems rather contrary to the plan of Divine Providence that the Catholic Tradition of the Church be re-integrated into the pluralism of the Conciliar Church, as long as the latter dishonors the Catholic Church and scandalizes its unity and visibility. "Jesus...suffered without the gate" of Jerusalem, says St. Paul, "let us go forth therefore to Him without the camp, bearing His reproach" (Heb. 13:12-13).

b) It is sad that the only Benedictines who are put aside from the great Benedictine family are precisely those who keep its liturgical tradition...."

On the contrary, it is an honor for Le Barroux to have been rejected by the other Benedictines for its integral fidelity to the Mass of All Times, and thus to have become a wonderful sign of contradiction.

c) All things being equal, i.e., the Faith and the Sacraments being intact, it is better to be in agreement with the laws of the Church rather than contravene them."

On the contrary, when the laws of the Church are abused everywhere, in such a way as to desiccate the living sources of Faith and grace, it is better not to succumb to this scheme.

"Lastly the reason, perhaps the determining one, which inclined us to accept that the suspens a divinis be lifted from our priests, is a missionary reason: should not the maximum number of faithful be enabled to assist at our Masses and liturgical celebrations without being hindered by their local priests or bishop?"

If the priests of Le Barroux considered that they were validly suspended, they have been living for 15 years in mortal sin. If they think that the so-called suspens a divinis merely damages their apostolic influence, they are wrong. The hard way of the Cross is more fruitful than the easy way. Moreover, they should have placed the missionary influence of the whole of Tradition in its necessary cohesion above the influence of their own monastery alone. The common good should be given pride of place over the individual good.

"It would be a grave error to constitute within the Church a sort of great unified party, choosing at its head a leader who manoeuvres his troops at will."

The truly Catholic faithful have acknowledged in Archbishop Lefebvre the good shepherd that the Good Lord provided to them when they were scattered by the modernists. Neither on May 6 nor on June 30 has the grace of his mission left this good shepherd. Much to the contrary! The fidelity of the sheep to the shepherd is a grace for the sheep. The infidelity is first of all an ingratitude and, in the end, a great tragedy.

"We, ourselves, remain strongly attached to the requirements of an integral Faith and to the immutable Tradition of the Church, but our legitimate resistance should not become resistentialism, where suspicion

and purges are the law: the holy liberty of the children of God would be the first victim of this,.... "

It is not "suspicion," it is a fact. It is the height of the battle; friends are struck by the enemy. Is it the opportune moment to negotiate private peace with the enemy? There is only one name for such an attitude.

"On the contrary, let all those who fight for Tradition, doctrine, preaching, Mass, and Sacraments, remain attached in fraternal charity. Who can divide us if we all fight for Christ the King?"

For 15 years [i.e., since the early 1970's], there had been a wonderful covenant of charity between all the traditional communities. All that was needed was to continue it through June 30 in doctrinal and prudential unanimity. This was needed to continue the fight for Christ the King. The one who had broken this covenant now was calling for a new covenant!

*Fr. Franz Schmidberger
Superior General,
The Society of Saint Pius X*

9.8. How does any signatory to those documents move from:

*"we have never wished to belong to this system which calls itself the Conciliar Church, and defines itself with the Novus Ordo Missæ, an ecumenism which leads to indifferentism and the laicization of all society. Yes, we have no part..... We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly....
.... They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism.*

9.9. To an agreement (or any agreement!) with the Conciliar Church subject to the following conditions:

Also, the preconditions for eventual normalisation of our relations with the official Church were given a better definition. . . .

9.10. With respect, should I ask the same question that Father Violette asked of Father Aulagnier:

In my opinion, I think we might see here the real reason for Father Aulagnier's change. The fight is dragging on. He has been at the center of this fight for over 30 years. Maybe he is tired of the fight! But this is not the first time that a conflict

*over the faith has lasted for ages. The Arian crisis lasted over 70 years, the papal exile in Avignon 68 years, the great Schism 39 years. Is this a reason to abandon the fight to come to some arrangement? It's a good thing St Athanasius didn't get tired of being exiled, threatened, falsely accused, excommunicated etc. He wouldn't be St Athanasius.*⁷⁴

⁷⁴ Letter from father violette to the faithful dated December 2003, Refer http://www.sspcx.ca/Documents/Fr-Violettes-Letters/2003_August.htm

Conclusion Ten – agree to disagree

10. Conclusion: If a satisfactory conclusion to the doctrinal discussions is no longer critical to a regularization of the Society then the Society will be merely entering into an arrangement pursuant to which at best the Society would "agree to disagree" and in doing so the Society would breach its purpose and its mission.

10.1. If the Society enters into a practical agreement (only) then the Society will be (at best) placing the truth with error even to the extent that the Society will be accepting some of "New Church" and thereby "approving" it. The reality is that the "six conditions" expressly contemplate that the Society will *somehow* work with the Conciliar Church, that the Society will accept the authority of the Conciliar Church's tribunals and that the Society will be subject to the Conciliar Church's bishops. Some may say that the Society will not be accepting of the error of Vatican II (given its proposed right to teach and defend and criticize) but if the Conciliar church accepts those errors and we accept the authority of the Conciliar Church then ...surely we accept the errors. If an agreement is reached then the Society will be participating in the New Church by allowing the New Church to treat the doctrine (s) on the same footing. In times past the Society's position was that it (the Society) would have no part in such error.

10.2. I understand that the Society now proposes to enter into an agreement with Rome on the basis that the Society has the:

"Freedom to keep, to transmit and to teach the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition ; freedom to defend, to correct and to reprove, even publicly, those responsible for the errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences"

10.3. I understood that the purpose of the doctrinal discussions was to correct Rome, to convert Rome, "to bear witness to the faith, defend it, do the good we can". I would have expected that the doctrinal discussions and the conclusion of those discussions would form an important factor in the Society's determination as to whether or not Rome has changed its thinking, whether Rome has reverted to tradition. It now seems that the doctrinal discussions had little purpose (or effect) except that they showed that at best the Society and Rome may agree to disagree and that Rome may be prepared to accept that the Society's position is not "unCatholic".

10.4. It seems that the proposed conditions for normalization which have been proposed after the doctrinal discussions simply contemplate (or admit or agree) that Rome and the Society disagree on doctrinal matters and that they will continue to disagree. How can such an arrangement be appropriate?

10.5. The doctrinal discussions did not only end on the basis that Rome did not find any of the Society's positions to be *un-Catholic* but rather they ended on the basis that:

*It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity". And then we can discuss and we are very useful . . . to endorse the revival of the reform with continuity.*⁷⁵

- 10.6. That conclusion seems to make it clear that Rome has not changed. The Rome of today is in reality the Rome of Vatican II. If in fact Rome had changed then the doctrinal discussions should have concluded with meaningful resolutions.
- 10.7. The conclusion of the doctrinal discussions evidences the reality that Rome is not ready to give up liberalism, modernism and that Rome's intention is to bring the Society back to Vatican II.
- 10.8. Bishop Castro Mayer stated in his open letter dated 1 July 1981, as quoted in The Mouth of the Lion by Dr David White at page 115, as follows:

Thus understood, ecumenism presents the following corollaries: 1) Truth is put alongside error in equivalent conditions; 2) one accepts as a natural and normal thing that salvation is possible in any religion; 3) one moves away from proselytizing, which would be a principle of division and not a catalyst for unity; 4) logically, one arrives at recommending to the non-Catholics an even greater fidelity to the error in which they find themselves; and it cannot fail to compare the false Christian religions to the Catholic Church, seeing that they think that the Holy Ghost helps these faiths as well as the Catholic Church to bring the faithful to salvation in the bosom of God.

In spite of these consequences, diametrically opposed to true Catholicism, such ecumenism is accepted in the Catholic milieu. There are even some attempts to promote ecumenical instruction, in common, intended for the faithful of many Christian faiths.

- 10.9. As to the conclusion of the doctrinal discussions there is a vast difference between what Bishop de Galarreta says and what Bishop Fellay says in relation to the issue of doctrinal matters:

10.9.1. Bishop Fellay states:

⁷⁵ This is an extract from an abridged version of a translation of a document written by His Excellency Bishop de Galarreta, who was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions. I understand that the document was made available Archbishop Lefebvre at the October, 2011 meeting of SSPX Superiors in Albano, Italy and that during the last week of June, 2012, this document became publicly available. Archbishop Lefebvre

The only thing that I can say, because it is part of the press release, is that this preamble contains "certain doctrinal principles and criteria for the interpretation of Catholic doctrine, which are necessary to ensure faithfulness to the Church's Magisterium and to "sentire cum Ecclesia" [thinking with the Church]. At the same time, it leaves open to legitimate discussion the examination and theological explanation of individual expressions and formulations contained in the documents of Vatican Council II and of the later Magisterium." There you have it; no more and no less.⁷⁶

10.9.2. This is what Archbishop Lefebvre said about "dialogue":

*(Archbishop Lefebvre, Conference, October 4, 1987
Marcel Lefebvre by Bishop Tissier de Mallerais, pp. 547-548;*

The adulterous union of the Church and the Revolution is cemented by "dialogue." Our Lord said "Go, teach all nations and convert them." He did not say "Hold dialogue with them but don't try to convert them." Truth and error are incompatible; to dialogue with error is to put God and the devil on the same footing. This is what the Popes have always repeated and what was easy for Christians to understand because it is also a matter of common sense. In order to impose different attitudes and reactions it was necessary to do some indoctrinating so as to make modernists of the clergy needed to spread the new doctrine. This is what is called "recycling," a conditioning process intended to refashion the very faculty God gave man to direct his judgment.⁷⁷

10.9.3. Bishop de Galarreta said, after representing the Society at the doctrinal discussions as follows:

But we have just seen in doctrinal discussions what is their design: pure modernism revised and corrected.....

We must look at the context in which they intend to incorporate us. An agreement is, like it or not, we integrate into their system in a thinking and reality data that do not depend on us but who depend on their thinking, their theology and their action. And this is how they will be presented (see Campos, text signed by Mgr. Licinio).⁷⁸

⁷⁶ Interview by Bishop Fellay on 14 September 2011 refer DICI
http://sspx.org/district_news/interview_of_bishop_fellay_after_meeting_with_cardinal_levada_9-14-2011.htm

⁷⁷ Chapter 15, "An Open Letter to Confused Catholics" By Archbishop Marcel Lefebvre

⁷⁸ This is an extract from an abridged version of a translation of a document written by His Excellency Bishop de Galarreta, who was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions. I understand that the document was made available at the October, 2011 meeting of SSPX Superiors in Albano, Italy and that during the last week of June, 2012, this document became publicly available.

10.10. Father Rostand recently stated in an interview with Michael Matt, editor of the Remnant⁷⁹:

***MJM:** First of all, can you give our readers an update on where the negotiations between the Society of St. Pius X and the Vatican stand at this moment?*

***Fr. Rostand (FR):** We are today in a waiting phase. During the two past years doctrinal discussions took place between the experts of the Congregation for the Doctrine of the Faith and those of the Society of St. Pius X. Even though the discussions remained private, it is not a secret that the two positions were not reconciled. There is still disagreement on doctrinal matters, however, it is clear that the Congregation for the Doctrine of the Faith did not find any of our positions to be non-Catholic. Despite this disagreement, it appears that the Holy Father is willing to grant a canonical statute to the Society. A few weeks ago His Excellency Bishop Fellay sent a doctrinal declaration to Rome. We are now waiting for the answer from Rome.*

10.11. With respect, one must ask Father Rostand what possible meaning or comfort we should take from such a declaration. In this regard, I remind Father Rostand of two things:

10.11.1. Archbishop Lefebvre described Rome (in 1990) as people who are the "Church's destroyers"; and

10.11.2. Rome appointed Bishop Mueller as Prefect for the Congregation of the Doctrine of the Faith in July 2012. For a summary of some of Bishop Mueller's errors, I refer to the article from the SSPX website reproduced below.

10.12. I wonder just what Father Rostand meant and what Rome meant when the term "non-Catholic" was used?

10.13. The Society's article relating to the appointment of Bishop Mueller is reproduced below⁸⁰:

Bishop Mueller: an SSPX analysis

⁷⁹ <http://www.remnantnewspaper.com/Archives/2012-0515-mjm-rostand-interview.htm>

⁸⁰ http://www.sspcx.org/miscellaneous/fr_gaudron_on_bishop_mueller_7-6-2012.htm

Bishop Gerhard Mueller, the former bishop of Regensburg, Germany, has just been appointed Prefect for the Congregation of the Doctrine of the Faith by Pope Benedict XVI.

Fr. Matthias Gaudron, a priest of the SSPX specializing in dogmatic theology and author of the book, Catechism of the Crisis in the Church, recently published some remarks on the SSPX's German District website concerning certain statements made by Bishop Mueller in the past. Fr. Gaudron's comments conclude with a request to His Excellency.

The Church has always considered it to be one of her most important tasks to faithfully keep the Deposit of the Faith, confided to her by Christ and the Apostles, and to defend it against errors in order to pass it on intactly to the coming generations. And thus, rightly so, the office of Prefect of the Congregation for the Doctrine of the Faith is one of the highest offices in the Church.

The SSPX in Germany has therefore with astonishment taken notice of the fact that the Bishop of Regensburg, Gerhard Ludwig Mueller, has been appointed to this office. The SSPX asks what suitability for this office can be found in a man that has gone against the Catholic doctrine on a number of occasions, both in his writings as well as in his public speeches.

The following things should be mentioned:

- *Bishop Mueller denies in his book Die Messe: Quelle christlichen Lebens [The Mass: Source of Christian Life] the real transformation of bread and wine into the Body and Blood of Christ. Bread and wine remain, according to him, what they are; however, they become tools for integrating the faithful into the living community with the Father and the Son. This resembles the Calvinistic teaching, according to which bread and wine do not transform, but become tools of grace.[1]*
- *Contrary to Catholic doctrine, according to which the transformation of the gifts occurs with the pronouncement of the words of institution, "This is my body... This is the chalice of my blood"[2], Bishop Mueller asserts that the question of the moment of transformation "doesn't make sense".[3]*
- *Bishop Mueller denies in his Dogmatik [currently a standard work in Germany about Dogmatics] the dogma of the Virginity of Mary while giving birth[4], and, therefore, the teaching that Mary gave birth to her son without violating her physical integrity.[5]*
- *In a eulogy for the Protestant bishop Dr. Johannes Friedrich, Bishop Mueller said on October 11, 2011: "Also the Christians that are not in full community with the Catholic Church regarding teaching, means of salvation and the apostolic episcopacy, are justified by faith and baptism and they are*

*fully(!) incorporated/integrated into Church of God, being the Body of Christ." This contradicts the integral Catholic tradition and especially the teaching of Pius XII in *Mystici Corporis*.*

- *Against the Catholic doctrine of the necessity of a conversion to the Catholic Church, as is still proclaimed in the teaching of Vatican II[6], Bishop Mueller characterizes in the same speech the so-called "ecumenism of return" as being "erroneous".*

The Society urgently appeals to Bishop Mueller to comment on these controversial statements, or to correct them. The motivation for this attitude of the Society is not one of personal aversion, but only the wish for unadulterated proclamation of the doctrine.

Since Bishop Mueller has, in the past, not made a secret of his negative attitude towards the Society, the Society does not at first see in this a positive sign for the readiness to discuss its canonical recognition. Nevertheless, it hopes that the new Prefect - regarding discussions in the universal church - may achieve a more positive attitude towards the SSPX.

Footnotes

1 In reality, the body and blood of Christ do not mean the material components of the human person of Jesus during his lifetime or in his transfigured corporality. Here, body and blood mean the presence of Christ in the signs of the medium of bread and wine. ...We have *"now a community with Jesus Christ, mediated by eating and drinking the bread and the wine. Even in the merely personal human sphere, something like a letter may represent the friendship between people and, that is to say, show and embody the sympathy of the sender for the receiver."* Bread and wine thus only become *"symbols of his salvific presence"*. (*Die Messe: Quelle Christlichen Lebens*, Augsburg: St. Ulrich Verlag: 2002, p. 139).

2 *Catechism of the Catholic Church*, n. 1375, n.1377

3 *Die Messe: Quelle Christlichen Lebens*, p. 142.

4 *Catechism of the Catholic Church*, n. 499, n. 510

5 *"It is not about* specific physiological proprieties in the natural process of birth (such as the birth canal not having been opened, the hymen not being broken, or the absence of birth pangs), but with the healing and saving influence of the grace of the Savior on human nature, that had been wounded by Original Sin. ...it is not so much about physiologically and empirically verifiable somatic details."* (*Katholische Dogmatik für Studium und Praxis*, Freiburg 52003, p. 498) In fact, traditional doctrine is concerned precisely with such physiological details.

*[NB: the original translation said *"It is not so much about..."* but a German translator notified us later that the qualifier *"so much"* does not exist in the original text - Ed.]

6 *"Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved."* (*Lumen Gentium*, 14)

10.14. In the article "A short history of the SSPX" we find the following⁸¹:

The first general chapter of the Society of St. Pius X takes place in Econe in September. In the Acts we read a declaration of principles and directives of the Society of St. Pius X, decisions on pastoral action in the present crisis, and warnings against liturgical changes and false ecumenism, and the rejection of liberalism but also sedevacantism:

The Society of St. Pius X is founded on the history of the Church and upon the doctrine of theologians. It believes that the pope can favor the ruin of the Church by choosing and letting act bad advisors, also by signing documents and decrees which do not engage his infallibility and that cause considerable damage to the Church. Nothing is more dangerous for the Church than liberal popes who are in a continual incoherence.

We pray for the pope, but we refuse to follow him in his errors on religious freedom, ecumenism, socialism and the application of reforms destructive for the Church. Our apparent disobedience is true obedience to the Church and to the pope as successor of Peter in the measure that he continues to maintain holy Tradition... All the members of the Society have one desire, to be submitted in filial obedience to a Rome returned to Tradition.⁸²

10.15. I suggest that to even consider a "practical" agreement with a conciliar Rome is contrary to the published principles of the Society.

⁸¹ http://www.sspix.org/sspx_faqs/a_short_history_of_the_sspix-part-2.htm

⁸² http://www.sspix.org/sspx_faqs/a_short_history_of_the_sspix-part-2.htm

Conclusion Eleven – is there true unity in the Society?

11. Conclusion: the "Letters between the Bishops" disclose very serious differences –which have not been answered.

11.1. Having regard to my previous points, it seems to me that the letter from Bishops Tissier de Mallerais, de Galarreta and Williamson is consistent with the previously published position of the Society and in particular the previously published position of Archbishop Lefebvre and Bishop Fellay. That is, Bishops Tissier de Mallerais, de Galarreta and Williamson oppose a "practical agreement" because:

11.1.1. Rome is today "remaining faithful to the conciliar doctrines and practices"; and

11.1.2. A "purely practical agreement" would necessarily silence, little by little, the Society, a full critique of the Council or the New Mass.

11.2. Bishop Fellay's letter in reply refers to "two defects" in their letter. Bishop Fellay says that the letter from Bishops Tissier de Mallerais, de Galarreta and Williamson is "lacking in a supernatural spirit and at the same time it lacks realism".

11.3. Bishop Fellay's letter then questions whether or not Bishops Tissier de Mallerais, de Galarreta and Williamson "no longer accept that it [Rome] can be the true Church". Bishop Fellay says:

To read your letter, one seriously wonders if you still believe that the visible Church whose seat is at Rome is indeed the Church of Our Lord Jesus Christ, a Church horribly disfigured, to be sure, a planta pedis usque ad verticem capitis, but a Church that in spite of all still has as its head Our Lord Jesus Christ. One gets the impression that you have been so scandalized that you no longer accept that it can still be the true Church. For you, it would seem to be a question whether Benedict XVI is still the legitimate pope.

11.4. With respect, the reference in Bishop Fellay's letter to the "visible church whose seat is at Rome" is curious. The following is what Archbishop Lefebvre said in 1989 in relation to the same issue⁸³:

*One year after the Consecrations
An Interview with Archbishop Lefebvre*

This interview appeared in the July-August 1989 issue of the Society's magazine in France, Fideliter. It is a typically lucid and profound analysis of the state of the official Church and its relations with the Society.

⁸³ July-August 1989 Archbishop Lefebvre, Interview, Fideliter,
http://www.sspx.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

4: Danger of schism?

Question: Are you not afraid that in the end, when the good Lord will have called you to Him, little by little the split will grow wider and we will find ourselves being confronted with a parallel Church alongside what some call the "visible Church"?

Archbishop Lefebvre: This talk about the "visible Church" on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the "visible Church", meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue. I am not saying that we are the Catholic Church. I have never said so. No one can reproach me with ever having wished to set myself up as pope. But, we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the notes of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the visible Church.

Mr. Madiran objects: "But the official Church also has Infallibility." However, on the subject of infallibility, we must say, as Fr. Dulac said in a suggestive phrase concerning Pope Paul VI: "When years ago the Church had several popes, one could choose from amongst them. But now we have two popes in one." We have no choice. Each of these recent popes is truly two popes in one. Insofar as they represent Tradition - the Tradition of the popes, the Tradition of infallibility - we are in agreement with the pope. We are attached to him insofar as he continues the succession of Peter, and because of the promises of infallibility which have been made to him. It is we who are attached to his infallibility. But he, even if in certain respects he carries the infallibility within his being pope, nevertheless by his intentions and ideas he is opposed to it because he wants nothing more to do with infallibility. He does not believe in it and he makes no acts stamped with the stamp of infallibility.

- 11.5. Bishop Fellay appears to impugn Bishops Tissier de Mallerais, de Galarreta and Williamson as sedevacantists when in fact they do nothing different today than has been done by them, by Bishop Fellay, by Archbishop Lefebvre for many years.
- 11.6. A similar charge was levelled at Archbishop Lefebvre by none other than Cardinal Ratzinger on 13 July 1988. I provide the following extract from the book, "Archbishop Lefebvre and the Vatican"⁸⁴:

Some Lessons to Be Learned from the Lefebvre Schism

The following is the text of an address by Cardinal Ratzinger, Prefect of the Sacred Congregation of the Doctrine of the Faith, given on July 13, 1988, in Santiago, Chile, before that nation's bishops. In the address, His Eminence comments on the "schism" triggered by Archbishop Lefebvre's illicit ordination of

⁸⁴ "Archbishop Lefebvre and the Vatican", p.184

four bishops and reflects upon certain internal weaknesses in the Church which have provided fertile ground for the development of the Lefebvre phenomenon. The text of Cardinal Ratzinger's significant address appeared in Italian in the July 30-Aug. 5 edition of Il Sabato. This English translation is reprinted from The Wanderer.

He [Archbishop Lefebvre] declared that he has finally understood that the agreement he signed aimed only at integrating his foundation into the "Conciliar Church." The Catholic Church in union with the Pope is, according to him, the "Conciliar Church" which has broken with its own past. It seems indeed that he is no longer able to see that we are dealing with the Catholic Church in the totality of its Tradition, and that Vatican II also belongs to that.

.....

All this leads a great number of people to ask themselves if the Church of today is really the same as that of yesterday, or if they have changed it for something else without telling people. The one way in which Vatican II can be made plausible is to present it as it is: one part of the unbroken, the unique Tradition of the Church and of her Faith.

11.7. Father Laisney says in that same book (at page 189) as follows:

In this long conference of Cardinal Ratzinger we can distinguish few accusations and many admissions.

He accuses Archbishop Lefebvre of two things. First, he says: "It seems indeed that he is no longer able to see that we are dealing with the Catholic Church in the totality of its Tradition, and that Vatican II also belongs to that."

Archbishop Lefebvre has always recognized the Pope as Pope, and wished to be able to have normal relations with him. The obstacles were not placed by Archbishop Lefebvre; he did his best to avoid them, fighting the introduction of new doctrines at the Council while the then Rev. Fr. Ratzinger was pushing for their introduction as a peritus. He did his best to prevent the Pope from calling the meeting at Assisi. [See his "Open Letter to the Pope," jointly signed with Bishop de Castro Mayer—The Angelus, Jan. 1984.] In spite of these new doctrines which entered the Church as a virus, he did his best to keep a relationship with the Pope. It makes no sense to admit that within the Church new values which "originated outside the Church," among the enemies of the Church, as Cardinal Ratzinger admits in The Ratzinger Report¹²¹—and then pretend that the whole of Vatican II still belongs to the totality of Tradition: "The central points of conflict at present are Lefebvre's attacks on the decree which deals with Religious Liberty, and on the so-called spirit of Assisi....[W]hat he is saying on these points is unacceptable."

11.8. In a letter dated 6 December 2002 (one of a number of letters by his Lordship), Bishop Williamson wrote , in relation to the issue of sedevacantism⁸⁵ as follows:

New Church "Canonizations"

December 6, 2002

Dear Friends and Benefactors,

....

The Society of St. Pius X, following Archbishop Lefebvre (1905-1991), adopts neither the Conciliar nor the sedevacantist solution. It believes that the Second Vatican Council was amongst the greatest disasters in the history of the Catholic Church, yet it considers that the popes who promoted that Council and its ideas (John XXIII, Paul VI, John Paul I, and John Paul II) were or are true popes. How can that be? How can true popes so act as to destroy the true Church?

Firstly, God creates all of us human beings free, with free will, because He does not want robots in His Heaven. That applies also to the churchmen, to whom He chooses to entrust His Catholic Church. These have therefore an astonishing degree of freedom to build up or to destroy the Church. For instance, when Our Lord asks if he will find the Faith when he comes back on earth (Lk XVIII, 8), we know for certain that by men's (not only churchmen's) fault, the Catholic Church will be very small at the Second Coming.

However Our Lord also promised that the gates of Hell would never prevail against his Church (Mt. XVI, 18), and so we also know for certain that God will never allow the wickedness of men to go so far as to destroy His Church completely. In this certainty that the Church will never completely fail lies her indefectibility, and since the first function of the Church is to teach Our Lord's doctrine of salvation, then upon indefectibility in existing follows infallibility in teaching. For souls of good will, the Catholic Church and her Truth will always be there.

...

So we may absolutely refuse Vatican II and all its pomps and all its works and yet not have to become sedevacantists, so long as we understand that Church indefectibility does not mean that large parts of the Church will never be destroyed, only that the Church will never be completely destroyed. Similarly Church infallibility does not mean that the Church's teachers will never teach untruth by, for instance, dubious "canonizations", only that, amongst other truths, the truth of Christian sanctity will never be totally falsified or silenced.

*...With all good wishes and blessings, in Christ,
+ Richard Williamson*

⁸⁵ <http://williamsonletters.blogspot.com.au/search?q=sedevacantist>

11.9. In Bishop Fellay's letter he says "...your description is lacking in realism as regards both the degree of the errors and their extent". It seems to me that the degree of errors and their extent is beyond doubt.

11.10. In April 2008⁸⁶, Bishop Fellay said:

a few recent events which clearly indicate that, basically, nothing has really changed except for the motu proprio's liturgical overture, so as to draw from all this the necessary conclusions.

So long as facts do not corroborate this new assertion, we must conclude that nothing has changed in Rome's intention to pursue the conciliar course despite forty years of crisis, despite vacant convents, abandoned rectories, and empty churches. ...

11.11. In November 2010⁸⁷, Bishop Fellay said:

But seeing what is going on in the Church, even if here and there appear gleams of hope, we must admit that, over all, the ship is pursuing the course begun at Vatican II – course a little slower, certainly, with Benedict XVI, but now hardly more than a free-fall broken by a parachute.

11.12. Bishop Fellay says that "they [Rome] are trying to disengage themselves from the most serious of them".

11.13. In January 2003⁸⁸, Bishop Fellay said:

But the real problem is the practical problem of what foundations the mansion will rest on. On the shifting sands of Vatican II, or on the rock of Tradition going back to the first Apostle?

To guarantee our future, we must obtain from today's Rome clear proof of its attachment to the Rome of yesterday. When the Roman authorities have re-stated with actions speaking louder than words that "there must be no innovations outside of Tradition", then "we" shall no longer be a problem.

And we beg God to hasten that day when the whole Church will flourish again, having re-discovered the secret of her past strength, freed from the modern unthought of which Paul VI said that "It is anti-Catholic in nature, Maybe it will prevail. It will never be the Church. There will have to be a faithful remnant.

⁸⁶ Refer Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 72 written in April 2008,

⁸⁷ Refer Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 77 written in November 2010: www.sspcx.co.uk/index.php?option=com_content&view=article&id=315:letter-to-friends-and-benefactors-77&catid=121:superior-generals-letter&Itemid=87

⁸⁸ Refer Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 63 written on 6 January 2003: http://www.sspcx.org/superior_generals_news/supgen_63.htm

- 11.14. With respect, I cannot see *actions* that speak rather than words and I continue to see real evidence that Rome has not changed.
- 11.15. If there was any real change would the doctrinal discussions have concluded without a real resolution?
- 11.16. Bishop Fellay's letter mentions "a change of attitude in the Church helped by gestures and acts of Benedict toward Tradition". Bishop Fellay refers to "this perception.... And it shows that it is no longer illusory for us to contemplate an 'intramural struggle'". With respect, Bishop Fellay's words appear uncertain and the better conclusion appears to be that any changes are consistent with Rome's subjectivism. In any event, Rome continues to make appointments and to act in a manner which is wholly consistent with Modernism – rather than any reversion to tradition. For example, the appointment of Bishop Mueller.
- 11.17. With respect, the fact that Rome returned the negotiation back to the "place of no return" merely confirms that Rome has not changed.
- 11.18. The letters between the Bishops to which I refer are reproduced below.

Reverend Superior General, Reverend First Assistant, Reverend Second Assistant,

For several months, as many people know, the General Council of the FSSPX is seriously considering Roman proposals for a practical agreement, after the doctrinal discussions of 2009 to 2011 proved that a doctrinal agreement is impossible with current Rome. By this letter the three bishops of the FSSPX who do not form part of the General Council wish to let him know, with all due respect, of the unanimity of their formal opposition to any such agreement.

Of course, on the two sides of current division between the Counciliar Church and the FSSPX much wish that the Catholic unity be restored. Honor to those on both sides. But since reality governs everything, and to the reality all these sincere desires must yield, namely that since Vatican II the official authorities of the Church have deviated from the Catholic truth, and today they are shown to be quite given to always remaining faithful to the Counciliar doctrines and practices. The Roman discussions, the "doctrinal preamble" and Assisi III are bright examples of this.

The problems arising to the Catholics by the Second Vatican Council are profound. In a conference, which seems like the last doctrinal will of Mgr Lefebvre, which was given to priests of the Society at Ecône a half year before his death, after having briefly summarized the history of the liberal Catholicism resulting from the French Revolution, he recalled how the Popes have always fought this attempt at a reconciliation between the Church and the modern world,

and he declared that the combat of Society of St. Pius X against the Vatican II was exactly the same combat. He concluded:

"The more one analyzes the documents of the Vatican II and their interpretation by the authorities of the Church, and the more one realizes that they are neither superficial errors nor a few particular errors such as ecumenism, religious freedom, collegial structure, but rather a total perversion of the spirit, a whole new philosophy founded upon Subjectivism... It is very serious! A total perversion! ... That is really alarming."

But, is the thinking of Benedict XVI is better in this respect than that of John Paul II? It is enough to read the study made by one of us three, The Faith in Peril from Reason, to realize that the thought of the current Pope is also impregnated of subjectivism. It is all the subjective imagination of the man in the place of the objective reality of God. It is all the Catholic religion subjected to the modern world. How can one believe that a practical agreement can arrange such a problem?

But, some will say to us, Benedict XVI is really well disposed towards the Society and its teaching. As a subjectivist this can easily be the case, because liberals subjectivists can tolerate even the truth, but not if one refuses to tolerate error. He would accept us within the framework of relativistic and dialectical pluralism, with the proviso that we would remain in "full communion," in relation to the authority and to other "ecclesiastical entities ." For this reason the Roman authorities can tolerate that the Society continue to teach Catholic doctrine, but they will absolutely not permit that it condemn Conciliar teachings. That is why an even purely practical agreement would necessarily silence little by little the Society, a full critique of the Council or the New Mass. By ceasing to attack the most important of all the victories of the Revolution, the poor Society would necessarily cease being opposed to the universal apostasy of our sad times and would get bogged down. Ultimately, what will guarantee that we will remain protected from the Roman curia and the bishops? Pope Benoit XVI?

One denies it in vain, this slip is inevitable. Doesn't one see already in the Fraternity symptoms of a lessening in its confession of the Faith? Today, alas, the contrary has become "abnormal". Just before the consecration of the bishops in 1988 when many good people insisted to Mgr Lefebvre so that he reach a practical agreement with Rome that would open a large field of apostolate, he said his thoughts to the four new bishops: "A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting." How to obey and continue to preach all the truth? How to reach an agreement without Society "having rotted" on the contrary?

And when one year later, Rome seemed to make true gestures of benevolence towards Tradition, Archbishop Lefebvre was always wary. He feared that they are

only "maneuvers to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuvers, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors." According to Archbishop Lefebvre the characteristic of the Society is, more than to just denounce the errors by their name, but rather to effectively and publicly oppose the Roman authorities which has spread them. How will one be able to make an agreement and make this public resistance to the authorities, including the Pope? And after having fought during more than forty years, will the Society now have to be put into the hands of the modernists and liberals whose pertinacity we have just come to observe?

Your Excellency, Fathers, take care! You want to lead the Society to a point where it will no longer be able to turn back, to a profound division of no return and, if you end up to such an agreement, it will be with powerful destroying influences who will not keep it. If up until now the bishops of the Society have protected it, it is precisely because Mgr Lefebvre refused a practical agreement. Since the situation has not changed substantially, since the condition prescribed by the Chapter of 2006 was by no means carried out (a doctrinal change in Rome which would permit a practical agreement), at least listen to your Founder. It was right 25 years ago. It is right still today. On his behalf, we entreat you: do not engage the Society in a purely practical agreement.

With our most cordial and fraternal greetings,

In Christo and Maria,

*Mgr. Alfonso de Galarreta
Mgr. Bernard Tissier de Mallerais
Mgr. Richard Williamson*

- 11.19. The following is a translation of the internal letter sent by Bishop Bernard Fellay, Superior General of the Society of Saint Pius X (FSSPX /SSPX), and the other two members of the General Council, First Assistant Fr. Niklaus Pfluger and Second Assistant Fr. Alain-Marc Nély, on April 14, 2012.

*SOCIETY OF SAINT PIUS X
Menzingen, April 14, 2012
The Most Reverend Tissier de Mallerais, Williamson, and de Galarreta
Your Excellencies,*

Your collective letter addressed to the members of the General Council received our full attention. We thank you for your solicitude and charity. Allow us in our

turn, with the same concern for justice and charity, to make the following observations.

First of all, the letter indeed mentions the gravity of the crisis gripping the Church and precisely analyzes the nature of the ambient errors that pullulate in the Church. Nonetheless, the description is marred by two defects in relation to the reality in the Church: it is lacking in a supernatural spirit and at the same time it lacks realism.

The description lacks a supernatural spirit. To read your letter, one seriously wonders if you still believe that the visible Church whose seat is at Rome is indeed the Church of Our Lord Jesus Christ, a Church horribly disfigured, to be sure, a *planta pedis usque ad verticem capitis*, but a Church that in spite of all still has as its head Our Lord Jesus Christ. One gets the impression that you have been so scandalized that you no longer accept that it can still be the true Church. For you, it would seem to be a question whether Benedict XVI is still the legitimate pope. And if he is, there is a question as to whether Jesus Christ can still speak through him. If the pope expresses a legitimate will concerning us which is good and which does not order anything contrary to the commandments of God, have we the right to neglect or to dismiss this will? Otherwise, on what principle do you base your actions? Do you not believe that if Our Lord commands us, He will also give us the means to carry on our work? Now, the pope has let us know that an abiding concern for the regularization of our situation for the good of the Church lies at the very heart of his pontificate, and also that he knew very well that it would be easier both for him and for us to leave things as they stand now. And so it is indeed a decided and legitimate will that he is expressing.

With the attitude you recommend, no room is left for the Gideons or the Davids or for those who count on the Lord's help. You reproach us with being naïve or fearful, but rather it is your vision of the Church that is too human, and even fatalistic. You see the dangers, the plots, the difficulties, but you no longer see the assistance of grace and of the Holy Ghost. If one grants that Divine Providence leads the affairs of men while safeguarding their liberty, it is also needful to admit that the gestures in our favor over the last several years are also under its guidance. Now, they trace a line — not straight — but clearly in favor of Tradition. Why should this suddenly stop when we are doing our utmost to be faithful and to intensify our prayer? Will the good God let us fall at the most critical moment? That does not make a lot of sense, especially as we are not trying to impose on Him the least self-will, but are trying to examine events closely so as to discern what God wants, and being disposed to all that shall please Him. At the same time, your description is lacking in realism as regards both the degree of the errors and their extent.

Degree: Within the Society, some are making the conciliar errors into super heresies, absolute evil, worse than anything, in the same way that the liberals

have dogmatized this pastoral council. The evils are sufficiently dramatic; there is hardly any reason to exaggerate them further (cf. Roberto de Mattei, *Une histoire jamais écrite*, p. 22; Mgr. Gherardini, *Un débat à ouvrir*, p. 53, etc.). Needful distinctions are not being made, whereas Mgr. Lefebvre did make the necessary distinctions on the subject of liberals several times. i This failure to distinguish is leading one or the other of you to a hardening of your position. This is a grave matter because this caricature no longer corresponds with reality and in future it will logically end in a real schism. And it may well be that this fact is one of the arguments that urges me to delay no longer in responding to the Roman authorities.

Extent: On the one hand, you saddle the current authorities with all the errors and evils to be found in the Church while leaving aside the fact that they are trying at least partly to disengage themselves from the most serious of them (the condemnation of the "hermeneutic of rupture" denounces real errors). On the other hand, you act as if ALL of them are implicated in this pertinacity ("they're all modernists," "all are rotten"). Now that is manifestly false. The great majority are still caught up in the movement, but not all.

So that, coming to the most crucial question, the possibility of our surviving in the conditions of recognition of the Society by Rome, we do not reach the same conclusion as you do.

Let us note in passing that it was not we who were looking for a practical agreement. That is untrue. We have not refused a priori to consider, as you ask, the Pope's offer. For the common good of the Society, we would prefer by far the current solution of an intermediary status quo, but clearly, Rome is not going to tolerate it any longer.

In itself, the solution of the proposed personal prelature is not a trap. This is apparent from the fact, first of all, that the present situation in April 2012 is quite different from that of 1988. To pretend that nothing has changed is an historical error. The same evils afflict the Church, the consequences are even worse and more obvious than before; but at the same time we have observed a change of attitude in the Church, helped by the gestures and acts of Benedict XVI toward Tradition. This new movement, which began at least ten years ago, has been growing. It has reached a good number (still a minority) of young priests, seminarians, and even includes a small number of young bishops who clearly stand out from their predecessors, who confide in us their sympathy and support, but who are still pretty well stifled by the dominant line in the hierarchy in favor of Vatican II. This hierarchy is losing speed. This perception is not an illusion, and it shows that it is no longer illusory for us to contemplate an "intramural" struggle, the difficulty of which we are not unaware. I have been able to observe at Rome that however much the talk about the glories of Vatican II we'll be dinned with is still on the lips of many, it is no longer in people's heads. Fewer and fewer believe it.

This concrete situation, with the canonical solution that has been proposed, is quite different from that of 1988. And when we compare the arguments that Archbishop Lefebvre made at the time, we conclude that he would not have hesitated to accept what is being proposed to us. Let us not lose our sense of the Church, which was so strong in our venerated founder.

The history of the Church shows that recovery from the conflicts that beset it usually occurs gradually, slowly. And once one problem is resolved, something else starts up... oportet haereses esse. To require that we wait until everything is regulated before reaching what you call a practical agreement is not realistic. Seeing how things happen, it is likely that it will take decades for this crisis to come to an end. But to refuse to work in the field because there are still weeds that may crowd out or hamper the good grain is a curious reading of the Biblical lesson: It is our Lord Himself who gave us to understand by the parable of the wheat and the cockle that there will always be, in one form or another, weeds to be uprooted and grappled with in His Church...

You cannot know how your attitude these last months — quite different for each one of you — has been hard on us. It has kept the Superior General from communicating and sharing with you these weighty matters, in which he would have so willingly involved you had he not found himself before such a strong and passionate incomprehension. How he would have liked to be able to count on you, on your advice and counsel at such a delicate passage in our history. It has been a great trial, perhaps the greatest of his superiorate. Our venerated founder gave the bishops of the Society a precise function and duties. He made it clear that the unifying principle of our society is the Superior General. But for some time now, you have tried, each in his own way, to impose on him your point of view, even in the form of threats, even publically. This dialectic between truth and faith on one side and authority on the other is contrary to the spirit of the priesthood. At least he might have hoped that you would try to understand the arguments that have moved him to act as he has these last years, according to the will of Divine Providence.

We do pray for each one of you, that in this battle which is far from being over we may find ourselves all together for the greater glory of God and for the love of our dear Society.

May our Risen Lord and our Lady deign to protect you and bless you,

+Bernard Fellay
Niklaus Pfluger+
Alain-Marc Nély+

i "Just because a pope is liberal does not mean he is not the pope. (...) We have to stay the course and not go astray in the difficult times we are living. We might very well be tempted by extreme solutions and start saying: "No, no, the pope is

*not just a liberal – the pope is a heretic! Probably the pope is even more than a heretic, and therefore there is no more pope!" That is not correct. Just because someone is liberal does not necessarily make him a heretic, and therefore it does not necessarily mean he is outside the Church. We have to know how to make the necessary distinctions. That is very important if we are going to remain on the right track and remain truly in the Church. Otherwise, where are we going to end up? There is no more pope, there are no more cardinals because if the pope was not the pope when he named the cardinals, those cardinals can no longer elect a pope because they are not cardinals... And then what? An angel from heaven is going to bring us a new pope? It is absurd! Not only absurd, but dangerous! Because it might lead us toward solutions which really are schismatic." (Conference at Angers, 1980.) See also *Fideliter* 57, p. 17, concerning the proper measure.*

Conclusion Twelve – the six conditions evidence a departure from the principles of the SSPX

12. Conclusion: The 6 conditions that the Society has provided to Rome to which the SSPX "binds itself" are indicative of a "weakness" on the part of the Society and the Society's departure from the principles of Archbishop Lefebvre.

12.1. I understand that the conditions are as set out below:

Also, the preconditions for eventual normalisation of our relations with the official Church were given a better definition.

PART I: The "Sine Qua Non" conditions

The sine qua non conditions to which the Society binds itself and that she requires from the Roman authorities before considering a canonical recognition:

1 Freedom to keep, to transmit and to teach the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition ; freedom to defend, to correct and to reprove, even publicly, those responsible for the errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences ;

2 Exclusive use of the 1962 liturgy. The retention of the sacramental practice that we have at the moment (including holy orders, confirmation and marriage) ;

3 The guarantee of at least one bishop.

PART II: "Desirable" conditions

1 Our own ecclesiastical tribunals, in the first instance;

2 Exemption of houses of The Society of St Pius X in respect of diocesan bishops;

3 A Pontifical Commission in Rome for Tradition, dependent on the Pope, with a majority of members, and the presidency, for Tradition.

12.2. The conditions evidence that the Superiors of the Society appear to have accepted that they should have an agreement with Rome rather than a conversion of Rome.

Conclusion Thirteen – no protection is given by Condition One

13. Conclusion: Condition 1 gives the Society no real protection and does not "remedy" the doctrinal issues between Rome and the Society

13.1. It would seem that all the Society requires is that the Society have the:

Freedom to keep, to transmit and to teach the sound doctrine of the unchanging magisterium of the Church and of the immutable truth of Divine Tradition ; freedom to defend, to correct and to reprove, even publicly, those responsible for the errors or novelties of modernism, of liberalism, of The Second Vatican Council and their consequences

13.2. Such a freedom would appear to be of little consequence in a church (Rome's church) that grants all manner of rights to other religions or to its own who profess all manner of what they call "Catholicism".

13.3. The condition does not resolve any doctrinal issues – rather the condition only requires the freedom to transmit and teach and defend etc. The condition effectively expresses a preparedness to place the truth next to error. The condition does not require or provide any mechanism by which the issues can be resolved. In fact the condition appears to contemplate that the Society may teach doctrine and criticise error but in circumstances where Rome may likewise continue to teach doctrine and presumably criticize error (even the error of traditional Catholicism!) at the same time. The condition appears to have little relevance in circumstances where the doctrinal discussions between the Society's representatives and Rome's representatives concluded without resolution of the doctrinal issues.

13.4. The condition, at best, would allow the Society to make criticisms like it may do today. That is, the condition at best, maintains the status quo between the Society and Rome, but in reality makes the Society subject to Rome (as contemplated by the other conditions) and in reality is a surrender by the Society because the Society will have entered into an agreement with no doctrinal foundation.

13.5. We have seen this style of condition before.

In the book "Archbishop Lefebvre and the Vatican" the declaration of Dom Gerard dated 18 August is quoted. In that declaration Dom Gerard states:

August 18, 1988

Declaration of Dom Gérard

By this declaration which follows, Dom Gérard, superior of the Benedictine Monastery of St. Madeleine of Le Barroux, France, publicly explained the reasons why he signed the Protocol which Archbishop Lefebvre rejected and the conditions he included with his signature.

.....

The stakes are not small, as one can see.

Our Conditions

We have placed two conditions on the signing of this agreement.

1) That this event be not considered as a discredit on the person of Archbishop Lefebvre: this was brought up several times in the course of our discussion with Cardinal Mayer, who agreed to it. Indeed, isn't it thanks to the tenacity of Archbishop Lefebvre that such a status is being granted to us?

2) That no doctrinal or liturgical counterpart be requested from us and that no silence be imposed on our anti-Modernist preaching.

.....

Dom Gérard, O.S.B.

Fr. Schmidberger's Remarks on Dom Gérard's Declaration

Rev. Fr. Franz Schmidberger, Superior General of the Society of Saint Pius X from 1983-1994, responded to Dom Gérard's Declaration (of August 18, 1988) by rebutting individual citations. These citations from the Declaration (see pp.199ff.) appear indented while Fr. Schmidbergers remarks are not.

a) That the tradition of the Church be pushed out of her official, visible perimeter brings prejudice to it. This is contrary to the honor of the Spouse of Christ. The visibility of the Church is one of its essential marks."

It seems rather contrary to the plan of Divine Providence that the Catholic Tradition of the Church be re-integrated into the pluralism of the Conciliar Church, as long as the latter dishonors the Catholic Church and scandalizes its unity and visibility. "Jesus...suffered without the gate" of Jerusalem, says St. Paul, "let us go forth therefore to Him without the camp, bearing His reproach" (Heb. 13:12-13).

Conclusion Fourteen – one bishop – what about the other bishops?

14. **Conclusion: Condition 3 (the guarantee of at least one bishop) means that the Society could be "reduced" to only one bishop and is concerning in view of the position of Rome that the position of the "other 3 bishops" (now other two bishops?) will be dealt with separately**

14.1. In a Holy See Press Office Communiqué⁸⁹ the following is stated:

Regarding the positions taken by the other three bishops of the Society of St. Pius X, their situations will have to be dealt with separately and singularly..

Holy See Press Office communiqué

On the afternoon of Wednesday 13 June, Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith and president of the Pontifical Commission 'Ecclesia Dei', met with Bishop Bernard Fellay, superior general of the Society of St. Pius X who was accompanied by an assistant. Also present at the encounter were Archbishop Luis Ladaria S.J., secretary of the Congregation for the Doctrine of the Faith, and Msgr. Guido Pozzo, secretary of the Pontifical Commission 'Ecclesia Dei'.

The purpose of the meeting was to present the Holy See's evaluation of the text submitted in April by the Society of St. Pius X in response to the Doctrinal Preamble which the Congregation of the Doctrine of the Faith had presented to the Society on 14 September 2011. The subsequent discussion offered an opportunity to provide the appropriate explanations and clarifications. For his part, Bishop Fellay illustrated the current situation of the Society of St. Pius X and promised to make his response known within a reasonable lapse of time.

Also during the meeting, a draft document was submitted proposing a Personal Prelature as the most appropriate instrument for any future canonical recognition of the Society.

As was stated in the communiqué released on 16 May 2012, the situation of the other three bishops of the Society of St. Pius X will be dealt with separately and singularly.

At the end of the meeting the hope was expressed that this additional opportunity for reflection would also contribute to reaching full communion between the Society of St. Pius X and the Apostolic See.

[SEE COMMUNIQUÉ OF THE GENERAL HOUSE OF THE SOCIETY OF SAINT PIUS X]

⁸⁹ <http://www.news.va/en/news/bishop-fellay-visits-the-congregation-for-the-do-2>

<http://www.vis.va/vissolr/index.php?vi=en&dl=5eb79266-fc2a-d4b5-5855-4fb39d6467dc&dl t=text/xml&dl a=y&ul=1&ev=1>

14.2. In a Holy See Press Office Communiqué⁹⁰ the following is stated:

Communiqué on the Society of St. Pius X

Vatican City, 16 May 2012 (VIS) - Early this afternoon, the Holy See Press Office issued the following communiqué regarding the Society of St. Pius X:

"As reported by news agencies, today, 16 May 2012, an Ordinary Session of the Congregation for the Doctrine of the Faith met to discuss the question of the Society of St. Pius X.

In particular, the text of the response of Bishop Bernard Fellay, received on 17 April, 2012, was examined and some observations, which will be considered in further discussions between the Holy See and the Society of St. Pius X, were formulated.

Regarding the positions taken by the other three bishops of the Society of St. Pius X, their situations will have to be dealt with separately and singularly".

⁹⁰ <http://www.news.va/en/news/communique-on-the-society-of-st-pius-x-2>

Conclusion Fifteen – desirable tribunals

15. **Conclusion: One of the desirable conditions is "Our own ecclesiastical tribunals, in the first instance". This indicates that the Society has changed its position and that the Society would be prepared to subject itself and its parishioners to the "modern" tribunals in circumstances where there has not been any change in the practice of those tribunals.**

- 15.1. In a letter dated March 1998 titled "The SSPX's Marriage Tribunal"⁹¹, Bishop Williamson explains as follows:

Dear Friends and Benefactors,

Amongst other accusations recently leveled at the Society of St. Pius X in the U.S.A. from former friends to left and to right is one that is delicate to handle in the public domain, and might have been better left in private. However, now that the issue has been raised, not by ourselves, it must not be thought that the Society has no answer. Also that answer throws much light on the nature of the Church and today's fight for the Faith. Let us then tackle the question head on: the question of marriage annulments.

...

But now what happened with the Second Vatican Council? Following the modern world's disordered glorification of the person, of the individual over society, the Council declared (e.g. "Gaudium et Spes" # 50) that children are no longer the one primary end of marriage, but its joint primary end together with the consorting of husband and wife, of which they are the fulfillment. Logically parents could now appeal to an Ecumenical Church Council for support to tear apart the marriage bond in their own interest, no longer subordinate to that of the children. Logically the Newchurch, soft on human passions and modern selfishness, began to declare more and more marriage contracts null. The situation became so scandalous in the United States that the Pope several years ago had to call the American Church to order for, in effect, creating Catholic divorce. Yet still we had the public scandal last year of Sheila Rauch Kennedy, Episcopalian wife of a supposed Catholic appealing to the Catholic Church for help to defend her marriage, and being betrayed.

Of course many couples rejoiced in this "liberty" granted to them by the Newchurch. But what about Catholics who were serious about their faith? How could they look for a serious marriage judgment, in view of their eternal salvation, to authorities now capable of granting two "annulments" and a third marriage to a woman no older than 25 (case known in Detroit)? They heard the Pope himself calling these authorities to order!

Now if people deny that there is a crisis in the Catholic Church, then little that the Society of St. Pius X does can make much sense. But if anybody grants that on the one

⁹¹ <http://www.sspxseminary.org/publications/rectors-letters-separator/rectors-letter/226.html>

hand the true Church owes to Catholics all the help they need to live up to its demanding laws, and that on the other hand the Newchurch is not providing that help, then it makes sense that the Society, amongst others, will step into that gap where it reasonably can, even if it has no territorial jurisdiction, and where it so steps in it may reasonably assume, in accordance with Canon Law, that the Church will, case by case, for the salvation of souls which is the supreme law, supply any missing authority or jurisdiction.

Upon that basis, as sins unfortunately continue, serious Catholics turn to Society priests for absolution from their sins, and these priests have jurisdiction supplied in emergency by the Church to grant absolution. Similarly, since marriage problems can also not wait until the end of the crisis in the Church to be resolved, Catholics may assume that if the Society sets about seriously examining marriage contracts in accordance with unchanging Catholic principles, then they may trust its declarations in the concrete case to be receiving from the Church any jurisdiction lacking, and they may act before God in good conscience upon any such declarations.

Of course the Society may abuse such supplied jurisdiction, because to err is human. But that does not take away the Society's right to act in such cases, because the urgent need of souls may even make that right a duty, for reasons already given. This Church crisis was not of the Society's making, and it is not of the Society's ending. Pray, dear Catholics, not that the Society priests never assume emergency powers, but that for your sakes and theirs they make the right use of those powers. Prudently to assume these powers is not to cut oneself off from the Church, but to engage more completely in the Church's own work.

And do not think – second accusation – that the Society is opening wide the flood-gates to "Traditional annulments". Here in the U.S.A., since the Society undertook this ungrateful task, it has taken only some one hundred cases seriously enough to examine them, and of those one hundred it has declared in less than a dozen cases, I am told, that the contract of marriage was invalid from the beginning. That is, like before Vatican II, a trickle rather than a flood. However, in all one hundred cases the couples concerned can now trust that they know where they stand before God, and that is a great gift.

Enclosed is a flyer that attempts to shed light on the present "liberal" or "conservative" or "Traditional" or "sedevacantist" confusion amongst Catholics. It indicates that there is an objective basis to the subjective sway and swirl of opinions. It is that objective Truth that matters.

Meanwhile, let us profit by Lent to renounce, sacrifice and do our daily duty. Our fallen nature must be held in check, or we will "all perish", says Our Lord (Lk. XIII, 3). May the thought of His Passion be with us in this season.

Sincerely yours in Christ, Bishop Richard Williamson

Conclusion Sixteen – the diocesan bishops are not the friends of Tradition

16. **Conclusion:** The conditions for an agreement include a desirable condition which provides "Exemption of houses of The Society of St Pius X in respect of diocesan bishops". That condition and the fact that it is desirable only evidence the fact that the Superiors of the Society acknowledge that they are prepared to enter into an agreement pursuant to which the works of the Society will be subject to local (Conciliar) Bishops and that such administration will present difficulties.

16.1. In an article published on DICI, "Relations of the Society of Saint Pius X with diocesan bishops" (DICI no. 256 dated June 8, 2012⁹²) Bishop Fellay said as follows.

***DICI:** A personal prelature is the canonical structure that you mentioned in recent statements. Now, in the Code of Canon Law, canon 297 requires not only informing diocesan bishops but obtaining their permission in order to found a work on their territory. Although it is clear that any canonical recognition will preserve our apostolate in its present state, are you inclined to accept the eventuality that future works may be possible only with the permission of the bishop in dioceses where the Society of Saint Pius X is not present today?*

***Bishop Fellay:** There is a lot of confusion about this question, and it is caused mainly by a misunderstanding of the nature of a personal prelature, as well as by a misreading of the normal relation between the local ordinary and the prelature. Add to that the fact that the only example available today of a personal prelature is Opus Dei. However, and let us say this clearly, if a personal prelature were granted to us, our situation would not be the same. In order to understand better what would happen, we must reflect that our status would be much more similar to that of a military ordinariate, because we would have ordinary jurisdiction over the faithful. Thus we would be like a sort of diocese, the jurisdiction of which extends to all its faithful regardless of their territorial situation. All the chapels, churches, priories, schools, and works of the Society and of the affiliated religious Congregations would be recognized with a real autonomy for their ministry.*

It is still true—since it is Church law—that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties? Very probably we will also have the contrary problem, in other words, we will not be able to respond to the requests that will come from the bishops who are friendly to us. I am thinking of one bishop who could ask us to take charge of the formation of future priests in his diocese.

⁹² <http://www.dici.org/en/news/interview-with-bishop-bernard-fellay-on-relations-with-rome/>

In no way would our relations be like those of a religious congregation with a bishop; rather they would be those of one bishop with another bishop, just like with the Ukrainians and the Armenians in the diaspora. And therefore if a difficulty is not resolved, it would go to Rome, and there would then be a Roman intervention to settle the problem.

16.2. In an interview on 1 June 2012 between Bishop Tissier de Mallerais and Rivarol, the following exchange occurred.

R.: *Some believe that the statute of personal prelature proposed to you will provide sufficient guarantee to you concerning all danger of abandoning the combat for the faith.*

Bp. T.: *That is incorrect. According to the project of prelature, we would not be free to create new priories without the permission of the local bishops and, additionally, all our recent foundations would have to be confirmed by these same bishops. It would thus mean subjugating us quite unnecessarily to an overall Modernist episcopate.*

16.3. In an interview given by Father Rostand⁹³, the following exchange occurred.

MJM: *What exactly would it mean if the Society were to be granted a personal prelature?*

FR: *The Society of St. Pius X was erected in 1970. Her statutes were approved by the local bishop and even praised by Cardinal Wright in 1971. Then came the two condemnations in 1976 and 1988. For canonical discrepancies and for doctrinal reasons we have always maintained that the suppression of the Society was not valid and that the Society is still a branch of the Catholic Church. In that regard, a personal prelature will not be for us a birth as a new family in the Church but will give us more visibility. In other words, in the essence of things it will not change a lot but in appearances it will. A personal prelature is an institution headed by a prelate. A prelature is like a diocese, except without territorial boundaries. The jurisdiction of the Superior is over persons, clergy, religious and lay people, wherever they are. It therefore seems to be a possibility for the Society that would allow us to remain as we are and continue to grow.*

⁹³ http://www.sspx.org/District_Superiors_Ltrs/fr_rostand_remnant_interview_5-17-2012.htm

Conclusion Seventeen – could the Society survive?

17. **Conclusion:** The Society has not yet been able to show any real "safeguards" that will (or even could) ensure that, in the event of an agreement, the SSPX would survive and would remain Catholic (in accordance with tradition). The Society has not yet been able to show any real reason why, in the event of an agreement, the position of the Society would be different when compared to the "other" traditional groups who have returned to Rome.

17.1. I understand that Father Rostand⁹⁴ has said :

***MJM:** According to the terms of an agreement the SSPX will be guaranteed the right to continue its longstanding and constructive critique of Vatican II and the New Mass. But haven't we heard this before? Isn't it true that in every case where this same allowance was granted to other traditionalist fraternities that critique failed to materialize, with many good priests even being induced to concelebrate the New Mass, endorse controversial events such as World Youth Day, and lay aside any meaningful resistance to the revolution unleashed by the Second Vatican Council?*

***FR:** There are a number of things that make the circumstances of today different from previous times. For one, Bishop Fellay insisted upon doctrinal discussions with Rome, and requested as preconditions for this, two signs of goodwill: first, freedom for the traditional Mass, and second, the lifting of the alleged excommunications. Both of these have been accomplished.*

Further, we must not ignore the differences between the Ecclesia Dei communities and us: they have neither autonomy nor bishops.

Further, regarding Vatican II, other writers outside the Society, such as Msgr. Gherardini, can now openly critique the Council as well. Of course, we do not pretend there would be no pressure in the event of regularization, but we must keep in mind that this pressure comes only from certain sources, not all.

17.2. When I consider these "differences" or "reasons" I am not comforted because:

- 17.2.1. The doctrinal discussions "concluded" on the basis that the Society and Rome, at best, have agreed to disagree (and the Society's chairman of its doctrinal discussions concluded:

The proposed document does confirm that it is illusory and unrealistic to believe that we could reach a pragmatic agreement, appropriate and warranted, and even just acceptable to both parties. Given the

⁹⁴ http://www.sspx.org/District_Superiors_Ltrs/fr_rostand_remnant_interview_5-17-2012.htm

circumstances, it is certain that at the end, after long discussions, we arrive at absolutely nothing. So, why would we get involved?

...

For the good of the Fraternity and Tradition, "Pandora's box" must be closed as quickly as possible, to avoid the stigma and the demolition of the authority, disputes, dissensions and divisions, perhaps with no return.

- 17.2.2. The signs of goodwill will not provide any protection;
 - 17.2.3. As regards bishops the society has 3 bishops who are "against" any practical agreement. In any event I understand that Rome has indicated that the other 3 bishops will be required to make their own arrangements with Rome;
 - 17.2.4. As referred to above the conditions that have been proposed indicate that the Society will be subject to local bishops and accordingly there will not be true autonomy for the Society.
- 17.3. The proposed terms or conditions of an agreement between the Society and Rome are very similar to the terms on which other traditional groups reconciled with Rome – to their ultimate demise. For the purpose of comparison, I refer to only three such groups, the Benedictine Monastery of St. Madeleine of Le Barroux, France (the superior of which was Dom Gerard), the Society of St. John Marie Vianney in Campos and the Institute of the Good Shepherd, but there are others.
- 17.4. In summary, a condition which gives the Society the right to criticise is similar to the terms of the respective agreements entered into by other traditional groups and the condition did not save those groups from the modern Church. The conditions were, in summary:
- 17.4.1. *that no silence be imposed on our anti-Modernist preaching* (the Benedictine Monastery of St. Madeleine of Le Barroux, France);
 - 17.4.2. *We engage ourselves to go into all yet open questions profoundly, taking into consideration canon 212 of the Code of Canon Law (CIC) and in a sincere spirit of humility and fraternal charity towards all* (the Society of St. John Marie Vianney in Campos); and
 - 17.4.3. *...the decree from the Vatican creating the institute offers them the possibility of "participating in a serious and constructive criticism" in view of "reaching an authentic interpretation" of Vatican Council II* (the Institute of the Good Shepherd).

Conclusion Eighteen – the promises didn't save Le Barroux

18. **Conclusion: The history of the Benedictine Monastery of St. Madeleine of Le Barroux, France (the superior of which was Dom Gerard) supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact "*that no silence be imposed on our anti-Modernist preaching*" did not save it.**

18.1. In the book "Archbishop Lefebvre and the Vatican" the declaration of Dom Gerard dated 18 August is quoted⁹⁵. In that declaration Dom Gerard states:

August 18, 1988

Declaration of Dom Gérard

By this declaration which follows, Dom Gérard, superior of the Benedictine Monastery of St. Madeleine of Le Barroux, France, publicly explained the reasons why he signed the Protocol which Archbishop Lefebvre rejected and the conditions he included with his signature.

.....

The stakes are not small, as one can see.

Our Conditions

We have placed two conditions on the signing of this agreement.

- 1) That this event be not considered as a discredit on the person of Archbishop Lefebvre: this was brought up several times in the course of our discussion with Cardinal Mayer, who agreed to it. Indeed, isn't it thanks to the tenacity of Archbishop Lefebvre that such a status is being granted to us?*
- 2) That no doctrinal or liturgical counterpart be requested from us and that no silence be imposed on our anti-Modernist preaching.*

.....

Dom Gérard, O.S.B.

18.2. In an article maintained by the SSPX⁹⁶ and which is primarily concerned with the Campos situation, the following is recorded:

...

Fr. Cottier [of the Conciliar Church] knows from experience that they have "matured," in a manner of speaking, to the Vatican's favor. Too many former companions-in-arms of the sons of Archbishop Lefebvre have concluded their own versions of a "practical and pragmatic type of accord," putting aside questions of

⁹⁵ Archbishop Lefebvre and the Vatican page 199

⁹⁶ Article signed by Hirpinus, dated May 2002, refer:

http://www.sspxasia.com/Documents/SiSiNoNo/2002_September/Ambiguous_Accord.htm

doctrine and thinking that they will be able to carry on the good fight for the faith under better conditions. "But let your speech be yea, yea: no, no: and that which is over and above these, is of evil" (Mt. 5:37), as the Lord taught us.

There is the sad conversion of the monastery of Le Barroux which today defends the false religious liberty it attacked yesterday; the story of the Fraternity of St. Peter, many of whose members are today fighting to celebrate according to the rite of Paul VI while yesterday they fought against it. These instances go to show that genuine unity is founded solely on truth, and any other accord that is **not** founded on truth "is of evil."

1. Fragn.Histor. X, 2-4, cit. in Fliche & Martin, *L'Histoire de l'Eglise*.

2. *De comparatae auctoritate Papae et Concilia*.

3. Theodoret, Hist. Eccl. II, XVI (cf. *L'Histoire de l'Eglise*, tit.).

- 18.3. In an article which appears in the SSPX publication, *The Angelus*, in June 2008, titled "BEWARE OF ROMAN SNAKES"⁹⁷ the following is stated;

*It is not gracious to speak ill of the dead. "De mortuis nil nisi bonum," said the Latins. But where the Faith is at stake, and where a man, apparently until his death, took a stand on the Faith which can gravely mislead the faithful, it is not exactly speaking ill of him to remind the faithful of his mistake. If his soul is now in Purgatory or Heaven, he cannot mind the faithful being told the truth on the occasion of his death. Certainly I will not mind if over my grave a wiser man than I re-directs souls towards the Truth. Therefore Dom Gérard's peace should hardly be disturbed if, in a Society of St. Pius X publication like *The Angelus*, we go back on why he and Archbishop Lefebvre parted company in 1988 on the occasion of the episcopal consecrations. With those consecrations Dom Gérard frankly disagreed, and a few weeks later he came to a separate agreement of his own with Rome. On at least one occasion soon afterwards the Archbishop was observed to be weeping over Dom Gérard's decision.*

They were not sentimental tears. Up till that point Dom Gérard's monastery had been a power-house of Traditional resistance to the Conciliar Revolution. How much stronger that resistance would have been if Dom Gérard had not defected! But from that point on his monastery slowly turned into a defender of that Revolution. One thinks, for instance, of the huge several-volume defence of Vatican II's deadly doctrine on Religious Liberty, published several years ago by a monk of Le Barroux.

...However Dom Gérard believed that Cardinal (then) Ratzinger was a man one could deal with, so he cut his own deal, and most of his monks slid into the embrace of Conciliar Rome, where they have remained ever since...

⁹⁷http://www.angelusonline.org/index.php?section=articles&subsection=print_article&article_id=2732

How had it happened? A priest friend of the SSPX and former monk of Dom Gérard, who knew him well, has an interesting and convincing explanation.

Here is the heart of it:

As Archbishop Lefebvre pointed out, when Dom Gérard quit his monastery in Tournay, which was turning Conciliar, in order to found the Traditional monastery of St. Mary Magdalene, his motivation was mainly to maintain monastic and liturgical tradition. He did not sufficiently grasp the most important theological aspects of the crisis of the Church.

In addition, his intuitive rather than scholastic way of thinking was liable to make him change position suddenly in a way that betrayed his lack of a thorough doctrinal formation. In fact Dom Gérard had never received, or else never assimilated, a formation of the kind called for by Pius X in his encyclical Pascendi. St. Thomas Aquinas and scholastic thinking were far from occupying their due place in Dom Gérard's formation. (End of our friend's quote)

As a French priest used to say who collaborated closely with the Archbishop at the time of the Council, "One may not care for the rigors of Catholic doctrine, but in the Catholic Church very little can be achieved without it." Many a seminarian will testify to how arduous the study of St. Thomas can be, but the ruins of the Catholic Church all around us testify to the wisdom of St. Pius X's insistence in Pascendi on the study of St. Thomas Aquinas as the very first remedy to the mental sickness of modernism.

Soon after Dom Gérard decided to go over to Conciliar Rome, Archbishop Lefebvre wrote:

The consequences are from now on unavoidable. The SSPX will have no further relations with Le Barroux, and we will be warning all our faithful to give no more support to a Congregation which is henceforth in the hands of our enemies, the enemies of Our Lord and His Universal Kingship.

Strong clear words. May Dom Gérard have understood their truth before he died, so that now his soul may be resting in peace.

18.4. "The monastery of Le Barroux [which made its agreement with the Vatican in 1988] ... today defends the false religious liberty it attacked yesterday". Si Si No No, September 2002⁹⁸

18.5. The new mass (as well as the Traditional Mass) is now said at the former-Traditionalist monastery of Le Barroux.⁹⁹

⁹⁸ http://www.sspxasia.com/Documents/SiSiNoNo/2002_September/Ambiguous_Accord.htm

⁹⁹ http://www.ecclesiadei.nl/docs/fiuv03_neri.html

Conclusion Nineteen – the promises didn't save Campos

19. **Conclusion:** The history of the Society of St. John Marie Vianney in Campos supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact that Campos declared "We engage ourselves to go into all yet open questions profoundly, taking into consideration canon 212 of the Code of Canon Law (CIC) and in a sincere spirit of humility and fraternal charity towards all" did not save it.

19.1. The Society has published a compilation of documents relating to the situation of Campos¹⁰⁰ and I reproduce part of that compilation as follows.

Dossier: Campos

1- Declaration of Bishop Fellay concerning the priests of Campos

January 16, 2002, Feast of Saint Marcel

On January 18, 2002, Cardinal Castrillon Hoyos will read, in the cathedral of Campos, various documents by which Pope John Paul II erects an apostolic administration for the (traditional) priests of Campos and the faithful who are associated with them. Bishop Rangel is recognized as a Catholic bishop and named as the head of the new administration. This administration will have the right to use the 1962 liturgical books, that is to say the Tridentine Mass.

Bishop Rangel will make a profession of Faith, in the name of everyone, and a declaration, in which he recognizes John Paul II as Pope, the bishop of the diocese as the legitimate bishop and Vatican Council II as a council of the Catholic Church. He will nevertheless state that he reserves the right to criticize in a positive way that which is not in conformity with Tradition. Likewise for the New Mass, recognized as valid in itself, but which also is subject to constructive criticism.

...

The Fathers from Campos affirm that they will continue the combat for Tradition. It must also be acknowledged that no substantial concession on a doctrinal level has been made. Time alone will determine how Rome permits the development of this work.

It must be acknowledged that, for the first time, a diocesan kind of structure has been granted to Tradition. A traditional bishop is now recognized as such, as fully Catholic.

¹⁰⁰ <http://www.sspcx.ca/Communicantes/Apr2002/Campos.htm>

.....

*On the feast of Saint Marcel,
+ Bernard Fellay*

2 - Official Texts

Letter of the Priestly Union of Saint Jean-Marie Vianney, to the Pope (excerpts)
Dated August 15th, 2001

Most Holy Father,

In the name of our Catholic, Apostolic and Roman Faith, we have endeavoured to hold fast to the holy doctrinal and liturgical Traditions which the holy Church has handed down to us, and, according to our feeble strength and with the help of God's grace, to resist against what your predecessor of illustrious memory, Pope Paul VI has called the "autodemolition" of the Church. This is how we hope to best help your Holiness and the Holy Church. (...)

...

We request, officially, to be able to collaborate with Your Holiness in the work of the propagation of the Faith and of Catholic doctrine, with zeal and for the honour of the Holy Church - 'a standard set up unto the nations' (Is. XI: 12), in the battle against the errors and the heresies which threaten to destroy the Barque of Peter - though in vain, since the 'gates of hell shall not prevail against it'.

We place our profession of the Catholic Faith in the august hands of Your Holiness: we profess perfect communion with the See of Peter, of whom Your Holiness is the legitimate successor.

....

Reply of John Paul II to Bishop Rangel (excerpts)

Dated December 25th, 2001

To our Venerable Brother Licinio Rangel,

And to the dear sons of the Sacerdotal Union Saint Jean-Marie Vianney of Campos, Brasil,

With great joy we have received your letter of 15 August whereby your entire Union renewed its confession of the Catholic Faith, signifying its full communion with the See of Peter, acknowledging his 'primacy and government over the Universal Church, its pastors and faithful', and declaring that they 'do not wish to be separated from the Rock upon which Jesus Christ has founded His Church for anything in the world'.

With the greatest pastoral joy we accept your desire to cooperate with the successor of Blessed Peter in the propagation of the Catholic Faith and its teaching, zealous for the honour of the Holy Church, which is the standard raised amongst the nations (Is. 11:12), and fighting against those who, to no avail, endeavour to shackle the boat of Peter because "the gates of hell will not prevail against her" (Matth. 16:18).

We give thanks to the Lord One and Triune for such good sentiments!

Having considered all these things for the glory of God, the good of the Holy Church and the supreme law which is the salvation of the souls (cf. can. 1752 CIC), and accepting sincerely your request to be admitted to full communion with the Catholic Church, we recognize that you belong to her canonically.

At the same time we inform you, Venerable Brother, that a legislative document will be prepared, which will determine the juridical form by which your ecclesiastical goods will be confirmed and by which the respect of your proper goods will be warranted.

That document will erect canonically your Union as a Personal Apostolic Administration which will be submitted directly to the Apostolic See and whose territory will be the diocese of Campos. The question of the cumulative jurisdiction with regard to the diocesan Ordinary will be dealt with. The government of that Personal Apostolic Administration will be confided to you, Venerable Brother, and your succession will be provided.

The Apostolic Administration will be given the faculties to celebrate the Eucharist and the Liturgy of the Hours according to the roman rite and the liturgical discipline promulgated by our predecessor saint Pius V, and as revised by his successors until blessed Pope John XXIII.

With great gladness, and that your full communion might be rendered certain, we declare the remission of the censure in your regard, Venerable Brother, foreseen by can. 1382 CIC, and simultaneously the remission of all censures and the pardon of all irregularities which the other members of this Union have incurred".

(Apostolic Blessing, etc.)

...

Declaration of Mgr Licinio Rangel

18th of January 2002

I declare, jointly with the priests of the Apostolic Administration of Saint Jean-Marie Vianney of Campos, Brazil, the following:

- We recognise the Holy Father Pope John Paul II along with all his powers and prerogatives, promising him filial obedience and offering our prayers for him.
- We recognise the Second Vatican Council as one of the Ecumenical Councils of the Catholic Church, accepting it in the light of Sacred Tradition.
- We recognise the validity of the Novus Ordo Missae promulgated by Pope Paul VI, whenever celebrated correctly and with the intention to offer the true Sacrifice of the Holy Mass.

We engage ourselves to go into all yet open questions profoundly, taking into consideration canon 212 of the Code of Canon Law (CIC) and in a sincere spirit of humility and fraternal charity towards all. "In necessary things, unity, in doubtful things, liberty, in all things, charity" (St. Augustine).

*Canon 212 of the Code of Canon Law (revised version , Apostolic Constitution *Sacrae Disciplinae Leges*, January 25th 1983):

§1 Christ's faithful, conscious of their own responsibility, are bound to show Christian obedience to what the sacred Pastors, who represent Christ, declare as teachers of the faith and prescribe as rulers of the Church.

§2 Christ's faithful are at liberty to make known their needs, especially their spiritual needs, and their wishes to the Pastors of the Church.

§3 They have the right, indeed at times the duty, in keeping with their knowledge, competence and position, to manifest to the sacred Pastors their views on matters which concern the good of the Church. They have the right also to make their views known to others of Christ's faithful, but in doing so they must always respect the integrity of faith and morals, show due reverence to the Pastors and take into account both the common good and the dignity of individuals.

...

Question: What is novel about this event, then?

Father Cottier: There is much more behind Lefebvre's schism: There is the rejection of the Council, of ecumenism, of the principle of religious freedom —a global rejection of which the liturgy was only the flag, although many people went with Lefebvre precisely for this reason.

Since the rupture [in 1988] until today, other followers of his have already returned to full communion with the Catholic Church. However, the principal condition has always been the full recognition of the authority of Vatican Council II. And this is what the principal group, the one of Ecône, has never accepted up until now.

...

Question: How can this specificity be reconciled with effective communion with the whole Church?

Father Cottier: Many Lefebvrists maintain that "our" Paul VI Mass is not valid¹. At least now this-group will not be able to think such a thing. Little by little we must expect other steps: for example, that they also participate in concelebrations in the reformed rite. However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature.

Question: With last Friday's action, has the implementation of the Council taken a step forward or backward?

Father Cottier: Certainly forward. There was no wish to create ruptures in Vatican II. Its intention was to place the Church in greater consonance with pastoral challenges, with the mission, with divine worship itself.

There was a very strong sense in the Council of the centrality of the liturgy in the life of the Church. And, if there is a privileged place of communion, it is, precisely, the Eucharist. We must rejoice over this reconciliation.

I hope it will open the way to others. In this process, communion with Peter's Successor is fundamental. Also in the liturgy: Until now, in the Mass celebrated by Lefebvrists there was no "communication" with the Pope. Now, at least in Brazil, it will no longer be like this.

1. Archbishop Marcel Lefebvre never stated that the New Mass is, in itself, always invalid, (that would mean: not realizing the real Presence as a Victim of Our Lord on the altar at the Consecration). But he did always say that the New Mass, through its rite, is bad in that sense that it favors protestant heresies and the ruin of the Catholic Faith.

4 - Some Reactions

Commentary of Father Peter Scott, District Superior of the USA for the Society of St Pius X

Regina Coeli Report, Letter to Friends and Benefactors, February 2002 (excerpts)

*The theme of this joint ceremony between modernists and traditionalists was "unity in diversity". In fact, such is the basis of the Indult Mass, as contained in John Paul II's *Motu Proprio* of 1988 *Ecclesia Dei adflicta*, and such is the basis for this reconciliation as described in the joint statement of Bishops Rangel and Guimaraes:*

"We further remember the invitation of the Holy Father, Pope John Paul II: 'All pastors and other faithful must have a new consciousness not only of the legitimacy but also of the riches that the diversity of charisms, traditions, spirituality and apostolate represent for the Church. This diversity also

constitutes the beauty of unity in diversity: this is the symphony that, under the action of the Holy Ghost, the earthly Church elevates to heaven'

(Motu Proprio Ecclesia Dei adflicta). It is thus with intense happiness that we communicate to all this gesture of kindness of the Holy Father, the Pope, wishing an ever-increasing union among Catholics -'unity in diversity' -as the Holy Father wishes, for the greater glory of God and honor of the Holy Church".

We must certainly respect the good intentions of the priests from Campos, who have not attacked the Society's refusal to make a deal, but simply stated that their situation is different, given th at they are all in one diocese. We also must acknowledge that they have not compromised in the same way that the priests of the Fraternity of Saint Peter, who have accepted in principle the celebration of the New Mass and the post-conciliar theology.

Nevertheless, it certainly saddens us that they have backed down on the clear position so well expressed in their 1999 book Catholic, Apostolic & Roman, and that this rift in tradition has come about for the sake of a canonical status, and that the priests of Campos have opted for the easy way out, the path of least resistance. So different were the heroic words of Bishop De Castro Mayer in a similar situation, on June 30, 1988:

"I want to manifest here my sincere and profound adherence to the position of His Excellency Archbishop Lefebvre, dictated by his fidelity to the Church of all centuries. Both of us, we have drunk at the same spring which is that of the Holy Catholic Apostolic and Roman Church" (Archbishop Lefebvre & the Vatican p. 124).

Different also were the words written by the same priests on the occasion of the episcopal consecration of Bishop Rangel:

"Given the present situation of extraordinary crisis through which the Church is passing, with its hierarchy directly and indirectly bringing about its destruction - 'auto-demolition' — and for this very reason systematically naming bishops that have compromised with progressism, this extraordinary episcopal consecration is imposed upon us as an act that we call 'Operation Survival of Tradition'".

...

However, worst of all is the acceptance of the Indult principle of "unity in diversity", namely that we can be one with other "Catholics" in their diverse expressions of religious experience, including charismatics and modernists of all kinds. The principle of unity is not diversity. This is a pure contradiction for anybody who does not hold to the modernist conception of religion being the collection of everybody's personal experiences from within. To the contrary, the principle of unity is Catholic Tradition, as expressed in the catechism, namely, "to profess the same Faith, have the same sacrifice and sacraments, united under one and the same visible head, the Pope". We are only one with Novus Ordo Catholics

inasmuch as they hold fast to these truths, despite the revolutionary direction given by the modernists in the Church, and we are certainly in no way one with any that knowingly and willingly depart from any one of them.

.....

Open Letter to the Priests of Campos

Fr. Lourenço Fleichman, O.S.B.

This letter was written on October 30th, 2001, before the reconciliation between Campos and the Vatican, and was posted on the Internet. It was printed also in the Angelus, February 2002. Fr Fleichman was a monk at Le Barroux, France, when the accord was signed in 1988 between Dom Gerard Calvet and the Vatican. In conscience, he left the monastery in order to remain faithful to the combat for the Faith. He now serves an independent chapel at Niteroi, near Rio de Janeiro.

(...) Here is the first similarity I see between Dom Gerard's attitude and yours: Archbishop Lefebvre had just refused an agreement because he had not been able to perceive in the Vatican's intentions the guarantees that would be necessary to assure the survival of Catholic Tradition. Dom Gerard, placing the particular interests of his monastery above the Church's good, accepted a separation from Archbishop Lefebvre in order to "normalize" his juridical and canonical status, thereby letting fall the sword of combat.

Today, equally, the Society has just rejected an accord for the same reasons as Archbishop Lefebvre, and you prefer to consider your particular interests and not the common good of the Church. You have grown weary of the daily fight and of being marginalized. (...)

I said in 1988 to Dom Gerard what I repeat to you today: thousands of the faithful anxiously wait for you to confirm them in the Catholic Faith, in the combat that divine Providence requires of us, without our succumbing to fatigue, weakness, or the siren song of legality. What our Lord requires is martyrdom endured drop by drop, and a clear and simple profession of Catholic Faith without compromising with the modernists in the Vatican. The Pope, yes; legality, yes; but above all, respond to God's clear call to the combat of the faith. The day the Pope really converts, it will appear more clearly than the light of day. Obviously, it is not by kissing the Koran or by going to pray in a mosque that he manifests this conversion. (...)

Reaction of the Traditional Benedictines

Father Thomas Aquinas, O.S.B.

Prior of Holy Cross Monastery, Nova Friburgo, Brazil

4 December 2001 - Bulletin No. 23.

We share entirely the fears of Mgr Fellay and of the whole Society of St Pius X as well as of the whole family of Tradition throughout the world as we see our friends in Campos engaged in coming to an agreement with Rome without the

doctrinal question having been resolved. That which Mgr Fellay refused is about to be accepted or has already been accepted by Campos. The Society of St Pius X has had ample opportunity to learn the ideas and intentions of Rome. If it wanted to, Campos could profit from this experience. But it must want to do so. Let us pray for our friends, our brothers-in-arms in so many battles. Have they forgotten these words of Mgr Lefebvre: 'Prepare yourselves for a combat which will last a long time?' The combat will be long. 'Rome' is not yet converted. Pius XII predicted that the principal temptation for Catholics in the years to come would be weariness. Let us not become weary of the fight that we might be able one day to say with St Paul: 'I have fought a good fight, I have finished my course, I have kept the Faith' (2 Tim 4: 7). Nor should we weary of praying for Campos, for its priests and its faithful, that their combat might be equally marked by zeal and prudence."

Comments by the traditional transalpine Redemptorists Fathers

Catholic, March 2002 - Golgotha Monastery Island, Papa Stronsay, Orkney Isles, Scotland, UK KW17 2AR

On 22 August, 1999, the priests of Campos declared:

"..... When the ecclesiastical authorities return without condition to teaching and doing that which the Church has always taught and done, we ... will all be at the complete disposition of those same authorities."(Catholic, Apostolic and Roman, 43).

...."

We do not think that their case can be compared adequately with that of Dom Gerard and Le Barroux, or of Fr Bisig and the Society of St Peter. (...) We share wholeheartedly the views expressed by His Lordship, Bishop Fellay in his statement of 16 January. Only time will tell whether the Priestly Union of St Jean-Marie Vianney will remain true to the principles of Bishop de Castro Mayer or simply come to guarantee the pluralism in the Conciliar Church.

5 - Superior General's Message of March 1st, 2002

This document, dated March 1, 2002 is published by D.I.C.I., a news agency set up by the Society of St Pius X and posted on the Internet. D.I.C.I. is for now available only in French(wwwv.le-combat-catholique.com). It is possible also to send them mail at the following address: Service de Presse DICI, Schwandegg CH - 6313 MENZINGEN. Communicantes translated this important message of Bishop Fellay for you. It specifies and completes the declaration dated January 16.

...Before hailing the recognition of Campos as a return of Rome to Tradition, we are obliged to ask ourselves if this event could not also, must not also, be inserted in the post-conciliar logic: and precisely the meeting at Assisi furnishes a convincing argument in favour of this possibility. If post-conciliar Rome is

capable of reuniting so many religions, one could even say all the religions, for a common religious cause, why couldn't it also find a small place for Tradition?

Should we see in this a dilemma for Rome: resolve the "schism of Tradition" in accepting it, whereas the latter has proved itself until now exclusive and condemning (and thus accept that they are right as opposed to modernist Rome) or continue in the line of the reforms? Quite obviously, the line of the reforms is maintained as an intangible and irreversible principle. Thus, the condition that Rome must set down for the acceptance of a traditional movement is the general accepting of the Council (one could discuss the nuances and certain conclusions). It is the necessary step. It is the entering into pluralism under the appearances of being recognised by Rome, that is imposed, and not the return of the conciliar Church to Tradition. Cardinal Castrillon reproached me for this argument. It would not be in the name of pluralism that Rome desires our return, they would not wish to place us in a pluralistic situation. But nevertheless.

The conditions for the realisation of this new prodigy had been expressed by Cardinal Ratzinger, acting in the Camposian agreement from before the beginning of the discussions, first in an article of 30 Days in autumn of 2000, then in the Nef, and finally at Campos, during a press conference, January 19, 2002. Moreover, the papal theologian, Father Cottier, had not used any other argument: the acceptance of the Council is manifestly the major and determining point (afterwards will come the acceptance of the New Mass). It is the principle from which started the revolution in the Church, and in fact all the rest follows. In view of this fact, it seems to me that we find ourselves before another ambiguity with regard to the conciliar Church: when we declare to accept the Council with restrictions (to refuse that which is contrary to perpetual teaching, to interpret the ambiguous in the light of Tradition, to accept what was always taught) it highly appears that we say something completely different than what is understood by the Romans. Because fundamentally, we consider the Council as the great catastrophe of the 20th century, the cause of immeasurable harm done to the Church and to souls, while they see it as the great miracle of the 20th century, the revitalising of the Church.

...

Campos does not wish to see this. The reality will present itself very soon, probably too late. They still think that on the part of Rome, it is the recognition of Tradition. Whereas the opposite has just happened. A part of Tradition, a traditional movement, has accepted, with some reserve, of course, the post-conciliar reality. Rome considers the step sufficient. It must also be remarked that for the first time, a non-dogmatic Council has been set up as criteria for determining catholicity.

...

We avow that we do not understand, in the situation in which we live, how Campos could have so rashly launched into this venture, without requesting or taking the least protective measure.

Whatever one may say to praise the advantages acquired through this new canonical structure, for example the right to the traditional Mass, a traditional bishop, also, the fact that on paper, nothing substantial would have been abandoned: the fragility of the Administration on the one hand, the stability of the reforming Vatican system on the other hand are sufficient arguments to predict the fall of Campos in spite of all the declarations of the best intentions. Furthermore, one must clearly distinguish between a lack of the virtue of faith itself, and a failing in the public confession of faith which is so necessary in certain circumstances, as Bishop de Castro Mayer so well remembered on the day of the episcopal consecrations. And yet a prevarication such as that of Assisi calls for this public confession... which we have not heard coming from Campos.

The situation will not regain a particular interest for us unless all of a sudden they begin to resist and arrive there from at a confrontation with modernist Rome.

THE CONFERENCE: WHAT CATHOLICS NEED TO KNOW

Bishop Bernard Fellay

Edited transcription of a talk given by His Excellency, Bishop Bernard Fellay, Superior General of the Society of Saint Pius X at St. Vincent de Paul Catholic Church in Kansas City, Missouri, on November 10, 2004.

...On the other hand, you have those who say, "Look, Rome is opening its arms, Rome is saying, 'Come in; we'll give you an apostolic administration; we'll give you whatever you want,' so why are you so stand-offish?" I'll tell you why, which is one of the purposes of this conference. It is impressive.

The Lessons of Campos

I'll start with a crushing piece of recent news which illustrates so clearly what happens when you offer your finger...your hand...your arm to the present Rome. We have right in our faces a striking example of what happens to those who trust the present Rome. I speak of Campos.

When Campos was about to make the agreement with Rome, Bishop de Galarreta went to see Bishop Rangel and then I did, too. I told him, "Look at what they are doing to the Society of St. Peter." He replied, "Well, what Rome offers us is so big that we cannot help but trust them. Of course, it's a question of opinion; it's a matter of prudence. As the superior of the Society of Saint Pius X, you may have a different opinion, but that's the way we think." There was nothing more I could do. His thinking was that since Rome consented to grant them a bishop and their Tridentine life, Campos was being granted everything it wanted, so they wanted to sign an agreement.

Now, it is important to understand why Rome has suddenly come to the Society of Saint Pius X with a smile and friendly behavior. Not long ago, Rome was very much against us (and the majority in Rome still is). I think Rome's friendliness

towards us is because of its ecumenical mentality. It is certainly not because Rome is now saying to us, "Of course, you are right; let's go." No, that is not the way Rome thinks about us. The idea they have is another one. The idea is an ecumenical one. It is the idea of plurality, pluriformity.

Zoo-Cage Catholicism

..... And, once again, let us look at Campos.

The Conversion of Campos

Once again, let's look at Campos and the regression of Bishop Rifan, its head. Months before he was consecrated a bishop, Fr. Rifan participated in the local diocesan Corpus Christi procession. To traditional Catholics who opposed his participation, he replied, "If I do not go, I will jeopardize any agreement with Rome." Also, a few months before his consecration, he said in Rome to the Vicar General-who repeated it to Fr. Schmidberger, so we have it from a direct source: "I have no problem with celebrating the New Mass, but I don't do it because it would cause trouble to the faithful." So when Rome consecrated Fr. Rifan a bishop, they knew already that he had no objection to celebrating the New Mass. I think it is important to see that. These are the first steps. It shows you the direction.

The next step was the jubilee of the diocese of Campos. For that occasion, of course, the local bishop had a great ceremony, and Rome invited Bishop Rifan to go to that New Mass, to be there. And Bishop Rifan went. He did not participate in the sense of concelebrating the Mass, but he was there present vested in his ecclesiastical garb, with a surplice and so on. He was really there at this New Mass.

...

The next step was to be present at the Requiem Mass for the bishop who had evicted the priests of Bishop Antonio de Castro Mayer, Bishop Alberto Navarro. At that Requiem Mass, you had Bishop Rifan there and also the Nuncio. The Nuncio invited Bishop Rifan to go to Communion, and Bishop Rifan received Communion at this New Mass.

The next step was the Mass of thanksgiving of the new Cardinal of Sao Paolo. This time, Bishop Rifan was there again present at that New Mass. He was in the sanctuary; he was not in his surplice; nevertheless, at the time of consecration, with the other priests and bishops celebrating, he raised his hands and said the words of consecration. A seminarian saw him.

And now, the 8th of September this year, we have photos and even a video of the Mass concelebrated by Bishop Rifan on the occasion of the centennial of the coronation of Our Lady of the Aparecida, the patroness of Brazil. He is concelebrating the New Mass, a new Mass where you have really scandalous

happenings: ladies giving Communion in the hand, a ceremony of crowning Our Lady conducted by a woman in the presence of all the cardinals and bishops attending, and so on. Trying to defend himself, Bishop Rifan has said, "But I did not say the words of consecration." That makes it even worse, because it means he is cheating [called dissimulation, or, faking a sacrament—Ed.].

That's the evolution: he has been a bishop two years and he is already concelebrating the New Mass. You see, that is the natural development which was announced from the start by the officials in Rome, Georges Cottier, now Cardinal Cottier [the Holy Father's personal theologian—Ed.] and Msgr. Perl, Secretary for the Pontifical Commission Ecclesia Dei. At the time of the Campos-Vatican Accord, Fr. Cottier said: "...Little by little we must expect other steps: for example, that they also participate in concelebrations in the reformed rite [the Novus Ordo Mass—Ed.]. However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature." He prophesied this natural, psychological dynamic and we can see in Bishop Rifan a real, natural, clear demonstration of this.

... And I may say, had the Society entered into this same agreement, we would be more or less doing the same thing, and if not agreed on all the same points as Campos, at least there would be enormous division among us. Some would say to me, "We have to make an agreement. If you don't do it we are going to lose something." Others would say, "By all means, no." There would be enormous division and a tremendous loss. Why is this? Because Rome is not at all convinced of the necessity of Tradition, of the necessity of coming back to Tradition to get out of this unbelievable crisis in which we have been since the Council, because they do not want to go to the roots of this crisis. The roots were clearly legalized, put into law, at the time of the Council, and these modern errors are what are killing the Church.

...

...So what we try to say to Rome in all these things is, "Listen, we have to get to the root of the problems." We don't want to make an agreement just for the sake of an agreement. A prelate in the Vatican said to me, "Don't make a cosmetic agreement with Rome." And it is true, we don't want any kind of cosmetic agreement. Things are too serious. The Faith is at stake. We want to keep the Faith!

...

It's About the Faith Itself

I finish my letter to Cardinal Castrillon Hoyos by reminding him that the rite of Baptism is a contract between the Catholic soul and the Church. The first question asked by the Church at the baptism is, "What do you ask of the Church of God?" The answer is "Faith." What does this mean? It means the Church makes a contract with the soul. You become a member of the Church and I grant you the Faith. It is a guarantee; there is a contract there. To the Cardinal I write:

That is what we request from Rome, that Rome confirm us in the Faith, the Faith of all time, the Faith which cannot change. ...

Who Is REALLY Defending the Faith?

There is one more event which I cite to show you what is going on. A little less than two months ago, five entities under the Ecclesia Dei Commission made a move towards Rome, towards Cardinal Castrillon Hoyos, and put pressure on him to get Rome to excommunicate us. Of these five groups, I know four: the Priestly Union of St. John Baptist Mary Vianney [Campos], the Benedictine Monastery of St. Madeleine of Le Barroux [France], the Fraternity of St. Peter, and the Institute of Christ the King. They asked Rome to excommunicate us. I know already the answer from Rome, from the Pope, from his Secretary of State, and from Cardinal Castrillon Hoyos: All of them say, "No, it is not the time. We want to come to a peaceful situation, so we don't want to excommunicate the Society of Saint Pius X."

.....

Transcription of a talk given by His Excellency Bernard Fellay at St. Vincent de Paul Catholic Church in Kansas City, Missouri (Nov. 10, 2004). Edited by Fr. Kenneth Novak, maintaining its conversational tone.

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1. See the Feb.March issue of *The Angelus*, pp. 4-5.
 2. Quoted from the Spanish edition of *L'Osservatore Romano*, Feb. 4, 2004.
 3. The document quoted is available on-line:
http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/card-kasper-docs/rc_pc_chrstuni_doc_20030227_ecumenical-dialogue_en.html

Conference given by Bishop Bernard Fellay on November 10, 2004 at St. Vincent de Paul Church in Kansas City, MO¹⁰¹)

- 19.2. In Bishop Fellay's "Superior General's Letter to Friends & Benefactors" number 63¹⁰² written on 6 January 2003, Bishop Fellay says as follows:

Dear Friends and Benefactors,
OUR RELATIONS WITH ROME

... In the eyes of Rome, obviously, what happened in Campos was merely meant to be the prelude to our own "regularization" in the Society of St. Pius X, but in our eyes what is happening to our former friends should rather serve as a lesson to us.

Generally speaking, Rome means, all things being equal, to come to an agreement with the SSPX. On all sides we hear that the pope would like to settle this matter

¹⁰¹ http://www.sspcx.org/sspcx_and_rome/what_catholics_need_to_know.htm

¹⁰² http://www.sspcx.org/superior_generals_news/supgen_63.htm

before he dies. Alas, our fears roused by the Campos agreement have proved to be well-founded, and the evolution we observe of the Campos Apostolic Administration, contrary to Roman expectations, leaves us distrustful.

...

... Various explanations are possible, but it is primarily because of the pluralist and ecumenical vision of things now prevailing in the Catholic world. According to this vision, everybody is to mix together without anybody needing any longer to convert, as Cardinal Kasper said in connection with the Orthodox and even the Jews. From such a standpoint there will even be a little room for Catholic Tradition, but for our part we cannot accept this vision of variable truth any more than a mathematics teacher can accept a variable multiplication table.

....

CHANGES IN CAMPOS

Campos, through its leader, Bishop Rifan, is crying out for all to hear that nothing has changed, that the priests of the Apostolic Administration are just as Traditional as before, which is the essence of what they have been granted, and why they accepted Rome's offer: because Rome approved of the Traditional position.

...

The ambiguity implicit here has become more or less normal in the new situation in which they find themselves: they emphasize those points in the present pontificate which seem favorable to Tradition, and tip-toe past the rest. Say what we will: there took place in Campos on January 18, 2002, not only a one-sided recognition of Campos by Rome, as some claim, but also, in exchange, an undertaking by Campos to keep quiet, And how could it be otherwise? It is clear by now that Campos has something to lose which they are afraid or losing, and so in order not to lose it they have chosen the path of compromise:

..... For our part we have no intention of launching out until we are certain that Rome means to maintain Tradition. We need signs that they have converted.

LEAVING THE SSPX BEHIND

.....

One may object that our arguments are weak and too subtle, and of no weight as against Rome's offer to regularize our situation. We reply that if one considers Rome's offer of an Apostolic Administration just by itself, it is as splendid as the architect's plan of a beautiful mansion. But the real problem is the practical problem of what foundations the mansion will rest on. On the shifting sands of Vatican II, or on the rock of Tradition going back to the first Apostle?

To guarantee our future, we must obtain from today's Rome clear proof of its attachment to the Rome of yesterday. When the Roman authorities have re-stated with actions speaking louder than words that "there must be no innovations outside of Tradition", then "we" shall no longer be a problem.

.....

+Bishop Fellay
January 6, 2003

Conclusion Twenty – the promises didn't save the Institute of the Good Shepherd

20. **Conclusion: The history of the Institute of the Good Shepherd supports the conclusion that the Society should not enter into a practical agreement with the Conciliar Church. In particular, the fact that the Institute was to have "doctrinal freedom" did not protect it. One of the original Priests of the Institute, Father Paul Aulagnier was expelled from the Society in 2003 for reasons relating to his public support of reconciliation between the Society and Rome. Father Aulagnier's position has been proven wrong by the fact that the Institute is being "forced" to surrender to the principles of the Conciliar Church but his reasons (for favouring reconciliation in 2003) are the SAME reasons that the Superiors of the Society are using to support reconciliation in 2012. However, in 2012 it would appear that those priests (and Bishop) who argue against reconciliation (for reasons including those used in 2003) are expelled from the Society.**

The Institute and background

- 20.1. The Institute of the Good Shepherd was formed in 2006 pursuant to a decree signed by Cardinal Hoyos and dated 8 September 2006;
- 20.2. The first Superior of the Institute of the Good Shepherd was Father Laguérie;
- 20.3. One of the original priests who joined the Institute (and I believe is still a member of the Institute) was Father Paul Aulagnier. Father Aulagnier was expelled from the Society of Saint Pius X in 2003. He had "for a long time ...publicly and virulently opposed the Society's stand regarding negotiations with Rome..";
- 20.4. When the Institute of the Good Shepherd was formed, Father Laguerie declared as follows:

"We have a new pope who has understood tradition. Tradition has not yet completely regained its rights, but it is making progress. Pope Benedict XVI is a traditionalist pope. And this is something completely new which gives great hopes to the Church",...

- 20.5. The website for the Institute of the Good Shepherd¹⁰³ provides as follows:

A full fidelity to the Magisterium of the Church infallible

In addition, each founding member personally recognizes "respect the authentic Magisterium" of the Roman See, in a "full fidelity to the Magisterium of the Church infallible (Statutes II § 2). From a doctrinal point of view, according to the speech of Pope Benedict XVI to the Roman Curia December 22, 2005, members of the Institute, as far as in them, are engaged in a "serious and constructive criticism" of

¹⁰³ <http://www.institutdubonpasteur.org/en>

*Vatican II, to enable the Apostolic See to give the authentic interpretation.
Communion creates a space for dialogue and controversy healthy and serene.....*

20.6. The Institute of the Good Shepherd has recently been instructed that:

The question of the practice of the extraordinary form [of the Mass], such as it is formulated in the Bylaws, must be delineated in the spirit of Summorum Pontificum. It would be suitable to simply define this form as the "rite proper" to the Institute without speaking of "exclusivity."

....

Regarding the Seminary of Courtalan, the evaluation is positive, but it would be suitable to include the teaching of the present day Popes and of Vatican II. The pastoral formation should be made under the light of Pastores dabo vobis and the doctrinal formation should include a careful study of the Catechism of the Catholic Church.

...

Rather than maintaining a critique of Vatican Council II, even a "serious and constructive" one, the efforts of your teachers must point out the transmission of the integrity of the patrimony of the Church, insisting on the hermeneutics of renewal in its continuity and using as support the integrity of Catholic doctrine expounded by the Catechism of the Catholic Church.

20.7. By reference to the evidence referred to in this book I note as follows:

- 20.7.1. Father Aulagnier was expelled from the Society as a result of his vocal opposition to the Society's refusal to "reconcile" with Rome (noting that the formal reason for his expulsion was his disobedience etc);
- 20.7.2. Father Aulagnier and Father Laguerie were two of the original members of the Institute of the Good Shepherd;
- 20.7.3. When the Institute was formed the status of the Institute regarding criticism of Vatican II was summarized as follows "the decree from the Vatican creating the institute offers them the possibility of "participating in a serious and constructive criticism" in view of "reaching an authentic interpretation" of Vatican Council II.
- 20.7.4. The Institute, when formed, was to be "traditional" and was "approved" by Rome – but since its formation it is being forced to "*include the teaching of the present day Popes and of Vatican II*".

Expulsion of Father Aulagnier by the Society

20.8. The "Society's stand" (in 2004, when Father Aulagnier was expelled) was as follows:

The present Roman authorities continue to be faithful to their principles of the new theology, new ecclesiology new evangelization exemplified by the spirit of Vatican II and Assisi in which they want to draw us and of which we want no part.

- 20.9. I understand that Father Aulagnier was described in 2006 as an "integrist" in that he wished to reconcile with the Conciliar Church. I summarise his reasons for wishing to reconcile, by reference to two items of evidence which are reproduced below, namely an interview by Father Aulagnier which appeared in the "Wanderer" publication and a letter written by Father Jean Violette of the SSPX and dated December 2003¹⁰⁴. In his letter Father Violette said:

I think we can summarize Father Aulagnier's arguments in favour of a reconciliation in the following:

- 1. The danger of schism.*
- 2. His [Father Aulagnier's] friendship with the heroic priests of Campos;*
- 3. The attitude of Rome is new;*
- 4. Additionally I think that there is a danger in seeing this conflict last for ages.*

- 20.10. In the following section I attempt to do four things. Firstly, I adopt Father Violette's summary of Father Aulagnier's arguments (for a reconciliation with Rome). Secondly I expand Father Aulagnier's "explanation" of those reasons by reference to the interview by Father Aulagnier which appeared in the "Wanderer" publication ("the interview"). so that we can consider Father Aulagnier's words. Thirdly, I raise some other interesting (familiar?) comments made by Father Aulagnier in the interview. Fourthly, I add some comments in relation to the relevant points that arise.

- 20.11. Father Violette summarized Father Aulagnier's first argument in favour of reconciliation as "the danger of schism".

- 20.11.1. In the interview, Father Aulagnier stated as follows:

This is why we must always remain in contact with Rome, not only for them to progress in the right direction, but unceasingly to remind ourselves of their good memory. We are of the flock. If we remain satisfied with our situation, then there is a danger of "psychological schism." The young people are of my opinion. I call it as it is. The SSPX leadership thinks I exaggerate, but our younger generations have never known a normal ecclesiastical situation.

- 20.11.2. This argument is the same argument that Bishop Fellay (and his assistants) used in their letter to the Bishops Tissier, de Galarreta and Williamson when Bishop Fellay said:

¹⁰⁴ Letter from Father Violette to the faithful dated December 2003, Refer http://www.sspcx.ca/Documents/Fr-Violettes-Letters/2003_August.htm

This failure to distinguish is leading one or the other of you to a hardening of your position. This is a grave matter because this caricature no longer corresponds with reality and in future it will logically end in a real schism. And it may well be that this fact is one of the arguments that urges me to delay no longer in responding to the Roman authorities.

- 20.12. Father Violette summarized Father Aulagnier's second argument in favour of reconciliation as "His [Father Aulagnier's] friendship with the heroic priests of Campos";

- 20.12.1. In the interview Father Aulagnier stated as follows:

Secondly, my friendship with these heroic priests has led me to experience their traditional parishes and their numerous works. I have especially seen even here the problem of the Mass. The attitude of Rome is new. Rome gave the Mass to our friends, the priests of Campos. And this freely and without condition. Rome recognizes their right, their facultas to celebrate the Traditional Mass in all the churches of their apostolic administration. I studied their statutes at length. So, for me, these things are going in the right direction in favor of the Mass.

The Campos agreement did not require the compromises made by the Ecclesia Dei institutes in 1988. Campos received a frank recognition of the right to the Tridentine Mass without having to recognize that the new Mass is "legitimate and orthodox." They were simply asked to recognize the validity of the new Mass. Archbishop Lefebvre always recognized and taught that the new Mass was valid. There is a great difference between "validity," "legitimacy," and "orthodoxy." Something can be valid without being legitimate and orthodox.

- 20.12.2. We need only consider the status of the Campos situation to realize that the Campos experience is not a reason to join Rome.

- 20.13. Father Violette summarized Father Aulagnier's third argument in favour of reconciliation as "The attitude of Rome is new";

- 20.13.1. In the interview Father Aulagnier stated as follows:

Why would the consecrations not be reasonable today? Because many Romans have changed and now acknowledge the very difficult situation in which the Church finds herself. Cardinal Castrillon's Mass of May 24, 2003 is not burning straw. This is the fruit of a long evolution which began, it seems, around 1992, with the publication of

a series of books of Cardinal Ratzinger and a series of conferences, homilies, and an interview with Cardinal Stickler. At St. Mary-Major, Cardinal Castrillon spoke for the Church by recalling the "right of citizenship" of the Mass of St. Pius V.

... The attitude of Rome is new. Rome gave the Mass to our friends, the priests of Campos. And this freely and without condition.

- 20.13.2. This argument is the same argument that Bishop Fellay (and his assistants) used in their letter to the Bishops Tissier, de Galarreta and Williamson when Bishop Fellay said:

it is also needful to admit that the gestures in our favor over the last several years are also under its guidance. Now, they trace a line — not straight — but clearly in favor of Tradition.....

.....

the fact that they are trying at least partly to disengage themselves from the most serious of them

....but at the same time we have observed a change of attitude in the Church, helped by the gestures and acts of Benedict XVI toward Tradition. This new movement, which began at least ten years ago, has been growing.....

- 20.14. Father Vioette summarized Father Aulagnier's fourth argument in favour of reconciliation as "I think that there is a danger in seeing this conflict last for ages".

- 20.14.1. In the interview Father Aulagnier stated as follows:

Additionally, I think that there is a danger in seeing this conflict last for ages. The Church is a visible and hierarchical society. If one lives too long in an autarchy, one ends up losing the meaning of what a hierarchy is. We are thus in danger, the time passing and the opposition remaining, of forgetting Rome and organizing ourselves more and more outside of Rome. This needs to be acknowledged.

- 20.14.2. This argument is the same argument that Bishop Fellay (and his assistants) used in their letter to the Bishops Tissier, de Galarreta and Williamson when Bishop Fellay said:

To read your letter, one seriously wonders if you still believe that the visible Church whose seat is at Rome is indeed the Church of Our Lord Jesus Christ, a Church horribly disfigured, to be sure, a planta pedis usque ad verticem capitis, but a Church that in spite of all still has as its head Our Lord Jesus Christ. One gets the impression that

you have been so scandalized that you no longer accept that it can still be the true Church. For you, it would seem to be a question whether Benedict XVI is still the legitimate pope.

20.15. We must help

20.15.1. In the interview Father Aulagnier stated as follows:

.....The Holy Father has spoken. We must help and participate in the liturgical restoration in the Church.

20.15.2. This point is the same point that Bishop Fellay (and his assistants) used in their letter to the Bishops Tissier, de Galarreta and Williamson when Bishop Fellay said:

.....If the pope expresses a legitimate will concerning us which is good and which does not order anything contrary to the commandments of God, have we the right to neglect or to dismiss this will?

20.16. The position of Archbishop Lefebvre

20.16.1. In the interview Father Aulagnier stated as follows:

I sincerely believe that today Archbishop Lefebvre would have accepted an accord with Rome.

20.16.2. Father Violette said:

...This is not only insulting it is ludicrous. On the contrary as we will see, the SSPX's present stand would seem more faithful to the Archbishop.

20.16.3. This argument is the same argument that Bishop Fellay (and his assistants) used in their letter to the Bishops Tissier, de Galarreta and Williamson when Bishop Fellay said:

And when we compare the arguments that Archbishop Lefebvre made at the time, we conclude that he would not have hesitated to accept what is being proposed to us.

20.17. We must be inside

20.17.1. In the interview Father Aulagnier stated as follows:

..It is necessary today to be inside with a recognized right of the Mass of St. Pius V on the altars of Christianity. One must have the sense of what is possible

20.17.2. I have previously responded to this argument for reconciliation by adopting a statement of His Grace Archbishop Lefebvre when in July or August 1989¹⁰⁵ he said:

Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.

20.18. My conclusions are summarised as follows:

20.18.1. The Institute of the Good Shepherd is being subjected to the Conciliar Church and thereby "infected" with modernism, notwithstanding that the Institute was to have the right of "participating in a serious and constructive criticism" in view of "reaching an authentic interpretation" of Vatican Council II...";

20.18.2. Father Aulagnier was ultimately expelled from the Society because of his outspoken favour of a reconciliation of the Society with Rome.

20.18.3. Father Aulagnier's reasons for favouring a "reconciliation" with Rome in 2003 are the SAME reasons that are being used to support a reconciliation between the Society and Rome today in 2012.

20.18.4. By reference to history we know that the truth (the reality) is that Father Aulagnier was wrong in 2003 – because the Institute of the Good Shepherd is now being subjected to the Conciliar Church and its modern principles and we know that the Society has (so far) survived.

20.19. The difference between 2003 and 2012 would appear to be that in 2003 the Priest/s in favour of reconciliation was expelled whereas in 2012 the Priests who are not in favour of reconciliation are being expelled!

¹⁰⁵ http://www.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

20.20. Letter from Father Violette in relation to Father Aulagnier

I reproduce, in its entirety, the letter from father Violette, who was District Superior of Canada at the time that Father Aulagnier was expelled.

December 2003

Dear Faithful,

Unfortunately I have sad news to end the year. Some of you may have seen it on the Internet. Indeed Father Aulagnier, one of Archbishop Lefebvre's first and closest companion in the resistance, assistant to the Superior General, founding district superior of the French district had to be expelled from the Society. Last September we were saddened by the interview of Father Aulagnier to the Wanderer. At first I thought of replying earlier but then decided to wait to see how this affair would end. This interview, along with an extended article published in French on his website as well as in a French daily newspaper proved to be the last straw.

For a long time now, since 1998, he had publicly and virulently opposed the Society's stand regarding negotiations with Rome. As well he disobeyed our constitutions and repeatedly disobeyed Bishop Fellay's explicit orders thus giving a bad example. He had also created a very difficult situation within the Society trying to sway its members in pursuing an accord with Rome thus trying to cause division and even rebellion against the legitimate authority. The problem was not that he had contrary opinions but that he was airing them in public and trying to undermine the Superior General and the Society. This state of affairs had lasted long enough. Because it was Father Aulagnier and the respect he commanded in the Society, Bishop Fellay and the General Council were very patient but sometimes, even patience can be a fault.

..... This is not only insulting it is ludicrous. On the contrary as we will see, the SSPX's present stand would seem more faithful to the Archbishop.

Now I have not read Father Aulagnier's French articles I've only read the interview in the Wanderer. According to this article, I think we can summarize Father Aulagnier's arguments in favor of a "reconciliation" in the following: 1. The danger of schism. 2. His friendship with the "heroic" priests of Campos. 3. "The attitude of Rome is new." 4. "Additionally I think that there is a danger in seeing this conflict last for ages." Let us consider these points.

1. The danger of schism.

Our resistance is not rebellion. It is the necessary attitude of Catholics who want to keep the faith when faced with prelates who attack, deny or threaten it. We do not want to become Protestants! We continue to believe in the divinity of Our

Lord and His social Kingship, His Church. The fact that we keep the faith and we continue to speak with the Roman authorities shows there is no danger of schism because we still recognize their authority. Dispensations and other ecclesiastical permissions have been sought and received from the Roman authorities. What is in question is not their authority but whether we can trust them or not. It is not just a matter of having a majority in a Roman commission. It is a matter of can we put ourselves under them and trust them to protect our Faith? Unfortunately the present Roman authorities have proven over and over they cannot be trusted, that they have not changed as we will point out later on.

The solution to this crisis will come from Rome when the Roman authorities come back to the integrity of the Faith. But until then we do well to continue our resistance. How long this will take is not our problem but God's. But we cannot for the sake of a fake unity join those who promote errors, who reduce the Church to a human institution, or simply one religion among others thus destroying it. So we continue Tradition and continue to denounce those who reject it in the name of a new conciliar church. As Archbishop Lefebvre said: by cutting themselves off from the previous popes, the modern Roman authorities are the ones who are schismatic. When Rome returns to the Faith the only matter for discussion will be who will become a bishop and who will he replace?

2. His friendship with the "heroic" priests of Campos.

Friendship is indeed a noble sentiment. But does it come before one's duty or before one's Faith. Further, I simply ask the question: Does it take heroic virtue to capitulate in the fight for Tradition in order to obtain recognition? Did it take heroic virtue to renounce their spiritual father, Bishop de Castro Mayer, to abandon and turn against their former comrades in arms? I don't think so. Is Father Aulagnier also on the verge of choosing between the pre-Vatican II and the post-Vatican II Archbishop Lefebvre? As if there was a difference.

3. The attitude of Rome is new

This is the most unbelievable reason of all. Where has Father Aulagnier been for the past 5 years? Have the modern Roman authorities really changed? Has he forgotten what they have done to the Fraternity of St Peter, which is their own creation? Has he forgotten about the two sacrilegious prayer meetings of Assisi? The last one took place a week after they granted recognition to the "heroic" priests of Campos who did not say a word about it. By the way, hasn't he noticed how quiet the "heroic" priests of Campos are since they signed their agreement? Doesn't he know that on May 24 2003, at the same time as Cardinal Castrillon Hoyo was offering the traditional Mass in St Mary Major, the Pope was giving the Catholic church of Saints Vincent and Anastasius, which contains the embalmed hearts of 22 popes, to the Bulgarian Orthodox to share? Some change!

He seems to have forgotten what Archbishop Lefebvre knew well and denounced: there are two Romes: Catholic Rome and the neo-modernist Rome. As did Archbishop Lefebvre, we adhere with our whole heart to Catholic Rome but reject the neo-modernist Rome. Catholic Rome has been infiltrated and is occupied by Modernists. This is a fact. The proclamation by Cardinal Castrillon that "The old Roman rite thus conserves in the Church its right of citizenship" is nice but changes nothing. It is perfectly in line with the neo-modernist ecumenism of the neo-modernist Romans, which is: Why not accept also the Mass of St Pius V? We accept everything else.

But we are not looking for acceptance. We will not be happy if at the next Assisi prayer meeting Bishop Fellay stands closer to the Pope than the Dalai Lama. The Dalai Lama shouldn't even be there. We hope that at the next prayer meeting at Assisi to pray for peace the Pope will be surrounded by all the Catholic bishops consecrating Russia to the Immaculate Heart of Mary. This is where the true peace is. Encouraging prayers to false gods will not bring peace.

So the words of Archbishop Lefebvre to John Paul II in 1988 are still valid today: "The time for cooperation has not yet come." Absolutely nothing has changed. The present Roman authorities continue to be faithful to their principles of the new theology, new ecclesiology new evangelization exemplified by the spirit of Vatican II and Assisi in which they want to draw us and of which we want no part.

The SSPX also continues faithful to the Catholic principles transmitted by the Archbishop. "We do not view reconciliation in the same way. Cardinal Ratzinger see it in the sense of bringing us to Vatican II. We see it as the return of Rome to Tradition. We cannot come together. It is a dialogue between the deaf." For the renewal of the dialogue with Rome "I will raise the question on the doctrinal level: 'Are you in agreement with the great encyclicals of all the previous popes? Are you in agreement with Quanta cura of Pius IX, Immortale Dei, Libertas of Leo XIII, Pascendi of Pius X, Quas primas of Pius XI, Humani generis of Pius XII? Are you in full communion with these popes and their teaching? Do you still accept the anti-modernist oath? Are you in favor of the social kingship of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors it is useless to talk. As long as you refuse to reform the council in light of the doctrine of these popes who preceded you there is no dialogue possible. It is useless... The opposition between us is not a small thing. It is not sufficient for them to tell us: you can say the old Mass... No the opposition between is not there, it is the doctrine.'" ¹

4. "I think that there is a danger in seeing this conflict last for ages".

In my opinion, I think we might see here the real reason for Father Aulagnier's change. The fight is dragging on. He has been at the center of this fight for over 30 years. Maybe he is tired of the fight! But this is not the first time that a conflict over the faith has lasted for ages. The Arian crisis lasted over 70 years, the papal

exile in Avignon 68 years, the great Schism 39 years. Is this a reason to abandon the fight to come to some arrangement? It's a good thing St Athanasius didn't get tired of being exiled, threatened, falsely accused, excommunicated etc. He wouldn't be St Athanasius.

He seems to have forgotten that: "In other times heretics and schismatics left the Church. Today, as St Pius X warned us, they remain to make her evolve from within and to seduce, if it were possible all or part of the flock of the holy bishop... But one does not deal with this kind of enemy all the more so that he is cunning. One does not negotiate with him a false and separate peace. One fights him till the end, strong in his right – Deus vult - God wills it – reminding him of the truths he attacks in vain... Rome knows it made an error, a grave error: the excommunication (against Mgr Lefebvre). How to repair the error? Time will tell. In any case not without a frank return of the hierarchy to the total and integral confession of the catholic faith whole and entire. The day will come when Rome by its conversion will find our serenity.² Seems like [he] has lost his serenity.

Dear faithful do not lose your serenity, stand calm firm in the unchanging faith of all times. Do not abandon the fight. Sure it is dragging out. But we will win.

As usual we thank you for your continued support and assure you of our daily prayers for you and yours especially during the holy season of Advent and Christmastide. May you all have a happy and blessed Christmas and may the newborn Lord and His holy Mother and St Joseph reward and bless you in the coming year.

*With my blessing
Father Jean Violette*

1. Fideliter #66 November-December 1988

2. Father Paul Aulagnier Fideliter #65 September-October 1988

20.21. A Society website¹⁰⁶ records the following:

THE INSTITUTE OF THE GOOD SHEPHERD: DECLARATIONS AND REACTIONS

Résumé : The foundation of the Institute of the Good Shepherd, numbering several priests who belonged to the SSPX, gave rise to various and even divergent statements. Below are declarations made by Fr. Philippe Laguérie, Superior General appointed by Rome, by Cardinal Ricard, Archbishop of Bordeaux who received the new institute in his episcopal city, as well as the reactions of the clergy of the diocese of Bordeaux. We added footnotes when necessary to clarify the texts.

1. Declarations made by Fr. Philippe Laguérie, Superior General of the Institute of the Good Shepherd to France Presse Agency

Fr. Laguérie salutes the gesture of Benedict XVI, "a traditionalist pope" (AFP – Sept. 8, 2006)

The integrist priest Philippe Laguérie was rejoicing on Thursday over the authorization obtained from Rome for the establishment of an institute in Bordeaux in which the traditional Latin Mass will be celebrated. And he saluted the gesture of Pope Benedict XVI as coming from "a traditionalist pope".

"We have a new pope who has understood tradition. Tradition has not yet completely regained its rights, but it is making progress. Pope Benedict XVI is a traditionalist pope. And this is something completely new which gives great hopes to the Church", the priest told AFP.

In 2004, he was excluded from the SSPX founded by Archbishop Lefebvre, but had continued to celebrate services in the Saint Eloi church in Bordeaux.

He also stressed that the authorization of creating an "institute of pontifical right" in Bordeaux had been obtained with the agreement of Cardinal Jean-Pierre Ricard, President of the French Bishops' Conference since 2001.

"For the Institute this is the token that it is entering France through the main door, the door of the president of the Bishops' conference, the cardinal-archbishop of Bordeaux. He gave his explicit agreement", he indicated.

"Today reconciliation takes place around the cradle of the Institute of the Good Shepherd which was just born on this day", he added.

Note: *On September 13, during a TV debate on the News channel LCI, Fr. Laguérie admitted that the adjective "traditionalist" he used with regard to*

¹⁰⁶ <http://www.fsspx.org/en/liturgy/the-mass/the-institute-of-the-good-shepherd-declarations-and-reactions/>

Benedict XVI was "reductive". **Yves Chiron**, in his newsletter *Aletheia*, comments: "To call Benedict XVI 'traditionalist' is simplifying the matter and it is false. Neither the thought, nor the acts of Benedict XVI can be put under the label 'Traditionalism'. The Institute of the Good Shepherd got the traditional liturgy to be recognized as 'its own proper rite'", but it would be a mistake to believe that Benedict XVI has a will to restore the traditional liturgy in the whole Church. During meetings in Fontgombault (an indult Benedictine Monastery), five years ago, he, who was still Prefect of the Congregation for the Doctrine of the Faith, expounded in a most developed and clear manner his position on the question. He said he was in favor of a 'reform of the reform' (of the 1969 Missal), but he was also considering an evolution of the 1962 Missal (with the introduction of new saints, additional prefaces, and so on...). Elsewhere, he mentioned the necessity for the Church to have 'a single rite'" in the future. On this point, a dispatch from **I.Media** Press Agency, dated September 8, specifies: "According to Vatican sources, the novelty resides in the fact that 'Benedict XVI himself desired this step" in which 'the traditional missal of Saint Pius V is not a missal apart, but an extraordinary form of the unique Roman rite'. On September 13, during their press conference in Paris, Fathers **Laguérie** and **de Tanoüarn** explained that the Vatican authorities only wanted to consider one single Roman rite under two forms: one ordinary (the Pope Paul VI Mass, in the vernacular), and the other extraordinary (the Tridentine Mass in Latin).

On September 8, Mr. **René-Sébastien Fournié** (seminarian), secretary of Fr. Laguérie, assured the AFP: "We made no concession whatsoever on the rock-bottom problem". And he added: Cardinal Ricard "gave his agreement to the Institute having his seat in his diocese". The Archbishop of Bordeaux "had been discussing the matter with Fr. Laguérie for several months, and the atmosphere had taken on a spirit of confidence", he specified.

The integrists who have rallied to the Vatican mean to establish themselves "everywhere in France". (AFP – 13-09-06)

The head of the integrist priests who have made an agreement with the Vatican was affirming on Wednesday (September 13) that the new Institute of the Good Shepherd, which has been granted to them by the Holy See, desired to open parishes "everywhere in France and elsewhere". "They will have to cohabit with us. We will not be a divisive factor, on the contrary", declared to the press Fr. Philippe Laguérie, Superior General of the Institute, and leader of the five historical disciples of the schismatic Archbishop Marcel Lefebvre who are now rallied to Rome. The institute has in mind abandoned or deserted churches in city centers. "There is no question of arriving somewhere and warning the bishop afterwards", he assured. But "canon law makes it an obligation for an institute and the local bishop to work together". The convention which should be signed for the Saint-Eloi church in Bordeaux, which he has been occupying since 2001 in the diocese of Cardinal Jean-Pierre Ricard, President of the French Bishops' Conference, and which will be the seat of the new institute, "will be the prototype

of what we want to accomplish everywhere in France and elsewhere." According to the priest, Cardinal Ricard like Cardinal **Dario Castrillon-Hoyos**, to whom the pope has entrusted the dialogue with the "Lefebvrites", wishes to perform the first ordinations. Four seminarians are ready. The institute already numbers 6 priests and is going to receive about 10 priests from South-America. "Priests from the SSPX are asking to join us, I am cautious", he added, even if the Vatican "would not find it bad if a sufficient number of priests would come and knock at our door, so that the SSPX may think things over". According to him, who was excluded in 2004 from the organization founded by Archbishop Lefebvre after having been one of its columns, the decree from the Vatican creating the institute offers them the possibility of "participating in a serious and constructive criticism" in view of "reaching an authentic interpretation" of Vatican Council II, and gives them the right to celebrate exclusively the traditional Mass in Latin. "We are the first landmark set by the pope for a return to liturgical unity", he said. And he affirmed that the Vatican is about to publish a document, which will "re-establish the traditional Mass in all its rights". At his side, Fr. **Guillaume de Tanoüarn** laid stress on "the complete change of atmosphere" in the Vatican of Benedict XVI: "We are no longer second-class Christians, we are accomplishing 'a work useful for the Church' according to the words of the decree" creating the institute.

Note: On September 15, the following communiqué was released:

"Fr. **Christian Bouchacourt**, superior of the South American district categorically denies the insistent rumor which is being broadcasted on the Internet and according to which about 10 priests of the district would join the Institute of the Good Shepherd, erected by Rome a few days ago.

This is not the first time that this kind of insinuation is being spread on the Internet by people who realize that Tradition is constantly growing and gaining strength on our continent.

All the priests of our District remain united to our Superior General, Bishop Bernard Fellay, and are unanimous in refusing any practical agreement like that which the Institute of the Good Shepherd has just signed. They consider that such an agreement entails a grave danger for Tradition.

Unlike the Institute of the Good Shepherd, the SSPX does not ask any privilege for itself. But, on the contrary, its fight only aims at restoring the fullness of Tradition in the whole Church."

2. Declarations from Cardinal Jean-Pierre Ricard, archbishop of Bordeaux, President of the French Bishops' Conference and member of the Ecclesia Dei Commission

...

Interview granted by Cardinal Ricard to the daily La Croix in its September 11 edition.

It is not easy to receive newcomers.

Cardinal Jean-Pierre Ricard, member of the Ecclesia Dei Commission in charge of dealing with the integrist case, is hoping for reconciliation, but adopts a "prudent realism".

What does this agreement means concretely?

What is granted is an exclusive use of the rite of the Mass in force in 1962. This concerns the missal as well as the ritual or the breviary.

Does "exclusive" mean that these priests may refuse to celebrate in the Paul VI rite?

Yes, since the use of their rite is exclusive.

Does this mean that they may refuse, for instance, to join in the Chrismal Mass, which gathers all the priests of a diocese around their bishop during Holy Week?

Indeed, this allows them to answer "no" to the request for concelebration. But, alas, they may very well not be the only ones to do so... After the recent elections in the Society of Saint Peter, it seems to me that the possibility of concelebration for the chrismal Mass may also be ruled out for these priests by their superior.

How are you going to manage these contradictions?

On the one hand, we must accept the pope's decision, he himself wanted this. He wanted to make a gesture in favor of those who had followed Archbishop Lefebvre, to show them that they could have a place in the Church. On the other hand, things will have to be very clear concerning the Council and the conciliar heritage. I wish that – even if there have been a few deviations or a few abuses – the extremely positive aspect of what the Church has lived since the Council may be reaffirmed. The Church, which set the Council in motion, is my Church. It is the Church in I would not like the fact that we welcome traditionalist faithful to be thought of, or experienced as a denial of the Council, as if we were questioning the great intuitions of the Council, which have sustained and are still sustaining my presbyterium, and our pastoral work.

Why, in the texts of the agreement, was a "critical" welcome of the Council envisaged?

I quite agree that such or such a point may be questioned, but the tree must not hide the forest. A reformulation or a reorganization of ecclesial life does not at all mean that we question the spiritual event lived by the Church during the Council, and which has been the life of the people of God for forty years.

Do you believe that reconciliation may take place?

I hope so! If everyone expresses the desire to better understand his neighbor, if this effort is made, it seems to me that reconciliation may begin. But it is a spiritual matter. It is not sufficient that a decree be passed for all the problems to be resolved. The real problem is about fraternal relationships. You had two households living side by side and excommunicating each other, they are now called to live under the same roof. It is not easy to receive newcomers. They must realize that they are not in a conquered land. They are getting into a house where there are others occupants. We have to learn how to live together, even if we live on different floors.

Does this act have a historical scope?

...

Are you optimistic?

....

Did you encourage this agreement, or did it come from Rome?

.....

Do you feel you are taking some ecclesial risk?

The risk was taken by Rome, since they depend upon Rome. The risk is also shared by all the bishops, who will accept these priests in their dioceses.

And you are one of them...

The statutes are clear. For all that concerns the Institute's internal life, they depend directly on Rome. For the creation of a parish, parish ministry, or the lay apostolate and the mission, they depend upon the local bishop. They are under obligation to secure the local bishop's agreement for any establishment in a diocese.

3. Reactions of the clergy of Bordeaux

Communiqué of the priests' council on September 15

Meeting with Archbishop Ricard, the delegates of the priests of the diocese have expressed their questions, regrets and joy.

On the occasion of the creation of the Institute of the Good Shepherd, the priests' council of the diocese of Bordeaux:

- reaffirms its communion with its Archbishop, Cardinal Ricard, and accepts as its own the text of the interview he granted to the daily La Croix on September 11, 2006.*
- denounces the lack of information and collaboration with the local Church in the creation of the Institute;*
- is concerned that a diocese was given no say in a decision in which it was involved;*
- repeats the joy of the priests to live their ministry with the zeal born of Vatican Council II, and sets itself the task to invite priests and communities, in the coming months, to tell how the orientations of the council have inspired their ministry and their life;*
- affirms its conviction that brotherhood in Christ supposes kindness a priori and truth in what is said and exchanged. Any reconciliation, which would take place out of this exigency, would but delay the time when new difficulties rise.*

...

4. And the SSPX?

Interviewed by I.Media press agency, on September 21, Cardinal Castrillo-Hoyos answered. (Excerpts)¹⁰⁷

...

With this new institute, the Mass of St Pius V seems to be reinforced as the extraordinary form of the Roman rite. Is this the case?

This question also seems to me to go beyond what really happened. When the Holy See approves an institute, in this case the Good Shepherd, it approves the reality presented to it. The rite of Saint Pius V never was excluded from the life of the Church. And this is why to this institute, like to many other ecclesial entities, the old rite was granted as its proper rite, for its members as well as for the faithful who go to them.

- 20.22. I reproduce what I understand to be the Decree pursuant to which the Institute was "formed"¹⁰⁸:

Pontifical Commission "Ecclesia Dei"

Decree

N ° 118/2006

Our Lord Jesus Christ really is the Shepherd and Bishop of our souls, the Apostle Peter teaches in his first epistle (IP 2, 25). The same place, he exhorts the faithful to follow the footsteps of Pastour. This exhortation of the Apostle must be followed, obviously, by all Christians. But it primarily concerns those who have been called upon to perform in the Church office of pastor is to say the bishops themselves and their co priests and deacons, for whom Christ the Good Shepherd, who gives his life for his sheep, is the clear example of the life and apostolic ministry.

In a number of dioceses in France, the faithful attached to the previous liturgical forms of the Roman rite, lack of pastors available to provide effective assistance to the bishops in the pastoral care of the faithful.

Recently, in the Archdiocese of Bordeaux, became a group of some priests under the patronage of the Good Shepherd. Members of this group are trying to help her reverend Eminence Cardinal Jean-Pierre Ricard in parish work, first destination of the faithful committed to celebrating the ancient Roman liturgy. The archbishop himself, convinced of the great value of such cooperative receives this

¹⁰⁷ <http://www.fsspx.org/en/liturgy/the-mass/the-institute-of-the-good-shepherd-declarations-and-reactions/>

¹⁰⁸ http://la.revue.item.free.fr/commission_pontifical.htm

community in his diocese, by entrusting the church Saint-Eloi located in his episcopal city with the pastoral care of the faithful.

And as this new institute will also offer other bishops who want his pastoral service, the community, in the particular circumstances of the present time, has humbly requested assistance and support to the Apostolic See. All these elements are well weighed, Commission Pontifical Ecclesia Dei receiving this request sympathetically and with the help of divine aid, under the powers which have been granted by the Supreme Pontiff Benedict XVI, after having informed the Prefect Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, erected as a society of apostolic life of pontifical right, in the city of Bordeaux, and more precisely in the church Saint-Eloi :

INSTITUTE OF THE GOOD SHEPHERD.

Thus, Commission approved for five years, ad experimentum , constitutions said Institute as they are placed in the text in the Annex to this order.

Finally, members of the Institute, it confers the right to celebrate the sacred liturgy, using, and really like their own rite, the liturgical books in force in 1962, namely the Roman Missal, the Roman Ritual and the Roman Pontifical for confer orders, and also the right to recite the Divine Office according to the Roman Breviary published the same year.

Finally, she called the Reverend Father Philippe Laguérie first superior of the institute.

There is nothing contrary obstacles.

Headquarters the Pontifical Commission " Ecclesia Dei "

Feast of Nativity of the Blessed Virgin Mary, September 8, 2006.

Dario Cardinal Castrillon Hoyos ,

President

Camille Perl,

Secretary

http://la.revue.item.free.fr/commission_pontifical.htm

- 20.23. I reproduce what I understand to be a copy of a letter from the Ecclesia Dei Commission to the Institute dated 23 March 2012 as follows:

Letter from the Secretary of the Ecclesia Dei Commission

To the Institute of the Good Shepherd in France

March 23, 2012

Conclusions of the Canonical Visit To the Institute of the Good Shepherd

Generally speaking, it is necessary to develop the founding charisma of the Institute by thinking more on the future than on the past. To prepare for the next General Chapter, it will be useful to meditate on Christ as Pastor.

Anyone who wants to develop the characteristics of a society of apostolic life must avoid any form of individualism. For this, it would be good to enter into contact with other societies of apostolic life capable of helping in this meditation on communitarian life.

The question of the practice of the extraordinary form [of the Mass], such as it is formulated in the Bylaws, must be delineated in the spirit of *Summorum Pontificum*. It would be suitable to simply define this form as the "rite proper" to the Institute without speaking of "exclusivity."

....

Regarding the Seminary of Courtalan, the evaluation is positive, but it would be suitable to include the teaching of the present day Popes and of Vatican II. The pastoral formation should be made under the light of *Pastores dabo vobis* and the doctrinal formation should include a careful study of the Catechism of the Catholic Church.

To resolve the question of the establishment of the seminary [in other places], unless it is just an extension of the Courtalan seminary itself, the French Conference of Bishops can be asked to suggest the names of the dioceses where it can be installed.

Rather than maintaining a critique of Vatican Council II, even a "serious and constructive" one, the efforts of your teachers must point out the transmission of the integrity of the patrimony of the Church, insisting on the hermeneutics of renewal in its continuity and using as support the integrity of Catholic doctrine expounded by the Catechism of the Catholic Church.

To improve the functioning of the Council and to prepare for the General Chapter, it would be suitable to ask the advice of a canonist. The names of Rev. Fathers Pocquet de Haut-Jussé and Le Bot, OP are suggested. A monthly meeting of the Council seems opportune.

It is desirable to carefully discern the vocations coming from Brazil, as well as to reflect upon the reception of the Institute priests in the different dioceses. It is important that the Bishop accepts and valorizes the special charisma of the Institute for the good of the whole diocese and, at the same time, that the priests of the Institute, with a spirit of communion, insert themselves in the ensemble of the ecclesial life of the Diocese.

The creation of an economic Council will help St. Eloi parish to better conform juridically with the other parishes of the Archdiocese of Bordeaux.

The Angelus school in the Diocese of Bourges must pay more attention to the General Superior. We recommend that it seek to acquire diocesan recognition.

Monsignor Guido Pozzo

Taken from Radio Cristiandad

Entry of Monday April 16, 2012

- 20.24. In an article on Dici¹⁰⁹ the following comments are made – which appears to confirm the authenticity of the letter referred to above.

The prudence and vigilance of the Superior General of the Society are understandable when one knows that currently posted at several European websites is a Note from the Ecclesia Dei Commission dated March 23, following their canonical visitation to the Institut du Bon Pasteur [Good Shepherd Institute, a society of apostolic life in France]. In this document we can read that the professors of the seminary in Courtaulin must direct their efforts "concerning the transmission of the Church's patrimony in its entirety, while insisting on the hermeneutic of renewal in continuity and relying on Catholic doctrine as a whole as set forth by the Catechism of the Catholic Church," rather than on "a critique of Vatican II, even a 'serious and constructive' one". This is a critique that theologian John R. T. Lamong, professor at the Catholic Institute in Sydney, nevertheless invites us to make, by posing questions about the Magisterial authority of Vatican II than second the questions of the Society of Saint Pius X. (Read "The questions of a theologian")

*(Sources : Figaro/Vie/Spiegel/FSSPX-MG – DICI no.253 dated April 20, 2012)
<http://www.dici.org/en/news/romesociety-of-saint-pius-x-press-review/>*

- 20.25. I reproduce a news article relating to the establishment of the Institute of the Good Shepherd¹¹⁰:

Vatican approves new traditionalist institute September 08, 2006

The Vatican has established a new religious institute to accommodate priests and seminarians leaving the schismatic Society of St. Pius X, the I Media news agency report.

The new group, the Good Shepherd community, will be located in Bordeaux. Members will be allowed to celebrate Mass using the traditional liturgy exclusively. Cardinal Dario Castrillon Hoyos, the prefect of the Congregation for the Clergy, signed the decree establishing the Good Shepherd community on September 8. The institute will be a "society of apostolic life," under the supervision of the Congregation for Clergy and the Congregation for Religious.

¹⁰⁹ <http://www.dici.org/en/news/romesociety-of-saint-pius-x-press-review>

¹¹⁰ <http://www.catholicculture.org/news/features/index.cfm?recnum=46364>

The Vatican has approved the canonical statutes for the new institute, as well as the first superior: Father Philippe Laguérie, a priest who was dismissed from the Society of St. Pius X (SSPX).

Informed sources at the Vatican report that Pope Benedict XVI personally approved the settlement that will allow members of the Good Shepherd society to use the traditional liturgy, following the Missal of St. Pius V. Members of the new institute point out that by authorizing this move, the Pope has fulfilled one of the major demands made by the late Archbishop Marcel Lefebvre before his break with the Vatican in 1988.

The new fraternity will include five priests and a number of seminarians, including several who are in line for ordination to the priesthood shortly. Cardinal Castrillon Hoyos will celebrate the group's first ordinations. All of the members have already left the SSPX.

By establishing this new community, the Vatican has chosen to pursue talks with priests who have left the breakaway traditionalist group, rather than with the SSPX itself. In that respect the move might signal a decision by Vatican leaders that reconciliation with the SSPX is unlikely, after years of unfruitful negotiations. The creation of the Good Shepherd institute could provide an incentive for other priests to leave the SSPX. Talks between the Holy See and the SSPX intensified in 2000, when Pope John Paul II asked Cardinal Castrillon Hoyos to make a special effort to achieve reconciliation with the traditionalists who split from Rome in 1988. Those talks gained even more momentum with the election of Pope Benedict XVI, who was widely seen as sympathetic to the traditionalists' concerns.

In August 2005 the Pope met with Bishop Bernard Fellay, the SSPX superior, for private talks at Castel Gandolfo. However, the talks between traditionalist leaders and Vatican officials eventually cooled, and Bishop Fellay-- who was recently re-elected as the head of SSPX-- has told journalists that he sees little likelihood of a reconciliation in the near future. Father Laguérie, the leader of the new institute, expressed the concerns of traditionalists in March of this year when he wrote that the Vatican should remedy "the scandals of the years 1960- 2000," and insisted that traditionalists should have "total freedom for the liturgy" and the liberty to question the teachings of Vatican II. He argued that Pope Benedict, in a December speech to the Roman Curia, had acknowledged the damage done by popular interpretations of Vatican II.

In April 2006, speaking at Lourdes, Cardinal Jean-Pierre Ricard told the bishops of France that "the question of relations with the SSPX" deserved special treatment. He added that Pope Benedict was particularly anxious to find a resolution after years of division. The French hierarchy, he said, should be prepared to welcome traditionalists back into full communion.

The priests who will compose the Good Shepherd institute have all found themselves in conflict with the traditionalist group to which they once belonged. Father Paul Aulangnier was the superior of the SSPX in France until 2003, when he was dismissed from the group after defending an agreement between the Vatican and

another traditionalist group, the Brazilian Society of St. John Vianney. Father Laguérie, the group's superior, was expelled in 2004 after he openly criticized the formation at SSPX seminaries.

- 20.26. I reproduce part of the interview given by Father Paul Aulagnier to the "Wanderer"¹¹¹.

"Why I Favour Our Superiors Legalizing Our Situation In The Church"

(Editor's Note: Those who follow the movements of the Society of St. Pius X (SSPX) have likely come across the person of Fr. Paul Aulagnier. He was among Archbishop Lefebvre's first class of SSPX seminarians, the first French seminarian to be ordained into the SSPX, and one of the SSPX's strongest proponents of the episcopal consecrations in 1988. As a former assistant to the superior general, Fr. Aulagnier and Archbishop Lefebvre remained close until the archbishop's death.

(In more recent years, Fr. Aulagnier has become an outspoken voice among SSPX clergy who favor reconciliation with Rome. Luc Gagnon, a correspondent from Quebec, recently had the opportunity to interview Fr. Aulagnier for The Wanderer. While some major differences remain over some of our positions at The Wanderer and those of Fr. Aulagnier, we are nevertheless encouraged by Fr. Aulagnier's honesty and good faith in seeking a resolution to the current division between the SSPX and Rome. Along with Fr. Aulagnier, we invite our readers to pray for an end to this division.)

...

In 2001, I was made superior of an autonomous house in Brussels. Then, "no longer in the good books" with the SSPX's leadership, I spent another sabbatical year in Quebec. As I became more and more vocal about my differences with the direction taken by the SSPX leadership, I resigned as assistant to the superior general. I had held this office since Archbishop Lefebvre founded the SSPX. He had first appointed me to this office on November 1, 1969.

...

A Long Evolution

Q. Do you think that the same reasons would be valuable today? Or are there any dangers in waiting for a reconciliation?

A. Today, the conditions would not allow for what was done in June of 1988. Several of my confreres will, perhaps, hit the roof when they become aware of this interview. It does not matter. I am free to state my judgment and I never liked yes men.

Why would the consecrations not be reasonable today? Because many Romans have changed and now acknowledge the very difficult situation in which the

¹¹¹ http://la.revue.item.free.fr/interview_aulagnier_wanderer_anglais.htm

Church finds herself. Cardinal Castrillon's Mass of May 24, 2003 is not burning straw. This is the fruit of a long evolution which began, it seems, around 1992, with the publication of a series of books of Cardinal Ratzinger and a series of conferences, homilies, and an interview with Cardinal Stickler. At St. Mary-Major, Cardinal Castrillon spoke for the Church by recalling the "right of citizenship" of the Mass of St. Pius V.

*Pope John Paul II's encyclical *Ecclesia de Eucharistia* vivit is also very important. Additionally, I think that there is a danger in seeing this conflict last for ages. The Church is a visible and hierarchical society. If one lives too long in an autarchy, one ends up losing the meaning of what a hierarchy is. We are thus in danger, the time passing and the opposition remaining, of forgetting Rome and organizing ourselves more and more outside of Rome. This needs to be acknowledged.*

This is why we must always remain in contact with Rome, not only for them to progress in the right direction, but unceasingly to remind ourselves of their good memory. We are of the flock. If we remain satisfied with our situation, then there is a danger of "psychological schism." The young people are of my opinion. I call it as it is. The SSPX leadership thinks I exaggerate, but our younger generations have never known a normal ecclesiastical situation. ...

Q. Why do you believe that the reconciliation of Bishop Rifan and his priests is a positive step not only for the traditionalists of Campos, but for every traditional Catholic?

A. One reason is the danger of schism which I just expressed. Secondly, my friendship with these heroic priests has led me to experience their traditional parishes and their numerous works. I have especially seen even here the problem of the Mass. The attitude of Rome is new. Rome gave the Mass to our friends, the priests of Campos. And this freely and without condition. Rome recognizes their right, their facultas to celebrate the Traditional Mass in all the churches of their apostolic administration. I studied their statutes at length. So, for me, these things are going in the right direction in favor of the Mass.

The Campos agreement did not require the compromises made by the Ecclesia Dei institutes in 1988. Campos received a frank recognition of the right to the Tridentine Mass without having to recognize that the new Mass is "legitimate and orthodox." They were simply asked to recognize the validity of the new Mass. Archbishop Lefebvre always recognized and taught that the new Mass was valid. There is a great difference between "validity," "legitimacy," and "orthodoxy." Something can be valid without being legitimate and orthodox."

The Catholic hierarchy is finally aware of it. It is never too late in order to do good. It wants to correct the "shadows." How can one not rejoice at this? This is

yet another reason why I favor our superiors legalizing our situation in the Church. It is necessary today to be inside with a recognized right of the Mass of St. Pius V on the altars of Christianity. One must have the sense of what is possible. To ask too much is to ask for nothing. The Holy Father has spoken. We must help and participate in the liturgical restoration in the Church.

.....

Today, everyone says this. All the cardinals who thought over the question are saying this. Cardinal Medina says this, after having said quite the opposite in 1999. Cardinal Arinze as well. He is the prefect of the Congregation of Divine Worship. He is the authority on this subject. As for Cardinal Stickler, he is a canonist whose authority is recognized. Cardinal Ratzinger, who is the workhorse of liturgical restoration in the Church, says it in all his recent books. He also assisted Pope John Paul II in the editing of the Holy Father's latest encyclical we have mentioned. This new honesty is extraordinary. Almost 40 years have gone by where everyone said quite the contrary.

Additionally, the return of the Mass of St. Pius V will not be done in one day. It takes its time, little by little. Regarding liturgical plurality on which Cardinal Castrillon is rooted, I am, of course, in favor to the degree where the "reform of the reform" will allow the rite of the parishes to come closer, little by little, to the Traditional rite. In herself, the Church has always respected liturgical diversity. Take note of the attitude of Pope St. Pius V! Here, there was a matter of a rite which will re-traditionalize. The only condition required is that the rite in question expresses the Catholic faith.

An Apostolic Administration

Q. In the context of these positive stages, is the reconciliation of the SSPX with Rome possible in the near future?

*A. One Mass does not establish a custom. Thus I will speak about restoration of normal relations between Catholics of goodwill. This restoration is more than desirable. It is necessary. In a month? In three years? I do not know. Yet the more that time passes, the more the restoration becomes urgent. But again, minds must be prepared.
.....?*

Q. Considering your friendship and close proximity with Archbishop Lefebvre, do you think that he would have accepted the offer of reconciliation that Rome had recently presented to the SSPX in the line of the accords of Campos?

A. I sincerely believe that today Archbishop Lefebvre would have accepted an accord with Rome. He would have been, perhaps, more cautious and demanding on certain points than Bishop Rangel, but the archbishop would have gone to the end this time. The requirements Rome demanded of the Campos traditionalists are these: the recognition of Pope John Paul II as the legitimate Successor of Peter,

the recognition of the Second Vatican Council interpreted in the light of Tradition, the recognition of the validity of the Novus Ordo Missae, and a free discussion of the council that avoided dialectic and polemic. Archbishop Lefebvre had already accepted this in 1988. One should not be afraid to say this, and I wish someone would tell me why they should not be accepted today.

...

Additionally, through an apostolic administration, we would have better protection today than in 1988. Our bishops, recognized by Rome, would have this role of protector that Archbishop Lefebvre desired in the Roman commission he proposed. And a personal apostolic administration would change nothing of what we do and of what we are. It is the ideal situation. It would basically espouse the reality that we live and that we are familiar with. It is organizational pragmatism that would establish "legally" in the eyes of all what we do, which is fundamentally legal and legitimate.

Q. In closing, we wish to thank you for taking time out of your busy schedule to share some of your thoughts with us, and we would also invite our readers to visit your web site at: <http://perso.wanadoo.fr/item.tradition>

20.27. I reproduce part of an interview between Father Philippe and Michael Matt¹¹²:

*A Word from the Institute of the Good Shepherd
Father Philippe Laguérie Interviewed by The Remnant*

Michael J. Matt, Editor, The Remnant

Introduction

...Thankfully, there are many traditional Catholic priestly fraternities around the world doing just that. Many of them are "spin offs" from the Society of St. Pius X, but as the situation grows increasingly desperate, this shouldn't be regarded as anything less than providential. ...

In this spirit, then, we're pleased to present the following interview of Father Philippe Laguérie of the Institute of the Good Shepherd—a relatively new traditionalist order of priests dedicated to the defense of traditional Catholic doctrine and the exclusive use of the traditional Mass and Sacraments. This interview took place just days before the Vatican had announced the recent annulment of the 1988 decree of excommunication against the four bishops of the SSPX. We are grateful to Father Laguérie for taking the time to speak to our readers.

¹¹² <http://www.remnantnewspaper.com/Archives/2009-0228-interview-good-shepherd.htm>

.....

MJM: If I remember correctly, when the Institute was erected one of the conditions stipulated was that you would retain the right to offer constructive criticisms of the Second Vatican Council. Have you in fact managed to retain that right, and can you give us an example of how it was exercised in recent months?

Father Laguérie: In addition to our "charism" when it comes to Liturgical matters (remarkable in that our statutes were set up before the Motu Proprio!), the Institute is also characterized by a true doctrinal freedom, with respect to the doctrines and authority of the Church, to work out hermeneutics of continuity of the Second Vatican Council and a subsequent authentic interpretation. Of course such work has to be accomplished with respect to the ultimate authority on such matters, that is to say of the Pope. In this we follow the remarkable instructions of Pope Benoît XVI in his speech to the Curia of December 22, 2005. We try to reflect in the Church the considerable advances in a traditional interpretation of the Council which the Pope has already initiated. For example, the famous "subsistit in" of *Gentium Lumen*, the precise details brought by the Pontiff on the question of religious liberty, or the prerogatives of the one Church of Jesus-Christ and her radical differentiation with sects, etc. We are trying, by words and writings, to bring back a coherent understanding, very often abused, of the Catholic doctrines according to the continuity of tradition, and not according to the rupture caused by the false Spirit of the Council. It is a difficult job, and one that will not happen overnight. "Truth was reduced by the children of men" complained King David. This year of Saint Paul reminds us of the necessity of boldly preaching the traditional Faith.

.....

MJM: On last year's Pilgrimage to Chartres, a priest very friendly to your Institute told me that, in his opinion, the Institute of the Good Shepherd is somewhat unique in that it has permission to offer the traditional Latin Mass exclusively and can't be pressured to offer the New Mass for any reason. Is this, in fact, the case?

Father Laguérie: Indeed the Institute has something special within the Catholic Church: We have two aspects of our mission: doctrinal and liturgical. Restore traditional doctrine and restore traditional liturgy. And this, with Vatican authorization and support. Our most cherished wish is obviously that these prerogatives not remain only the prerogatives of the Institute of the Good Shepherd but that they spread throughout the Church. Even if this is quite difficult to accomplish universally for now, it will become ordinary in a few years. Nothing and nobody can force our priests to celebrate the ordinary form of the Mass, not only since the *Motu Proprio*, but also before. Our priests are bound by the law of obedience to celebrate the traditional Mass. Those who would make the celebration of the ordinary form of Mass part of a condition for ecclesiastical

communion, even from a simple pastoral point of view do now know Catholic theology. Let us pray that the ostracism of those of us totally dedicated to the traditional Mass, in Europe especially, will begin to fade away for the greatest common good.

MJM: One of your critics recently suggested that the Institute of the Good Shepherd has permission to offer the Mass and Sacraments according to the 1962 Missal but only inside its own four walls and not outside. Is this true?

Father Laguérie: The Institute is committed (not only authorized) to celebrate all the sacraments, not only the Mass, according to the liturgical books of 1962. Consequently, any ministry of ours will have to satisfy this requirement. We will not go anywhere where we might be expected to violate this requirement.

...

MJM: So, let me ask you a similar question: As a Catholic newspaper editor living in extremely anti-Catholic times, I'm always looking for ways to unify tradition-minded Catholics against the common enemies of our Faith. I suspect that tactical differences between the Institute and the Society of St. Pius X still exist, but can you nevertheless assure American Catholics that the Institute has its own charism and its own mission, and that it was not set up as an instrument to undermine the Society of St. Pius X?

Father Laguérie: Far from a trap (set by whom? I would ask) to lure the Society of Saint Pius X, the Institute of the Good Shepherd could be spoken of rather as a "test". The Society of Saint Pius X must know instinctively that it will be treated tomorrow as we are treated today. In this respect, there is nothing to say that it is necessarily even desirable for the SSPX to sign some sort of agreement immediately. That is a matter left to the prudence of its superiors. If they consulted me, however, I would offer them the following counsel: Wait until we have ten personal parishes; delay until there is some proof that they will have tomorrow what we hope to have today. My fear is that doctrinal discussions with Rome will bog down, whereas step by step negotiating of a practical agreement will lead to a fertile apostolate that can then defend sound doctrine throughout the Church.....

Conclusion Twenty-One – treatment of the allies of the Society

21. Conclusion: The statements of allied orders in relation to a proposed agreement between the Society and Rome appear to be consistent with the traditional principles of the Society whereas the treatment of those allied orders who have spoken against an agreement appears to be inconsistent with the traditional principles of the Society.

21.1. I understand that the Society deferred the ordinations of the Dominicans of Avrille and the Capuchins of Morgon, who were to be ordained at Econe last June and that the deferral was "dictated simply by the wish of Bishop Fellay to be assured of the loyalty of these communities, before laying hands upon their candidates (cf. I Timothy 5:22)".

21.2. I understand that the Dominicans issued a statement in the following form.

Considering ...
(Sel de la Terre, No. 81, Summer 2012)
by Arsenius

1) That Archbishop Lefebvre was opposed to Dom Gerard when he wanted to make an agreement with the modernist authorities in Rome. An agreement about which Dom Gerard said that Rome gave everything and asked nothing;

2) That the same Archbishop Lefebvre said after the consecrations that from that time, he would sign an agreement with Rome only if the Roman authorities agreed with several Church documents condemning modern errors;

3) That, in addition, Archbishop Lefebvre had repented of having signed a memorandum of understanding with the Vatican for permission to consecrate bishops, because he concluded that the intentions of the Roman authorities were not good;

4) That, later, Archbishop Lefebvre told the future Benedict XVI, then Cardinal Ratzinger, that he could not agree with him, and that we, the traditionalists, we were trying to Christianize the world while he, the Cardinal, and the other progressivists were working to de-Christianize the world;

5) That the Fraternity of St. Peter, who had received from Rome the right to celebrate the traditional Mass exclusively, was subsequently forced to accept the fact that its members can also celebrate the New Mass;

6) That Archbishop Lefebvre said that he did not agree that we should place ourselves under the authority of those who do not profess the faith in its integrity;

7) That in time of war, to take care to follow the positive laws (for example, traffic laws) may be unwise and, in some cases, can lead to suicide;

8) *That experience shows that very few know how to go back when the Roman authorities do not keep their promises (see the case of the Fraternity of St. Peter);*

9) *That being "reconciled" with Rome produces the result of no longer considering the Roman authorities (progressives) as enemies against whom we must fight;*

10) *That Archbishop Lefebvre said that progressives are similar to those infected with a contagious disease, and should therefore be avoided so as not to become sick like them.*

11) *That in all parts of the world the faithful are in a "state of necessity", which gives them the right to appeal to priests who hold to integrally Catholic doctrine, and also to receive the sacraments and assist at the mass according to traditional rites, and that priests have a duty of charity to go to help these faithful, even without the permission of the local bishop.*

We judge ...

1) *That if Archbishop Lefebvre was still alive, he would make no agreement with the Roman authorities, even if they offered it to us, and even if they asked nothing from us, unless the authorities first condemned the modern errors that have crept into the bosom of the Church, and which have been condemned by previous Popes;*

2) *That even today Archbishop Lefebvre still could not agree with Benedict XVI, because he still has the same thinking that he had as a cardinal;*

3) *That we cannot trust the promises made by men who withdraw the guarantees that they had previously given in favor of tradition;*

4) *That, as Archbishop Lefebvre himself had judged, we must not put ourselves under obedience to those who do not profess the faith in its integrity;*

5) *That in the midst of this terrible war in which we find ourselves (between the Holy Church and modernism, between truth and error, between light and darkness), to seek the regularization of our situation is a reckless act and suicidal: it is giving ourselves to the enemy;*

6) *That it would be, in a way, tempting God, by putting ourselves in a situation that probably:*

a) will lead us to concede important points when the progressive Roman authorities ask it of us;

b) will stop us from treating certain authorities as enemies to fight against;

c) will leave us to be "contaminated" by progressivism;

7) That it would be a mistake to limit our field of action to those places for which we would given permission by the Roman authorities or by the diocesan bishops, and not be able to go to the faithful who call us, because in such a place, we might not have official permission to exercise the priestly ministry, because it would not considered to be a grave and general "state of necessity."

Objection ...

One could object that Archbishop Lefebvre knew very well everything we have said and yet, on several occasions he expressed a desire that the Society's situation be regularized before the Roman authorities.

We answer ...

... that even if this were true, nonetheless, from May 1988 Archbishop Lefebvre no longer expressed that desire and, on the contrary, since that time he took the position that all agreements with the Roman authorities should be preceded by a profession of faith by Rome regarding the great anti-liberal documents of the Magisterium, such as Pascendi, Quanta cura, etc.. He held that new position until his death.

The motive that led to this change was the fact that he could clearly see that neo-modernist Rome has no intention of protecting or supporting Catholic Tradition.

Conclusion

Legal union with Rome? Yes, but in the integrity of the Catholic faith, outside which there is no salvation, and with the freedom to fulfill our duties towards God and neighbor.

Conclusion Twenty-Two – those who speak out

- 22. Conclusion: Those priests and bishops who spoke against an agreement appear to be threatened by an actual or threatened expulsion from the Society on the basis that they have rebelled against their Superiors whereas the truth appears to be that the "rebellion" has been committed by those in the Society who have favoured such an agreement and thereby rebelled against the principles and tradition of the Society.**

Conclusion Twenty-Three – the evidence suggests that Archbishop Lefebvre would not agree

23. Conclusion: The suggestion that Archbishop Lefebvre would enter into an agreement with Rome on the terms proposed is inconsistent with the words and actions of Archbishop Lefebvre.

23.1. Bishop Fellay says:

.....This concrete situation, with the canonical solution that has been proposed, is quite different from that of 1988. And when we compare the arguments that Archbishop Lefebvre made at the time, we conclude that he would not have hesitated to accept what is being proposed to us. Let us not lose our sense of the Church, which was so strong in our venerated founder...

23.2. Bishops de Galarreta, Tissier de Mallerais and Williamson say:

.... In a conference, which seems like the last doctrinal will of Mgr Lefebvre, which was given to priests of the Society at Ecône a half year before his death, after having briefly summarized the history of the liberal Catholicism resulting from the French Revolution, he recalled how the Popes have always fought this attempt at a reconciliation between the Church and the modern world, and he declared that the combat of Society of St. Pius X against the Vatican II was exactly the same combat. He concluded:

"The more one analyzes the documents of the Vatican II and their interpretation by the authorities of the Church, and the more one realizes that they are neither superficial errors nor a few particular errors such as ecumenism, religious freedom, collegial structure, but rather a total perversion of the spirit, a whole new philosophy founded upon Subjectivism... It is very serious! A total perversion! ... That is really alarming."

.....Just before the consecration of the bishops in 1988 when many good people insisted to Mgr Lefebvre so that he reach a practical agreement with Rome that would open a large field of apostolate, he said his thoughts to the four new bishops: "A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting."

And when one year later, Rome seemed to make true gestures of benevolence towards Tradition, Archbishop Lefebvre was always wary. He feared that they are only "maneuvers to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuvers, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have

struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors." According to Archbishop Lefebvre the characteristic of the Society is, more than to just denounce the errors by their name, but rather to effectively and publicly oppose the Roman authorities which has spread them.

..... If up until now the bishops of the Society have protected it, it is precisely because Mgr Lefebvre refused a practical agreement. ...

23.3. It seems to me that the obvious answer to the suggestion that Archbishop Lefebvre would enter into an agreement is that he did not! By reference to the evidence compiled in this work it is obvious that Rome was, during Archbishop Lefebvre's lifetime, prepared to enter into agreements (e.g. with Le Barroux – Dom Gerard, and as it attempted to negotiate with Archbishop Lefebvre), BUT no such agreement was put in place during his lifetime.

23.4. I attempt to compile a summary of what Archbishop Lefebvre said in relation to "an agreement with Rome" in chronological order.

23.5. 1986 An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 15. The Marriage of the Church and the Revolution

The Revolution, it has been said, expresses "the hatred of all order that has not been established by man, and in which he is not both king and god." At its origin we find that pride which had already been the cause of Adam's sin. The revolution within the Church can be explained by the pride of men of our times who believe they are in a new age when man has finally "understood his own dignity," and has acquired an increased awareness of himself "to the extent that one might speak of a social and cultural metamorphosis whose efforts have had repercussions on religious life...

... It has, nevertheless, a meaning in itself which is exactly what we see being put into effect everywhere in the post-conciliar Church, in the shape of a salvation reduced to economic and social well-being.

For my part, I think that those who accept this proposition as a common basis for dialogue with unbelievers, and couple new theories with Christian doctrine, will simply lose their faith. The golden rule of the Church has been inverted by the pride of the men of our time. No one listens any more to Christ's ever-living and fruitful words, but to those of the world. This "aggiornamento" condemns itself. The roots of present-day disorder are to be found in this modern, or rather modernist spirit which refuses to recognize the creed, the commandments of God

and the Church, the sacraments, and Christian morality as the only source of renewal until the end of the world.....

The liberals' dream for the last century and a half has been to unite the Church to the Revolution.

All these Popes have resisted the union of the Church with the Revolution; it is an adulterous union and from such a union only bastards can come. The rite of the new mass is a bastard rite, the sacraments are bastard sacraments. We no longer know if they are sacraments which give grace or do not give it. The priests coming out of the seminaries are bastard priests, who do not know what they are. They are unaware that they are made to go up to the altar, to offer the sacrifice of Our Lord Jesus Christ and to give Jesus Christ to souls.

In the name of the Revolution, priests have been sent to the scaffold, nuns have been persecuted and murdered. Remember the pontoons of Nantes which were sunk out at sea after they had filled them with faithful priests. And yet what the Revolution did is nothing compared to the doings of Vatican II, because it would have been better for those twenty or thirty thousand priests who have abandoned their priesthood and the vows made before God, to have been martyred and sent to the scaffold. They would at least have saved their souls, whereas now they risk losing them.

...The blood of the martyrs is the seed of Christians, but the priests or simple faithful who surrender to the spirit of the world will not bring forth a harvest. The devil's greatest victory is to have undertaken the destruction of the Church without making any martyrs.

The adulterous union of the Church and the Revolution is cemented by "dialogue." Our Lord said "Go, teach all nations and convert them." He did not say "Hold dialogue with them but don't try to convert them." Truth and error are incompatible; to dialogue with error is to put God and the devil on the same footing. This is what the Popes have always repeated and what was easy for Christians to understand because it is also a matter of common sense. In order to impose different attitudes and reactions it was necessary to do some indoctrinating so as to make modernists of the clergy needed to spread the new doctrine. This is what is called "recycling," a conditioning process intended to refashion the very faculty God gave man to direct his judgment.

*I have witnessed an operation of this sort in my own congregation of which I was for a time the Superior General. The first thing required is to "accept change." The Council has introduced changes, therefore we also must change. Change in depth, since it is a case of adapting the reasoning faculties to make them coincide with arbitrarily conceived notions. We can read in a booklet issued by the Archbishop's Office in Paris, *The Faith Word by Word*: "The second operation is more delicate and consists of registering the different ways that Christians have*

of reacting, in these various changes, to the very fact of change. This registering is important because actual opposition is due more to a spontaneous and sub-conscious attitude in the face of change, than to precise issues involved in the change."

"Two typical attitudes can be discerned, while allowing for the possibility of intermediate ones. The first means accepting a number of novelties one by one as they are imposed. This is the case with many Christians, many Catholics: they give in little by little.

"Those who take the second attitude accept a total renewal of the expression of the Christian faith at the threshold of a new cultural era, while always taking care to keep close to the faith of the Apostles."

...

A third operation becomes necessary when this second attitude is encountered: "The inquirer cannot help feeling now that his faith is dangerously at risk. Will it not simply vanish, together with the problems that have brought it to that point? He therefore requires some fundamental assurance which will enable him to go beyond these sterile initial reasonings."

So all degrees of resistance have been foreseen. What is the "fundamental assurance" that will be given the neophyte in the last resort? The Holy Ghost! "It is precisely the Holy Ghost who assists believers in the turning points of history."

.....

"The direct and immediate cause (of Modernism) lies in a perversion of the mind," wrote St. Pius X in his encyclical Pascendi. Recycling creates a similar mental perversion in those who did not previously suffer from it. The holy Pope also quoted this observation of his predecessor Gregory XVI: "It is a sorry sight to see how far the deviations of human reason will go as soon as one yields to the spirit of novelty; when, heedless of the Apostles' warning, one claims to know more than one needs to know, and self-confidently seeks for truth outside the Church instead of within it, where it is to be found without the least shadow of error."¹²

¹¹ Gaudium et Spes, 62. Translation from Vatican Council II, ed. by A. Flannery, O.P., Fowler Wright Books (1975).

¹² Singulari Nos, 1834 A.D.

23.6. 8 July 1987 Archbishop Lefebvre, Letter to Cardinal Ratzinger¹¹³

Eminence,

¹¹³ http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_I/1987-07_08.htm

*After a serious examination of the answer from the Sacred Congregation for the Faith to the Dubia¹¹⁴, as well as to the objections which we have submitted to it concerning the conciliar Declaration on Religious Liberty, would you please find enclosed our judgment on the matter, and our justification of this judgment. May I enclose documents which will manifest that this judgment is not a personal opinion, but rather that of authorized persons. Since it so happens that I have just published during these past few days a book on this subject called *They Have Uncrowned Him*, I consider it my duty to respectfully offer you a copy.*

During the past few months, we have received several important studies which came from Roman universities and episcopal conferences. I send you a critique of the document of Fr. Cesboué, which was sent to us by the French episcopal conference.

I add a few other miscellaneous writings on the same subject in order to show that our refusal of the liberal principles of the conciliar Declaration is not founded on personal or sentimental opinions, but on the infallible magisterium of the Church. Therefore you will find:

- 1) thoughts of Cardinal Browne,*
- 2) remarks of the Cœtus Internationalis, that is, the group of the Council Fathers opposed to Religious Liberty,*
- 3) the critique of Msgr. Husseau of the Catholic University of Angers,*
- 4) the critique of Fr. de Sainte Marie Salleron, former professor at Teresianum,*
- 5) the letter of Bishop de Castro Mayer, then Bishop of Campos, Brazil, addressed to Pope Paul VI, with its enclosure.*

It appears that we can conclude that the Liberal doctrine of Religious Liberty and the traditional doctrine are radically opposed. A choice had to be made between the draft of the schema of Cardinal Ottaviani and that of Cardinal Bêa, on the same subject.

At the last meeting of the Central Commission preparatory to the Council there was a heated opposition between these two Cardinals. Cardinal Bêa then affirmed that his thesis was absolutely opposed to that of Cardinal Ottaviani. Nothing has changed since. The traditional magisterium is opposed to the Liberal thesis founded on a false conception of human dignity and on an erroneous definition of

¹¹⁴ In 1985, Cardinal Ratzinger asked the Archbishop to write down his objections to the Declaration on Religious Liberty. In October 1985, a long study of 120 pages was sent to Rome, questioning many points of this Decree: this study is called the Dubia.

civil society. The problem is to know who is right—Cardinal Ottaviani or Cardinal B  a.

The practical consequences of the Liberal thesis adopted by the Holy See after the Council are disastrous and anti Christian. It is the uncrowning of Our Lord Jesus Christ, with the reduction to an equal status before the law of all religions leading to an apostate ecumenism as that of Assisi.

In order to prevent the auto demolition of the Church we beg the Holy Father, through your mediation, to allow the free exercise of Tradition by procuring for Tradition the means to live and develop itself for the salvation of the Catholic Church and the salvation of souls: that the traditional foundations may be recognized, especially the seminaries; that His Excellency de Castro Mayer and myself may consecrate some auxiliaries of our choice in order to give to the Church the graces of Tradition, the only source of the renewal of the Church.

Eminence, after almost 20 years of pressing requests so that the experience of Tradition be encouraged and blessed, requests always left unanswered, this is probably the final appeal in the sight of God and of the Church. The Holy Father and yourself will bear the responsibility of a definitive rupture with the past of the Church and its magisterium.

The magisterium of today is not sufficient by itself to be called Catholic unless it is the transmission of the Deposit of Faith, that is, of Tradition.¹¹⁵ A new magisterium without roots in the past, and all the more if it is opposed to the magisterium of all times, can only be schismatic and heretical.

The permanent will to annihilate Tradition is a suicidal will, which justifies, by its very existence, true and faithful Catholics when they make the decisions necessary for the survival of the Church and the salvation of souls.

Our Lady of Fatima, I am sure, blesses this final appeal in this 70th anniversary of her apparitions and messages. May you not be for a second time deaf to her appeal.

I am, Your Eminence,

*† Marcel Lefebvre
July 8, 1987*

23.7. 29 August 1987 Archbishop Lefebvre, Letter to future Bishops¹¹⁵

"The See of Peter and the posts of authority in Rome being occupied by anti-Christ, the destruction of the Kingdom of our Lord is being rapidly carried out

¹¹⁵ http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Letter_to_the_Future_Bishops.htm

even in His Mystical Body here below....This is what has brought down upon our heads persecution by the Rome of the anti-Christ. This Rome, Modernist and Liberal, is carrying on its work of destruction of the Kingdom of our Lord, as Assisi and the confirmation of the liberal theses of Vatican II on Religious Liberty prove..."

(Archbishop Lefebvre, Letter to future Bishops Aug. 29, 1987)

23.8. 4 October 1987 Archbishop Lefebvre, Conference¹¹⁶

"I said to him [Cardinal Ratzinger—who became Pope Benedict XVI] 'Even if you grant us a bishop, even if you grant us some autonomy from the bishops, even if you grant us the 1962 Liturgy, even if you allow us to continue running our seminaries in the manner we doing right now —we cannot work together! It is impossible! Impossible! Because we are working in diametrically opposing directions. You are working to de-Christianize society, the human person and the Church, and we are working to Christianize them. We cannot get along together!' Rome has lost the Faith, my dear friends! Rome is in apostasy! I am not speaking empty words! That is the truth! Rome is in apostasy! One can no longer have any confidence in these people! They have left the Church! They have left the Church! They have left the Church! It is certain! Certain! Certain! Certain!"

23.9. 29 March 1988 Statement of Archbishop Lefebvre¹¹⁷

"One is driven to wonder how intelligent persons can make a statement like, 'They prefer to be mistaken with the pope, than to be with the truth against the pope.' That is not what the natural law teaches, nor the Magisterium of the Church... St. Thomas says..."if there was question of a danger for the faith, the superiors would have to be rebuked, by their inferiors, even in public."

23.10. 30 May, 1988, on the occasion of the Episcopal Consecrations¹¹⁸

"And why, Archbishop, have you stopped these discussions which seemed to have had a certain degree of success?" ... It is clear that the only truth that exists today for the Vatican is the conciliar truth, the spirit of the Council, the spirit of Assisi. That is the truth of today. But we will have nothing to do with this for anything in the world! "

Joseph Ratzinger gave in: "Let us find a practical solution." ... How did Marcel Lefebvre not jump for joy? Rome was giving in! But his penetrating faith went to the very heart of the Cardinal's rejection of doctrine. He said to himself: "So, must Jesus no longer reign? Is Jesus no longer God? Rome has lost the Faith. Rome is in apostasy. We can no longer trust this lot!" To the Cardinal, he said:

¹¹⁶ Marcel Lefebvre by Bishop Tissier de Mallerais, pp. 547-548

¹¹⁷ <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/The-Episcopal-Consecrations.htm>

¹¹⁸ <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Episcopal-Consecration.htm>

"Eminence, even if you give us everything – a bishop, some autonomy from the bishops, the 1962 liturgy, allow us to continue our seminaries – we cannot work together because we are going in different directions. You are working to dechristianize society and the Church, and we are working to Christianize them.

"For us, our Lord Jesus Christ is everything. He is our life. The Church is our Lord Jesus Christ; the priest is another Christ; the Mass is the triumph of Jesus Christ on the cross; in our seminaries everything tends toward the reign of our Lord Jesus Christ. But you! You are doing the opposite: you have just wanted to prove to me that our Lord Jesus Christ cannot, and must not, reign over society."

Recounting this incident, the Archbishop described the Cardinal's attitude: "Motionless, he looked at me, his eyes expressionless, as if I had just suggested something incomprehensible or unheard of." Then Ratzinger tried to argue that "the Church can still say whatever she wants to the State," while Lefebvre, the intuitive master of Catholic metaphysics, did not lose sight of the true end of human societies: the Reign of Christ. Fr. de Tinguay hit the nail on the head when he said of Marcel Lefebvre: "His faith defies those who love theological quibbles."

pp. 547-548 Marcel Lefebvre by Bp. Tissier de Mallerais

23.11. 2 June 1988 Letter of Archbishop Lefebvre to Pope John Paul II¹¹⁹

Most Holy Father,

The conversations and meetings with Cardinal Ratzinger and his collaborators, although they took place in an atmosphere of courtesy and charity, persuaded us that the moment for a frank and efficacious collaboration between us has not yet arrived.

For indeed, if the ordinary Christian is authorized to ask the competent Church authorities to preserve for him the Faith of his Baptism, how much more true is that for priests, religious and nuns?

It is to keep the Faith of our Baptism intact that we have had to resist the spirit of Vatican II and the reforms inspired by it.

The false ecumenism which is at the origin of all the Council's innovations in the liturgy, in the new relationship between the Church and the world, in the conception of the Church itself, is leading the Church to its ruin and Catholics to apostasy.

Being radically opposed to this destruction of our Faith and determined to remain with the traditional doctrine and discipline of the Church, especially as far as the

¹¹⁹ http://www.sspx.org/archbishop_lefebvre/letter_pope_john_paul_ii_post_1988_consecrations.htm

formation of priests and the religious life is concerned, we find ourselves in the absolute necessity of having ecclesiastical authorities who embrace our concerns and will help us to protect ourselves against the spirit of Vatican II and the spirit of Assisi.

That is why we are asking for several bishops chosen from within Catholic Tradition, and for a majority of the members on the projected Roman Commission for Tradition, in order to protect ourselves against all compromise.

*Given the refusal to consider our requests, and it being evident that the purpose of this reconciliation is not at all the same in the eyes of the Holy See as it is in our eyes, we believe it preferable to wait for times more propitious for the return of Rome to Tradition.*⁷²

*That is why we shall give ourselves the means to carry on the work which Providence has entrusted to us, being assured by His Eminence Cardinal Ratzinger's letter of May 30, that the episcopal consecration is not contrary to the will of the Holy See, since it was granted for August 15.*⁷³

We shall continue to pray for modern Rome, infested with Modernism, to become once more Catholic Rome and to rediscover its 2,000 year-old tradition. Then the problem of our reconciliation will have no further reason to exist and the Church will experience a new youth.

Be so good, Most Holy Father, as to accept the expression of my most respectful and filially devoted sentiments in Jesus and Mary.

† Marcel Lefebvre

72. Note the expression. The Society of Saint Pius X never departed from the Church. It remains united with 20 centuries of popes and saints. Those who need to "return" are those who have engaged themselves in new paths of doctrines and practices.

73. L'Osservatore Romano and others have objected to this sentence. Archbishop Lefebvre does not say here that the Holy See agrees with all the particular circumstances of the consecrations, merely to its principle.

23.12. The Archbishop Speaks: Episcopal Consecrations – Letter to the Four Bishops Elect

Archbishop Lefebvre

June 12, 1988

"It's over. The talks between Rome and ourselves are over. The more one thinks about it, the more one realizes their intentions are not good. Look at what happened to the Traditional leaders, Dom Augustin, Fr. de Blignieres, who went over to Rome and have been swallowed up. Rome wants everything to go Vatican II, while they leave us a little bit of Tradition.

"De Saventhem [then President of the conservative (not Traditional) organization, "Una Voce"] tells me we could still come to an understanding. But I tell him the misunderstanding is not over little things. They are not changing their position. We cannot put ourselves in the hands of those people. We would be fooling ourselves. We do not mean to let ourselves be eaten up.

"The Traditional Benedictine Prior, Dom Gerard, tells me that an agreement with Rome would have opened up for us a huge field for the apostolate. Maybe, but in a world of ambiguity, facing in two directions at once, which would make us go rotten in the end. They insist: "But if you were with Rome, you would have more vocations." But vocations like that, if you breathed one word against Rome, would make life in our seminaries impossible! And if we "came to an agreement" with Rome on that basis, then the diocesan bishops would say "Then come along and join in the dioceses", and little by little Tradition would be compromised.

"All the Traditional Sisters and nuns in France are against an agreement. They tell me, "We do not want to be dependent on Cardinal Ratzinger. Imagine if he were to come and give us conferences! He would split us down the middle!"

"As for the risk of some of our priests leaving us if bishops are consecrated, it will be no worse than in 1977, when a block of priests and seminarians walked out of Ecône all in one go. They have all now gone over to Rome or dispersed. It is time to take a second decision to face up to this Rome. What else can we do? And if they insist that it is worse this time round, because this time it could mean excommunication, well, I reply that the basic problem remains unchanged: Rome means to exterminate Tradition, while the sedevacantists have no love for us.

"You four will be bishops for the Church, at the service of the Society of St. Pius X, as laid out in the Protocol of May 5. The Society has the standing to deal with Rome. It will be the Superior General's job, when the time comes, to pick up the threads again with Rome.

"Your function will be to give the sacraments of Holy Orders and Confirmation and to KEEP THE FAITH on the occasion of Confirmations, to protect the flock...

You will be an immense support for the Society. Let all four of you be of one mind, without too many personal initiatives, for instance when it comes to requests for ordination. Do not ordain men who are on their own, and if they form part of a community, take a good look at the community.

"Rome wants us to go Conciliar... You will have to make the rounds once a year, once every two years for Confirmations. As for ordinations, I am presently doing 25 to 30 ceremonies a year, but from June 30 onwards, I am not moving from Ecône! I will have done my work, by giving to the Society the structure it needs. And then, as I told the Pope, as soon as Tradition comes back to Rome, the problem will be over.

"As for an eventual excommunication, it will mean nothing, because they are not looking out for the wellbeing of the Church. However, excommunicating us will be a nuisance for them. They are trying to get to me by fair means or foul, through de Saventhem, a Czech bishop, and so on and so on. They even wanted to send Mother Theresa of Calcutta. But there is no point in such meetings. It has all been talked out long ago.

"Let anyone just read the letter of the former seminarian of Ecône, Carlo, who went over to Rome to set up a conservative organisation there, called "Mater Ecclesix", who tried to corrupt our seminarians by getting them to leave us, but whose eyes have since been opened wide by the trickery of Rome. In that letter he admits that Rome treats them like outcasts, that they are forced to take off the cassock, that nobody receives them. He has found out what this Rome is like. Rome wants to turn the Society into another "Mater Ecclesiae". And when the first "Mater Ecclesiae" collapsed, Cardinal Ratzinger rejoiced.

"So why should they keep their word to us? We were protected by God when He allowed the agreement of May 5 to come to naught."

23.13. 30 June 1988 (Sermon at the Episcopal Consecrations) ¹²⁰

- 23.13.1. In his sermon at the time of the Episcopal Consecrations of the four bishops in 1988, Archbishop Lefebvre said [in reference to the agreement he signed and then withdrew in May 1988]:

It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call "Operation Survival," operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed, and by putting them into practice, I would have performed "Operation Suicide." There was no

¹²⁰ <http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Episcopal-Consecration.htm>

choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church.

23.14. July-August 1989 Archbishop Lefebvre, Interview, Fideliter¹²¹

*One year after the Consecrations
An Interview with Archbishop Lefebvre*

This interview appeared in the July-August 1989 issue of the Society's magazine in France, Fideliter. It is a typically lucid and profound analysis of the state of the official Church and its relations with the Society.
http://www.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

1: Why the consecrations?

.....

3: "Lefebvre should have stayed in the Church".

Question: Some people say, "Yes, but Archbishop Lefebvre should have accepted an agreement with Rome because once the Society of St. Pius X had been recognized and the suspensions lifted, he would have been able to act in a more effective manner inside the Church, whereas now he has put himself outside."

Archbishop Lefebvre: Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.

Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing, I could have protected neither the faithful nor the seminarians.

...

4: Danger of schism?

Question: Are you not afraid that in the end, when the good Lord will have called you to Him, little by little the split will grow wider and we will find ourselves being confronted with a parallel Church alongside what some call the "visible Church"?

Archbishop Lefebvre: This talk about the "visible Church" on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the "visible Church", meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue. I am not saying that we

¹²¹ http://www.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

are the Catholic Church. I have never said so. No one can reproach me with ever having wished to set myself up as pope. But, we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the notes of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the visible Church.

Mr. Madiran objects: "But the official Church also has Infallibility." However, on the subject of infallibility, we must say, as Fr. Dulac said in a suggestive phrase concerning Pope Paul VI: "When years ago the Church had several popes, one could choose from amongst them. But now we have two popes in one." We have no choice. Each of these recent popes is truly two popes in one. Insofar as they represent Tradition - the Tradition of the popes, the Tradition of infallibility - we are in agreement with the pope. We are attached to him insofar as he continues the succession of Peter, and because of the promises of infallibility which have been made to him. It is we who are attached to his infallibility. But he, even if in certain respects he carries the infallibility within his being pope, nevertheless by his intentions and ideas he is opposed to it because he wants nothing more to do with infallibility. He does not believe in it and he makes no acts stamped with the stamp of infallibility.

That is why they wanted Vatican II to be a pastoral council and not a dogmatic council, because they do not believe in infallibility. They do not want a definitive Truth. The Truth must live and must evolve. It may eventually change with time, with history, with knowledge, etc., ...whereas infallibility fixes a formula once and for all, it makes - stamps - a Truth as unchangeable. That is something they can't believe in, and that is why we are the supporters of infallibility and the Conciliar Church is not. The Conciliar Church is against infallibility - that's for sure and certain.

Cardinal Ratzinger is against infallibility. The pope is against infallibility by his philosophical formation. Understand me rightly! - We are not against the pope insofar as he represents all the values of the Apostolic See which are unchanging, of the See of Peter, but we are against the pope insofar as he is a modernist who does not believe in his own infallibility, who practices ecumenism. Obviously, we are against the Conciliar Church which is virtually schismatic, even if they deny it. In practice, it is a Church virtually excommunicated because it is a Modernist Church. We are the ones that are excommunicated while and because we wish to remain Catholic, we wish to stay with the Catholic Pope and with the Catholic Church - that is the difference.

For Mr. Madiran, who otherwise has a good grasp of the situation, to say that we are not the "visible Church" - that we are quitting the "visible Church", which is infallible - all that is just words which do not correspond to reality.

5: Necessity of bishops?

Question: Is it possible, Your Excellency, to be neither for or against the consecrations, and even to take no position at all concerning them, and to promote the formation of priests such as you have given an example of in founding Econe, without arriving at the conclusion that seminarians being formed for the Catholic priesthood require Catholic bishops to ordain them?

Archbishop Lefebvre: Those who think like that will have bishops like Bishop de Milleville who arrived in civilian clothing to carry out the ordinations at Fontgombault. Had he given a sermon, I wonder just what he would have said to those seminarians and what example he would have given them. That is no longer the Catholic Church: that is the Conciliar Church with all its unpleasant consequences. They are contributing to the destruction of the Church. It was John XXIII, as Fr. Dulac said, began to be two popes in one. It is he who launched the opening of the Church to the world. From that point on, we entered into ambiguity and two-facedness, the way of acting proper to the liberal.

*Hence, I think we should have no hesitation or scruples with regard to these episcopal consecrations. We are neither schismatic nor excommunicated, and we are not against the pope. We are not against the Catholic Church. We are not making a parallel Church. All that is absurd. We are what we have always been - Catholics carrying on. That is all. There is no need to look for unnecessary complications. We are not making "a little Church", as Paupert wrote in his book, *The Torn-Away Christians*. When you arrive at the end of his book, what he writes makes you shudder: "I no longer know what I am"!*

Paupert was a seminarian - maybe a priest - but he lost the Faith and then recovered it more or less, and he inclines to be of a traditional way of thinking, but he is afraid to quit the Conciliar Church. And so, he does not know if he is Catholic or not, whether he is practicing or not. "When I find myself these days in a church, I have the impression that I am not at home. That is why I do not go to Communion."

He is an intelligent man but he finds himself in a sort of cul-de-sac with no way out. It's frightening. And such is the problem of all Catholics who absolutely refuse to take the step over to Tradition. They wish to remain with the occupants of the episcopal sees, with the bishops, but they want to have nothing more to do with the Catholic Faith which they practiced when they were young and which they have not got the will to pick up again. It is truly frightening when one thinks that millions of Catholics find themselves in this situation. That is why many of them are no longer going to Church on Sunday's, while others are joining sects, or are not practicing anything at all and so are losing the Faith.

6: Cannot the Archbishop backtrack?

Question: In a recently appeared book, Econe, How To Resolve The Tragedy, Fr. de Margerie advises you to reconcile with Rome, in effect, by accepting what you have always rejected. What do you think?

Archbishop Lefebvre: I do not personally know Fr. de Margerie. He is full of contradictions. It is clear he is highly embarrassed when it comes to defending religious liberty and stating that it is in conformity with Tradition, that there is no rupture. That is an untenable position. Because the leaders of the Conciliar Church, its most outstanding personalities, like for instance the Rector of the University of the Lateran, or, Msgr. Pavan, who is an important man in Rome (it is he who virtually wrote all of the popes' social encyclicals), openly said in May last year at the Congress of Venice, concerning religious liberty: "Yes, something has changed." Others like Cardinal Ratzinger and theologians who have written numerous works on the question strive to prove that the doctrine of Religious Liberty is in continuity with Tradition. In the old days, Liberty was always held in essential relation to Truth. Now, Liberty is related to the human conscience. This means leaving the choice of Truth up to one's conscience. That is the death of the Church. It means introducing the poison of the Revolution, when the Rights of Man are approved by the Church. At least the rector of the University of the Lateran and Msgr. Pavan recognize the fact. The others will say what they like in an effort to keep us quiet. But there it is, written black on white: "The State, civil society, is radically incapable of knowing which is the True Religion." The whole history of the Church, ever since Our Lord, rises up in protest against such a statement. What about Joan of Arc and the saints and all the princes and kings who were saints, who defended the Church - were they incapable of discerning the True Religion? One wonders how anyone can write such enormities!

Then Rome's replies to our objections which we sent to Rome through intermediaries all tended to demonstrate that there was no change, but just continuity of Tradition. These statements are worse than those of the Council's Declaration on Religious Liberty. It is truly officialdom telling lies.

So long as in Rome they stay attached to the ideas of the Council: religious liberty, ecumenism, collegiality ...they are going the wrong way. It is serious because it results in practical consequences. That is what justifies the Pope's visiting Cuba. The Pope visits or receives in audience Communist leaders who are torturers or assassins, or who have Christians' blood on their hands, just as if they were as honest as normal men.

7: Churchmen against Communism?

.....

8: Pope defending morals?

...

9: Pope appointing conservatives?

Question: John Paul II has nominated bishops in Austria and elsewhere who are considered as being traditional to such a point that a group of German theologians, backed up by French theologians, are criticizing the pope and rebuking him for it. Recently, also, Cardinal Ratzinger published an instruction

with an Oath of Fidelity and a Profession of Faith preceding it. Can't we see here signs of a sort of improvement and a return to more traditional formulas?

Archbishop Lefebvre: I don't think it is a true return to Tradition. Just as in a fight when the troops are going a little too far ahead one holds them back, so they are slightly putting the brakes on the impulse of Vatican II because the supporters of the Council are going too far. Besides, these theologians are wrong to get upset. The bishops concerned - the supposedly conservative bishops - are wholly supportive of the Council and of the post-Conciliar reforms, of ecumenism and of the charismatic movement.

Apparently, they are being a little more moderate and showing slightly more traditional religious sentiment, but it does not go deep. The great fundamental principles of the Council, the errors of the Council, they accept them and put them into practice. That is no problem for them. On the contrary, I would go so far as to say that it is these conservative bishops who treat us the worst. It is they who would the most insistently demand that we submit to the principles of the Council.

No, all of that is tactics, which you have to use in any fight. You have to avoid excesses.

...

10: Benevolence towards Tradition?

Question: Now what should we think of the attitude of Rome as characterized by Cardinals Ratzinger and Mayer, who, up till now, are showing a certain tolerance towards Le Barroux, towards the Fraternity of St. Vincent Ferrer, towards the Fraternity of St. Peter. Do you think they are sincere? Is it a double game that they will keep up until they have exhausted all other means of rallying other traditionalist groups to Rome and then, once the game is over, those that have been reconciled with Rome will be asked to submit to the Council? Or, should we credit them with taking a turn for the better?

Archbishop Lefebvre: There are plenty of signs showing us that what you are talking about is simply exceptional and temporary. They are not general rules, applying to all priests throughout the world. They are exceptional privileges being granted in precise cases. Thus, what is granted to the Abbey of Fontgombault or to the Sisters of Jouques, or to other monasteries - they do not say it - but it is according to the Indult. Now, the Indult is an exception. It can always be taken back. An indult confirms a general rule. The general rule in this case is the New Mass and the New Liturgy. Hence, it is an exception which is being made for these communities.

... In our discussions in Rome with Cardinal Ratzinger, he told me when we were moving towards an agreement, that if authorization was given to use the old liturgy at St. Nicholas du Chardonnet in Paris, there would also have to be New Masses. That was perfectly clear and it clearly shows their state of mind. For

them there is no question of abandoning the New Mass. On the contrary. That is obvious. That is why what can look like a concession is in reality merely a maneuver to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuver, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors.

11: The last year

....

12: Feelers towards reconciliation

.....

13: Fear of Tradition

.....

14: Oath of fidelity

Question: What do you think of the instruction of Cardinal Ratzinger setting up the Oath of Fidelity which includes a Profession of Faith?

Archbishop Lefebvre: Firstly, there is the Credo which poses no problems. The Credo has remained intact. And, so the first and second sections raise no difficulties either. They are well-known things from a theological point of view. It is the third section which is very bad. What it means in practice is lining up on what the bishops of the world today think. In the preamble, besides, it is clearly indicated that this third section has been added because of the spirit of the Council. It refers to the Council and the so-called Magisterium of today, which, of course, is the Magisterium of the followers of the Council. To get rid of the error, they should have added, "...insofar as this Magisterium is in full conformity with Tradition."

As it stands this formula is dangerous. It demonstrates clearly the spirit of these people with whom it is impossible to come to an agreement.

....

Differently from in the Protocol, in these new texts there is a submission to the Council and all the Conciliar bishops. That is their spirit and no one will change them.

15: And regrets?

Question: When all is said and done, then, you have no doubts and no regrets?

Archbishop Lefebvre: No, none at all. I think everything that happened was brought about in a truly providential and almost miraculous way.

Many people were urging me - "You're growing old. If you happen to disappear, what will become of us..." I could have ordained bishops three or four years ago at least. It would even have been reasonable. But, I think that the good Lord wanted things to ripen gently to show Rome clearly that we have done everything we could to manage to obtain the authorization to have truly traditional bishops.

Even while signing the protocol, Rome refused to give us three bishops, and if we had gone on, in practice we would have had every imaginable kind of difficulty. I truly think we had to come to the decision which I took, and we were at the very end of our rope. Our dear friend, Bishop de Castro Mayer, is so tired now that he can no longer say his Mass, and that is less than one year after the consecrations.

I truly think it was all miraculous - his coming, his journey, his admirable Profession of Faith, his acceptance to perform with me the ceremony of the consecration of our bishops ...all that was miraculous. The press did not realize the importance of his being there. But for me and the bishops who were consecrated that was truly quite an exceptional grace. The fact that there were two bishops to consecrate them is very important. As for me, I feel well. I have no grave illness, but nevertheless I feel the tiredness and I am going to be obliged to give up completely performing the ceremonies which I still accept to perform because I no longer have the strength. I would now be quite incapable of making these worldwide journeys as I used to do. They insist on my returning to the Argentine or that I go to the United States to see the new seminary of Winona, but there are limits and I have reached them. I am only going to keep up the things which are not tiring: like a blessing of a chapel, the taking of the veil with the Carmelites, attending a first Mass ...in sum, little, compared with what I used to do before. I can feel clearly that for me, too, the 30th of June of last year was my limit. I think that the good Lord wished things to happen as they happened. All those who attended the ceremony retain an extraordinary memory of it. All of that was providential. What one may hope is that the faithful should become more and more numerous, that they open their eyes and finish by seeing where the Truth is, and recognize that salvation is in Tradition and not in the Conciliar Church which is more and more schismatic.

16: Heaven's Yellow Pages

...

23.15.6 September, 1990 Archbishop Lefebvre, Address to his priests, Ecône,—just over 6 months before his death¹²²

Archbishop Lefebvre's address to his priests given in Ecône, Switzerland on September 6, 1990. Transcribed and slightly adapted from the French.

The problem

¹²² http://www.sspx.org/archbishop_lefebvre/two_years_after_the_consecrations.htm

Concerning the future, I would like to say a few words on questions which the laity may ask you, questions which I often get asked by people who do not know too much about what is happening in the Society, such as, "Are relations with Rome broken off? Is it all over?"

A lightweight solution

I received a few weeks ago, maybe three weeks ago, yet another telephone call from Cardinal Oddi:

"Well, Excellency, is there no way to arrange things, no way?" I replied, "You must change, come back to Tradition. "It is not a question of the Liturgy, it is a question of the Faith."

The cardinal protested,

No, no, it is not a question of Faith, no, no. The pope is ready and willing to receive you. Just a little gesture on your part, a little request for forgiveness and everything will be settled.

...

The heavyweight problem

Meanwhile the problem remains grave, very, very grave. We absolutely must not minimize it. This is how we must reply to the layfolk who ask such questions as, "When will the crisis come to and end? Are we getting anywhere? Isn't there a way of getting permission for our liturgy, for our sacraments?"

Certainly the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith. This question is unresolved in Rome. For us it is resolved. We have the Faith of all time, the Faith of the Catechism of the Council of Trent, of the Catechism of St. Pius X, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear.

...

Ours an ancient struggle

*Well, these texts are astounding, quite astounding! I shall quote you a few texts shortly. It is incredible. In the last few weeks (since I am now unemployed!) I have been spending a little time re-reading the book by Emmanuel Barbier on Liberal Catholicism. And it is striking to see how our fight now is exactly the same fight as was being fought then by the great Catholics of the 19th century, in the wake of the French Revolution, and by the Popes, Pius VI, Pius VII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, and so on, Pius X, down to Pius XII. Their fight is summed up in the encyclical *Quanta Cura* with the *Syllabus* of Pius IX, and *Pascendi Dominici Gregis* of Pius X. There are the two great documents, sensational and shocking in their day, laying out the Church's teaching in face of the modern errors, the errors appearing in the course of the Revolution, especially in the*

Declaration of the Rights of Man. This is the fight we are in the middle of today. Exactly the same fight.

There are those who are for the Syllabus and Pascendi, and there are those who are against. It is simple. It is clear. Those who are against are adopting the principles of the French Revolution, the modern errors. Those who are for the Syllabus and Pascendi remain within the true Faith, within Catholic doctrine. Now you know very well that Cardinal Ratzinger has said that as far as he is concerned Vatican II is "an anti-Syllabus". Therewith the Cardinal placed himself clearly amongst those who are against the Syllabus. If then he is against the Syllabus, he is adopting the principles of the Revolution. Besides, he goes on to say quite clearly, "Indeed we have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers but which come from modern society," i.e., as everyone understands, the principles of 1789, the Rights of Man.

.....

We must not waver

Well, we find ourselves in the same situation. We must not be under any illusions. Consequently we are in the thick of a great fight, a great fight. We are fighting a fight guaranteed by a whole line of popes. Hence, we should have no hesitation or fear, hesitation such as, "Why should we be going on our own? After all, why not join Rome, why not join the pope?" Yes, if Rome and the Pope were in line with Tradition, if they were carrying on the work of all the Popes of the 19th and the first half of the 20th century, of course. But they themselves admit that they have set out on a new path. They themselves admit that a new era began with Vatican II. They admit that it is a new stage in the Church's life, wholly new, based on new principles. We need not argue the point. They say it themselves. It is clear. I think that we must drive this point home with our people, in such a way that they realize their oneness with the Church's whole history, going back well beyond the Revolution. Of course. It is the fight of the City of Satan against the City of God. Clearly. So we do not have to worry. We must after all trust in the grace of God.

"What is going to happen? How is it all going to end?" That is God's secret. Mystery. But that we must fight the ideas presently fashionable in Rome, coming from the Pope's own mouth, Cardinal Ratzinger's mouth, Cardinal Casaroli's mouth, of Cardinal Willebrands and those like them, is clear, clear, for all they do is repeat the opposite of what the Popes said and solemnly stated for 150 years. We must choose, as I said to Pope Paul VI: "We have to choose between you and the Council on one side, and your predecessors on the other; either with your predecessors who stated the Church's teaching, or with the novelties of Vatican II." Reply - "Ah, this is not the moment to get into theology, we are not getting into theology now." It is clear. Hence we must not waver for one moment.

A false charity

And we must not waver for one moment either in not being with those who are in the process of betraying us. Some people are always admiring the grass in the neighbor's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says" - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.

Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? No way! These are people who call us corpse-like Traditionalists, they are saying that we are as rigid as corpses, ours is not a living Tradition, we are glum-faced, ours is a glum Tradition! Unbelievable! Unimaginable! What kind of relations can you have with people like that?

This is what causes us a problem with certain layfolk, who are very nice, very good people, all for the Society, who accepted the Consecrations, but who have a kind of deep-down regret that they are no longer with the people they used to be with, people who did not accept the Consecrations and who are now against us. "It's a pity we are divided", they say, "why not meet up with them? Let's go and have a drink together, reach out a hand to them" - that's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds.

We cannot compromise

That is what killed Christendom, in all of Europe, not just the Church in France, but the Church in Germany, in Switzerland - that is what enabled the Revolution to get established. It was the Liberals, it was those who reached out a hand to people who did not share their Catholic principles. We must make up our minds if we too want to collaborate in the destruction of the Church and in the ruin of the Social Kingship of Christ the King, or are we resolved to continue working for the Kingship of Our Lord Jesus Christ? All those who wish to join us, and work with us, Deo Gratias, we welcome them, wherever they come from, that's not a problem, but let them come with us, let them not say they are going a different way in order to keep company with the liberals that left us and in order to work with them. Not possible.

Catholics right down the 19th century were torn apart, literally torn apart, over the Syllabus: for, against, for, against. And you remember in particular what happened to the Count of Chambord. He was criticized for not accepting to be made king of France after the 1870 Revolution in France on the grounds of changing the French flag. But it was not so much a question of the flag. Rather, he refused to submit to the principles of the Revolution. He said, "I shall never consent to being the lawful King of the Revolution." He was right! For he would have been voted in by the country, voted in by the French Parliament, but on condition he accept to be a Parliamentary King, and so accept the principles of the Revolution. He said "No. If I am to be King, I shall be King like my ancestors were, before the Revolution." He was right. One has to choose. He chose to stay with the Pope, and with pre-Revolutionary principles.

We too have chosen to be Counter-revolutionary, to stay with the Syllabus, to be against the modern errors, to stay with Catholic Truth, to defend Catholic truth. We are right!

Vatican II is profoundly wrong

This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple of that. And the consequences are far-reaching.

The more one analyzes the documents of Vatican II, and the more one analyzes their interpretation by the authorities of the Church, the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind, a whole new philosophy based on modern philosophy, on subjectivism. A book just published by a German theologian is most instructive. It shows how the Pope's thinking, especially in a retreat he preached at the Vatican, is subjectivist from start to finish, and when afterwards one reads his speeches, one realizes that indeed that is his thinking. It might appear Catholic, but Catholic it is not. No. The Pope's notion of God, the Pope's notion of Our Lord, come up from the depths of his consciousness, and not from any objective revelation to which he adheres with his mind. No. He constructs the notion of God. He said recently in a document - incredible - that the idea of the Trinity could only have arisen quite late, because man's interior psychology had to be capable of defining the Trinity. Hence the idea of the Trinity did not come from a revelation from outside, it came from man's consciousness inside, it welled up from inside man, it came from the depths of man's consciousness! Incredible! A wholly different version of Revelation, of Faith, of philosophy! Very grave! A total perversion! How we are going to get out of all this, I have no idea, but in any case it is a fact, and as this German theologian shows (who has, I believe, another two parts of his book to write on the Holy Father's thought), it is truly frightening.

So, they are no small errors. We are not dealing in trifles. We are into a line of philosophical thinking that goes back to Kant, Descartes, the whole line of modern philosophers who paved the way for the Revolution.

Pope John Paul II's ecumenism

.....

Cardinal Casaroli's humanism

.....

Cardinal Ratzinger's way out

On to our well-known Cardinal Ratzinger who made the remark that the Vatican II document *Gaudium et Spes* was a Counter-Syllabus. He finds it nevertheless awkward to have made such a remark, because people are now constantly quoting it back to him, as a criticism: "You said that Vatican II is a Counter-Syllabus! Hey, wait a moment, that is serious!" So he has found an explanation. He gave it just a little while ago, on June 27, 1990.

You know that Rome recently issued a major document to explain the relationship between the Magisterium and theologians. With all the problems theologians are causing them on all sides, Rome no longer knows what to do, so they have to try to keep the theologians in line without coming down too hard on them, so they go on and on, page after page after page in this document. Now in the presentation of the document Cardinal Ratzinger gives us his thinking on the possibility of saying the opposite of what Popes have previously decided one hundred years ago or whatever.

The Instruction on the Ecclesial Vocation of the Theologian, says the cardinal, "states for the first time with such clarity..." - and indeed I think it is true! -

...that there are decisions of the Magisterium which cannot be and are not intended to be the last word on the matter as such, but are a substantial anchorage in the problem...

- ah, the cardinal is an artful dodger! So there are decisions of the Magisterium (that is not just any decisions!) which cannot be the last word on the matter as such, but are merely a substantial anchorage in the problem! The Cardinal continues - "...and they are first and foremost an expression of pastoral prudence, a sort of provisional disposition..." - Listen! - definitive decisions of the Holy See being turned into provisional dispositions!! The Cardinal goes on -

...Their core remains valid, but the individual details influenced by the circumstances at the time may need further rectification. In this regard one can refer to the statements of the Popes during the last century on religious freedom as well as the anti-modernistic decisions at the beginning of this century, especially the decisions of the Biblical Commission of that time...

The magisterium dissolved

Those are the decisions the cardinal could not digest! Hence three definitive statements of the Magisterium may be put aside because they were only "provisional"! Listen to the cardinal, who goes on to say that these anti-modernist decisions of the Church rendered a great service in their day by "warning against hasty and superficial adaptations", and "by keeping the Church from sinking into the liberal-bourgeois world...But the details of the determinations of their contents were later suspended once they had carried out their pastoral duty at a particular moment" (Osservatore Romano, English edition, July 2, 1990, p. 5). So we turn over the page and say no more about them!

So you see how the Cardinal has got out of the accusation of going a bit far when he calls Vatican II an Anti-Syllabus, when he opposes the Pontifical decisions and the Magisterium of the past? - He's found the way out! - "...the core remains valid..." - what core? No idea! - "...but the individual details influenced by the circumstances at the time may need further rectification..." - and there he has it, he is out of his difficulty!

Servants of globalism

So by way of conclusion, either we are the heirs of the Catholic Church, i.e., of Quanta Cura, of Pascendi, with all the Popes down to the Council and with the great majority of bishops prior to the Council, for the reign of Our Lord Jesus Christ and for the salvation of souls; or else we are the heirs of those who strive, even at the price of breaking with the Catholic Church and her doctrine, to acknowledge the principles of the Rights of Man, based on a veritable apostasy, in order to obtain a place as servants in the Revolutionary World Government. That is it. They will manage to get quite a good place as servants in the Revolutionary World Government because, by saying they are in favor of the Rights of Man, religious liberty, democracy and human equality, clearly they are worth being given a position as servants in the World Government.

Our strength is in the Lord

*.....
.....*

The Society fights on

I wished to lay out a few of these thoughts for you to fortify yourselves and to realize the fight you are carrying on. With the grace of God, because it is obvious we would no longer be in existence if the Good Lord was not with us. That is clear. There have been at least four or five occasions when the Society of St. Pius X should have disappeared. Well, here we are, still, thanks be to God! And goodness gracious, we carry on. We should especially have disappeared at the time of the Consecrations in 1988. So we were told beforehand. All the prophets of doom, and even amongst those close to us said: "No, no, your Grace, do not do that, that is the end of the Society, you can be sure, we assure you, that is the end, it will all be over, you can close down." Yet we survived!

No, the Good Lord does not want his fight to come to and end, a fight in which there have been many martyrs, the martyrs of the Revolution and all those who have been moral martyrs by dint of the persecutions they underwent through the nineteenth century. Even in our own century, St. Pius X was a martyr. All there heroes of the Faith, the persecuted bishops, the sequestered convents, the exiled nuns; all these are to be nothing? That whole fight is to have been a fight for nothing, a fight in vain? A fight which condemns those who were its victims? And martyrs? Impossible. So we find ourselves caught up in the same current, in the continuation of the same fight, and we thank God.

The Society being persecuted

.....

No easy solutions

What is going to happen? I do not know. Perhaps the coming of Elias! I was just reading this morning in Holy Scripture, Elias will return and put everything back in place! "Et omnia restituet" - "and he will restore all things." Goodness gracious, let him come straightaway! I do not know. But humanly speaking, there is no chance of any agreement between Rome and ourselves at the moment.

Someone was saying to me yesterday, "But what if Rome accepted your bishops and then you were completely exempted from the other bishops' jurisdiction?" But firstly, they are a long way right now from accepting any such thing, and then, let them first make us such an offer! But I do not think they are anywhere near doing so. For what has been up till now the difficulty has been precisely their giving to us a Traditionalist bishop. They did not want to. It had to be a bishop according to the profile laid down by the Holy See. "Profile". You see what that means! Impossible. They knew very well that by giving us a traditional bishop they would be setting up a Traditionalist citadel able to continue. That they did not want. Nor did they give it to St. Peter's Society. When St. Peter's say they signed the same Protocol as we did in May, 1988, it is not true because in our Protocol there was one bishop, and two members of the Roman Commission, of which their Protocol had neither. So they did not sign the same Protocol as we did. Rome took advantage of drawing up a new Protocol to remove those two concessions. At all costs they wanted to avoid that. So we had to do as we did on June 30, 1988...

On the bright side

.....

So all that is highly consoling. I think we should thank God, and enable it to carry on, so that one day people are forced to recognize that although the Visitation of 1987 bore little fruit, it showed that we were there and that good was being done by the Society, even if they did not wish to say so explicitly outside of our circles after the Visitation. However, one day they will be obliged to recognize that the Society represents a spiritual force and a strength of the Faith which is irreplaceable and which they will have, I hope, the joy and the satisfaction to make use of, but when they have come back to their Traditional Faith.

.....

23.16.8 December 1989, in the book "Spiritual Journey", Archbishop Lefebvre says as follows (in the preface).

The pages which follow are addressed especially to you, priests and seminarians of the Priestly Society of St. Pius X, to you who, on this day, will renew your promises in this Catholic and Roman society, officially approved by the Ordinary and by the Roman authorities.

If the Holy Ghost permits me to put in writing the spiritual thoughts which follow, before entering—if it please God—into the bosom of the Holy Trinity, I will be allowed to realize the dream of which He gave me a glimpse one day in the Cathedral of Dakar. In the face of the progressive degradation of the priestly ideal, my dream was to transmit the Catholic Priesthood of Our Lord Jesus Christ in all its doctrinal purity and in all its missionary charity, just as He conferred it on His Apostles, just as the Roman Church always transmitted it until the middle of the twentieth century. How should I carry out what appeared then to me as the sole solution to revive the Church and Christianity? It was still a dream, but there appeared to me already the need, not only to confer the authentic priesthood, to teach not only the sana doctrina approved by the Church, but also to transmit the profound and unchanging spirit of the Catholic priesthood and of the Christian spirit, essentially bound to the great prayer of Our Lord which His Sacrifice on the Cross expresses eternally. The priestly truth is totally dependent upon this prayer; that is why I have always been haunted by the desire to show the means for true priestly sanctification according to the fundamental principles of Catholic doctrine concerning Christian and priestly sanctification. Gladly, I borrow the ever so expressive words of St. Paul: "For we preach not ourselves, but Jesus Christ as Lord, and ourselves merely as your servants in Jesus" (II Cor. 4:5).viii

Spiritual Journey Remember your prelates, who have spoken the word of God to you. Consider how they ended their lives, and imitate their faith. Jesus Christ is the same, yesterday and today, yes, and forever. Jesus Christus heri, hodie, et in sæcula (Heb. 13:7-8). Behold their faith! It is because the reign of Our Lord is no longer the center of attention and of activity for those who are our præpositi [our prelates], that they lose the sense of God and of the Catholic Priesthood, and that we can no longer follow them. O Immaculate Virgin, who, by the extraordinary privilege of your Immaculate Conception, dost teach us all of the fundamental truths of our Faith and hast merited to be the Mother of the Eternal Priest, form in us the Priest of Jesus Christ and make us less unworthy to participate in this Divine Priesthood!

† Marcel Lefebvre

*On the Feast of the Immaculate Conception
of the Blessed Virgin Mary, 1989*

OTHER MATERIAL

24. Superior General Letter #53 to Friends and Benefactors¹²³

September 29, 1997

Dear Friends and Benefactors,

....

*From time to time we are rebuked for not appealing to Rome against such injustice. But it would be a waste of time. Rome would merely reply, "Nobody can sit in judgement on the Holy See." The case is closed against us. It comes then as no surprise for us to hear Cardinal Ratzinger in his new book The Salt of the Earth himself admitting, "The power we can wield in Rome today is really very little."*⁶

....

However, since there is no attempt to prove that Archbishop Lefebvre was not acting out of necessity, then we are in effect back to the same old "Obey!" without any desire to go into the basic question: Why, despite grave threats, did Archbishop Lefebvre decide that he had to pay no attention to Rome's orders? Why do we refuse the orders we are being given to get in step with the Conciliar and post-Conciliar reforms? How can we be claiming to have a right to continue in such refusal? Why is this refusal not schismatic?

The answer is to be found in the very basis of authority, and the obedience that goes along with authority:

In any given society, authority flows from the nature of the society⁷ which cannot exist without it.

Any society's nature depends in turn on the society's purpose, the goal it proposes to achieve. The goal of any society fixes its nature, structure and means.

Hence authority is limited by the society's purpose, which fixes the framework, extent and competence of authority.

*The function of Authority is to direct minds and wills towards the goal of that society, and by so doing to ensure the society's unity. Now in the case of the two so-called "perfect societies," human authority depends on the goal and, for most of the time, on the structure and means of the society. Being then itself dependent on these, how can it change them? It cannot. "The Church's right to command the faithful is restricted within the limits constituted by what is needful or useful to the eternal salvation of souls."*⁸

So if the Church authority took in hand such changes, it would be overstepping its

¹²³ <http://www.sspxasia.com/Newsletters/1997/November/Superior%20General%20Letter%20No%2053.htm>

bounds, there would be an abuse of authority, and in that case Church members are no longer bound to obey, but to resist according to the gravity of the abuse.

When the authority is that of the Pope, the highest on earth, sovereign and universal, its limits are fixed not only by its goals (the continuation of the saving mission of our Lord), by the commandments of God and of our Lord its founder (for example, "Going, teach all nations," etc.), but also by the divine Constitution of the Church.

If this authority, meant to be exact reflection of our Lord himself ("Who hears you, hears me"), undertook to overstep those limits, there would be an abuse of authority and we should have to respond as St. Peter did to the Sanhedrin, "We must obey God rather than men."

Now what we blame the Council and post-Conciliar reforms for is precisely that they undertake to change firstly the nature of the church, one and only bride of Christ our Savior, one and only source of the means of salvation which are supernatural and entrusted to her by her divine spouse; secondly the Church's structure (to be replaced by a crippling and anonymous collegiality); thirdly the Church means of grace, Mass and sacraments (to be reduced to merely human activities). Nor are all these changes merely imaginary on our part, but they are recognized and admitted by the Church authorities in place.⁹

That is the reason why we cannot obey. We are refusing the demolition order because it is an abuse of power.

It is not we who have changed. In all centuries, starting with St. Paul, the whole Church has warned against this kind of change. In the name of the infallible Church's teaching of all time, we refuse to co-operate in the Church's self-destruction.

As long as Rome refuses to deal with this gravest of problems, we shall go round and round in a vicious circle, an on-going dialogue of the deaf.

Rome may scare us with all the threats of excommunication it likes, but we shall continue to cry out at the top of our lungs to our Mother for the milk of pure doctrine, for the Faith not hacked to pieces, for the right to praise and adore God without resorting to folklore or show business, but worthily of Him, as did our forefathers; for the right to receive the substantial food of grace through sacraments not doubtfully valid, the right to be led and directed towards eternal pastures instead of through the desert of innovation constantly evolving in accordance with Paul VI's saying: "We have been given the word 'novelty' like an order, like a programme"¹⁰.

The Church is dying, torn apart by divisions hidden under the deceitful slogan of "We are in communion with the Pope"; the Church is being poisoned with the deadly teachings of heresy being scattered abroad "by the handful" in the words of John-Paul II in 1981¹¹! Rome itself is lost in the maze of a "theology of worldly values" instead of reminding us of the luminous demands and interests of our Creator and Savior.

It is time for the sorcerers' apprentices to give up their ruinous experiments and to

come back to the age-old wisdom from which the Church has never defected, to give us back the Faith, grace, holiness, priesthood, Mass, papacy, all those Catholic treasures in which our Roman Catholic hearts take rest. They belong to us, we have a strict right to them, and no human authority can ever deprive us of that right, not even post-Conciliar Rome.

.....

"The joy of the Lord is our strength!"¹² May He deign to bless you.

+Bernard Fellay

Superior General,

Menzingen,

Feast of Michael Archangel, 1997

1 "Evangile et Mission," #21, May 29, 1997.

2 Letters #153/96 of 11/12/96, #667/89 of 12/1/96, #90/97 of 6/21/97, etc.

3 Concerning the date of the decree of excommunication, the text said, "our decree of June 1st, 1988."

4 Exaudiat May 1997 (Catholic paper from the Somme region).

5 Test of the International Theology Commission on the question "Extra Ecclesiam Nulla Salus," #31, LaDocumentation Catholique, # 2157, April 6, 1997, p. 323

6 Cardinal Ratzinger, *Le Sel De La Terre*, Flammarion, 1987, p.86.

7 The philosopher Gredt holds authority to be proper to society, in such a sense that authority is something that cannot not go along with the essence of society, just as a sense of humor is proper to man. Joseph Gredt, *Elementa Philosophiae*, Vol II, Herder, Barcelona 1961, p. 459.

8 Cardinal Ottaviani, *Institutiones Iuris Publici Ecclesiastici*, Vatican Polyglot edition, Rome 1958, p. 177.

9 Bishop Polge of Avignon: "The Vatican II Church is new and the Holy Ghost is constantly preventing it from remaining static," *Osservatore Romano*, Sept. 3, 1976. (Cf. "Iota Unum," p. 102.)

— Bishop Schmitt of Metz: "The stage of civilization we are going through involves changes not only in our outward behavior, but also in the very concept we form both of creation and of the salvation brought by Jesus Christ." (Cf. *Iota Unum*, #37, p. 66; *Itinéraires*, #160, p. 206.) The whole book of Romano Amerio, *Iota Unum, Study of Catholic Church Variations in the 20th Century*" needs to be quoted.

— "Whenever there is a conflict between people and the Faith, it is the Faith which must give way" - "What God the sacraments are signs of." Centre Jean Bart, Paris, 1975, p. 14-15.

— "Indeed, especially since the Conferences of all Orthodox Christians and the Second Vatican Council, the rediscovery and up-grading of the Church as communion by both Orthodox and Catholics has radically altered people's outlook and hence their attitudes." Declaration of Ballamand, June 23, 1993, Art. 13 *La Documentation Catholique*, #2077 (1993), p. 712.

— John Paul II: "Vatican II has given us a new vision of the Church, a more open view of the universality of the people of God." To the clergy of Rome, *Osservatore Romano*, March 8, 1991.

10 *Osservatore Romano*, July 3, 1974.

11 John-Paul II, February 6, 1981. *Osservatore Romano*, February 8, 1981.

12 *II Esdras VIII*, 10.

25. The document (a translation) which I understand was written by Bishop Alfonso de Galarreta Reflections about the Roman Proposal is reproduced below.¹²⁴

This document is an abridged version of the original document written by His Excellency Bishop de Galaretta. In order to more easily comprehend the profound reflections of His Excellency, the numerous quotes from Archbishop Marcel Lefebvre which support His Excellency's conclusions have been omitted from this document.

NB. The following reflections by His Excellency Bishop de Galarreta were made available at the October, 2011 meeting of SSPX Superiors in Albano, Italy. During the last week of June, 2012, this document became publicly available. Bishop Alfonso de Galarreta, was the Society's chairman for the Rome-SSPX commission in charge of the theological discussions, and although his remarks were based on a proposal which has undergone some revisions, these reflections remain most current.

To limit myself to the "Preliminary Note" and "doctrinal Preamble", I must immediately state that they are confusing, misleading, false and essentially bad.

Even the apparent openness to criticism of the Council is enigmatic and cunning, a well-trained trap ("... legitimate (?) discussion . . . expressions or formulations . . . as "interpretive criteria of necessary Catholic doctrine...", that is to say, according to the "Preamble" II and III, 2, especially the end). This document is substantially unacceptable. It is worse than the 1988 Protocol, in particular in relation to the Council and the post-conciliar magisterium.

PRINCIPLE OF JUDGMENT

In fact it fits perfectly with the thought and the Roman position that the Commission has expressed all along in the doctrinal discussions. It is essential to the current issue to bear in mind the unmistakable conclusion that we just made on this occasion: they are not ready to give up the Vatican II Council, nor the liberal doctrines of it, and their intention, their obvious desire, is to bring us back to it. At most, Rome would accept a rebalancing and a better wording (formulation), again as part of the "hermeneutic of renewal in continuity". And then we can discuss and we are very useful . . . to endorse the revival of the reform with continuity.

AGREEMENT IMPOSSIBLE

The proposed document does confirm that it is illusory and unrealistic to believe that we could reach a pragmatic agreement, appropriate and warranted, and even just acceptable to both parties. Given the circumstances, it is certain that at the end, after long discussions, we arrive at absolutely nothing. So, why would we get involved?

REASONS FOR REFUSAL

¹²⁴ http://strobertbellarmine.net/Reflections_about_the_Roman_Proposal_Complete_Transcript_with_Quotes.pdf

Following the Roman proposal, the real question, crucial, is: should we, can we, we take the path of a "possible" practical agreement first? Is it prudent and appropriate to maintain contacts with Rome leading to such an agreement?

As far as I am concerned, the answer is clear: we must refuse this path because we cannot do something evil so that a good (a good which is, moreover, uncertain) can come from it, and also because this would necessarily bring about evils (very certain) for the common good that we possess, namely that of the Society and of the family of Tradition.

The following summarizes some of the reasons for my point of view:

I. OBEY WHOM, WHAT?

How to submit and obey authorities who continue to think, to preach, and to govern by modernists? We have goals and purposes contrary, even different ways, how to work under them? The problem is not the subjective intentions, but objective, clear, the observation that we have just made their desire: Vatican II, acceptance of the Council and its liberal principles. Essentially nothing has changed, there is no "return".

II. INTERFERENCE WITH THE CONFESSION OF FAITH

How then does this not go against the defense and public confession of faith, against the public need to protect the faithful and the Church? In this regard, if we make a purely practical agreement we are, in the present circumstances, already engaging in duplicity and ambiguity. The very fact is a public testimony and a message: we cannot be in "full communion" with the authorities who remain modernists. 2

We cannot ignore the context either, that is to say, events and constant teachings in the life of the Church today: repeated visits to Protestant churches and synagogues, beatification (soon to be canonized) of John Paul II, Assisi III, preaching religious liberty time and time again, and a long etcetera. Moreover, if we make an agreement we will lose freedom of speech, we must mute our public criticism of the facts, the authorities and even some texts of the Council and the post-conciliar magisterium. To understand and illustrate the points I and II, just look what happened with all the ralliers (those who were won over or those who rejoined) from the Fraternity of St. Peter to the Institute of Good Shepherd: They are inevitably confronted with the choice to surrender or betray their commitments ... and this is the first thing that happens.

III. THE DOCTRINAL QUESTION, THE ESSENTIAL

We must look at the context in which they intend to incorporate us. An agreement is, like it or not, we integrate into their system in a thinking and reality data that do not depend on us but who depend on their thinking, their theology and their action. And this is how they will be presented (see Campos, text signed by Mgr. Licinio).

But we have just seen in doctrinal discussions what is their design: pure modernism revised and corrected.

In particular there will be implied that we would accept three principles implicitly:

1. Relativism of truth, even dogmatic, need for pluralism in the Church. For them we have the experience and charisma of Tradition, good and useful to the Church, but only partial truth. Their system and modernist dialectic (claiming the contrary) allows them

to integrate us in the name of "unity in diversity", as a positive and necessary element, provided we are in full communion (obedience to authority and respect for others and ecclesial realities) and that we remain open to dialogue, always looking for the truth. Proof of this is that they are ready to accept after the statement, both sides, a doctrinal opposition to faith - real and essential.

How implicitly accept this principle, by explicit integration in their system and the official interpretation they give, then it is the foundation of modernism and is destructive of all natural and supernatural truth?

It is accepting the relativism of Tradition, the only true faith.

2. Can be interpreted in accordance with any Vatican II Tradition. We can help find, if necessary, the "right" interpretation. This is the "hermeneutic of continuity". "The hermeneutic of rupture" (while it is true) must be rejected, because neither teaching nor the major post-conciliar Vatican II have been mistaken. After the discussions and the proposed document, it is only too clear, they would accept us as part of the first and reject the second. This is Vatican II endorsement.

3. The truth of faith is changing, as dogmas, formulas and dogmatic definitions of faith are only significant approaches to the mysteries of faith. The core remains, everything else evolves with time, culture, historical circumstances, experience and the experience of God's people. Therefore Tradition is alive, Tradition is Vatican II, and condemnations of liberalism and modernism are exceeded.

THE REAL BATTLE IS DOCTRINAL

In all revolutions, after "the fury" and "the terror" there is a time of consolidation in the new situation, a period of institutionalization. On the other hand it is foreseeable that, if returned there, it is gradual. So we know in advance that there will be phases - more confusing: next to a best in practice and perhaps the intention, a little more order (all relative to the worst) there will necessarily worsen over the clarity of things, the error will be misleading, and seductive, less obvious and more subtle, in short, much more dangerous . . . able to deceive even the elect.

The error is more ambiguous and dangerous when it collects more to the truth, such as counterfeit currency.

So we know in advance that our struggle and our position will be less and less understood, more difficult to explain, justify and maintain. Things will necessarily evolve like that: it is necessary to a proper response from us, so to speak, inversely proportional to the confusion.

The three reasons cited above show that we are in this phase of a false restoration, of a false return. The attitude of the Pope and the Roman Curia, much more confused, contradictory, seductive and has the appearance of Tradition. One must distinguish the good aspects of the current pontificate, incidental or occasional, education and leadership doctrine. But our fight is doctrinal. This is the field of doctrine that is played in victory or defeat of faith and therefore of all church property. 3

IV. ENTRY INTO CONTRADICTION

To move towards a practical agreement would be to deny our word and our commitments to our priests, our faithful, and Rome in front of everyone. This would have hugely negative consequences ad intra and ad extra.

There is no change in the doctrinal point of view from Rome that would justify ours. On the contrary, the discussions have shown they will not accept anything in our criticisms. It would be absurd for us to go in the direction of a practical agreement after the result of discussions and findings. Otherwise, one would think that Msgr. Rifan and Father Aulagnier were right. Such an approach would show a serious diplomatic weakness on the part of the Fraternity, and indeed, more than diplomatic. It would be a lack of consistency, honesty and firmness, which would have effects like loss of credibility and moral authority we enjoy.

V. IMPLOSION OF THE FRATERNITY

The mere fact of going down this path will lead us to doubt, dispute, distrust, parties, and especially division.

*Many superiors and priests have a legitimate problem of conscience and will oppose it. Authority and the very principle of authority will be questioned, undermined. We cannot join the caravan [***aller a la remorque*] in our contacts with Rome, we must keep the commands, mark the time and conditions. So we need a line defined in advance, clear and firm, independent of stress and possible Roman maneuvers. Accordingly, it is not the moment to change the decision of the Chapter of 2006 (no practical agreement without resolving the doctrinal issue) and it is not right or prudent to embark on preparing minds otherwise, before there is in us the conviction, consensus and the decision to change, otherwise it will only cause division and, by reaction, squabbling, anarchy.*

*** Note on Translation: "Aller à la remorque" means to passively follow somebody. In this context : "We cannot be passive in our contacts with Rome."*

VI. CAUTION ALLOWED

The warning of RP Ferrer, secretary of the Cardinal Cadizares: "Do not agree with Rome, she cannot keep her promises to you." We received other warnings similar to Rome. KEEP THE LINE.

So what to do, what to say? What we have better to do this is to keep the line that has ensured the cohesion and survival of the Fraternity and gave lots of fruits vis-à-vis Rome to the Church. They hesitate, they begin to cede that their building is collapsing, they can not live without us... Remain steadfast in our policy and expect that there are clear conditions secure and guaranteed. As reported Archbishop Lefebvre after the consecrations, it will be, unfortunately, the situation worsens at home ... until they are ready to abandon Vatican II. We could answer that views the outcome of the discussions, for faithfulness and loyalty to God, to our consciousness, even to the Church and to the Holy See, we can not engage in a practical way first, but as we have already said, we remain open to cooperate or participate in a study and doctrinal criticism of the Council.

FOLLOW PROVIDENCE

If, then, they cut off contact with us, the consequent break in the constant tension that these contacts mean for the Society would be welcome, and in my view also providential. In any case, knowing them, they will not wait long before talking with us again.

In conclusion, we must not get ahead of Providence, it is she who will solve the crisis. We must be very careful about the temptation sub specie boni (under the appearance of good) , avoid the rush, wait, and only go down that path when there will be no one doubts that Rome (the Pope) wants the Tradition, they have a fair idea of it, it is prudent and that it is the will of God. We need more reasons to change that line to stay in safe and proven that we have. However, the opposite happens.

BEWARE OF DANGER!

For the good of the Fraternity and Tradition, "Pandora's box" must be closed as quickly as possible, to avoid the stigma and the demolition of the authority, disputes, dissensions and divisions, perhaps with no return. In this sense, the real question that needs answering is: what are the other requirements, ad intra and ad extra, in the case of a hypothetical "good" proposal, completely acceptable in itself, for us to try to make an agreement?

The authorities cited by Archbishop Lefebvre allow us to answer them with clarity and firmness.

+Bishop Alfonso de Galarreta

A Catechism of the Crisis in the SSPX

By a French priest of the SSPX

Original text: <http://www.lasapiniere.info/catechisme-de-la-crise-dans-la-fraternite/>

Translated for TheRecusant.com

1) Has there ever really been a crisis ?

Yes. Bp. Fellay speaks of “a very great trial in the SSPX” (Econe, 07/09/2012); “A sorrowful trial” with “serious problems” (Cor Unum, November 2012) “The greatest that we’ve ever had” (01/11/2012)

2) Why speak of these problems in public?

For the simple reason that we must “never say these theological discussions are a matter for specialists and do not concern us. It must be emphasised to show that exactly the opposite is the case: because they touch on faith, these issues concern us all, clergy and laity. We must therefore take pains to understand and make understood the issues.” (Fr. de Cacqueray, Suresnes, 31/12/2008)

3) Why deal with these problem in the form of a catechism?

Because, as Mgr. Fellay said, “Aware of the vital need on behalf of souls to preach time and time again the truths of Faith, the Catholic Church has always sought to make available to her children the teaching of eternal truths ... May the pages of the Catechism enlighten souls of good will ...” (Preface to the catechism of Christian doctrine)



4) Of what exactly has the crisis in the SSPX consisted?

“There has been a challenge to authority, a radical challenge, since it accused the authorities of no longer directing the Society towards its end” (Bp. Fellay, Cor Unum, November 2012)

5) But wasn’t this crisis overcome at the General Chapter in July 2012?

No. “There is a distrust of authority.” (Bp. Fellay, Econe, 07/09/2012)

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6) Why has the sickness not been treated?

Because, as Bp. Fellay himself recognised, “I am well aware that this does not happen in a day and it is useless to say ‘Trust us!’. It is after the facts, in actions, that little by little it will come back. It is following the facts, and through acts, that little by little it will return.” (Bp. Fellay, Ecône, 07/09/2012)

7) Have there not been any significant actions by Menzingen since then?

Of course! The expulsion of Bp. Williamson!

8) But is that enough to conclude that the crisis is still going on? You’d have to show that, apart from some disciplinary matters, Menzingen continues its doctrinal slide.

This is exactly what we are going to do: explain how and why Menzingen is continuing down the wrong road.

9) Why would Menzingen be going down the wrong road?

Because the authorities of the SSPX refuse to get rid of the ambiguity which they have created!

10) What is this ambiguity?

It is twofold and concerns the two acts performed by Benedict XVI which are favourable to Tradition in a *material* way and which Bp. Fellay presents as *formally* favouring Tradition.

11) What do these strange words mean?

When you have cement, sand and gravel, you have a house *materially* speaking, but not *formally*. There is a huge difference.



12) What is the first act of Benedict XVI which is a problem?

This is the *Motu Proprio* of Pope Benedict XVI on the use of the Roman liturgy prior to the reform of 1970. Bishop Fellay claims that “By the *Motu Proprio Summorum Pontificum*, Pope Benedict XVI has restored to its rightful place the Tridentine Mass, stating clearly that the Roman Missal promulgated by St. Pius V has never been abrogated.” (Menzingen, 07/07/2007)

13) Where is the ambiguity?

In reality, the *Motu Proprio* says that the Traditional Mass has never been abrogated *as* the extraordinary form but that it was repealed *as* the ordinary form. By this act, Benedict XVI made the Roman rite of Mass lose, *de jure*, its status as the only ordinary and official form, and relegated it to the status of “extraordinary form”, after having humiliated it by comparing its sanctity to that of the “bastard rite.” Despite these facts, no official document from Menzingen exists condemning this liturgical cohabitation.

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14) But that's just the way you see things.

No, it's also the view of Fr. de Cacqueray in his *Letter to Friends and Benefactors* of 2009. The *Motu Proprio*, he said, "does not correspond, and is not a response, to the first requirement of the SSPX except *materially* speaking." (Suresnes, 31/12/2008)

What's more, Archbishop Lefebvre, after realising that it had been a mistake to sign an agreement with Rome in May 1988, put us on our guard after the Consecrations: "*You can see clearly that they wanted to bring us back into the Conciliar Church... they want to impose these novelties on us in order to have done with Tradition. They don't allow anything through esteem for the traditional liturgy but simply in order to trick those who they give it to and to diminish our resistance, to drive a wedge into the Traditionalist camp, in order to destroy it. That's their policy, their tactics...*" (Econe, 09/09/1988)

15) So how should Bp. Fellay have responded?

The same way the Society once upon a time responded to a similar action by Rome (the Indult of 03/10/1984). The Superior General of the SSPX said that this indult was "ruinous for the metaphysics of law". It could only be an "argumentum ad hominem," because "its conditions are unacceptable." A Catholic, "who thinks with the Church, can only consider the indult as being the foundation of a request." (Cor Unum, June 1985)

16) So, strictly speaking, the first requirement of the SSPX didn't succeed?

In effect, the General Chapter of 2006 spoke of "the necessity of having two requirements" in the "discussions with Rome." A note recalled the first one: "Complete liberty without any conditions for the Tridentine Mass." However, the liberating of the Mass, in addition to the deception already noted, was not unconditional. Article 2 of the *Motu Proprio* gives this freedom to say Mass without need for "authorisation from the Apostolic See or the Ordinary" only to "Masses which are celebrated without the people."

17) Should we therefore not have pursued discussions with the Roman authorities any further?

If we had respected what the General Chapter of 2006 had decided: that's right, yes. And yet, Bishop Fellay did the opposite, because after recalling "the Hegelian approach of Benedict XVI, according to which the change, which was necessary, nonetheless cannot be a rupture with the past", he wrote: "Regarding Rome, not knowing how and when the situation can change, we prefer to prepare the ground for discussions by an *ad hoc* group and not let ourselves be taken by surprise, if there are any surprises." (Cor Unum, 16/07/2007)



18) What is the second act of Benedict XVI which poses a problem?

It is the decree lifting the *latae sententiae* excommunications of the Society Bishops (21/01/2009), which didn't correspond either with the second requirement of the 2006 Chapter, which is to say: "The repeal of the Decree of Excommunication of the four Society Bishops."

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For, just as in 1988, *“For Rome, the goal of these discussions is reconciliation, as Cardinal Gagnon says, the return of the lost sheep into the sheepfold. When we think of the history of relations between Rome and Traditionalists from 1965 to our own time, we are obliged to state that it is one cruel, relentless persecution to oblige us to submit to the Council. The conciliar, modernist Rome of today could never tolerate the existence of a healthy, vigorous branch of the Church which condemns them by its vitality.”* (Abp. Lefebvre, Econe, 19/06/1988)

19) But it doesn't matter a great deal whether the excommunications are “repealed” or “lifted”, does it?

“The Society refuses to ask for a ‘lifting of the sanctions.’ It is seeking ‘the repeal of the decree of excommunication’ and anyone can see that the terms which we employed to make our request are that way by design. We want to make manifest our conviction that the sanctions are invalid.” (Fr. de Cacqueray, Suresnes, 31/12/2008)

20) But the result is there, and in spite of everything, it is positive!

“If what we’re talking about is really the repeal of a decree - and not the lifting of excommunications - then that will be the beginning of repairing the unprecedented injustice that we know of, and we will be able to rejoice. However, if there were to be a “lifting of excommunications,” then things would be quite different. That would not correspond to our second requirement, and it would not cleanse our Bishops of the unjust proceedings that have been practised against them. If we allow it to be thought that the penalties pronounced were not invalid, and perhaps were deserved, would that not result, in a certain sense at least, in a new and more profound evil? In that case, Rome, with an appearance of compassion, would have removed penalties which have been found by the same act to have been validly or legitimately made.” (Fr. de Cacqueray, Suresnes, 31/12/2008)

21) How did Bp. Fellay react in public to the lifting of the excommunications?

He expressed his “filial gratitude to the Holy Father for this act which, going beyond the SSPX, will benefit the whole Church ... Besides our recognition to the Holy Father, and to all those who helped him make this courageous act, we are happy that the decree of 21st January sees discussions with the Holy See as “necessary”... In this new climate, we have a firm hope of arriving soon at a recognition of the rights of Catholic Tradition.” (Menzingen, 24/01/2009)

22) Did anyone take issue with this communiqué at that time?

Yes. On the occasion of a meeting of priors, one of them commented that the communiqué told a lie, was deceiving our faithful, and that things needed clarification. He used this image: “When I order a pear cake, and I get delivered an apple cake, I can’t say I’ve obtained what I asked for.”

23) Did Bp. Fellay publicly correct the position he had taken?

No. The following year, the prior was silenced and appointed as a junior priest in a new post. In the meantime, Bp. Fellay wrote in the internal bulletin of the Society: “At the same time as I handed over to the Cardinal the bouquet for Pope Benedict XVI, I received from his hands the decree signed by Cardinal Re, dated 21st January. How can one not see the hand of Our Lady in that? I swear to you, I am still today amazed by it. This goes beyond human expectations, even if the

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decree speaks of remitting (pardoning) the excommunications and not of cancelling the decree of 1988, and even if the text arranges things in such a way that the Holy See doesn't lose face. The essential thing is still that the excommunications - which we have always contested - no longer exist, and the path recommended by us of discussions of the root problems (doctrine, faith, etc.) is recognised as necessary. In actual circumstances, it seems to me illusory to expect advantages of official authorities." (Cor Unum, 08/02/2009)

24) Surely what matters is the effect?

No, since "The essential thing is that the excommunications no longer exist" is another way of saying that we're content with having a thing *materially* whereas we wanted to have it *formally*.

25) So in spite of these "even if"s, Bishop Fellay considered the second requirement fulfilled?

Yes. Not only would he engage in discussions with Rome, but he had already begun to talk to members of a "canonical situation, when it will be possible" where "we would necessarily have to have a system of protection, as Archbishop Lefebvre so wisely foresaw, with a committee for the defence of Tradition in Rome at its head." (Cor Unum, 08/02/2009)

IV

26) So we began the discussions with Rome on a false foundation?

Completely, since "we don't see reconciliation in the same way. Cardinal Ratzinger sees it in the sense of reducing us, of bringing us back to Vatican II. We see it as the return of Rome to Tradition. We don't agree with one another. It's a dialogue of the deaf." (Archbishop Lefebvre, Fideliter, September - October 1988)

27) But we're no longer in the era of John-Paul II.

"But, is the thinking of Benedict XVI better in this respect than that of John Paul II? It is enough to read the study made by one of us three, *The Faith in Peril from Reason*, to realize that the thought of the current Pope is also impregnated of subjectivism. It is all the subjective imagination of the man in the place of the objective reality of God. It is all the Catholic religion subjected to the modern world." (Bishops Williamson, Tissier, De Galarreta 07/04/2012)

28) All the same, even if both the requirements were not strictly speaking met, in terms of the media and also psychologically speaking they showed that Benedict XVI was really benevolent towards the Society and its doctrinal position.

"As a subjectivist this can easily be the case, because liberal subjectivists can tolerate even the truth, *but not if one refuses to tolerate error*. He would accept us within the framework of relativistic and dialectical pluralism, with the proviso that we would remain in "*full communion*," in relation to the authority and to other "*ecclesiastical entities*." For this reason the Roman authorities can tolerate that the Society continue to teach Catholic doctrine, but they will absolutely not permit that it condemn Conciliar teachings. That is why an even purely practical agreement would necessarily silence little by little the Society, a full critique of the Council or the New Mass. By ceasing to attack the most important of all the victories of the Revolution, the poor Society would

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necessarily cease being opposed to the universal apostasy of our sad times and would get bogged down.” (Bishops Williamson, Tissier, De Galarreta 07/04/2012)

29) But when Rome calls on us to take part in discussions, we have to come running, don’t we?

No! We mustn’t rush in: “I will lay down my conditions for eventually resuming talks with Rome” (Abp. Lefebvre, Fideliter, September - October 1988) Note well that these conditions are for entering back into contact, and not for signing an agreement!

30) What were the conditions, so wisely foreseen by Archbishop Lefebvre, for eventually resuming talks with Rome?

“At that point, I will be the one to lay down conditions. I shall not accept being in the position where I was put during the dialogue. No more. I will place the discussion at the doctrinal level: ‘Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with Quanta Cura of Pius IX, Immortale Dei and Libertas of Leo XIII, Pascendi Gregis of Pius X, Quas Primas of Pius XI, Humani Generis of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors, it is useless to talk! As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless.’ The positions will then be made more clear.” (Abp. Lefebvre, Fideliter, September - October 1988)

31) Did the work of our theologians lack clarity?

Absolutely not. “On our side, our experts have shown the opposition between the Church of all time and the teaching of Vatican II, and what came from it.” (Bp. Fellay, Cor Unum, March 2012)

32) What were the results of these discussions?

“The discussions have shown a profound disagreement on virtually all the points touched upon.” (Bp. Fellay, Cor Unum, March 2012)

33) So why this “proposition from the Roman congregation to recognise the Society through the juridical status of a Personal Prelature on condition that we sign an ambiguous text?” (Bp. Fellay, Cor Unum, March 2012)

The discussions with Rome showed “that they are not ready to renounce the Second Vatican Council” and they want “to bring us to it.” However the return of the Society could “be useful” to the Conciliar Church “in order to endorse the renewal of the reform with continuity.” (Bp. De Galarreta, Albano, 07/10/2011)

34) But is Bp. Fellay aware of that?

Yes. “So we received a proposal which was an attempt to make us enter into the system of the hermeneutic of continuity.” (Bp. Fellay, Cor Unum, March 2012) And in the same document, he claims to be surprised by this proposal from Rome.

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35) Surprised or not, what does he decide to do?

First of all, to call a meeting of all the Society superiors (except Bishop Williamson) at Albano to seek advice. (Oct. 2011)

36) What was said to him at this meeting?

That the offer from Rome was “confused, equivocal, false and evil concerning essentials.” “Their doctrinal preamble” is “worse than the protocol of 1988, particularly regarding the Council and the post-conciliar Magisterium.” “Given the circumstances, it is certain that in the end, after a long palaver, we would end up with absolutely nothing.” To continue the contacts would “necessarily mean some harming of the common good that we possess, for the Society and for the family of Tradition.” (Bp. De Galarreta, Albano, 07/10/2011)

37) Did he follow the advice?

No.

38) So Bishop Fellay showed a serious lack of prudence?

Yes, but that wasn't his only fault, because doing that meant going against the will of the General Chapter of 2006. Therefore, there has been not only a very rash imprudence, but also a serious disobedience.

39) Which means?

In March 2012, the Superior General wrote the following to all the members of the Society:

“The few acts of Benedict XVI ad intra affecting the liturgy, discipline and morals are important even though their implementation still leaves much to be desired. Some young bishops clearly show us their sympathies ... It may be that these things are more obvious in Rome! We now have friendly contacts in the most important dicasteries, and equally among those closest to the Pope!”

Bishop Fellay thinks he is witnessing “the restoration of the Church. While one should not exclude the return of a “Julian the Apostate”, I do not think this movement could be stopped. If this is true, and that's for sure, it demands of us a new position in relation to the official Church. This is the appropriate context in which to consider the question of the Society's recognition by the official Church. It's a question of having a supernatural view of the Church, and the fact that She is still in the hands of Our Lord Jesus Christ, although disfigured by Her enemies. Our new friends in Rome confirm that the impact of such a recognition would be extremely powerful, throughout the whole Church, like a confirmation of the importance of Tradition for the Church. All the same, such a concrete realisation requires two absolutely necessary points in order to ensure our survival: the first is that the Society not be asked for concessions on anything touching the Faith, or flowing from it (liturgy, sacraments, morals, discipline). The second is that a real liberty and autonomy of action be granted to the Society, and that it be permitted to live and develop concretely. These are the concrete circumstances which will demonstrate when the time has arrived to “make steps” back towards the official Church. Today, and in spite of the Roman approach of 14th September, and because of the attached conditions, that still seems to be impossible. When God wishes it, the time will arrive. We

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can no longer exclude the possibility, because the Pope is putting his full weight behind this matter, that it reaches a sudden end.” (Cor Unum)

40) How could he justify such a change of direction?

By scorning all friendly warnings and cancelling the decisions of the 2006 Chapter which bound him.

41) Which “friendly warnings” are you thinking of?

This one in particular: *“To proceed in the direction of a practical agreement will mean breaking our word and our engagements in front of our priests, our faithful, Rome and the whole world. Such an approach would demonstrate a serious diplomatic weakness on the part of the Society, and to tell the truth, more than just a diplomatic weakness. It would be a lack of coherence, of uprightness and of firmness, the effect of which would be the loss of the credibility and moral authority which we enjoy at present. The simple fact alone of setting out down this road will bring us distrust and division. Lots of superiors and priests will have a problem of conscience and will oppose it. Authority, and even the principle of authority, will be called into question and undermined. Therefore, this is not the time to change the decision of the 2006 Chapter (no practical accord without solution of the doctrinal question).”* (Bp. De Galarreta, Albano, 07/10/2011)

42) What did this decision of the 2006 Chapter say?

“The contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible “agreement”. When Tradition comes back into its own, reconciliation will no longer be a problem, and the Church will spring back to life.” (Cor Unum, October 2006)

43) What did Bp. Fellay think of the conditions of the 2006 Chapter?

“The 2006 Chapter gave a line which was, one might say clear, but which I would venture to suggest was too abstract. It’s a clear line, it says: the discussions are in order to help Rome return to Tradition and we don’t want to discuss a practical agreement; when Rome returns there will no longer be a problem. How does one judge that? How far does it go? Is it total or partial? On what points?” (Econe, 07/09/2012)

44) What did he do with these clear decisions?

He officially threw them in the dustbin in March 2012, in Cor Unum.

45) How?

Through a sophism.

46) Which one?

This one: the so-called “new situation” which requires a new “direction”; the decision of the 2006 chapter is not a “principle” but a “guideline which must inform our concrete action”.

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“We're here in front of reasoning in which the major premise is the affirmation of the principle of the primacy of faith in order to remain Catholic. The minor premise is a historical observation on the current situation of the Church and the practical conclusion is based on the virtue of prudence governing human action, not to seek an agreement to the detriment of the faith. In 2006, the heresies continued to emerge, the authorities were even propagating the modern and modernist spirit of Vatican II and were imposing on everyone like a steamroller (that's the minor premise). Reaching a workable agreement: impossible without the authorities being converted, otherwise we would be crushed, shredded, destroyed or subjected to such strong pressure that we could not resist (that's the conclusion). If the minor premise were to have changed, that is to say, if there were to be a change in the situation of the Church in relation to the Tradition, this could lead to a corresponding change in the conclusion, without our principles having changed in the slightest! As Divine Providence is expressed through the reality of the facts, to know His Will we must attentively follow the reality of the Church, observe it, scrutinise what's going on. However, there is no doubt that since 2006, we are witnessing a development in the Church, an important and very interesting development, though barely visible.” (Bp. Fellay, *Cor Unum*, March 2012)

47) Where is the error in this reasoning?

It is in a blindness which refuses to see reality for what it is: the authorities are still, in 2012, propagating the modern and modernist spirit of Vatican II!

For Cardinal Ratzinger, “there is no Tradition. There is not deposit to transmit. The Tradition of the Church is whatever the current Pope happens to be saying today. You have to submit to what the Pope and the bishops are saying today. That's what Tradition means to them, the famous living Tradition, sole motive of our condemnation... It's is the tyranny of authority.” (Archbishop Lefebvre, quoted by Bishop De Galarreta, Albano, 07/10/2011)

48) In view of this blindness, were there reactions, was there opposition?

Yes, and of very good quality too. As Bp. De Galarreta predicted, “lots of superiors and priests” had a “problem of conscience” and “opposed” it. But they were not all that numerous in quantity, for: “Do we not already see within the Society the symptoms of a lessening of its confession of the Faith?” (Bps. Williamson, Tissier de Mallerais, De Galarreta, 07/04/2012)

V

49) Was not Bp. Fellay misled by “the contradiction reigning in Rome” (Bp. Fellay, *Dici* 264)

Rome has always used the same wrong but clear and precise language. By contrast, the Superior General during recent years has made use of ambiguity and imprecision in his official communiqués and press statements.

50) Couldn't it be that we're mistaken about the Pope's intentions?

No!

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51) Why not?

Because on Wednesday 20th April 2005, on the day after his election, Benedict XVI in front of 114 Cardinals addressed his first message to the world. In it, he praised Pope John-Paul II, “his teaching and his example”:

“Pope John Paul II rightly pointed out the [Second Vatican] Council as a ‘compass’ by which to take our bearings in the vast ocean of the third millennium. Thus, as I prepare myself for the service that is proper to the Successor of Peter, I also wish to confirm my determination to continue to put the Second Vatican Council into practice, following in the footsteps of my Predecessors and in faithful continuity with the 2,000-year tradition of the Church... the Conciliar Documents have lost none of their timeliness; indeed, their teachings are proving particularly relevant to the new situation of the Church and the current globalized society.” (Osservatore Romano, 21/04/2005)

52) What did Bp. Fellay think of Benedict XVI when he was first elected?

“Very briefly, let me summarise the thought by using an image: if we took the allegory of a freefall to describe the Pontificate of John Paul II, we can predict that Benedict XVI will try to open a parachute, but one whose size we don’t yet know. The effect of the parachute will be to slow down the fall to some extent, but the descent will continue. This situation could deceive more than one or two people, making them believe that the restoration of the Church is at hand. Short of a miracle, that is not the case. The standard is still going to be Vatican II, as well as the broad guidelines of collegiality, ecumenism and religious liberty, with an emphasis being placed on ecumenism with “our nearest neighbours”, whether the Orthodox, the Anglicans or the Jews. Regarding the question of the liturgy, we can expect a reinforcing of *Ecclesia Dei* as well as some sort of attempt at “reform of the reform.” (Cor Unum, June 2005)

53) And what about in 2012, when they were all busy celebrating 50 years of Vatican II with indulgences being offered to the faithful who assisted at conferences on Vatican II?

“One may observe a change of attitude in the Church, helped by the gestures and acts of Benedict XVI towards Tradition. ... The hierarchy in favour of Vatican II is losing speed. ... I have been able to observe in Rome that even if the glories of Vatican II are still in the mouths of many, and are pushed down our throats, it is nevertheless not in all the heads.” (Letter, 14/04/2012)

54) Be honest: there is some truth in that statement.

Some truth which hides a lot of falsehood. Archbishop Lefebvre, in his judgement, did not omit the most essential thing: principles. In an interview with the magazine *Jesus*, Cardinal Ratzinger declared that the “values” of “two centuries of liberal culture” which “were born outside the Church” have “found a place in the Church’s view of the world.” But that since the climate was no longer one of 1960s optimism, we have to “continue to look for a new balance.” Archbishop Lefebvre had this to say on the subject:

“It’s clear: it’s the rights of man, religious liberty, ecumenism. It’s satanic. And the Cardinal says: ‘That’s one accomplishment, now we have to find a new balance.’ He doesn’t say that we should get rid of principles and values which come from liberal culture, but that we have to find a new balance. This new balance, it’s the balance which Opus Dei have: a traditional looking exterior, an exterior piety, an exterior of religious discipline, but with liberal ideas. There’s not concept of fighting against the rights of man, against ecumenism and against religious liberty. So, for this

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balance they'll have to put down liberation theology a little, put down the French bishops a little due to their catechism, it'll mean they'll have to give a little bit of satisfaction to those who have a real nostalgia for the old Mass: and voila! Ultimately, they'll give the impression of wanting to return to Tradition, but they don't really want to do so. So we have to warn our faithful, in such a way that they won't end up being fooled, so that they don't let themselves be taken in by an exterior traditional reform which would fatally lead them into adopting liberalism and liberal ideas." (St. Nicolas du Chardonnet, 13/12/1984)

55) Bp. Fellay said he was deceived by the Pope because he was by Rome.

He can say that, but without proving it. The Pope publicly warned Bishop Fellay and the SSPX:

"This will make it clear that the problems now to be addressed are essentially doctrinal in nature and concern primarily the acceptance of the Second Vatican Council and the post-conciliar Magisterium of the Popes ... The Church's teaching authority cannot be frozen in the year 1962 - this must be quite clear to the Society. But some of those who put themselves forward as great defenders of the Council also need to be reminded that Vatican II embraces the entire doctrinal history of the Church. Anyone who wishes to be obedient to the Council has to accept the faith professed over the centuries, and cannot sever the roots from which the tree draws its life." (Benedict XVI, Letter to Bishops, 10/03/2009)

56) Perhaps Benedict XVI is praising Vatican II for political reasons, but deep down he doesn't really believe in it, as Bishop Fellay claimed when he came to the meeting of SSPX priors in Flavigny to talk about the Beatification of John-Paul II? (13/02/2012)

If Benedict XVI believes what he himself speaks, then he's a modernist. If he doesn't, then he's a hypocrite. In either case, the will of such a person isn't worth anything. In either case, it is misplaced to say: *"For the common good of the Society, we would far prefer the present solution of the intermediary status quo but it is clear that Rome will put up with it no longer."* (Bp. Fellay, Lettre from 14/04/2012)

57) You only see what divides us, and never what unites us. Benedict XVI, at least, has condemned the "hermeneutic of rupture"!

You talk like a newcomer who knows nothing about modernist doctrine. Everything is living for them, everything is history. Everything is a historical continuity, because, for a modernist, truth evolves with the life of the subjective Church.

58) Perhaps Bp. Fellay was badly advised?

In Menzingen yes, but not in the SSPX at large. District Superiors, Bishops, priest friends, and Superiors of religious orders all warned him. Even voices from within Rome warned him not to take the road he was starting out down. Among the latter was Fr. Ferre, the secretary of Cardinal Canizares, as well as others. (Source: Bp. De Galarreta, Albano, 07/10/11)

59) But Bp. Fellay hasn't made any concession to, or compromise with, modern Rome.

Maybe, maybe not. We still haven't yet seen all the documents. In any case, there is this strange confidence of Bp. Fellay: "The 13th June interview with Cardinal Levada well and truly

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confirmed that the Vatican” has proposed for us “a canonical arrangement” based on “my letter of 14/04/2012” whereby “we would have to say at the same time that we were in agreement and not in agreement.” “This extremely delicate letter seems to have been approved by the Cardinals and the Pope.” (Cor Unum, Summer 2012)

60) Do I have to remind you that Bp. Fellay didn’t sign anything on 13th June 2012?

“But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” One can very well commit spiritual adultery in thought or desire, without one’s plans ever coming to fruition.

61) But you’re judging intentions.

Not so! I’m simply reading! Bp. Fellay reproached the other three Bishops for having a vision of the Church which is “too human and even fatalistic.” (Lettre from 14/04/2012).

- *“These gestures over the last few years in our favour are under the government of Benedict XVI.”* (Which isn’t true, as we’ve already seen.)

- *“Now, these gestures indicate a line - not always a straight line - but a line clearly in favour of Tradition.”* (This affirmation is superficial, because it is material and subjectivist, and thus objectively and formally false.)

- *“We are in the process of making the Council’s errors into super-heresies, as though it is becoming absolute evil, worse than anything... This is serious because such a caricature no longer corresponds to reality.”* (One wonders if Bp. Fellay really understood the combat of Abp. Lefebvre, who said: “The Roman replies to our objections tended to show that there was no change, but a continuity of Tradition. These are statements which are worse than the conciliar declaration on religious liberty. This is the real official lie. There is no way we can understand one another, it’s all in continuous evolution. It becomes impossible to speak.” (Abp. Lefebvre, quoted by Bp. De Galarreta, Albano, 07/10/2011))

- *“Logically it will in the future finish up in a true schism.”* (Yet another dishonest sophism, which plays on sentimentality and not cold reflection. In a letter which Abp. Lefebvre wrote to Bp. De Galarreta in 1989, we read: “It seems to me opportune to analyse the action of the devil to weaken our work or reduce it to naught. The first temptation consists of maintaining good relations with the Pope or current bishops. Obviously it is normal to be in harmony with the authorities, as opposed to being in conflict with them. The Society will therefore be accused of exaggerating the errors of Vatican II, of abusively criticising the writings and actions of the Pope and bishops, of being attached to the traditional rites with an excessive rigidity and ultimately of displaying a sectarian tendency which will one day lead to schism. Once the word schism starts being mentioned, it will be used as a scarecrow to make seminarians and their families afraid, leading them to abandon the Society more easily than if priests, bishops and Rome itself pretend to offer them guarantees in favour of some sort of Tradition.”)

- *“And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome. ... As for the most crucial question of all, that of whether we can survive in the case of the Society being recognised by Rome, we do not arrive at the same conclusion as you do.”* (What could be clearer than that?)

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62) But this private letter was never intended for public consumption.

So? Is it OK to blaspheme in private as long as you don't do it in public? Isn't a perverse but private intention still a perverse intention?

63) Menzingen said that the person responsible for this indiscretion had "sinned gravely".

On the contrary, we think he did nothing more than his duty. When a leader loses his reason, it's as well if the rest of the group realises it. And if there was any fault involved: *O felix culpa*, which revealed the thoughts of the heart.

64) These are serious matters. Unimpeachable proof is needed.

We have quite sufficient words of Bp. Fellay which reveal his innermost thoughts.

65) Which words?

Regarding the "text which they presented" to him "in June," there were some modifications personally desired by the Pope (the three conditions: Magisterium, Vatican II, New Mass). "When they gave me back this document, I said: 'No, I can't sign it. The Society can't sign it.'" (Bp. Fellay, 01/11/2012, DICI 264)

66) How do these words condemn Bishop Fellay?

If the modifications are what made Bishop Fellay to decide that he couldn't sign, that means that on that day there was something what he could sign. "No, I can't sign it" means that there had been another possibility: "Yes, I'll sign it."

That being the case, in other words without the Papal modifications, what is it that he could have signed on behalf of the SSPX if not a practical agreement without a doctrinal agreement? And that, contrary to the will of the 2006 Chapter and the more recent extraordinary meeting of Superiors.

67) So without the doctrinal explanations added by the Pope, there would have been a compromise ["ralliement"]?

Everything points that way. And several indiscretions by the Assistants, Frs. Pfluger and Nely, confirm it.

68) But all the same, Bp. Fellay isn't a modernist.

Obviously. Nobody has ever thought that. But Cardinal Billot taught that the liberal: "is incoherent, someone who says yes, who says no, who doesn't know exactly, who never affirms his position in a completely clear way, who always talks in an ambiguous way, and all due to his concern for pleasing the world." A liberal inclination is therefore susceptible to the temptation of compromise with an unconverted Rome. That is where the danger lies: in a desire to be accommodating, and not in any direct recognition of the theory of Vatican II. The danger is this liberal illusion which in practice seeks to *modus vivendi* (live in peace) with the conciliar system.

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69) Why have Bishop Fellay and his General Council been maintaining all the ambiguities? Why were they so imprudent, even to the point of disobedience? Why have they been attempting so dangerous and suicidal a policy?

Because Bishop Fellay and those around him, when all's said and done, have more in common with the ecclesiology of Benedict XVI than that of Archbishop Lefebvre.

VI

70) What is the ecclesiology of Benedict XVI?

It is that of Cardinal Ratzinger who already in 1988 “insisted on there being only one Church: the Church of Vatican II.” (Abp. Lefebvre, 19/06/1988)

71) Didn't Archbishop Lefebvre warn us about this false ecclesiology?

Of course! “Cardinal Ratzinger always told me, ‘But Monsignor, there is only one Church, you mustn't make a parallel church!’... Which is this Church for him? The Conciliar Church, this is clear! And if we mention Tradition to him, Cardinal Ratzinger replies: ‘But the Council, that's what Tradition is today! You have to return to the Tradition of the Church of today and not of the past! Rejoin the Church of today!’ And Abp. Lefebvre comments: ‘I could sense very well that that was what was in his mind: it might take a few years perhaps, but he had to bring us back to the spirit of the Council...’” (Econe, 09/06/1988)

72) Doesn't Bishop Fellay also think that there's only one Church, the concrete Church?

Yes, and he preaches it! “The fact of going to Rome doesn't mean that we agree with them. But it's the Church! And it's the true Church! In rejecting the bad bits, we mustn't reject everything. It remains the One, Holy, Catholic and Apostolic Church.” (Flavigny, 02/09/2012)

73) Does that really contradict the thinking of Archbishop Lefebvre?

Obviously. “The visible church is recognized by the features that have always given to visibility: one, holy, catholic and apostolic. I ask: Where are the true marks of the Church? Are they more in the official Church (this is not the visible Church, but the official church) or in us, in what we represent, what we are? Clearly we are who preserve the Unity of the faith, which disappeared from the official Church. ... It is not us, but the modernists who are leaving the Church. As for talk of ‘leaving the visible Church,’ it is a mistake to the visible Church one and the same as the official Church. We belong to the visible Church, to the faithful under the authority of the Pope, since we aren't denying Papal authority, just what he is doing. ... How about leaving the official Church, then? In a certain sense, obviously, yes.” (Econe, 09/09/1988)

74) But Archbishop Lefebvre used to go to Rome too.

Yes, but with a very precise and non-negotiable goal: “*I can hear them say: ‘You exaggerate! There are more and more good bishops who pray, who have the faith and are edifying...’ Can they be saints when they admit false Religious Liberty and therefore the secular state? When they accept false ecumenism and therefore the admission that there are many paths leading to salvation? When they accept the liturgical reform and therefore the practical denial of the Sacrifice of the Mass? And*

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the new Catechism with all its heresies and errors? Are they not rather officially cooperating with the revolution within the Church and its destruction? ... One thing alone is necessary for the continuation of the Catholic Church: bishops who are fully Catholic, without any compromise with error, who found Catholic seminaries.” (Archbishop Lefebvre, *Spiritual Journey*)

75) Where does this phrase “Conciliar Church” come from?

It comes from a letter from Abp. Lefebvre to Mgr. Benelli (25/06/1976), and since the time of Paul VI (Consistory of 24/05/1976) who viewed as “outside the Church” anyone who “refuses the teachings of the Council”, and on into the era of John-Paul II (*Sacrae Disciplinae Leges*, 25/01/1983) who saw “in the Code a great effort to translate into the language of canon law the very doctrine of conciliar ecclesiology ... which constitutes the essential novelty of the Second Vatican Council, in continuity with the legislative tradition of the Church,” leading us all the way up to Benedict XVI, there is a perfect (if unique) continuity.

76) How long has Bp. Fellay thought like this?

For several years. “To identify the Official Church with the Modernist Church is an error, because we’re talking about a concrete reality.” (Bp. Fellay, Flavigny, 16/02/2009)

77) Have people pointed out his error to him?

Of course. At a priests meeting, a theologian and former seminary professor asked him to get rid of this ambiguity regarding the Church: Catholic or Conciliar? He was heard to reply: “I am tired of all this quarrelling over words.”

78) Well that’s a surprising reply!

It is more than just surprising. It is distressing. Forty years of theological combat over the orthodoxy or heterodoxy of words just to end up hearing that from a successor of Abp. Lefebvre! Who himself, in an interview one year after the Consecrations, said the following:

“The talk of visible Church by Dom Gérard and M. Madiran is childish! It’s incredible that anyone could talk of the visible Church to mean the Conciliar Church in opposition to the Catholic Church which we are trying to represent and to continue. I’m not saying that we are the Catholic Church. I have never said so. But we represent the Catholic Church as it used to be since we are continuing what it has always done... Obviously we are against the conciliar Church which in practical terms is schismatic, even if they don’t accept it. In practice it is a Church which is virtually excommunicated, since it is a modernist Church.”

79) That’s why Menzingen and its press organs (DICI...) always avoid using terms such as “Conciliar Church”, “Church of Vatican II”...

Undoubtedly. And more worrying still, most recently the General Chapter of 2012 didn’t want to take up and make their own again either the words of the 1974 Declaration: “We refuse and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies, which is manifested clearly in Vatican II and after the Council in all the reforms which came from it” or the words of the Open Letter to Cardinal Gantin: “We never wanted to belong to this system which calls itself the Conciliar Church, and which defines itself by the *Novus Ordo Missae*, indifferentist Ecumenism and the secularisation of all society. Yes, we have nothing whatever to do, *nullam*

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partem habemus, with the Assisi Pantheon of religions. We can ask for no better than to be declared *ex communione*...”

80) But isn't talking of a new Church dangerous for one's faith?

It's not dangerous, it's necessary. It's reality!

“It is a new Church which has arisen... They are obsessed with fidelity to Vatican II which for them is the new Church, it's the conciliar Church with its own sacraments, its own faith, its own liturgy, catechisms, all in all it's terrifying, terrifying. We can't submit to that, it's impossible! ...So what would I be asking? Ask the seminarians to swear an oath of submission to the conciliar Church? That's not possible. No, no, it's clear now that we're dealing with a new Church, a Church which is twelve years old.” (Cospec 33B, 1976)

81) Today the conciliar Church is fifty years old. Has nothing changed, deep down?

Yes, one thing has changed. Today Bp. Fellay, the superior of the Society founded by Abp. Lefebvre intends to make the Catholic faithful believe that this fifty-year-old conciliar Church is the same reality as the Catholic Church, whereas the former is the corruption of the latter.

82) Is it unacceptable for you?

Not for me. In itself. Just as it was unacceptable for everyone who assisted at the Consecrations in 1988 and who applauded the anathema which Abp. Lefebvre hurled upon the conciliar spirit:

“What is this truth for them if not the truth of Vatican II, the truth of the Conciliar Church? Consequently, it is clear that the only truth that exists today for the Vatican is the conciliar truth, is ‘the spirit of the Council’, is the spirit of Assisi. That is the truth of today. But we want nothing to do with this for anything in the world! For anything in the world!” (*Long and thunderous applause follows.*) (Abp. Lefebvre, 30/06/1988)

83) For you, neither Rome nor Benedict XVI should be spared?

Not for me! For Abp. Lefebvre, with whom I agree. For Abp. Lefebvre, “we abandon, practically speaking, the fight for the faith,” when we cease, “attacking Rome.” (Fideliter, quoted by Bp. De Galarreta, Albano, 07/10/2011)

84) OK, so even if the head of the SSPX is no longer in its right mind, at least Rome won't try anything again, after the failure and refusal of an agreement by the SSPX?

Rome may have lost one battle, but not the war. “If they break with us, a pause in the constant tension which these contacts bring the Society would be welcome, and, in my eyes, providential. In any case, knowing them, they won't waste any time in getting back into contact with us.” (Bp. De Galarreta, Albano, 07/10/11)

85) Is that so?

As it happened, it didn't take long. In December 2012 Abp. Di Noia addressed a letter to all the members of the Society regarding “an agreement”. For that, we have to “rise above the seemingly insurmountable disagreements on the authority and interpretation of the Council” in order to “truly desire unity.” He invited us not to lose “the zeal of our founder.” For that, we have to “stop publicly

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correcting others in the Church” and not “usurp the mission of the Sovereign Pontiff.” That way, “the authentic charism of the Society” which “consists of forming priests” will be of use to the Church. We have to abandon our “desire for autonomy” and “seek reconciliation.” “The only future for the SSPX,” he claimed, “is to be found on the road to full communion with the Holy See...”

86) What ought we to think of that?

“Vatican II is the uncrowning of Our Lord Jesus Christ and the denial of His rights over societies. Vatican II is an immeasurably harmful and scandalous kindness towards souls in relation to these societies, factories of error and vice and purveyors of Hell, which are quite improperly called ‘other religions.’ Vatican II is the triumph of democratism inside the Church which renders all authority illusory, and any command nigh on impossible, and which permits the proliferation of heresy and schism. Vatican II is, in reality, the greatest ever disaster in the Church... To recover, we must get rid of it. In no way whatsoever, therefore, could the SSPX cease from its immense fight to confess the faith, which must include the denouncing of error. The SSPX must remain humble and respectful, but intrepid, fearless, to continue to say what needs to be said, to confess what must be confessed, to denounce everything that needs to be denounced.” (Fr. de Cacqueray, Suresnes, 31/12/2008)

87) But since Bp. Fellay has declared, three times, that he doesn’t want to sign, why do Rome say that they’re still waiting for a response, and giving the Society more time?

Because Bp. Fellay, due to his false ecclesiology, and the perpetual temptation of compromise [“ralliement”] refuses to denounce Benedict XVI publicly as an instigator of error. He remains fixed on the documents of Abp. Lefebvre in 1987 saying: “We accept being recognised as we are by the Pope and to bring our assistance to a renewal of the Church, we never wished to break with the successor of Peter...” (Letter to Cardinal Gagnon, 21/11/1987) He refuses to see the evolution and conclusion of Abp. Lefebvre after 1988 who said himself that he had gone too far in his dealings with Rome.

88) So, is this condition which Bp. Fellay has made his own, that we be “recognised as we are” therefore ambiguous?

Yes, because it can be made to fit with the “hermeneutic of continuity” and because this formula is a form of ecumenism, mixing truth and error together in the same ecclesiastical structure.

89) When will this crisis in the Society come to an end?

The crisis will come to an end when Menzingen:

- gets rid of the ambiguities,
- calls things by their name: a modernist is a modernist, even if he’s the Pope; a virtually schismatic conciliar Church is a virtually schismatic conciliar Church, even if it shows favour towards the cassock and the so-called “extraordinary form”,
- and decides to publicly demand the conditions laid down by Abp. Lefebvre.

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90) To finish: “What’s going to happen with Rome? Excommunication... things staying as they are... or the situation becoming unblocked...?” (Bp. Fellay, Ecône, 07/09/2012))

Bp. Fellay answered the question himself: “I’ll tell you: expect a bit of everything.”

91) What does that mean?

It means that we’re not out of the doctrinal area of turbulence. The proof is in these words of Bp. Fellay at a time when they’re trying to beatify Paul VI:

“But look and that’s very interesting. Who, during that time, was the most opposed that the Church would recognize the Society? The enemies of the Church. I may say that’s the kind of argument we’re going to use with Rome to trying to make them reflect... I have absolutely no idea when there will be an agreement, and the term agreement is not the right word, but “recognition/normalisation”... In spite of everything that is not well, there is some hope. I am optimistic in this situation... I say, if you look at the situation in the Church, it’s still winter. But we start to see the little signs that start to say that spring is coming.” (New Hamburg, 28/12/2012)

92) What are we to do?

Follow the advice of a confrere: when you go through a patch of turbulence, you’re told “put your seatbelt on” but “don’t buckle it.” (Le Chardonnet (newsletter), July - August 2012)

93) You’re a pessimist.

No, I’m a realist. Our Superior sees the devil at work everywhere in the SSPX, everywhere that is except in Menzingen. He is incapable of questioning himself. As a confrere said, in reference to the unjust persecutions by the General Headquarters (intimidations, monitions, transfers, delaying ordinations, and the expulsion of priests and one of our bishops):

“In the final analysis, they’ve established a veritable dictatorship in the Society. They have knowingly ignored the warnings of prudent people who counselled them not to go after a practical agreement with modernist Rome. They have undermined the unity and the common good of the Society, exposing it to the danger of a compromise with the enemies of the Church. And finally, they contradict themselves by affirming the opposite of what they themselves were saying only a few years ago! They have thus betrayed the legacy of Abp. Lefebvre, the responsibility of their duties, the trust of thousands of people, and even of those who, fooled by them, continue to trust them. They have manifested a determined will to lead the Society, cost what it may, into a compromise with our enemies. It hardly matters if the agreement with the conciliar Church isn’t yet concluded today, or if it doesn’t happen in the immediate future, or ever... a grave danger for the Society remains, since they haven’t retracted the false principles which have been guiding their destructive actions...” (Fr. Ortiz, December 2012)

94) Is that your last word?

No. To every lord, every honour. I will allow our Superior General to have the final word, despite all the harm that he has done.

“We should expect Rome to try to bring us into a universalist amalgam, where we would end up being offered a place “among others”, a little bit like they are already declaring the Orthodox to be sister churches. We can think that the temptation to re-enter “officialdom” could be very great,

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in proportion to the offers which ecumenist Rome could offer us; refusing therefore to enter into this confusion, we would be made to look like wicked villains. At the moment, this is just a hypothesis...”
(Bp. Fellay, Cor Unum, March 1995)



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FOR STUDYING

The CRISIS in the SSPX

MMXII



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DECLARATION OF THE SSPX 2006 GENERAL CHAPTER

For the glory of God, for the salvation of souls and for the true service of the Church, on the occasion of its Third General Chapter, held at Ecône in Switzerland, from July 3 to 15, 2006, the Priestly Society of St. Pius X declares its firm resolution to continue its action, with the help of God, along the doctrinal and practical lines laid down by its venerated founder, Archbishop Marcel Lefebvre.

Following in his footsteps in the fight for the Catholic Faith, the Society fully endorses his criticisms of the Second Vatican Council and its reforms, as he expressed them in his conferences and sermons, and in particular in his Declaration of November 21, 1974:

“We adhere with all our heart and all our soul to Catholic Rome, guardian of the Catholic Faith and of the traditions necessary for the maintaining of that Faith, to eternal Rome, mistress of wisdom and of truth. On the contrary, we refuse, and we have always refused, to follow the Rome of neo-modernist and neo-Protestant tendencies, which showed itself clearly in the Second Vatican Council and in the reforms that issued from it.”

Contacts held with Rome over the last few years have enabled the Society to see how right and necessary were the two pre-conditions that it laid down, since they would greatly benefit the Church by re-establishing, at least in part, her rights to her own Tradition. Not only would the treasure of graces available to the Society no longer be hidden under a bushel, but the Mystical Body would also be given the remedy it so needs to be healed.

If, upon these pre-conditions being fulfilled, the Society looks to a possible debate on doctrine, the purpose is still that of making the voice of traditional teaching sound more clearly within the Church. Likewise, the contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, *“reconciliation will no longer be a problem, and the Church will spring back to life”*.

On this long road to re-conquest, the Chapter encourages all members of the Society to live, as its statutes require, ever more intensely by the grace proper to it, namely, in union with the great prayer of the High Priest, the Holy Sacrifice of the Mass. Let them be convinced, along with their faithful, that in this striving for an ever greater sanctification in the heart of the Church is to be found the only remedy for our present misfortunes, which is the Church being restored through the restoration of the priesthood.

In the end, my Immaculate Heart will triumph.

Letter from the Superior General to SSPX Members ("Cor Unum", March 2012)

Dear Members of the Society of Saint Pius X,

As you all know, last autumn was marked by the question of our relations with Rome, in particular by two astonishing events.

The first was the absence of any evaluation by Rome of the doctrinal discussions that had been conducted for two years by the Congregation for the Doctrine of the Faith. The only thing that was communicated to us was an indirect and unofficial remark to the effect that these discussions had shown that the Society was not attacking any dogma. Officially: nothing. Not one positive word, not one negative word. As if these discussion had not taken place, and even though we had been invited to see Cardinal Levada for the purpose [of an evaluation]. Indeed, the Preliminary Note to the Preamble proposed on September 14 simply mentioned that the discussions have achieved their aim, which was to set forth and to clarify our positions. This amounts, at best, to the establishment of a *status quaestionis* [state of the question], nothing more. The same Preliminary Note mentions some demands and concerns of the Society with respect to maintaining the integrity of the faith. One might possibly consider that as a hint in our favour. And that is all.

The discussions ended, it is true, somewhat abruptly, the stumbling block being the question of the present-day Magisterium, its relation with Tradition, with the teaching of the Church in past eras, and the development of Tradition. Therefore everything seems to indicate, as far as the Congregation for the Doctrine of the Faith is concerned, that these discussions are effectively over.

The second result is the proposal made by that same Congregation: to recognize the Society by granting it a canonical status of personal prelature, provided that we sign an ambiguous document, which we spoke about in the last issue of *Cor Unum*. This is surprising, inasmuch as the discussions manifested a profound disagreement on almost all the points that were addressed.

For our part, our experts clearly showed the opposition that exists between the teaching of the Church before the Council, on the one hand, and on the other hand the teaching of Vatican Council II and its aftermath.

For Rome's part, their experts strove to say that we are mistaken, that we unfairly attribute the abuses and errors (which they acknowledge) to the Council, whereas they were due to other causes, since the Church can do no wrong and cannot teach error. We even found ourselves accused of Protestantism, since they say that we set our own reason and judgment above the present-day Magisterium; that we pick and chose what we like in the past so as to set it in opposition to the current Magisterium, whereas it has the responsibility of making present this teaching from the past, for it too is the proximate norm of the Faith.

Our experts replied that the deposit of faith that has been entrusted to the Church does not undergo any new enlargement, but only a homogeneous development “*in eodem sensu*” [“in the same meaning”]. That deposit was completed at the death of the Apostles. We can, however, find a certain progress when an implicit truth is made more explicit, or expressed by a more precise formula. Subjective progress, in other words progress made by believers, certainly exists also, but it is more difficult to define: in principle an adult person should know his faith better than a child. These two forms of progress have been recognized for a long time, since Saint Vincent of Lérins already spoke about them in his *Commonitorium*. And their limits were also set as of that moment. The First Vatican Council did the same. Vatican II, for its part, mixes these two forms of progress and uses extremely imprecise language that can be understood either in the traditional way or in the modern way. The progressives have made ample use of it and have misused it as well.

Thus we have received a proposal that tried to make us enter into the scheme of the hermeneutic of continuity. This asserts that the Council is and must be in perfect harmony with the teaching of the Church throughout the centuries: Vatican II! A traditional Council?

We replied that indeed the Council, and the whole Church, should be in complete harmony with the past teaching, with Tradition. This is a fundamental principle of the Church. Nevertheless, the factual reality contradicts the possibility of any such continuity.

“*Contra factum non fit argumentum.*” [“There is no arguing with a fact.”] How is such a thing possible? It is a mystery! In effect, doesn’t that contradict the promise of divine assistance made by Our Lord for His Church? To all appearances, yes, and this is the great mystery, and we are trying to explain how it could happen by means of distinctions and definitions, while recognizing that the very reality of the crisis it [sic] itself a great mystery permitted by the good Lord.

For the first time on December 1, and a second time on January 12, we communicated to Rome the fact that it is impossible for us to sign a document that contains such ambiguities. So as not to burn all our bridges, we proposed an alternative, following a line of thought that Archbishop Lefebvre addressed to Cardinal Gagnon in 1987: we agree to be recognized AS WE ARE. It is important not to end all relations and to keep a door open, even though nothing suggests that the Congregation for the Doctrine of the Faith would agree to consider, even remotely, such a perspective.

We just received from that Congregation on March 16 of this year a response to our proposal. It consists of a letter couched in harsh terms in the form of an ultimatum and, of course, a rejection of our document. If we continue to hold our position, in one month we will be declared schismatic because we would de facto be rejecting the current Magisterium. Nevertheless the discussion that followed the delivery of the letter helped us to get a clearer insight into these demands by the Congregation for the Doctrine of the Faith.

In order to understand clearly the course that we are charting in this new situation, it seems to us advisable to provide you with a few considerations and observations:

1. Our principled position: the faith first and foremost: we intend to remain Catholic and, to that end, to preserve the Catholic faith first of all.
2. The situation in the Church may oblige us to perform acts of prudence relative and corresponding to the concrete situation. The Chapter in 2006 set forth a very clear line of conduct in matters concerning our situation with respect to Rome. We give priority to the faith, without seeking for our part a practical solution BEFORE the doctrinal question is resolved.

This is not a principle, but a line of conduct that should regulate our concrete action. Here we are faced with a syllogism, the major premise of which is the affirmation of the principle of the primacy of the faith so as to remain Catholic. The minor premise is an historical observation concerning the present situation of the Church, and the PRACTICAL conclusion is inspired by the virtue of prudence that regulates human action: no seeking agreement at the expense of the faith. In 2006, heresies continued to spread, the authorities themselves were propagating the modern and Modernist spirit of Vatican II and were imposing it on everyone like a bulldozer (this is the minor premise). It would be impossible to arrive at a practical agreement until they were converted; we would be crushed, torn to pieces, destroyed or subjected to pressures so strong that we could not resist (that is the conclusion).

If the minor premise were to change,, in other words, if there was a change in the situation of the Church with respect to Tradition, then that might necessitate a corresponding modification of the conclusion, without any change whatsoever in our principles! Since Divine Providence is expressed through the reality of events, in order to know His will we must attentively watch the reality of the Church, and observe and investigate what is happening within it.

Now there is no doubt that since 2006 we have witnessed a development in the Church, an important and extremely interesting development, although it is not very visible. Nevertheless this development, assisted by measures undertaken by the Supreme Pontiff, albeit timid ones, with regard to the internal life of the Church, is at the same time thwarted by a large majority of the hierarchy, which wants to hear nothing of it. Moreover this attempt at internal renewal is placed under the bushel basket of a constant affirmation of the importance of the Second Vatican Council and of its reforms, in particular those that affect the life of the Church ad extra: her relations with the world, with other religions and with States.

Thus we are witnessing two opposed, unequal movements:

The hierarchy, consisting of persons who made the Council (a generation which today has almost disappeared) and of those who applied the Council, who made the transition from the pre-conciliar Church – which was traditional but already partially characterized by an appetite for novelties – to the conciliar or post-conciliar Church, with its infatuation for novelty and the subsequent catastrophe. For the most part they do not want to go back; perhaps some of them will concede that there have been abuses, etc., or even a crisis, but the cause of them could never be the Council.

On the other hand, the subsequent generations look at these facts in a different light. They do not have that visceral emotion bond with a Council that they themselves did not experience. They know even less about the pre-conciliar period. Some members of those generations, more than you might think, do not even know that there used to be another rite. What they see is an extremely sad decadence and very little reason for enthusiasm, while they experience frustration and profound disillusionment: convents are closing, the lack of vocations has its consequences everywhere, and the churches are empty. Not having received correct, sound doctrine, they do not know what they have lost, but when they discover something of it through contact with Tradition, then they are filled with great bitterness, they feel betrayed and deprived of this immense treasure. This movement is manifestly growing almost everywhere in the world, especially among young priests and seminarians. It eludes the hierarchy – in part – which tries somehow or other to nip in the bud this desire for and trend toward a restoration of the Church.

The few steps taken by Benedict XVI in this direction, official acts *ad intra* that affect the liturgy, discipline and morality, are therefore important, even though their application leaves something to be desired.

We find some elements of this movement, however, even among young bishops, some of whom clearly but discreetly express to us their sympathy or even their fundamental agreement: “Hold fast, keep going, remain as you are, you are our hope....” These are no longer rare words on the lips of bishops that we meet.

It may be in Rome that these things are more manifest! We now have friendly contacts in the most important dicasteries, and also in the Pope’s entourage!

As we see this situation, we think that the efforts of the aging hierarchy will not succeed in stopping this movement that has begun – a movement that desires and hopes for the restoration of the Church, although still in a rather muddled way. Even though the return of a “Julian the apostate” cannot be ruled out, I do not think that the movement can be stopped

If this is true, and I am convinced of it, this requires that we take up a new position with respect to the official Church. Quite obviously we must support this movement with all our strength, and possibly to guide and enlighten it. This is precisely what many people expect of the Society.

This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church. This is not a question of our applying for an identity card that we already have! Nor is it a matter of a false complex or feeling that we are consigned to a “ghetto”. It is a question of a supernatural view of the Church and the fact that she remains in the hands of Our Lord Jesus Christ, although she is disfigured by her enemies. Our new friends in Rome declare that the impact of such recognition would be extremely powerful on the whole Church, as a confirmation of the importance of Tradition for the Church. However, such a concrete realization requires two absolutely necessary points in order to assure our survival:

The first is that no concessions affecting the faith and what follows from it (liturgy, sacraments, morality, discipline) may be demanded of the Society.

The second is that a real liberty and autonomy of action should be granted to the Society, and that these freedoms should allow it to live and to develop in concrete circumstances.

Humanly speaking, we doubt that the current hierarchy is disposed to accept these stipulations. But a number of very serious indications oblige us to think that nevertheless Pope Benedict XVI may be ready to do so.

The Church today is so debilitated, the hierarchy so divided, that we do not think that the bulldozer approach is still possible. On the contrary, we are gaining ground every day, even in our present situation, although many still denounce it as being schismatic.

Let it be understood that we have ruled the possibility of our embarking on an alliance that would consist of swallowing the conciliar poison and compromising our positions. That is absolutely not what we are talking about.

Nevertheless, considering the lessons of Church history, we see that the saints, with much moral courage and a strong faith, brought back souls that had gone astray in terrible situations of crisis, with much mercy (and firmness), without falling into a reprehensible excess of rigidity, as was the case with the Donatists, for example, or with Tertullian. Notwithstanding the difficulties, the saints did not refuse to work with and in the Church, in spite of the Arian occupation (for example) and the numerous Arian bishops still in office.

Let us learn the lessons of this History, by considering the admirable equilibrium of our venerated founder, Archbishop Lefebvre, a balance of strength, faith and charity, of missionary zeal and love for the Church.

Concrete circumstances are what will show when the time has arrived to “take the step” towards the official Church. Today, despite the Roman overture of September 14, and because of the conditions that have been set, this still seems impossible. When the good Lord wills it, that time will come. Nor can we rule out the possibility that a swift resolution will be reached, because the pope seems to be throwing all his weight into this matter. As for us, let us remain very faithful and anxious to please God alone. That is enough; He will guide our steps safely, as He has done since the foundation of the Society.

We entrust and consecrate again our dear Society to the Immaculate Heart of Mary, who is terrible as an army set in battle array. As a good Mother, she deigns to protect us, to guide us in the midst of so many dangers, until the victory: her triumph on earth and our salvation in heaven!

Wishing you an end of Lent and an Easter season filled with graces, I give you my blessing.

+Bernard Fellay

Letter from Three Bishops to the SSPX General Council

7 April, 2012

Reverend Superior General, Reverend First Assistant, Reverend Second Assistant,

For several months, as many people know, the General Council of the FSSPX is seriously considering Roman proposals for a practical agreement, after the doctrinal discussions of 2009 to 2011 proved that a doctrinal agreement is impossible with current Rome. By this letter the three bishops of the FSSPX who do not form part of the General Council wish to let him know, with all due respect, of the unanimity of their formal opposition to any such agreement.

Of course, on the two sides of current division between the Conciliar Church and the FSSPX much wish that the Catholic unity be restored. Honour to those on both sides. But since reality governs everything, and to the reality all these sincere desires must yield, namely that since Vatican II the official authorities of the Church have deviated from the Catholic truth, and today they are shown to be quite given to always remaining faithful to the Conciliar doctrines and practices. The Roman discussions, the “doctrinal preamble” and Assisi III are bright examples of this.

The problems arising to the Catholics by the Second Vatican Council are profound. In a conference, which seems like the last doctrinal will of Mgr Lefebvre, which was given to priests of the Society at Écône a half year before his death, after having briefly summarized the history of the liberal Catholicism resulting from the French Revolution, he recalled how the Popes have always fought this attempt at a reconciliation between the Church and the modern world, and he declared that the combat of Society of St. Pius X against the Vatican II was exactly the same combat. He concluded:

“The more one analyzes the documents of the Vatican II and their interpretation by the authorities of the Church, and the more one realizes that they are neither superficial errors nor a few particular errors such as ecumenism, religious freedom, collegial structure, but rather a total perversion of the spirit, a whole new philosophy founded upon Subjectivism... It is very serious! A total perversion! ... That is really alarming.”

But, is the thinking of Benedict XVI is better in this respect than that of John Paul II? It is enough to read the study made by one of us three, *The Faith in Peril from Reason*, to realize that the thought of the current Pope is also impregnated of subjectivism. It is all the subjective imagination of the man in the place of the objective reality of God. It is all the Catholic religion subjected to the modern world. How can one believe that a practical agreement can arrange such a problem?

But, some will say to us, Benedict XVI is really well disposed towards the Society and its teaching. As a subjectivist this can easily be the case, because liberals subjectivists can tolerate even the truth, but not if one refuses to tolerate error. He would accept us within the framework of relativistic and dialectical pluralism, with the proviso that we would remain in “full communion,” in relation to the authority and to other “ecclesiastical entities .” For this reason the Roman authorities can tolerate that the Society continue to

teach Catholic doctrine, but they will absolutely not permit that it condemn Conciliar teachings. That is why an even purely practical agreement would necessarily silence little by little the Society, a full critique of the Council or the New Mass. By ceasing to attack the most important of all the victories of the Revolution, the poor Society would necessarily cease being opposed to the universal apostasy of our sad times and would get bogged down. Ultimately, what will guarantee that we will remain protected from the Roman curia and the bishops? Pope Benedict XVI?

We may deny it in vain, but this slip is inevitable. Don't we see already in the Fraternity symptoms of a lessening in its confession of the Faith? Today, alas, the contrary has become "abnormal". Just before the consecration of the bishops in 1988 when many good people insisted to Mgr Lefebvre so that he reach a practical agreement with Rome that would open a large field of apostolate, he said his thoughts to the four new bishops: *"A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting."* How to obey and continue to preach all the truth? How to reach an agreement without Society "having rotted" on the contrary?

And when one year later, Rome seemed to make true gestures of benevolence towards Tradition, Archbishop Lefebvre was always wary. He feared that they are only "maneuvers to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a manoeuvres, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors." According to Archbishop Lefebvre the characteristic of the Society is, more than to just denounce the errors by their name, but rather to effectively and publicly oppose the Roman authorities which has spread them. How will one be able to make an agreement and make this public resistance to the authorities, including the Pope? And after having fought during more than forty years, will the Society now have to be put into the hands of the modernists and liberals whose pertinacity we have just come to observe?

Your Excellency, Fathers, take care! You want to lead the Society to a point where it will no longer be able to turn back, to a profound division of no return and, if you end up to such an agreement, it will be with powerful destroying influences who will not keep it. If up until now the bishops of the Society have protected it, it is precisely because Mgr Lefebvre refused a practical agreement. Since the situation has not changed substantially, since the condition prescribed by the Chapter of 2006 was by no means carried out (a doctrinal change in Rome which would permit a practical agreement), at least listen to your Founder. It was right 25 years ago. It is right still today. On his behalf, we entreat you: do not engage the Society in a purely practical agreement.

With our most cordial and fraternal greetings,
In Christo and Maria,

Mgr. Alfonso de Galarreta

Mgr. Bernard Tissier de Mallerais

Mgr. Richard Williamson

Letter of Reply to Three Bishops from the SSPX General Council

Menzingen,
14 April, 2012

To their Excellencies Tissier de Mallerais, Williamson and de Galarreta.

Your Excellencies,

To your collective letter addressed to the members of the General Council we have given our full attention. We thank you for your concern and for your charity.

Allow us in turn with the same concern for charity and justice to make the following observations.

Firstly, the letter gives a good account of the gravity of the crisis shaking the Church and analyses with precision the nature of the errors flying all around. However, the description suffers from two faults with regard to the reality of the Church: it is lacking both in supernatural spirit and in realism.

It lacks supernatural spirit. Reading your letter one seriously wonders if you still believe that the visible Church with its seat in Rome is truly the Church of Our Lord Jesus Christ, a Church horribly disfigured for sure from head to foot, but a Church which nevertheless still has for its head Our Lord Jesus Christ. One has the impression that you are so scandalised that you no longer accept that that could still be true. It Benedict XVI still the legitimate pope for you? If he is, can Jesus Christ still speak through his mouth? If the pope expresses a legitimate desire concerning ourselves which is a good desire and gives no command contrary to the commandments of God, has one the right to pay no attention and to simply dismiss his desire? If not, on what principle do you base your acting in this way? Do you not think that, if Our Lord gives a command, He will also give us the means to continue our work? Well, the Pope has let us know that his concern to settle our affair for the good of the Church was at the very heart of his pontificate, and that he also knew that it would be easier both for him and for ourselves to leave things as they presently stand. Hence it is a firm and just desire to which he is giving expression. Given the attitude that you put forward there is no further place for Gideons or for Davids or for anyone counting on the help of the Lord. You blame us for being naïve or fearful, but it is your vision of the Church that is too human and even fatalistic; you see dangers, plots, difficulties, you now longer see the help of grace and the Holy Ghost. If one is ready to grant that divine providence conducts the affairs of men, while leaving them their liberty, then one must also accept that the gestures in our favour of the last few years come from Providence. Now, these gestures indicate a line - not always a straight line - but a line clearly in favour of Tradition. Why should this line suddenly come to an end when we are doing all we can to remain faithful and when our efforts are being accompanied by no few prayers on our part? Would the Good Lord drop us at the most decisive moment? That

makes no sense. Especially if we are not trying to impose on Him any will of our own but we are trying to discern amidst events what God wants and we are ready to act as He wishes.

At the same time your attitude lacks realism both as to the depth and the breadth of the errors.

Depth: within the Society, we are in the process of making the Council's errors into super-heresies, as though it is becoming absolute evil, worse than anything, in the same way that Liberals have dogmatised this pastoral council. The evils are already dramatic enough so that one not need to exaggerate them any further. (Cf. Roberto de Mattei, *A History never written*, p. 22; Msgr. Gherardini, *A Debate to be begun*, p. 53, etc.) No more distinctions are being made. Whereas Archbishop Lefebvre more than once made the necessary distinctions concerning Liberals. This failure to distinguish leads one or the other of you three to an "absolute hardening". This is serious because such a caricature no longer corresponds to reality and logically it will in the future finish up in a true schism. And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome.

Breadth: on the one hand the present authorities are blamed for all the errors and evils to be found in the Church leaving out the fact that they are trying at least partly to free themselves from the worst of them (the pope's condemning of the "hermeneutic of rupture" denounces very real errors). On the other hand it is claimed that everybody is firmly rooted in this pertinacity ("all modernists", "all rotten"). Now that is obviously false. A great majority may still be carried away by the movement, but not everybody.

So that as for the most crucial question of all, that of whether we can survive in the case of the Society being recognised by Rome, we do not arrive at the same conclusion as you do.

Let it be noted in passing that we did not look for a practical agreement. That is false. All we have done is not refuse a priori, as you ask us to do, to consider the Popes offer. For the common good of the Society, we would far prefer the present solution of the intermediary status quo but it is clear that Rome will put up with it no longer.

In itself, the proposed solution of a personal Prelature is not a trap. That is clear firstly from the fact that the present situation in April of 2012 is very different from that of 1988. To claim that nothing has changed is a historic error. The same evils are making the Church suffer, the consequences are even more serious and obvious than ever; but at the same time one may observe a change of attitude in the Church, helped by the gestures and acts of Benedict XVI towards Tradition. This new movement which started about ten years ago is growing stronger. It includes a good number (still a minority) of young priests, seminarians and even a small number now of young bishops who are clearly to be distinguished from their predecessors, who tell us of their sympathy and support, but who are still somewhat stifled by the dominant line in the hierarchy in favour of Vatican II. This hierarchy is losing speed. That is an objective fact and shows that it is no longer an illusion to think of a fight arising within the Church, even if we are well aware of how

long and difficult it will be. I have been able to observe in Rome that even if the glories of Vatican II are still in the mouths of many, and are pushed down our throats, is nevertheless not in all the heads. Fewer and fewer Romans believe in Vatican II.

This concrete situation, together with the canonical solution being proposed, is very different from that of 1988 and when we compare the arguments given by Archbishop Lefebvre at that time we draw the conclusion that he would not have hesitated to accept what is being proposed to us. Let us not lose that sense of the Church, which was so strong in our venerated founder.

Church history shows that the curing of evils afflicting it normally happens gradually and slowly. And when one problem is over, there is another that begins... *oportet haereses esse*. It is not realistic to require that everything be settled to arrive at what you call a practical agreement. When one watches how events are unfolding it is highly likely that the end of this crisis will take tens of years yet. But to refuse to work in the vineyard because there are still many weeds that risk stifling and obstructing the vine runs up against a notable lesson from the Bible: it Our Lord himself who gives us to understand with His parable of the chaff that there will always be in one form or another weeds to be pulled up and fought against in His Church.

You cannot know how much your attitude over the last few months - quite different for each of you - has been hard for us. It has prevented the Superior General from sharing with you these great concerns, which he would gladly have brought you in to, had he not found himself faced with such a strong and passionate lack of understanding. How much he would have loved to be able to count on you, on your advice to undergo this so delicate moment in our history. It is a great trial, perhaps the greatest of all 18 years of his being superior. Our venerable founder gave to the Society bishops a task and precise duties. He made clear that the principle of unity in our Society is the Superior General. But for a certain time now, you have been trying - each one of you in his own way - to impose on him your point of view, even in the form of threats, and even in public. This dialectic between the truth and the faith on the one side and authority on the other is contrary to the spirit of the priesthood. He might at least have hoped that you were trying to understand the arguments driving him to act as he has acted these last few years in accordance with the will of divine Providence.

We are praying hard for each of you that we may find ourselves all together once again in this fight which is far from over, for the greater glory of God and for love of dear Society.

May Our risen Lord and Our Lady deign to protect and bless you,

+ Bernard Fellay

Niklaus Pfluger +

Alain-Marc Nély +

Bishop Fellay's "Doctrinal Declaration"

Presented to Rome
15th April, 2012

I

We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.

II

We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution *Lumen Gentium* of the Second Vatican Council.(1)

III

1. We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution *Pastor Aeternus* of Vatican I and by the Dogmatic Constitution *Lumen Gentium* of Vatican II, chapter 3 (*de constitutione hierarchica Ecclesiae et in specie de episcopatu*), explained and interpreted by the *nota explicativa praevia* in this same chapter.

2. We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that "the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith."(3)

3. Tradition is the living transmission of revelation "*usque as nos*"(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7).

4. The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8).

5. The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic

doctrine to opposition or rupture with Tradition and with this Magisterium.

6. That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).

7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.

8. In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.

Notes--

(1) Cf. the new formula for the Profession of Faith and the Oath of Fidelity for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.

(2) Cf. Pius XII, *Humani Generis* encyclical.

(3) Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.

(4) Council of Trent, Dz. 1501: "All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand."

(5) Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.

(6) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: "Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding." [Vincent of Lerins, *Commonitorium*, 23, 3]."

(7) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; Anti-modernist Oath, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.

(8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.

(9) There is a parallel in history in the Decree for the Armenians of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way.

Original CNS Article

11th May, 2012

(Source: <http://www.catholicnews.com/data/stories/cns/1201931.htm>)

Traditionalist leader says group could divide over unity with Rome

By Francis X. Rocca

Catholic News Service

MENZINGEN, Switzerland (CNS) -- The leader of a breakaway group of traditionalist Catholics spoke in unusually hopeful terms about a possible reconciliation with Rome, but acknowledged significant internal resistance to such a move, which he said might lead to the group splitting apart.

Bishop Bernard Fellay, superior general of the Society of St. Pius X, spoke to Catholic News Service May 11 at the society's headquarters in Switzerland about the latest events in more than two years of efforts at reconciliation with the Vatican.

The society effectively broke with Rome in 1988, when its founder, the late Archbishop Marcel Lefebvre, ordained four bishops without the permission of Blessed John Paul II in a protest against modernizing changes that followed the Second Vatican Council of 1962-65.

In April the society responded to a "doctrinal preamble" stipulating the group's assent to certain church teachings, presumably including elements of the teaching of Vatican II, as a prerequisite for reconciliation. The Vatican has yet to respond, but the director of the Vatican press office initially described the latest position as a "step forward."

The society is hardly united behind its leader's position, however. In April, according to a letter which surfaced on the Internet May 10, the society's other three bishops warned Bishop Fellay that the Vatican's apparent offer to establish the group as a personal prelature -- a status currently held only by Opus Dei -- constituted a "trap," and urged him to say no.

"There are some discrepancies in the society," Bishop Fellay told CNS. "I cannot exclude that there might be a split."

But the bishop defended his generally favorable stance toward the Vatican's offer against the objections of his peers.

"I think that the move of the Holy Father -- because it really comes from him -- is genuine. There doesn't seem to be any trap," he said. "So we have to look into it very closely and if possible move ahead."

He cautioned, however, that the two sides still have not arrived at an agreement, and that unspecified guarantees from the Vatican are still pending. He said the guarantees are related to the society's traditional liturgical practices and teachings, among other areas.

"The thing is not yet done," the bishop said. "We need some reasonable understanding that the proposed structure and conditions are workable. We are not going to do suicide there, that's very clear."

Bishop Fellay insisted the impetus for a resolution comes from Pope Benedict XVI.

“Personally, I would have wished to wait for some more time to see things clearer,” he said, “but once again it really appears that the Holy Father wants it to happen now.”

Bishop Fellay spoke appreciatively of what he characterized as the pope’s efforts to correct “progressive” deviations from Catholic teaching and tradition since Vatican II. “Very, very delicately -- he tries not to break things -- but tries also to put in some important corrections,” the bishop said.

Although he stopped short of endorsing Pope Benedict’s interpretation of Vatican II as essentially in continuity with the church’s tradition -- a position which many in the society have vocally disputed -- Bishop Fellay spoke about the idea in strikingly sympathetic terms.

“I would hope so,” he said, when asked if Vatican II itself belongs to Catholic tradition.

“The pope says that ... the council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely,” the bishop said. “The problem might be in the application, that is: is what happens really in coherence or in harmony with tradition?”

Insisting that “we don’t want to be aggressive, we don’t want to be provocative,” Bishop Fellay said the Society of St. Pius X has served as a “sign of contradiction” during a period of increasing progressive influence in the church. He also allowed for the possibility that the group would continue to play such a role even after reconciliation with Rome.

“People welcome us now, people will, and others won’t,” he said. “If we see some discrepancies within the society, definitely there are also (divisions) in the Catholic Church.”

“But we are not alone” in working to “defend the faith,” the bishop said. “It’s the pope himself who does it; that’s his job. And if we are called to help the Holy Father in that, so be it.”

Transcript of Bishop Fellay’s CNS Video Interview

Released 15th May 2012

(Source: <http://www.youtube.com/watch?v=DdnJigNzTuY>)

[N.B. - The subtitles appear as text on the screen. The rest of the text is spoken by Bishop Fellay.]

SSPX vs. Rome

The question is not the Society versus Rome, I think if you see the whole thing like that it is a wrong understanding. I definitely don’t look at it this way. Since Paul VI, we may see it’s in the Council, so it is not new, we may see since the Council we have this apprehension that there is something wrong with the Church, a movement, strong movement, which is going, which is no longer, let’s say, giving the Catholic line, but from people who are in positions, and so who give the impression it is the Catholic Church. Many people have an understanding of the Council which is a wrong understanding. And now we have Authorities in Rome who say it. We, I may say, in the discussions, I think we see that many things which we would have condemned as being from the Council are in fact not from the Council. But the common understanding of it.

Religious Liberty

The Religious liberty is used in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited. It would mean our talks with Rome, they clearly said that to mean that there would be a right to error or right to choose each religion, is false.

Liberty in practice

Conflict situations are not from today. The church had to deal with them a long time ago already. What she requests from the States and so on is not new. And so, we have no problem with the act you see, requesting this freedom of the Church and so being in the Middle East or in the [United] States and so on, it is rather which principle is invoked to do it. We would argue that there might be another principle which would be more accurate to justify the action. Which was called before tolerance. We have to profess our Faith and we have to show it. We are not supposed to hide it. But in certain circumstances, just life tells us that we better bow down and if there is a time of persecution for example nobody is obliged to provoke the opponent or the persecutor.

The Ideal State

Just in itself, the best situation is when you have the whole society which is going in the same way. It also helps to unity, to peace to everything. And of course, religion is a major part in the human heart. And if you are one in the religion it helps to have this peace. And I may say well that is the commandment of our Lord to his Church. We have to go to all nations and teach them what our Lord said. Now when you are in a situation which is a mixed situation which is let's say the reality, I would say, well, that is not the ideal but that is the situation in which you are. And that is let's say where you have to do your job, your duty, as a Christian. So we have to give this witness to the others, you must try to help them. We want everybody to have that wonderful happiness of heaven and trying to bring them to this knowledge.

The Church and the Jews

If you think of what happened to them during WWII, they do consider let's say the Christian position towards them, as the cause of what happened to them. Which we claim that is wrong. That is not true. Hitler might have been baptised but his behaviour was absolutely anti-Catholic. It was not the Catholic behaviour which he followed, by doing what he did. And I think it is not fair to put the burden of what happened to them then on the Catholic Church. If you look what Pius XII did for them, talk about 7 hundred thousand of Jews would have been saved by the Church, by Pius XII. But when you see all the comments on the Jewish side about Catholicism you see this antagonism. Which does not come first from the Catholics. I don't think so.

The work of Pope Benedict

Personally, I would have wished to wait for some more time to see things clearer, but once again it really appears that the Holy Father wants it to happen now. The move of the Holy Father, because it really comes from him, is genuine. If this recognition happens it is thanks to him. Definitely and to him alone.

DICI Interview with Bishop. Fellay

on

Our Relations with Rome

(Source: <http://www.dici.org/en/news/interview-with-bishop-bernard-fellay-on-relations-with-rome/>)

8th June, 2012

DICI: Are you concerned about the delay in the response from Rome, which could enable those who are against a canonical recognition to alienate some priests and faithful from the Society of Saint Pius X?

Bishop Fellay: Everything is in God's hands. I place my trust in the Good Lord and in His Divine Providence; He knows how to manage everything, even delays, for the good of those who love Him.

DICI: Was the pope's decision adjourned, as some magazines have said? Did the Holy See tell you to expect a delay?

Bishop Fellay: No, I have had no information about any calendar whatsoever. There are even some who say that the pope will deal with this matter at Castel Gandolfo in July.

A canonical solution before a doctrinal solution?

DICI: Most of those who are opposed to the Society's acceptance of a possible canonical recognition allege that the doctrinal discussions could have led to this acceptance only if they had concluded with a doctrinal solution, in other words, a "conversion" by Rome. Has your position on this point changed?

Bishop Fellay: It must be acknowledged that these discussions have allowed us to present clearly the various problems that we experience with regard to Vatican II. What has changed is the fact that Rome no longer makes total acceptance of Vatican II a prerequisite for the canonical solution. Today, in Rome, some people regard a different understanding of the Council as something that is not decisive for the future of the Church, since the Church is more than the Council. Indeed, the Church cannot be reduced to the Council; she is much larger. Therefore we must strive to resolve more far-reaching problems. This new awareness can help us to understanding what is really happening: we are called to help bring to others the treasure of Tradition that we have been able to preserve.

So the attitude of the official Church is what changed; we did not. We were not the ones who asked for an agreement; the pope is the one who wants to recognize us. You may ask: why this change? We are still not in agreement doctrinally, and yet the pope wants to recognize us! Why? The answer is right in front of us: there are terribly important problems in the Church today. These problems must be addressed. We must set aside the secondary problems and deal with the major problems. This is the answer of one or another Roman prelate, although they will never say so openly; you have to read between the lines to understand.

The official authorities do not want to acknowledge the errors of the Council. They will never say so explicitly. Nevertheless, if you read between the lines, you can see that they hope to remedy some of these errors. Here is an interesting example on the subject of the priesthood. You know that starting with the Council there was a new concept of the priesthood and that it demolished the role of the priest. Today we see very clearly that the Roman authorities are trying to rehabilitate the true concept of the priest. We observed this already during the Year of the Priest that took place in 2010-2011. Now, the Feast of the Sacred Heart is becoming the day consecrated to the sanctification of priests. For this occasion, a letter was published and an examination of conscience for priests was composed. One might think that they went to Ecône to find this examination of conscience, it is so much along the lines of pre-conciliar spirituality. This examination presents the traditional image of the priest, and also of his role in the Church. This role is what Archbishop Lefebvre affirms when he describes the Society's mission: to restore the Church by restoring the priest.

The letter says: "The Church and the world can be sanctified only through the sanctification of the priest." It really places the priest at the center. The examination of conscience begins with this question: "Is the first concern of the priest his own sanctification?" The second question: "Is the Holy Sacrifice of the Mass"—and that is the expression that they use, not the Eucharist, the Synaxis, or I don't know what else—"the center of the life of the priest?" Then it recalls the ends of the Mass: the praise of God, prayer, reparation for sins.... It says it all. The priest must immolate himself—the word "immolate" is not used, but rather "give himself", sacrifice himself to save souls. It does say that. Then comes a reminder about the last things: "Does the priest think often about the last things? Does he think to ask for the grace of final perseverance? Does he remind his faithful to do so? Does he visit the dying so as to give them the last rites?" You see how, in a clever way, this Roman document clearly recalls the traditional idea of the priest.

Of course, that does not do away with all the problems, and there are still serious difficulties in the Church: ecumenism, Assisi, religious liberty..., but the context is changing, and not just the context, but the situation itself.... I would distinguish between the external relations and the internal situation. The relations with the outside have not have changed, but as for what goes on within the Church, the Roman authorities are trying to change it little by little. Obviously, a major disaster still remains today, one must be aware of that, and we do not deny it, but one must also look at what is starting to happen. This examination of conscience for priests is a significant example.

What should be our attitude toward the doctrinal problems?

DICI: You acknowledge that some serious difficulties remain with ecumenism, religious liberty.... If a canonical recognition came about, what would be your attitude with regard to these difficulties? Would you not feel obliged to be somewhat reserved?

Bishop Fellay: Allow me to answer your question with three inquiries: Did the novelties that were introduced during the Council start a trend of growth in the Church and an increase of vocations and religious practice? Do we not observe, to the contrary, a form of "silent apostasy" in all the countries of Christendom? Can we be silent when faced with these problems?

If we want to make the treasure of Tradition fruitful for the good of souls, we must speak and act. We need this twofold freedom of speech and action. But I would mistrust a purely verbal denunciation of doctrinal errors—a denunciation that would be all the more polemical because it was only verbal.

With his characteristic realism, Archbishop Lefebvre recognized that the Roman and diocesan authorities would be more responsive to numbers and facts presented by the Society of Saint Pius X than to theological arguments. And so I would not hesitate to say that, if a canonical recognition were to come about, the doctrinal difficulties would still be emphasized by us, but together with a lesson taught by the facts themselves, tangible signs of the vitality of Tradition. And for that to happen, as I already told you in 2006, concerning the stages in our dialogue with Rome, we must have “faith in the Traditional Mass, the Mass that demands in and of itself integrity of doctrine and of the sacraments, the assurance of all spiritual fruitfulness in the service of souls”.

DICI: The year 2012 is not 1988, the year of your episcopal consecration. In 2009 the excommunications were lifted, in 2007 it was officially acknowledged that the Tridentine Mass had “never been abrogated”, but now some members of the Society lament the fact that the Church has not yet converted. Is their a priori refusal of a canonical recognition due to forty years of an exceptional situation, resulting in a certain inability to understand submission to authority?

Bishop Fellay: What is happening these days clearly shows some of our weaknesses with regard to the dangers that are created by the situation in which we find ourselves. One of the great dangers is to end up inventing an idea of the Church that appears ideal, but is in fact not found in the real history of the Church. Some claim that in order to work “safely” in the Church, she must first be cleansed of all error. This is what they say when they declare that Rome must convert before any agreement, or that its errors must first be suppressed so that we can work. But that is not the reality. It is enough to look at the Church’s past: often, and almost always, we see that there are widespread errors in the Church. Now the reforming saints did not leave the Church in order to combat these errors. Our Lord taught us that there would always be weeds until the end of time. Not just the good crop, not only the wheat.

At the time of the Arians, the bishops labored in the midst of errors to convince those who were mistaken about the truth. They did not say that they wanted to be outside, as some say now. Of course, we must always be very careful about these expressions, “inside”, “outside”, because we are of the Church and we are Catholic. But can we for that reason refuse to convince those who are in the Church, on the pretext that they are full of errors? Look at what the saints did! If the Good Lord allows us to be in a new situation, in close combat in the service of the truth.... This is the reality that Church history presents to us. The Gospel compares Christians to yeast; and do we want the dough to rise without us being in the dough?

In this situation, which some currently depict as an impossible situation, we are being asked to come and work just as all the reforming saints of all times did. Certainly that does not do away with the danger. But if we have sufficient freedom to act, to live and to grow, this must be done. I really think that this must be done, on the condition that we have sufficient protection.

DICI: Do you think that there are members of the Society who, consciously or not, espouse sedevacantist ideas? Are you afraid of their influence?

Bishop Fellay: Some may indeed be influenced by such ideas; that is nothing new. I do not think that there are that many of them, but they can do harm, especially by spreading false rumors. But I really think that the main concern among us is rather the question of trust in the Roman authorities, with the fear that what might happen would be a trap. Personally, I am convinced that that is not the case. In our Society we distrust Rome because we have experienced too many disappointments; that is why some think that this could be a trap. It is true that our enemies may plan to use this offer as a trap, but the pope, who really wants this canonical recognition, is not proposing it to us as a trap.

Finding out what the Roman proposal will allow de jure and de facto

DICI: Several times you have said that the pope personally wants the canonical recognition of the Society. Do you have a recent personal assurance from the pope himself that this is truly his intention?

Bishop Fellay: Yes, the pope is the one who wants it, and I have said it repeatedly. I have enough precise information in my possession to declare that what I say is true, although I have not had any direct dealings with the pope - rather, with his close collaborators.

DICI: The April 14 letter signed by the three other bishops of the Society was unfortunately circulated on the Internet; does the analysis that it presents correspond to the situation in the Church?

Bishop Fellay: I do not rule out the possibility of a development in their position. The first question for us who were consecrated by Archbishop Lefebvre was the question of the survival of Tradition. I think that if my confreres see and understand that de jure and de facto the Roman proposal contains a genuine opportunity for the Society to “restore all things in Christ”, despite all the troubles that continue to exist in the Church today, then they will be able to readjust their judgment - that is to say, with the canonical status in hand and the facts on the table. Yes, I think so, I hope so. And we must pray for that intention.

DICI: Some people throughout the world, including members of the Society, have made use of passages from an interview that you granted to Catholic News Service; these passages seem to indicate that in your view *Dignitatis Humanae* no longer poses a difficulty.

Did the way in which this interview was edited change the meaning of what you wanted to say? What is your position on this subject in relation to what Archbishop Lefebvre taught?

Bishop Fellay: My position is that of the Society and of Archbishop Lefebvre. As usual, in such a delicate matter, we must make distinctions, and a good part of these distinctions disappeared in the televised interview that had been reduced to less than six minutes. But the written report that CNS made of my remarks recovers what I said that was not included in the broadcast version: “Although [Bishop Fellay] stopped short of endorsing Pope Benedict’s interpretation [of religious liberty] as essentially in continuity with the

Church's Tradition - a position which many in the Society have vocally disputed - Bishop Fellay spoke about the idea in strikingly sympathetic terms." In fact, I simply recalled that there is already a traditional solution to the problem posed by religious liberty, which is called tolerance. As for the Council, when they asked me the question, "Does Vatican II belong to Tradition?", I answered, "I would like to hope that that is the case" (which a faulty French translation transformed into: "I hope so.") This is quite along the lines of the distinctions made by Archbishop Lefebvre to read the Council in the light of Tradition: what agrees with Tradition, we accept; what is doubtful, we understand as Tradition has always taught it; what is opposed, we reject.

Relations of the Society of Saint Pius X with diocesan bishops

DICI: A personal prelature is the canonical structure that you mentioned in recent statements. Now, in the Code of Canon Law, canon 297 requires not only informing diocesan bishops but obtaining their permission in order to found a work on their territory. Although it is clear that any canonical recognition will preserve our apostolate in its present state, are you inclined to accept the eventuality that future works may be possible only with the permission of the bishop in dioceses where the Society of Saint Pius X is not present today?

Bishop Fellay: There is a lot of confusion about this question, and it is caused mainly by a misunderstanding of the nature of a personal prelature, as well as by a misreading of the normal relation between the local ordinary and the prelature. Add to that the fact that the only example available today of a personal prelature is Opus Dei. However, and let us say this clearly, if a personal prelature were granted to us, our situation would not be the same. In order to understand better what would happen, we must reflect that our status would be much more similar to that of a military ordinariate, because we would have ordinary jurisdiction over the faithful. Thus we would be like a sort of diocese, the jurisdiction of which extends to all its faithful regardless of their territorial situation.

All the chapels, churches, priories, schools, and works of the Society and of the affiliated religious Congregations would be recognized with a real autonomy for their ministry. It is still true—since it is Church law—that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties? Very probably we will also have the contrary problem, in other words, we will not be able to respond to the requests that will come from the bishops who are friendly to us. I am thinking of one bishop who could ask us to take charge of the formation of future priests in his diocese.

In no way would our relations be like those of a religious congregation with a bishop; rather they would be those of one bishop with another bishop, just like with the Ukrainians and the Armenians in the diaspora. And therefore if a difficulty is not resolved, it would go to Rome, and there would then be a Roman intervention to settle the problem.

Let it be said in passing that what was reported on the Internet concerning my remarks on this subject in Austria last month is entirely false.

DICI: If there is a canonical recognition, what would happen to the chapels affiliated with the Society and independent of the diocese? Would the bishops of the Society continue to administer Confirmation and provide the Holy Oils?

Bishop Fellay: If they work with us, there will be no problem: it will be exactly as it is now. If not, everything will depend on what these chapels mean by independence.

DICI: Will there be a difference in your relations with the Ecclesia Dei communities?

Bishop Fellay: The first difference will be that they will be obliged to stop treating us as schismatics. As for future development, it is clear that some will draw closer to us, since they already approve of us discreetly; some others, no. Time will tell how Tradition will develop in this new situation. We have great expectations for the traditional apostolate, just as some important personages in Rome do, and the Holy Father himself. We have great hopes that Tradition will develop with our arrival.

DICI: Again, if there is a canonical recognition, will you give some cardinals in the Curia or some bishops the opportunity to visit our chapels, to celebrate Mass, to administer Confirmation, perhaps even to ordain priests at your seminaries?

Bishop Fellay: The bishops who are in favor of Tradition and the conservative cardinals will come closer. One can foresee a whole development, without knowing the particular details. And certainly there will be difficulties, too, which is altogether normal. There is no doubt that people will come to visit us, but as for a more precise collaboration, such as the celebration of Mass or ordinations, that will depend on the circumstances. Just as we hope that Tradition will develop, we hope to see Tradition develop among the bishops and the cardinals. One day everything will be harmoniously traditional, but how much time that will take, only God knows.

DICI: While awaiting the Roman decision, what are your interior dispositions? What dispositions would you wish for the priests and the faithful who are devoted to Tradition?

Bishop Fellay: In 1988, when Archbishop Lefebvre announced that he would consecrate four bishops, some encouraged him to do it and others tried to dissuade him from it. But our founder kept the peace, since he had nothing in view but the will of God and the good of the Church. Today these are the same interior dispositions that we should have. Like its holy Patron, the Society of Saint Pius X has the desire to “restore all things in Christ”. Some say that now is not the time, while others on the contrary say that this is the opportune moment. For my part, I know only one thing: it is always the moment to do God’s will, and He makes it known to us at an opportune time, provided that we are receptive to His inspirations. For this reason, I asked the priests to renew the consecration of the Society of Saint Pius X to the Sacred Heart of Jesus, on His feast day, June 15, and to prepare for it by a novena, during which the litanies of the Sacred Heart will be recited in all our houses. Everyone can join in asking for the grace to become docile instruments of the restoration of all things in Jesus Christ.

(DICI no. 256 dated 8th June, 2012)

Letter of Bp. Fellay to Benedict XVI

17th June 2012

Menzingen,
Sunday 17th June 2012

Most Holy Father,

I am ever so sorry, at a time you are afflicted with such trying difficulties for which I assure you of my poor prayers, to present you with yet another problem rather than some consolation.

Indeed, Wednesday evening, 13th June, during a cordial meeting, Cardinal Levada presented me with a doctrinal declaration which I could not sign. Not heeding the request not to modify the proposition I had submitted, because of the consequences that would lead to, the new text resumes almost all the points that caused difficulty in the September 2011 Preamble and which I had endeavoured to set aside.

Unfortunately, in the current context of the Society, the new declaration will not be get through.

I must admit to no longer knowing what to think. I had believed that you were disposed to leave till a later date the resolution of outstanding disagreements over certain points of the Council and liturgical reform, rather like when the Council of Florence, in order to achieve union, overlooked the question of the Greeks allowing divorce following adultery, and I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption. And I fully intend to continue to do my best to pursue this path to reach the necessary clarifications.

It seems now that I was mistaken, and what is really asked of us is the total acceptance of the litigated points before proceeding further ... I regret it if any of my recent statements have added fresh difficulty, but it was for the sake of clarity.

Moreover, given the enormous opposition brewing up in certain circles of the Church determined to render impossible the activity of the new prelatore, given the pressure even of certain countries, I wonder how in such circumstances the project could come to fruition.

I believe you alone can still change the course of events to come. Of course it is not for me to apply any kind of pressure, but simply set out the facts and find out if I mistook your intentions concerning our situation. If you judge it opportune, at this rather delicate moment, I dare ask of your goodness an audience (the most discreet possible) in order to hear from your own lips your appreciation of us.

May Your Holiness deign to believe my filial devotion and my dearest wish to serve the holy Church.

+ **Bernard Fellay**

Letter of Fr. Thouvenot, Secretary General of the SSPX to Priests of the SSPX

Menzingen
25th June, 2012

Excellencies, and Superiors,

As you know, our Superior General responded to the letter of the 16th March from Cardinal Levada who tried to impose the doctrinal Preamble of the 14th September 2011. By this document, dated 15th April, he wished to break free from the impasse created by this Preamble. According to several concurring sources, the new text seemed to satisfy the Sovereign Pontiff.

On the 13th June, 2012, Cardinal Levada returned to our Superior General his text of April, but it was amended in such a way that it still took up, in substance, the propositions of September, 2011. Mgr. Fellay also made known to him that he could not sign this new document, which was clearly unacceptable. The coming General Chapter will permit the analysis of the entire dossier.

Moreover, I inform all the members of the Chapter, that in virtue of Canon 2331, Paragraph 1 and 2 (New Code 1373) the Superior General has deprived Mgr. Williamson of his office as member of the Chapter for taking a position calling for a rebellion, and for his continually repeated disobedience. He has equally forbidden him to come to Écône for the ordinations.

Finally, Mgr. Fellay has deferred the ordinations of the Dominicans of Avrillé and the Capuchins of Morgon, who were foreseen to have been ordained at Écône this coming 29th June. The putting off of orders was dictated simply by the wish of Bishop Fellay to be assured of the loyalty of these communities, before laying hands upon their candidates (cf. I Timothy 5:22).

Be assured Excellencies and Superiors of my respectful and faithful priestly wishes.

Fr. Christian Thouvenot.

Open Letter to Fr. Thouvenot

St George's House, Wimbledon.
27th June 2012.

Dear Father,

On the eve of the 20th anniversary of my priestly ordination, whilst giving thanks to Almighty God and Our Blessed Lady for such a great grace and mercy shown to me, I feel compelled to make known my thoughts on the current sufferings which have come to afflict our dear Society.

Events in the Society over the last three months have led me first to sadness and anguish, and finally to despondency and anger. The terrible divisions which now undermine our Society are not the fruit of rebellion and disobedience, but clearly are the result of a seismic change of principle on the part of our Superiors in the relation to Rome. Abandoning the security and prudence of the position adopted by the Society at the last meeting of the General Chapter (2006), namely of refusing any practical agreement with the Roman authorities without there being any doctrinal resolution of the errors of the Second Vatican Council, has proved to be a disaster. Consequently, the Society which was always united and strong is now fractured and weakened – brother is turning against brother. No convincing argument has been presented as a justification for such a fundamental shift in position – the Holy Father has not altered in any way whatsoever his insistence upon the hermeneutic of continuity in relation to Tradition and the teachings of the last Council. And yet, we are simply meant to accept the contrary.

This approach could not but produce the profound malaise that now affects our Society. Additionally, the misuse of secrecy on such a grand scale by our current Superiors, accompanied by privileging a small group of trusted supports of the new policy towards Rome, has served to exacerbate this painful situation even further.

Hence, it is abundantly clear to me that those who truly bear responsibility for the current storm are not those who have attempted to preserve our Society's firmness and unambiguous profession of the Catholic Faith in relation to the Conciliar authorities but those who chose to abandon the wisdom of insisting upon a real conversion on the part of Modernist Rome before envisaging a practical agreement.

In light of this, the Superior General's decision to exclude one of his brother bishops (chosen, as himself, by His Grace Archbishop Lefebvre) from the Chapter Meeting in July together with this refusal to ordain candidates from religious communities who have always shared with us the same battle for Tradition “until their loyalty can be ensured” are profoundly disturbing and unjust. To simply have recourse to ever-increasing sanctions against those who oppose the novelty of the new policy – alluded to by Bishop Fellay for the first time in the March edition of *Cor Unum* – will only serve to create ever more division and do even more harm to the Society. On the contrary, it is my profound conviction that only a return to our former position of insisting upon a real doctrinal conversion on the part of Rome before any practical agreement, will be able to restore once again peace and unity to our priestly Society, ever loyal to the example and spirit of our beloved founder, Archbishop Marcel Lefebvre.

In Christo sacerdote et Maria Immaculata,

Fr Matthew Clifton.

SSPX General Chapter Statement

14th July, 2012

(Source: <http://www.dici.org/en/news/society-of-st-pius-x-general-chapter-statement/>)

At the conclusion of the General Chapter of the Society of St. Pius X, gathered together at the tomb of its venerated founder, Archbishop Marcel Lefebvre, and united with its Superior General, the participants, bishops, superiors, and most senior members of the Society elevate to Heaven our heartfelt thanksgiving, grateful for the 42 years of marvellous Divine protection over our work, amidst a Church in crisis and a world which distances itself farther from God and His law with each passing day.

We wish to express our gratitude to each and every member of our Society: priests, brothers, sisters, third order members; to the religious communities close to us and also to our dear faithful, for their constant dedication and for their fervent prayers on the occasion of this Chapter, marked by frank exchanges of views and by a very fruitful common work. Every sacrifice and pain accepted with generosity has contributed to overcome the difficulties which the Society has encountered in recent times. We have recovered our profound unity in its essential mission: to preserve and defend the Catholic Faith, to form good priests, and to strive towards the restoration of Christendom. We have determined and approved the necessary conditions for an eventual canonical normalization. We have decided that, in that case, an extraordinary Chapter with deliberative vote will be convened beforehand.

We must never forget that the sanctification of souls always starts within ourselves. It is the fruit of a faith which becomes vivifying and operating by the work of charity, according to the words of St. Paul: “For we can do nothing against the truth: but for the truth” (cf. II Cor., XIII, 8), and “as Christ also loved the church and delivered himself up for it... that it should be holy and without blemish” (cf. Eph. V, 25 s.).

The Chapter believes that the paramount duty of the Society, in the service which it intends to offer to the Church, is to continue, with God’s help, to profess the Catholic Faith in all its purity and integrity, with a determination matching the intensity of the constant attacks to which this very Faith is subjected nowadays.

For this reason it seems opportune that we reaffirm our faith in the Roman Catholic Church, the unique Church founded by Our Lord Jesus Christ, outside of which there is no salvation nor possibility to find the means leading to salvation; our faith in its monarchical constitution, desired by Our Lord Himself, by which the supreme power of government over the universal Church belongs only to the Pope, Vicar of Christ on earth; our faith in the universal Kingship of Our Lord Jesus Christ, Creator of both the natural and the supernatural orders, to Whom every man and every society must submit.

The Society continues to uphold the declarations and the teachings of the constant Magisterium of the Church in regard to all the novelties of the Second Vatican Council which remain tainted with errors, and also in regard to the reforms issued from it. We find our sure guide in this uninterrupted Magisterium which, by its teaching authority, transmits the revealed Deposit of Faith in perfect harmony with the truths that the entire Church has professed, always and everywhere.

The Society finds its guide as well in the constant Tradition of the Church, which transmits and will transmit until the end of times the teachings required to preserve the Faith and the salvation of souls, while waiting for the day when an open and serious debate will be possible which may allow the return to Tradition of the ecclesiastical authorities.

We wish to unite ourselves to the other Christians persecuted in different countries of the world who are now suffering for the Catholic Faith, some even to the extent of martyrdom. Their blood, shed in union with the Victim of our altars, is the pledge for a true renewal of the Church in *capite et membris*, according to the old saying *sanguis martyrum semen christianorum*.

“Finally, we turn our eyes to the Blessed Virgin Mary, who is also jealous of the privileges of her Divine Son, jealous of His glory, of His Kingdom on earth as in Heaven. How often has she intervened for the defence, even the armed defence, of Christendom against the enemies of the Kingdom of Our Lord! We entreat her to intervene today to chase the enemies out from inside the Church who are trying to destroy it more radically than its enemies from outside. May she deign to keep in the integrity of the Faith, in the love of the Church, in devotion to the Successor of Peter, all the members of the Society of St. Pius X and all the priests and faithful who labour alongside the Society, in order that she may both keep us from schism and preserve us from heresy.

“May St. Michael the Archangel inspire us with his zeal for the glory of God and with his strength to fight the devil.

“May St. Pius X share with us a part of his wisdom, of his learning, of his sanctity, to discern the true from the false and the good from the evil in these times of confusion and lies.”

(Archbishop Marcel Lefebvre; Albano, October 19, 1983).

Given at Ecône, on the 14th of July of the Year of the Lord 2012.

SSPX General Chapter 2012 Resolution

“Six Conditions”

17th July, 2012

To the superiors of the SSPX:

Here are the final declarations which the General Chapter adopted before its conclusion and the visit to the grave of our beloved founder. This declaration will also be published on 'DICI', the official communication organ of the General House. Also, the initial conditions were better defined for a possible normalisation of our relations with the official church.

‘Sine Qua Non’ Conditions - those which the SSPX enjoins and those which are sought from the Roman authorities, before seeking for a canonical recognition:

1. The freedom to preserve, share and teach the sound doctrine of the constant Magisterium of the Church and the unchanging truths of divine tradition, and the freedom to accuse and even to correct the promoters of the errors or the innovations of modernism, liberalism, and Vatican II and its aftermath;
2. The exclusive use of the Liturgy of 1962. The retention of the sacramental practice that we currently maintain (including: holy orders, confirmation, marriage);
3. The guarantee of at least one bishop.

Desirable conditions:

1. A separate ecclesiastical court of the first instance;
2. Exemption of the houses of the SSPX from the diocesan bishops;
3. A Pontifical Commission for Tradition in Rome, which depends directly on the Pope, with the majority of the members and the president in favour of Tradition.

Fr. Christian Thouvenot

‘Kirchliche Umschau’ interview

with

Fr. Niklaus Pfluger (First Assistant of the SSPX)

16th October, 2012

(“An interview with Father Niklaus Pfluger, First Assistant General of the Society of St. Pius X, on the present situation of the Society.” DICI English Translation: <http://www.dici.org/en/documents/interview-with-father-pfluger/>)

Kirchliche Umschau: Just a few months ago, the Vatican seemed to be on the verge of granting canonical recognition to the Society. It seems now that all efforts were in vain. Bishop Müller, the new Prefect of the Congregation for the Doctrine of the Faith, suggested as much in several recent interviews.

Father Niklaus Pfluger: All efforts were not in vain, but an agreement in the near future is improbable. In both our estimation and that of the Curia, any agreement would be pointless unless we are on the same page about what the Faith really means. This common understanding was to be expressed in a “doctrinal declaration”, which we took ample time in drawing up, and in April 2012, Bishop Fellay, our Superior General, presented a preliminary, informal draft. But, to our great surprise, this text was rejected by the Congregation for the Doctrine of the Faith. So we are back to square one.

Kirchliche Umschau: How do you account for Rome’s change of direction?

Father Niklaus Pfluger: In Rome there is a group strongly opposed to a canonical regularization for the Society. Such an official recognition would in effect be a sign that the post-Vatican II era is outdated and that a new chapter has begun. Of course, this would not suit the agenda of the Council’s supporters. For them, official recognition of the Society of St. Pius X would be not merely an insult, but also a questioning of the Council’s status, therefore a collapse. It appears that the Council’s adherents prevailed.

Kirchliche Umschau: Do you think that there could be a new development?

Father Niklaus Pfluger: Not just think—I know! The facts are what they are. The Church everywhere in the world, with some rare exceptions, is undergoing a process of self-destruction, and not just in Europe. In Latin America, for example, things don’t seem to be any better. Where the economy is relatively strong, as in Germany, Switzerland, and the United States, the external structures remain. But the loss of the Faith can be seen everywhere. Now, without the Faith, there is no Church. In Germany, the bishops recently sent a clear message: the right to collect taxes from Church members is more important than 120,000 Catholics leaving the Church every year. We are witnessing a march to destruction unseen in history, a rising tide which not even the bishops can stem, using, as they do, tactics devoid of the spirit of Faith. Joseph Ratzinger, as a Council father 50 years ago, spoke of a Church, “imbued with the spirit of paganism,” which the Council did its part to usher in. I am convinced that this turn of events, on the one hand, will bring the bishops to a more sober frame of mind, and, on the other hand, will leave only the conservatives holding fast, meaning those who quite simply wish to believe as the Church has always believed, and to persevere in their Catholic Faith. With those holding fast, we will no longer need to argue. Agreement in the Faith will soon follow.

Kirchliche Umschau: You are insinuating that the tide of self-destruction will engulf liberal Catholics. But the liberals see things differently. They want even more reforms to assure the survival of the living Church.

Father Niklaus Pfluger: I am inventing nothing. I see events and where they lead. Which religious order or diocese has younger members to ensure its future growth, and which ones are dying out? We can observe that decline and dissolution are most apparent in those places where the so-called conciliar reforms are most eagerly followed. I don't deny that, in the arena of public opinion—and on the parish level—the liberal approach is more acceptable. But the Church does not live by social acceptance or by human applause. She derives her energy from men and women who believe and practice their Faith, who are prepared to renounce worldly pleasures to become priests, monks, or nuns. These latter are conspicuously absent among the liberals, and that is why they now want to receive priestly ordination, but of course without celibacy, without any self-denial. And they naively expect to increase their vocations by lowering the standards!

Kirchliche Umschau: Do you foresee a new excommunication of the Society's bishops, or even of the whole Society?

Father Niklaus Pfluger: There are many who might welcome a new excommunication, but during this pope's reign, it seems highly improbable. How would they justify it? There is no "traditional heresy." We do not belong to the sedevacantists. We fully accept that the assistance of the Holy Ghost is granted to the pope and the bishops. But from Rome's standpoint, the Society was pronounced guilty of "disobedience" even when the excommunications from 1988 were later withdrawn. How would they justify new ecclesiastical penalties? For refusing the Council? In the Credo none of the articles state: "I believe in the Second Vatican Council..."! The imposing reality of the facts just mentioned should be more important than the discussions. We find today a new generation of young priests, who slowly but surely discover the Old Mass, and through it, the Catholic Faith in its entirety, and the authentic priesthood. But in many cases we find young Catholics interested in the Faith, who nearly always discover it outside of their parishes. These honest souls are very impressed by traditional doctrine and worship, even if they still attend the New Mass. They observe the Society, follow it with interest, seek to contact us, ask for our publications, and stay in communication with us. The same holds for the Ecclesia Dei communities, and among diocesan priests, who, thanks to the *Motu Proprio* of 2007, have begun to celebrate the Tridentine Mass. We are more than just a Society with almost 600 priests; our influence is deeply felt in the Church, and particularly in those circles which have a future. If the Romans want to save face, they will wisely avoid an excommunication which they will soon have to revoke.

Kirchliche Umschau: So there is still a chance to regularize the Society, but it seems that the bottom line is to "recognize the Council."

Father Niklaus Pfluger: Of course we recognize that there was a Second Vatican Council. Archbishop Lefebvre himself was a Council father. Nonetheless, we must admit that not only the post-conciliar reforms, but also certain texts of the Council itself are in contradiction with important doctrines already defined by the Church. Certain ambiguities and novelties are at the heart of the present dissolution taking place within the Church. For Rome, it is unacceptable that we speak of "the errors of the Council." You

see, we criticized the Council while it was everywhere being celebrated and when the Church enjoyed a deeper faith and vitality than it does today. Why would we suddenly make an about-face, when our warnings and criticisms have been vindicated over time? The sad reality is that, 50 years after the Council, Archbishop Lefebvre's predictions were far from exaggerated. In the 1970s, due to the enthusiasm and naive optimism of the moment, nobody could have imagined that the Catholic bishops would rally in favour of homosexuality, the propagation of Islam, and the dissolution of marriage, which unfortunately is now the order of the day! The Vatican is faced with the ruins of the Church, which was at one time so beautiful and strong. But now there is no true renewal, no relief in sight. A realistic evaluation of new charismatic communities, which were extolled in the last decades as signs of vitality, should serve instead as warning signs. I don't understand why there hasn't been an honest and thorough investigation of the causes of the present situation in the Church. The Church is destroying herself, and silencing all discussion of the problem will not make the problem go away. Pretending that the Council is not to blame for the post-conciliar crisis is burying one's head in the sand.

Kirchliche Umschau: Since you seem so little disposed to compromise, why do you still hold discussions with the Congregation for the Doctrine of the Faith?

Father Niklaus Pfluger: Because the pope and Rome are realities inseparable from the Faith. The loss of faith in the Church's structures—a loss of faith from which we have been spared, thanks be to God—is only one aspect of the crisis in the Church. For our part, we suffer also from a defect: the fact of our canonical irregularity. The status of the post-conciliar Church is imperfect, nor is our status the ideal.

Kirchliche Umschau: Are you referring to members of your community who refuse the discussions with Rome?

Father Niklaus Pfluger: Yes, but they are few, very few. The prolonged period of separation has led certain members to confusion in theology. Deep down, these persons set faith in opposition to law, as if union with the pope, the primacy of the pope, were just a minor question of law.

Separating the legitimacy of the pope from the Faith, and reducing his legitimacy to a merely juridical question, is a sign of great danger. Finally, it comes from a Protestant view of the Church. But the Church is visible. The papacy belongs to the domain of Faith.

We ourselves, Catholics faithful to Tradition, suffer from the crisis in two ways. We participate in this crisis, albeit on a different and higher level, as I see it. There is no denying the obligation to take an active part in overcoming the crisis. And this combat begins with us, by desiring to overcome our abnormal canonical status.

Kirchliche Umschau: So we are back to square one. Why not just go along with Rome?

Father Niklaus Pfluger: Because we cannot exchange an imperfect status for one that is even less perfect. Union with Rome is supposed to be an improvement, not a mutilation. Having to omit certain truths of the Faith, as well as being forbidden to criticize various doubtful and liberal positions: all this would be tantamount to a mutilation. We will not go along with that.

Kirchliche Umschau: The General Chapter was held in July. What position was taken by members of the Chapter?

Father Niklaus Pfluger: We laid down six guidelines to be met before any reunion with Rome. These were so many touchstones which restated the points to which we have always held fast. Our position was reinforced once more.

Kirchliche Umschau: On the Internet, there is a debate over this issue. Thundering condemnations are hurled at the Society's leaders, who are accused of treason.

Father Niklaus Pfluger: You are quoting Bishop Williamson, who was excluded from the General Chapter by the great majority of superiors. That shows how strongly united we are.

Kirchliche Umschau: But you have a problem of communication. Judging by certain forums over the Internet, the situation couldn't be worse.

Father Niklaus Pfluger: It is true that the Internet calls for, even requires, a new form of communication. We are obliged—just as the Vatican is—to go beyond the printed publications in use until now. But surely there are simple souls who are easily misled by sowers of discord, who themselves are widely misinformed by what they read on the Internet. Our priests appealed to the faithful not to go on these discussion sites which are often very rude, and not to let themselves be troubled and upset by the rumours and manoeuvrings found on the Internet. We will use the available means of communication from now on, including the Internet.

Kirchliche Umschau: Certain groups have targeted Bishop Fellay himself.

Father Niklaus Pfluger: Bishop Fellay has certainly done more for the cause of Catholics faithful to Tradition than all those who doubt him, criticize him, and even accuse him of treason. For several years, he has conducted relations with Rome prudently and skilfully; never did he act impulsively, nor did he let himself be provoked or lose patience. Today we have the Tridentine Mass available to any priest; we have seen the lifting of the “excommunications” which were inveighed against us in 1988; we have had the discussions on the problems of the Council. And, as an Austrian bishop admits, we have brought the Council back on the table for debate. Thus, as a result, the Council is no longer sacrosanct and its glory turns to dust. And all this remains true notwithstanding the litanies of praises heaped on the Second Vatican Council by the 50 year jubilee.

Our Superior General has accomplished a great deal, because he persevered in the negotiations and faithfully presented our theological positions. On that score, I observe that he has only one aim in view in this crisis of the Church, namely to preserve the Faith and to serve the Church with our whole heart.

Kirchliche Umschau: One question remains. Why is it that Bishop Fellay seems to have done nothing against the smear campaign mounted against him these last few months over the Internet?

Father Niklaus Pfluger: Patience, kindness, and generosity appear to many as weaknesses, but this is not so. Faced with repeated attacks and harassment over the Internet, we do not abandon our values and our principles. We deal with plotting and intrigues according to the laws of the Church. This may seem like procrastination which can

be annoying to some, but it can't be done any other way if we don't want to betray our own ideals. I would like to make this clear: let no one imagine that he can criticize authority with impunity.

Kirchliche Umschau: What does this mean specifically?

Father Niklaus Pfluger: Bishop Williamson has been given fair warning. This is a sad moment in the history of our Society. If he continues his Internet campaign against the Society and its Superior General, then his expulsion from the Society cannot be avoided. Besides his false ideas, he has plotted under cover. The veritable tragedy is the fact that for years he has not accepted the authority of the Superior General, but has assigned to himself a God-given mission. Before the General Chapter, he rallied priests and faithful to rebellion. For a Catholic bishop, this is very serious.

Kirchliche Umschau: The Society's purpose is not limited to negotiations with Rome. What other fields of apostolate do you envision?

Father Niklaus Pfluger: The West has lost the Faith. One reason for this loss is the fact that the Church is no longer presenting the Faith, no longer brings it to the world. Modern churchmen almost seem to be ashamed of their faith, which is why they campaign for the defence of the environment, the redistribution of wealth, and aid to development. We cannot just wait for them to come to their senses. We must be more active in society, have a greater influence in public, and rebuild Christendom with prudence, humility, and charity. As Our Lord appealed to those of His time: do not fear!

Kirchliche Umschau: Where do you see the important challenges to face?

Father Niklaus Pfluger: We witness presently a world-wide persecution of Christians in the East. Our task is to draw our attention to our persecuted brethren and to come to their aid. The General Chapter's Declaration made this clear. In the Western countries, parents are having fewer and fewer children because family values are declining. The laws of the State pose greater threats to the family, the building block of society. One major task is aid to families. We must give our support to large families, lest they be marginalized by society at large. But our primary duty remains—as re-emphasized by the General Chapter's Declaration in July—the defence and preservation of the Faith, and specifically the formation of truly Catholic priests. That is the best way we can be of service to the Church.

On the personal level, sanctification is called for. Prayer, religious instruction, and the distribution of the sacraments are one aspect; an exemplary life and fraternal charity are the other aspect. They go together. By accomplishing this task, we help to save our own souls and those of our neighbour. Yes, indeed, we have known such moments where we have a real foretaste of the harmony and happiness of heaven. Materialism, atheism, coupled with false religions: all these are standing more and more in the way of a healthy Catholic life. We are speaking here of a decisive mission for the Society: to help believers of good will to keep the Faith in times of difficulty, and to live that faith. This is our task at the present time, and a magnificent and sublime one at that, if we use our God-given talents to spread the fire of divine love to the ends of the earth. This is only possible through a deep and vibrant faith.

Kirchliche Umschau: Thank you for the interview, Father.

About this Booklet:

This booklet aims to be entirely neutral. It contains not one word or sentence of opinion or polemic, rumour or conjecture, attack or defence.

The only authors are those stated for each document. Those who have created this booklet cannot in any way be called its “authors” - all we have done is to collect all the various documents - all of which have been publicly available on the internet for some time - into one place, to put them one beside the other for greater ease of reading.

The purpose of this booklet is to provide as many people as possible with original, undisputed primary source material regarding the situation between the Society of St. Pius X and Rome since the start of 2012. There are no shortage of opinions to be found amongst the laity, but what cannot always be found are the simple facts. Since surely nobody, whatever their opinion, has anything to fear from the facts of a case being better or more widely known, it is our hope that this effort will be looked upon favourably by all Catholics, whatever their opinion.

In seeking to bring to you the facts, it is our hope that you, the reader, can arrive at an informed judgement and make up your own mind accordingly. In a spirit of sincere honesty, we are open to criticism, query or suggestion.

This booklet was brought to you free of charge. If, having read it, you find that it has in any way proved useful to you, a donation however small (online or by post), would be greatly appreciated and would allow us to continue our apostolate in future.

Please contact us at the following address:

“The Recusant”
P.O. Box 423
Deal,
Kent
CT14 4BF
Great Britain

www.TheRecusant.com
recusantsspx@hotmail.co.uk

Ten Years Ago...

PART I

2nd Feb. 2012 - Bishop Fellay sermon: "We Are Ready"

"We are not an independent group. Even if we are fighting with Rome, we are still, so to say, with Rome. ...It's also important that we don't finally imagine a Catholic church which is just the fruit of our imagination but which is no longer the real one. And with the real one we have problems.

[...]

So what is going to happen now? Well, we have sent our answer to Rome. ... Do they really want us in the Church or not? We told them very clearly, if you accept us as is, without change, without obliging us to accept these things, then we are ready."

(See: <https://web.archive.org/web/20120206175204/https://www.dici.org/en/news/extract-from-the-sermon-of-bishop-bernard-fellay-superior-general-of-the-sspx-for-the-feast-of-candlemas-february-2nd/>)

18th March 2012 - Bishop Fellay, writing to all SSPX priests in *Cor Unum*: "We need to take up a new position with respect to the Official Church"

"We now have friendly contacts in the most important dicasteries, and also in the Pope's entourage! As we see this situation, we think that the efforts of the aging hierarchy will not succeed in stopping this movement that has begun – a movement that desires and hopes for the restoration of the Church, although still in a rather muddled way. Even though the return of a "Julian the Apostate" cannot be ruled out, I do not think that the movement can be stopped.

If this is true, and I am convinced of it, this requires that we take up a new position with respect to the official Church. Quite obviously we must support this movement with all our strength, and possibly to guide and enlighten it. This is precisely what many people expect of the Society. This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church.

Our new friends in Rome declare that the impact of such recognition would be extremely powerful on the whole Church, as a confirmation of the importance of Tradition for the Church.

[...]

Concrete circumstances are what will show when the time has arrived to take the step towards the official Church. "

(See: <http://www.therecusan.com/fellay-cor-unum-march2012>)

7th April 2012 - Letter of three SSPX Bishops to the Superior General and his two Assistants - "Do not engage the Society in a purely practical agreement!"

"Reverend Superior General, Reverend First Assistant, Reverend Second Assistant, For several months, as many people know, the General Council of the FSSPX is seriously considering Roman proposals for a practical agreement, after the doctrinal discussions of 2009 to 2011 proved that a doctrinal agreement is impossible with current Rome. By this letter the three bishops of the FSSPX who do not form part of

the General Council wish to let him know, with all due respect, of the unanimity of their formal opposition to any such agreement.

[...]

Don't we see already in the Fraternity symptoms of a lessening in its confession of the Faith? Today, alas, the contrary has become "abnormal". Just before the consecration of the bishops in 1988 when many good people insisted that Archbishop Lefebvre had to reach a practical agreement with Rome that would open a large field of apostolate, he expressed his thoughts to the four new bishops:

'A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting.'

[...]

Your Excellency, Fathers, take care! ... At least listen to your Founder. He was right 25 years ago. He is right still today. On his behalf, we entreat you: do not engage the Society in a purely practical agreement.

With our most cordial and fraternal greetings,
In Christo and Maria,

Mgr. Alfonso de Galarreta
Mgr. Bernard Tissier de Mallerais
Mgr. Richard Williamson "

(See: <https://www.therecusant.com/menz-letter-to-3-bishops>)

14th April, 2012 - Letter of Reply from the Superior General and his two Assistants to the Three SSPX Bishops: "It is not realistic to require that everything be settled to arrive at what you call a practical agreement."

"Menzingen,
14 April, 2012

Your Excellencies,

To your collective letter addressed to the members of the General Council we have given our full attention. We thank you for your concern and for your charity. Allow us in turn with the same concern for charity and justice to make the following observations.

[...] Reading your letter one seriously wonders if you still believe that the visible Church with its seat in Rome is truly the Church of Our Lord Jesus Christ, a Church horribly disfigured for sure from head to foot, but a Church which nevertheless still has for its head Our Lord Jesus Christ. One has the impression that you are so scandalised that you no longer accept that that could still be true. It Benedict XVI still the legitimate pope for you? If he is, can Jesus Christ still speak through his mouth? If the pope expresses a legitimate desire concerning ourselves which is a good desire and gives no command contrary to the commandments of God, has one the right to pay no attention and to simply dismiss his desire? ... You blame us for being naïve or fearful, but it is your vision of the Church that is too human and even fatalistic; you see dangers, plots, difficulties, you now longer see the help of grace and the Holy Ghost.

[...]

Within the Society, we are in the process of making the Council's errors into superheresies, as though it is becoming absolute evil, worse than anything, in the same way

that Liberals have dogmatised this pastoral council. This failure to distinguish leads one or the other of you three to an “absolute hardening”. This is serious because such a caricature no longer corresponds to reality and logically it will in the future finish up in a true schism. And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome.

[...]

So that as for the most crucial question of all, that of whether we can survive in the case of the Society being recognised by Rome, we do not arrive at the same conclusion as you do. Let it be noted in passing that we did not look for a practical agreement. That is false. All we have done is not refuse a priori, as you ask us to do, to consider the Popes offer. For the common good of the Society, we would far prefer the present solution of the intermediary status quo but it is clear that Rome will put up with it no longer.

In itself, the proposed solution of a personal Prelature is not a trap. That is clear firstly from the fact that the present situation in April of 2012 is very different from that of 1988. To claim that nothing has changed is a historic error. [...] Fewer and fewer Romans believe in Vatican II.

This concrete situation, together with the canonical solution being proposed, is very different from that of 1988 and when we compare the arguments given by Archbishop Lefebvre at that time we draw the conclusion that he would not have hesitated to accept what is being proposed to us. [...] It is not realistic to require that everything be settled to arrive at what you call a practical agreement.

You cannot know how much your attitude over the last few months - quite different for each of you - has been hard for us. It has prevented the Superior General from sharing with you these great concerns, which he would gladly have brought you in to, had he not found himself faced with such a strong and passionate lack of understanding. How much he would have loved to be able to count on you, on your advice to undergo this so delicate moment in our history. It is a great trial, perhaps the greatest of all 18 years of his being superior. Our venerable founder gave to the Society bishops a task and precise duties. He made clear that the principle of unity in our Society is the Superior General. But for a certain time now, you have been trying - each one of you in his own way - to impose on him your point of view, even in the form of threats, and even in public. This dialectic between the truth and the faith on the one side and authority on the other is contrary to the spirit of the priesthood. He might at least have hoped that you were trying to understand the arguments driving him to act as he has acted these last few years in accordance with the will of divine Providence.

We are praying hard for each of you that we may find ourselves all together once again in this fight which is far from over, for the greater glory of God and for love of dear Society.

May Our risen Lord and Our Lady deign to protect and bless you,

+Bernard Fellay (Superior General)

Niklaus Pfluger+ (First Assistant)

Alain-Marc Nély+ (Second Assistant) ”

(See: <https://www.therecusan.com/menz-letter-to-3-bishops>)

15th April 2012 - Doctrinal Declaration composed and signed by the Superior General on behalf of the SSPX and delivered to Rome (but kept secret from even the SSPX's own priests for almost a full year).

I

We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.

II

We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution *Lumen Gentium* of the Second Vatican Council.(1)

III

1. We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution Pastor Aeternus of Vatican I and by the dogmatic constitution *Lumen Gentium* of Vatican II, chapter 3 (*de constitutione hierarchica Ecclesiae et in specie de episcopatu*), explained and interpreted by the *nota explicativa praevia* in this same chapter.

2. We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that, "the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith."(3)

3. Tradition is the living transmission of revelation '*usque ad nos*'(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7).

4. The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8).

5. The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium.

6. That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).

7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in

the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.

8. In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.

Notes --

(1) Cf. the new formula for the *Profession of Faith* and the *Oath of Fidelity* for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.

(2) Cf. Pius XII, *Humani Generis* encyclical.

(3) Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.

(4) Council of Trent, Dz. 1501: "All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand."

(5) Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.

(6) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: "Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding." [Vincent of Lerins, *Commonitorium*, 23, 3]."

(7) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; Anti-modernist Oath, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.

(8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.

(9) There is a parallel in history in the Decree for the Armenians of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way."

(See: <https://www.therecasant.com/doctrinalpreamble-15apr2012>)

For an overview, in chronological order, see: www.therecasant.com/reference-materials

- TO BE CONTINUED -

Catalog of Compromise, Change, and Contradiction in the SSPX

#1: Change (New Mass Participation Sinful or Not?)

All the SSPX faithful should be well familiar with the little blue book, *Christian Warfare*, published by the SSPX and promoted and used on their Ignatian retreats. In the section on the Examination of Conscience, under the third commandment (page 289 in the 2006 edition) we find the following:

Have you attended and actively participated in the "New Mass"? Have you received Holy Communion in the hand?

Yet, in the new edition, this sentence was replaced with:

Have you received Holy Communion in the hand knowing that it leads to Sacrilege and loss of faith in the Real Presence?

Have you attended and actively participated in non-Catholic religious services?

<https://tradcatresist.blogspot.com/2018/06/lastweek-fr-morgan-celebrated-his.html>

Clearly the SSPX no longer wishes to suggest attending the Novus Ordo is sinful.

#2: Contradiction (SSPX'ers Married by Conciliarists?)

In the US District, the old (attached) SSPX Marriage Form M-2(a) required a signature of the marriage parties before a Society priest would consent to perform the wedding. That form includes the following passage:

"Moreover, I insist on my right to receive all the sacraments in an entirely traditional way, and consequently refuse to have my wedding celebrated by a priest who celebrates the new Mass, or in a church in which the new Mass is celebrated."

Today, however, the SSPX has accepted to be bound by the April 4, 2017 "Pastoral Guidelines" of Cardinal Mueller (authorized by Pope Francis) which state, among other things:

"Insofar as possible, the Local Ordinary [that is, normally the local Diocesan Bishop] is to grant the delegation to assist at the marriage to a priest of the Diocese (or in any event, to a fully regular priest), such that the priest may receive the consent of the parties during the marriage rite..."

<https://rorate-caeli.blogspot.com/2017/04/step-by-step-vatican-issues-marriage.html>

This is a clear and direct contradiction to SSPX Marriage Form M-2(a) of the US District (which presumably has either subsequently been edited to bring itself into compliance with this new norm, or discarded altogether).



(SSPX Faithful married by a conciliar priest in a conciliar church in Canada)

<http://www.ecclesiamilitans.com/2018/03/21/a-picture-of-the-marriage-ceremony/>

#3: Contradiction (Trap vs No Trap):

One year after the episcopal consecrations, Archbishop Lefebvre warned the faithful that any overtures from modernist Rome were nothing but a trap:

"That is why **what can look like a concession is in reality merely a maneuver to separate us from the largest number of faithful possible.** This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuver, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It

is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors."

<http://sspx.org/en/one-year-after-consecrations>

Bishop Fellay (under the most anti-traditional Pope in history) thinks otherwise:

In his 8/24/16 Australian conference, he said:

"But in itself, you cannot imagine anything better than what is offered there. **And such a thing that you cannot think 'That's a trap.' It's not a trap. And if somebody is offering something like that, we are offered something like that, it can be only because he wants good to us.** He wants the good of Tradition, he wants Tradition to spread within the Church."

NB: As the YouTube video of this conference was removed for obvious reasons, we will divert the reader to Issue #37 of *The Recusant*, where he may find a transcription of the quoted passage, posted here:

<http://www.stmaryskssspmc.com/wp-content/uploads/2016/01/The-Recusant-371.pdf>

#4: Contradiction (A strict right to know?):

Archbishop Lefebvre:

"They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism."

https://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_I/1988-07-06.htm

VS.

Neo-SSPX:

"Non-SSPX members [i.e., the faithful] do not have a strict right to be kept informed about the internal affairs of the SSPX, which is a religious congregation."

<https://sspx.org/en/news-events/news/%E2%80%99Cneed%E2%80%99D-know-all-vs-peace-soul-3073>

#5: Contradiction (Bishop de Galarreta vs Bishop de Galarreta):

On the matter of a practical accord with unconverted Rome, Bishop de Galarreta contradicted himself in only one year's time:

Initially ruling out a merely practical accord, the bishop in 2011 said:

"Following the Roman proposal, the real question, crucial, is: should we, can we, we take the path of a "possible" practical agreement first? Is it prudent and appropriate to maintain contacts with Rome leading to such an agreement? As far as I am concerned, the answer is clear: we must refuse this path because we cannot do something evil so that a good (a good which is, moreover, uncertain) can come from it, and also because this would necessarily bring about evils (very certain) for the common good that we possess, namely that of the Society and of the family of Tradition. [...] How then does this not go against the defence and public confession of faith, against the public need to protect the faithful and the Church? In this regard, if we make a purely practical agreement we are, in the present circumstances, already engaging in duplicity and ambiguity. The very fact is a public testimony and a message: we cannot be in "full communion" with the authorities who remain modernists."

[https://www.cathinfo.com/sspx-resistance-news/reflections-on-a-roman-proposal-\(full-text\)/](https://www.cathinfo.com/sspx-resistance-news/reflections-on-a-roman-proposal-(full-text)/)

Very good!

But only one year later, the exact opposite:

"The Society's position is much more precise and clear now than it was six months ago; it is much better, for we do not exclude the possibility of Providence choosing to bring about a return to the Faith through conversion [on the Part of Rome, presumably – Ed.] We have simply said: if there is not firstly a return on the part of Rome or of the next Pope to Tradition [...] but if this Pope wishes simply to allow Tradition, what are the conditions that would allow us to accept a canonical normalization, in view of the good that we could do in the Church and this good is considerable? We must not deny this possibility."

http://archives.sspix.org/sspx_and_rome/bishop_de_galarreta_conference_10-13-2012.htm

The SSPX had "recovered its profound unity" at the chapter, putting the company ahead of the Faith.

#6: Contradiction (Bishop Fellay Suicidal?):

From a February/2009 interview with *The Remnant* regarding autonomy from the diocesan bishops:

"Brian Mershon: Do you foresee any oversight by territorial diocesan bishops once the Society is regularized?

Bp. Fellay: That would be our death."

<https://www.remnantnewspaper.com/Archives/2009-mershon-interview-fellay.htm>

Three years later, Bishop Fellay had apparently lost his fear of death:

Bishop Fellay: "It is still true—since it is Church law—that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties?"

http://archives.sspix.org/superior_generals_news/bishop_fellay_dici_interview_about_rome_6-8-2012.htm

#7: Contradiction (Bishop Fellay vs Archbishop Lefebvre on Vatican II):

Archbishop Lefebvre blames the Council:

"Without rejecting this Council wholesale, I think that it is the greatest disaster of this century and of all the past centuries, since the founding of the Church."

https://www.angelus.online/en_US/8362/120253/a_matter_of_principle.html

Bishop Fellay excuses or downplays the Council:

"I think, we see that many things which we would have condemned as being from the council are in fact not from the council, but the common understanding of it."

https://www.youtube.com/watch?time_continue=74&v=DdnJigNzTuY

#8: Contradiction: (A Deal with Unconverted and Modernist Rome?):

Archbishop Lefebvre:

"It is, therefore, a strict duty for every priest wanting to remain Catholic to separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith." (*Spiritual Journey*, p. 13)

vs

Bishop Fellay (speaking of his discussions with modernist Rome in his 2/2/12 Winona sermon):

"We told them very clearly, if you accept us as is, without change, without obliging us to accept these things, then we are ready."

http://archives.sspcx.org/superior_generals_news/bishop_fellay_sermon_february_2_2012.htm

This very thread will suffice to demonstrate that the SSPX has not been accepted as they are, but has instead undergone a radical transformation in pursuit of a canonical regularization.

#9: Change (Is Vatican II Part of Tradition?):

Archbishop Lefebvre commenting on a statement of Cardinal Suenens:

"It was Cardinal Suenens who exclaimed, "Vatican II is the French Revolution in the Church" and among other unguarded declarations he added "One cannot understand the French or the Russian revolutions unless one knows something of the old regimes which they brought to an end... It is the same in church affairs: a reaction can only be judged in relation to the state of things that preceded it". What preceded, and what he considered due for abolition, was that wonderful hierarchical construction culminating in the

Pope, the Vicar of Christ on earth. He continued: "The Second Vatican Council marked the end of an epoch; and if we stand back from it a little more we see it marked the end of a series of epochs, the end of an age".

vs

Bishop Fellay in response to a question from the CNS as to whether Vatican II formed part of Catholic Tradition:

"I would hope so," he said, when asked if Vatican II itself belongs to Catholic tradition...The pope says that . . . the council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely," the bishop said.

<https://rorate-caeli.blogspot.com/2012/05/fellay-speaks-to-usbishopss-catholic.html>

NB: As we shall see later, this same response from Bishop Fellay evinces an acceptance of the "hermeneutic of continuity."

#10: Contradiction (More on Vatican II and Tradition):

In March/2013, Fr. de Cacqueray (then District Superior of France) wrote the following in his Letter to Friends and Benefactors:

"Be that as it may, **the Society strongly refuses to admit that Vatican Council II belongs to the Tradition of the Church.** We claim on the contrary, that in many points this Council is diametrically opposed to it."

<http://sspx.org/en/sspxs-treatment-profound-injustice>

Yes, that was surely the SSPX's traditional position.

However, was Fr. de Cacqueray unaware that only 9 months prior, Bishop Fellay had made the following statement:

"Although he stopped short of endorsing Pope Benedict's interpretation of Vatican II as essentially in continuity with the church's tradition -- a position which many in the society have vocally disputed -- Bishop Fellay spoke about the idea in strikingly sympathetic terms.

"I would hope so," he said, when asked if Vatican II itself belongs to Catholic tradition.

"The pope says that ... the council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely," the bishop said."

<https://rorate-caeli.blogspot.com/2012/05/fellay-speaks-to-usbishopss-catholic.html>

Do *you* find Bishop Fellay's response to be a strong "refusal to admit that Vatican II belongs to the Tradition of the Church?"

#11: Contradiction (What is the conciliar church?):

In an *Open Letter to Fr. Thouvenot* (Secretary General of the SSPX), Fr. Matthew Clifton (SSPX - England) spoke of Menzingen "privileging a small group of trusted supports of the new policy towards Rome."

<https://www.cathinfo.com/sspx-resistance-news/collection-of-sspx-resistance-writings/>

One of those "privileged" accordist apologists was Fr. Francois Laisney (former District Superior, USA).

In a 12/21/12 article titled "Various Churches?" intended to rebut Bishop Williamson's notion of "Church," Fr. Laisney considers the meaning of the term "conciliar church" as used by Archbishop Lefebvre:

"Then what is the Conciliar Church? This express[ion] was coined by Cardinal Benelli: it manifested clearly the novelty of the reforms introduced by Vatican II. **But did it designate a separate Church, with its own structure, its own faithful separated from the Catholic Church? Not really.**"

<https://sspx.org/en/various-churches-fr-laisney-rebuttal>

However, Archbishop Lefebvre said the opposite of Fr. Laisney:

"How could it be more clear?! From now on it is the conciliar church one must obey and be faithful to, **and not to the Catholic Church**. This is precisely our problem. We are suspended *a divinis* by the conciliar church, of which we do not want to be a part. This conciliar church is a schismatic church, because it breaks with the Catholic Church of all time. **It has it's new dogmas, it's new priesthood, it's new institutions, it's new liturgy**, already condemned by the Church in many official and definitive documents. This is why the founders of the conciliar church insist on obedience to the church of today, making abstraction of the Church of yesterday, as if it didn't exist anymore. [...] The church which affirms such errors is at one and the same time heretical and schismatic. **This conciliar church is therefore not Catholic. In the measure in which the Pope, the bishops, priests or faithful adhere to this new church, they separate themselves from the Catholic Church.** The church of today is the true Church only in the measure in which it continues and is one with the Church of yesterday and of always. The norm for the Catholic faith is Tradition."

<http://www.dominicansaville.us/is-there-a-conciliar-church/>

(See footnote #26: Archbishop Marcel Lefebvre, handwritten and photocopied, of July 29th 1976, to his friends; reproduced in the *Sel de la Terre* 36, p. 10.)

True, the conciliar church is not 100% distinct from the Catholic Church, but that they are two different churches with different institutions was, at least to Archbishop Lefebvre, Bishop Williamson, and the old SSPX, clear and indisputable.

#12: Change (or Hypocrisy?):

In 2003, Fr. Aulagnier was expelled from the SSPX for advocating for a practical accord.

The reasons adduced in favor of reaching a practical agreement with unconverted Rome by Fr. Aulagnier in 2003 are nearly identical to Bishop Fellay's reasons for reaching a practical accord with Rome since 2012:

- 1) The danger of schism**
- 2) Friendship with the betrayers of Tradition (Campos)**
- 3) An alleged "new attitude in Rome"**
- 4) The conflict may last for ages**

The similarities are striking, and cause the reader to wonder:

-Had Fr. Aulagnier kept quiet until 2012, would he not have been in Bishop Fellay's "privileged group" of insiders and apologists?

-If Fr. Aulagnier was expelled for advocating for a practical accord along these lines, by what right does Bishop Fellay retain his membership in the SSPX?

In the article below, Fr. Violette (then District Superior of Canada) is sounding very much like Archbishop Lefebvre and the Resistance, while the rationale he is condemning in Fr. Aulagnier is sounding very much like Bishop Fellay and the neo-SSPX!

<https://sspx.ca/en/publications/newsletters/december-2003-district-superiors-letter-1210>

I encourage you to read the entire article, but here are some selections related to the points above:

1) Rebutting the "danger of schism" canard: "Our resistance is not rebellion. It is the necessary attitude of Catholics who want to keep the faith when faced with prelates who attack, deny or threaten it. We do not want to become Protestants!...What is in question is not their [Roman] authority but whether we can trust them or not...It is a matter of can we put ourselves under them and trust them to protect our Faith? Unfortunately the present Roman authorities have proven over and over they cannot be trusted, that they have not changed as we will point out later on."

2) Regarding friendship with the betrayers of Tradition (Campos): "Does it take heroic virtue to capitulate in the fight for Tradition in order to obtain recognition? Did it take heroic virtue to renounce their spiritual father, Bishop de Castro Mayer, to abandon and turn against their former comrades in arms? I don't think so."

3) Regarding an alleged "new attitude" in Rome: "This is the most unbelievable reason of all. Where has Father Aulagnier [or Bishop Fellay?!] been for the past 5 years?...He seems to have forgotten what Archbishop Lefebvre knew well and denounced: there are two Romes: Catholic Rome and the neo-modernist Rome. As did Archbishop Lefebvre, we adhere with our whole heart to Catholic Rome but reject the neo-modernist Rome. Catholic Rome has been infiltrated and is occupied by Modernists. This is a fact...But we are not looking for acceptance."

4) Regarding the conflict lasting for ages: "In my opinion, I think we might see here the real reason for

Father Aulagnier's [and Bishop Fellay's?] change. The fight is dragging on. He has been at the center of this fight for over 30 years. Maybe he is tired of the fight! But this is not the first time that a conflict over the faith has lasted for ages."

This is not merely a change in the SSPX.

It is hypocrisy.

Yet we are to believe the Resistance are the rebels, and the Fellayistas are the loyal sons of Archbishop Lefebvre??

#13: Contradiction (Doctrinal Pluralism):

Formerly, the SSPX used to oppose a practical accord with unconverted Rome because, among other reasons, it wanted Rome to convert back to the faith, for the good of the whole Church, and therefore refused to become just one more "stripe" of Catholicism among the pantheon of modernist flavors.

In late 2003, Fr. Violette (District Superior - Canada) commented upon the reasons for the expulsion of Fr. Aulagnier for his pro-agreement agitation:

"The solution to this crisis will come from Rome when the Roman authorities come back to the integrity of the Faith. But until then we do well to continue our resistance. How long this will take is not our problem but God's. But **we cannot for the sake of a fake unity join those who promote errors, who reduce the Church to a human institution, or simply one religion among others thus destroying it.**"

<https://sspx.ca/en/publications/newsletters/december-2003-district-superiors-letter-1210>

And a year earlier, speaking of the modernist Romans, Bishop Fellay declared:

"Currently, there is no conviction that tradition is the right way. They see the fruits; they even say the fruits are good! They say the Holy Ghost is there! (Not too bad!) But, they don't say, "That's the way to go." Instead, **they say, "Tradition is a way amongst other ways." Their perspective is pluralism.** Their thinking goes something like this: Oh, look, if we have progressive people who do silly things as members of the Church, then we should also have a place for those who like tradition – a place in the middle of this circus, of this zoo, a place for dinosaurs and the prehistoric animals – that's our place(!) – "But just stay in your zoo cage," they will train us..."

http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2185

But today, doctrinal pluralism not only seems *not* objectionable, but, according to this November/2016 interview of Bishop Fellay by conciliar priest, Fr. Kevin Cusick, *desirable*:

"He [Bishop Fellay] said that **we must arrive at a point where one can "disagree and still be a Catholic" when it comes to the mentioned points of Vatican II at issue.**"

<https://rorate-caeli.blogspot.com/2016/11/sspx-exclusive-bp-fellay-speaks-to.html>

#14: Contradiction (More Doctrinal Pluralism):

Bishop Fellay in 2003:

"But if this is the new concept of the Church, then why not grant a little cage to the dinosaurs? If you already have all the birds and all kinds of animals, why not have a little place for the "fossils" which they think us to be? There is a condition, though: the dinosaurs have to stay in their cage. Imagine crocodiles or dinosaurs all over the zoo! Never! So the Tridentine Mass for everybody? - No! For the dinosaurs in their little cage? - Fine. So when Rome comes to us with a big smile, that is their ulterior motive. That is, we grant you a place, but you must stay very quiet there and not move. So we come to them and we say, "Well, we are sorry, but there is no zoo." The Catholic Church is not a zoo. This comparison may show you how deep is the difference of vision. As long as things are at that level, it is just unthinkable that we should be able to reach a basic or fundamental agreement. It is impossible. And, once again, let us look at Campos."

http://archives.sspcx.org/sspcx_and_rome/what_catholics_need_to_know.htm

Bishop Fellay in 2016:

"He said that **we must arrive at a point where one can "disagree and still be a Catholic" when it comes to the mentioned points of Vatican II at issue** [religious liberty, ecumenism, liturgical reform]."

<https://rorate-caeli.blogspot.com/2016/11/sspcx-exclusive-bp-fellay-speaks-to.html>

#15: Contradiction (Bishop Tissier de Mallerai vs Himself):

In 2012, Bishop Tissier de Mallerai was quite relieved a merely practical accord with modernist Rome had been narrowly averted, even citing the intervention of the Blessed Virgin to save the SSPX from disaster:

"Let us trust in the Blessed Virgin who got us out of a tight corner, it is true. This year, she got us out of this tight corner, **she did not want any of this talk of an agreement**; in other words, that we would go to Rome to submit ourselves to the Conciliar authorities...**Dear Faithful, how could you want us to submit ourselves to such a Hierarchy?** It would have been impossible to collaborate, **it would have been a bogus collaboration, a lie.** We would never have collaborated and we would have been constantly persecuted, threatened by the bishops and by Rome. How could one survive in such conditions? With the obligation of signing a misleading text, ah no!"

<http://www.dominicansaville.us/the-g-r-e-c/>

But by 2016, Bishop Tissier had quite a change of heart:

"But now there is obviously [on] the part of Pope Francis, a provision to recognize us without these conditions. **We say 'Go!'** Because things are moving and they still need progress."

http://laportelatine.org/publications/entret/2016/entretien_mgr_tissier_25_ans_mgr_lefebvre_160325/entretien_mgr_tissier_25_ans_mgr_lefebvre_160325.php

English translation here: <https://www.cathinfo.com/sspcx-resistance-news/bp-tissier-changed-his-position-2016-interview>

#16: Contradiction (Bishop Tissier vs Archbishop Lefebvre):

Bishop Tissier de Mallerais in 2016:

"Archbishop Lefebvre has never posed as a condition of recognition by our new Rome, Rome abandons errors and conciliar reforms."

http://laportelatine.org/publications/entret/2016/entretien_mgr_tissier_25_ans_mgr_lefebvre_160325/entretien_mgr_tissier_25_ans_mgr_lefebvre_160325.php

Archbishop Lefebvre, on the contrary, said (just weeks before his death):

"Finally the Pope is more ecumenist than ever. **All the false ideas of the Council continue to develop, to be reaffirmed with ever greater clarity.** They are hiding less and less. **It is absolutely inconceivable that we can agree to work with such a hierarchy.**"

http://laportelatine.org/publications/entret/1991/mgr_lefebvre_fideliter_janvier_1991.php

#17: Contradiction (Still More Acceptance of Doctrinal Pluralism from Bishop Fellay):

As we saw earlier, this was Bishop Fellay's public (**but not private**) position regarding a doctrinally pluralistic agreement with unconverted Rome in 2003:

"But if this is the new concept of the Church, then why not grant a little cage to the dinosaurs? If you already have all the birds and all kinds of animals, why not have a little place for the "fossils" which they think us to be? There is a condition, though: the dinosaurs have to stay in their cage. Imagine crocodiles or dinosaurs all over the zoo! Never! So the Tridentine Mass for everybody? - No! For the dinosaurs in their little cage? - Fine. So when Rome comes to us with a big smile, that is their ulterior motive. That is, we grant you a place, but you must stay very quiet there and not move. So we come to them and we say, "Well, we are sorry, but there is no zoo." The Catholic Church is not a zoo. This comparison may show you how deep is the difference of vision. As long as things are at that level, it is just unthinkable that we should be able to reach a basic or fundamental agreement. It is impossible. And, once again, let us look at Campos."

http://archives.sspcx.org/sspcx_and_rome/what_catholics_need_to_know.htm

But after Rome refused Bishop Fellay's signature of the April 15, 2012 "Doctrinal Declaration," Bishop Fellay wrote to Pope Benedict XVI, and stated his willingness to set doctrinal considerations aside:

"I had believed that you were disposed to postpone until later the resolution of the disputes that still remain over certain points of the Council and of the liturgical reform...so as to effect a union."

-Letter of Bishop Fellay to Pope Benedict XVI (6/17/12)

[Original complete Letter available here: <http://www.lasapiniere.info/archives/649>]

#18: Compromise: (Branding Campaign: From GREC to You!):

The GREC is a group of diocesan, SSPX, and indultarian clergy and laymen who have been working "discreetly but not secretly" for a practical accord between the SSPX and modernist Rome since the mid-1990's.

One of the key strategies in the GREC quest for a practical accord between the SSPX and modernist Rome was for the Society to cease attacking the Roman modernists for their continual scandals.

As an excellent article by a Dominican of Avrille titled "*The G.R.E.C. (Groupe de Réflexion Entre Catholiques or: Group for Reflection Among Catholics): A once hidden story, now revealed*" explains:

"The leaders of the GREC seem to have been concerned with bringing about the cessation of attacks against today's Rome. To quote Father Lelong [diocesan GREC kingpin]:

Quote

At that time, all too often aggressive and polemical points-of-view were being expressed both on the part of those Catholics attached to tradition¹⁴, as well as on that of those who claimed to follow the spirit of the Council. These were not contributing to bring about that climate of peace and mutual confidence which is necessary in the search for a true reconciliation (p. 33).

The Society of Saint Pius X must understand that, even if it has much to bring to the Church of Rome, it also has much to receive from it. Therefore, it must stop rejecting Vatican II in its entirety (p. 85).

In their letter to Benedict XVI of the 9th July 2008, which we have already quoted and which is so important, the leaders of the GREC (therefore, the unofficial representatives of Tradition as well?) desired to reassure the Pope on this point:

Quote

We ask the leaders of this Society to cease declarations and polemical articles which criticize the Holy See (p. 50).

On the 20th June 2008, Father Lelong and several members of the GREC had written to Bishop Fellay:

Quote

Are you not afraid that by refusing the repeated calls of the Holy Father and by permitting yourselves to criticize him unjustly and systematically, the Society will end up taking a path which will lead it inevitably to separate itself from Holy Church, as has – alas! – happened throughout history? (p. 39).

<http://www.dominicansavrille.us/the-g-r-e-c/>

Was Bishop Fellay receptive to these pleas of the modernists for the SSPX to drop their aggressive polemics?

It would seem so, in light of the following developments:

1) Fr. Wegner announces he has contracted with a branding campaign which has advised him to drop the

attacks against modernist Rome:

<https://www.cathinfo.com/sspx-resistance-news/fr-girouard's-sermon-revealing-fr-wegner's-branding-campaign/msg644678/#msg644678>

2) Fr. Wegner's Angelus announcement regarding the new "positive message" and style, "bare of any aggressive or imposing element" (Scroll down and click on pic to enlarge and read Fr. Wegner's announcement): https://www.traditioninaction.org/Questions/B999_M065_SSPX.html

3) The 2012 Letter of Archbishop di Noia to Bishop Fellay (and subsequently forwarded by Bishop Fellay to all SSPX priests) asking them not to preach against modernist Rome:
<https://rorate-caeli.blogspot.com/2013/01/di-noias-letter-full-text-in-french.html>

If you have wondered why your priests no longer condemn Vatican II or Roman modernism like they used to (or why priests ordained from 2009 or later never condemned it in the first place!), you have here your explanation:

The SSPX sold out Archbishop Lefebvre's combat for the faith in pursuit of a practical accord, according to a plan hatched by the modernists themselves.

#19: Contradiction (Traducumenism):

Archbishop Lefebvre considered collaboration with the rallied/approved once-traditional groups like the FSSP or IBP impossible:

"And we must not waver for one moment either in not being with those who are **in the process of betraying us**. Some people are always admiring the grass in the neighbor's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, **they look to our enemies on the other side**. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says"—**but they are betraying us—betraying us! They are shaking hands with the Church's destroyers**. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So **they are doing the devil's work**.

Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! **But give the impression that after all one almost regrets any break, that one likes talking to them? No way!** These are people who call us corpse-like traditionalists, they are saying that we are as rigid as corpses, ours is not a living Tradition, we are glum-faced, ours is a glum Tradition! **Unbelievable! Unimaginable! What kind of relations can you have with people like that?**
<http://sspx.org/en/two-years-after-consecrations>

But today's Society no longer sees any problem in this regard (after all, a "regularized" SSPX needs to learn how to play well with the other children in the "ecumenical zoo").

Consequently "traducumenical" collaboration, or gestures implying same, has become commonplace in Europe and America:

For example:

-In 2013 the SSPX Polish District website mentioned indult priestly ordinations in the same breath as SSPX ordinations: The mask had momentarily slipped, and in the wake of intense and immediate scandal, the Polish District moved quickly to scrub the website, and eliminated reference to the indult communities:

<https://www.cathinfo.com/sspx-resistance-news/all-one-happy-family-on-sspx-polish-website/>

-But by 2015, there was no more need for masks, and the SSPX was openly collaborating in joint SSPX-diocesan-Ecclesia Dei ventures, such as the so-called "Catholic Identity Conference, where pics show SSPX and indult priests standing side by side:

<https://remnantnewspaper.com/web/index.php/articles/item/2032-catholic-identity-conference-makes-history>

-Or, in 2018: <https://catholicidentityconference.org/index.php/speakers>

Can you imagine Archbishop Lefebvre attending such an event, or posing for pics with those whom he says "are doing the devil's work?"

#20: Contradiction: (More on "the Right to Know"):

We saw in example #4 of this thread that Bishop Fellay had contradicted Archbishop Lefebvre's pastoral approach to the faithful regarding what the faithful did and did not have a "strict right to know:"

Archbishop Lefebvre:

"They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism."

https://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_I/1988-07-06.htm

Whereas we quoted the SSPX under Bishop Fellay as saying the opposite:

"Non-SSPX members [i.e., the faithful] do not have a strict right to be kept informed about the internal affairs of the SSPX, which is a religious congregation."

<https://sspx.org/en/news-events/news/%E2%80%9Cneed%E2%80%9D-know-all-vs-peace-soul-3073>

Now, we post the declaration of Fr. de Cacqueray (former French District Superior) as showing us what was the attitude of the SSPX in 2008 (i.e., While the ralliement of the SSPX was still in a pre-pubescent stage), where he tells us:

"We must never say these theological discussions are a matter for specialists and do not concern us. It

must be emphasized to show that **exactly the opposite is the case**: because they touch on faith, **these issues concern us all, clergy and laity.**"

-Suresne (French District Headquarters), 12/31/08

French original: http://img91.xooimage.com/files/d/c/7/catechisme_in_fsspx_final-3bdb980.pdf (See #2)

English translation: <https://gloria.tv/article/1U7bGzcEc39rCtaRMwZFc3Y9F> (See #2)

[NB: This quotation is excerpted from the important work, "*Catechism of the Crisis in the SSPX*," written by an anonymous priest of the French District, which is available here in entirety in several languages, and should be read by every traditional Catholic: <http://www.lasapiniere.info/catechisme-de-la-crise-dans-la-fraternite>]

#21: Contradiction (Still MORE on Doctrinal Pluralism):

Posts #13 and #17 showed Bishop Fellay in both 2012 and 2016 expressing a willingness to put aside doctrinal differences, and hash out a merely practical accord (a pluralism which threatens the faith by suggesting indifferentism).

But here was the position of Bishop Fellay way back in 1995 (only one year after becoming Superior General):

"We should expect Rome to try to bring us into a universalist amalgam, where we would end up being offered a place "among others", a little bit like they are already declaring the Orthodox to be "sister churches". We can think that the temptation to re-enter "officialdom" could be very great, in proportion to the offers which ecumenist Rome could offer us; refusing therefore to enter into this confusion, we would be made to look like wicked villains." (*Cor Unum*, March/1995)

<https://gloria.tv/article/1U7bGzcEc39rCtaRMwZFc3Y9F>

However, by no later than 2012 the bishop had already abandoned his former position, and capitulated to the very "temptation" he prophesied in 1995.

Meanwhile, the Resistance, retaining Bishop Fellay's 1995 position, has indeed been made to look like "wicked villains."

#22: Compromise (Religious Liberty):

In a May 11, 2012 interview given to the Catholic News Service (CNS), Bishop Fellay explains his view on *Dignitatis Humanae* (the Vatican II document on so-called "religious liberty"), beginning at minute 1:25:

"Religious liberty is used in so many ways, and looking closer I really have the impression that not many

know what really the council says about it. The council is presenting a religious liberty which in fact was a very, very limited one, very limited. It would, in our talks with Rome they clearly said that, to mean that there would be a right to error or a right to choose each one its religious - religion - is false."

<https://youtu.be/DdnJigNzTuY>

That statement -which was cause for immediate scandal among SSPX clergy and faithful- is unacceptable, because Bishop Fellay seems to suggest that if "religious liberty" is "very, very limited" then it would be implicitly acceptable.

Bishop Fellay's statement is also suggestive of the idea that perhaps the SSPX itself has been mistaken in its understanding of *Dignitatis Humanae* and religious liberty.

Yet the Angelus Press website, in the advertisement for Archbishop Lefebvre's "*Religious Liberty Questioned*" (quoting the Archbishop) lays out quite clearly:

"Archbishop Lefebvre and Bishop Tissier de Mallerais meticulously explore the question of religious liberty and give a crystal clear picture of what the Church has always taught, what the Second Vatican Council taught, and how they are contradictory...That is why, personally, I do not believe that the declarations of the Council on liberty of conscience, liberty of thought, and liberty of religion can be compatible with what the popes taught in the past. Therefore we have to choose. Either we choose what the popes have taught for centuries and we choose the Church or we choose what was said by the Council. But we cannot choose both at the same time since they are contradictory. --*Archbishop Lefebvre, Religious Liberty Questioned*"

<https://angeluspress.org/products/religious-liberty-questioned-dubia>

One more observation:

Bishop Fellay also recounts how Rome told the SSPX during the doctrinal discussions that it is a false understanding of DH to say that it taught there was a "right to error."

Yet he (and Rome) seem to forget how, after the promulgation of *Dignitatis Humanae*, the Holy See modified all its concordats still in force with the few remaining officially Catholic (i.e., "confessional") states, so that countries like Italy, Spain, Columbia, etc. all were forced to remove or modify their constitutions to permit religious liberty. Where these states had formerly declared the Catholic religion the official religion of the state, and precluded public proselytism of the false sects, the state after *Dignitatis Humanae*, through the action of the Vatican, became officially laicized and religiously indifferent.

(See for example: Davies, Michael. *The Second Vatican Council and Religious Liberty: Appendix III.* pp. 275-282. Neumann Press).

Yet Bishop Fellay wanted to believe (and wanted *you* to believe) the Romans when they said DH taught no right to error, when it was these same Romans who destroyed the last of the Catholic governments to bring them into compliance with DH's religious liberty?

"Very, very limited" indeed!

#23: Contradiction (The sales pitch: "A new situation in Rome?"):

In October/2011, the major superiors of the SSPX (excluding Bishop Williamson) assembled in Albano, Italy to consider a Roman proposal for the "regularization of the SSPX." At that meeting, Bishop de Galarreta distributed a remarkable paper which was titled "*Reflections on a Roman Proposal*," in which he stated, in a section titled "Entry Into Contradiction:"

"To move towards a practical agreement would be to deny our word and our commitments to our priests, our faithful, and Rome in front of everyone. This would have hugely negative consequences ad intra and ad extra. **There is no change in the doctrinal point of view from Rome that would justify ours.** On the contrary, the discussions have shown they will not accept anything in our criticisms. It would be absurd for us to go in the direction of a practical agreement after the result of discussions and findings."

[https://www.cathinfo.com/sspx-resistance-news/reflections-on-a-roman-proposal-\(full-text\)/](https://www.cathinfo.com/sspx-resistance-news/reflections-on-a-roman-proposal-(full-text)/)

This warning represented a clear recognition that accepting such a proposal would be tantamount to abandoning the position of Archbishop Lefebvre since the time of the 1988 episcopal consecrations.

What was Bishop Fellay's response?

A few months later, in the March/2012 *Cor Unum*, Bishop Fellay wrote to his priests explaining that there was a new situation in the Church with the hierarchy favoring Tradition and therefore:

"If this is true, and I am convinced of it, **this requires that we take up a new position with respect to the official Church...**This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church."

<https://www.cathinfo.com/sspx-resistance-news/cor-unum-march-2012-bishop-fellay-to-sspx-members/>

#24: Contradiction (More Bishop Fellay vs ABL on Vatican II):

In his response to the *Letter of the Three Bishops*, Bishop Fellay rebuked them for exaggerating the extent and seriousness of the conciliar errors:

"Within the Society, **some are making the conciliar errors into super heresies**, absolute evil, worse than anything, in the same way that the liberals have dogmatized this pastoral council. The evils are sufficiently dramatic; **there is hardly any reason to exaggerate them further.**"

<https://rorate-caeli.blogspot.com/2012/05/letter-of-general-council-of-society-of.html>

Had the three bishops made too much about the errors of Vatican II?

We have already seen what Archbishop Lefebvre had to say regarding the severity and magnitude of the conciliar errors"

"Without rejecting this Council wholesale, I think that **it is the greatest disaster of this century and of all the past centuries, since the founding of the Church.**"

https://www.angelus.online/en_US/8362/120253/a_matter_of_principle.html

Clearly, Bishop Fellay was no longer on the same page as the Archbishop regarding Vatican II.

#25: Contradiction (Jedi Mind Trick: "Conciliar Church" or "Official Church"):

In recent years, the SSPX has sought to replace the use of the term "conciliar church" with a new term: the "official church."

Why?

Because for a hierarchy insistent on the hermeneutic of continuity, they cannot possibly "regularize" an SSPX which insists on the rupture which is suggested by distinguishing between the "conciliar church" and the "Catholic Church!"

After all, here is how Archbishop Lefebvre responded to the future Pope Benedict XVI's assertion that he was creating a new church:

"Cardinal Ratzinger repeated it many times, "But Monsignor, there is only one Church, you mustn't make a parallel church." I told him: "Your Eminence, it is not us who are forming a parallel Church, as we are continuing the Church of all times, it is you who are forming the parallel church for having invented the Church of the Council, which Cardinal Benelli called the Conciliar Church; it is you all who have invented a new church, not us, it is you who have made the new catechisms, new Sacraments, a new Mass, a new liturgy, not us. We continue to do what was done before. We are not the ones who are forming a new church."

-Econe Press Conference, 6/15/88: <https://tradidi.com/semantic-treason-fr-billecocq-responds>

How better to eradicate this distinction than to start replacing the use of the term "conciliar church" with "official church?"

Doing so has the exact *opposite* implication!

Fr. Gabriel Billecocq (SSPX) explains:

"Recently, in traditionalist Catholic circles, efforts have been made to impose the term official church instead of conciliar church. Of course, official is a good expression of the idea that we recognize that these bishops, though unworthy, occupy power, and this power, as such, we can only respect. But replacing conciliar with official is a serious ambiguity. **For the traditionalist catholic, who does not recognize himself as a conciliarist and for good reason, must he now say that he does not recognize himself as an official catholic either? So the traditionalist catholic would no longer belong to the official church?** Wouldn't he be fully Catholic then? But then which church would he belong to? To find out, one has to wonder what the official word is opposed to. Answer: unofficial, or hidden, clandestine, or patriotic. But then the traditional catholic does not recognize himself in any of them. Should we say that he belongs to the official church at the risk of being confused with the modernists? No. All that remains then is that he does not belong to the Church. And that's the reason why he's getting so desperate for recognition."

http://laportelatine.org/district/prieure/stnicol/Chardonnet/Chardonnet333_1712.pdf

[English translation: <https://tradidi.com/semantic-treason-fr-billecocq-responds>]

And again in the same article:

"In fact, this is a serious and very pernicious ambiguity. Replacing the term *conciliar church* by *official church* to apply it to modernists erases the distinction and opposition between *traditional* and *conciliar*. By erasing this distinction, one clearly diminishes the struggle of the faith at the risk of denying it and comes to make the traditionalist regret that he does not belong to any truly serious church, giving him the impression that he is not normal and therefore needs to seek normalization. This expression thus conceals the true illness of which the Church is afflicted, puts in a state of inferiority or complexity the true Catholic who has kept the faith and sacraments intact, and so one maintains a typically liberal confusion. In reality, the use of such a confused expression is already liberalism itself and is no longer truly Catholic..."

http://laportelatine.org/district/prieure/stnicol/Chardonnet/Chardonnet333_1712.pdf

[English translation: <https://tradidi.com/semantic-treason-fr-billecocq-responds>]

Let us not fall for this "Jedi mind trick," and keep our bearings, as Fr. Billecocq suggests:

"To fight an enemy, and a fortiori when that enemy has infiltrated inside the citadel, clear and unambiguous language is needed to designate him. Traditional Catholics do not fight the Catholic Church, that is obvious. But can we make him believe that he's fighting the *official church*? If it is *official*, one risks creating some remorse of conscience to fight against it, because it is *official* and the Catholic Church is *official*! **No, he's fighting the disease. And this disease, he gave it a name: the *conciliar church*.**"

http://laportelatine.org/district/prieure/stnicol/Chardonnet/Chardonnet333_1712.pdf

[English translation: <https://tradidi.com/semantic-treason-fr-billecocq-responds>]

#26: Compromise (Branded SSPX Castrated):

In his letter of 12/31/08, the French District Superior (Fr. Regis de Cacqueray) seemed to be on guard against a conciliatory spirit....

"Vatican II is the uncrowning of Our Lord Jesus Christ and the denial of His rights over societies. Vatican II is an immeasurably harmful and scandalous 'kindness' towards souls in relation to these societies, factories of error and vice and purveyors of Hell, which are quite improperly called 'other religions.' Vatican II is the triumph of democratism inside the Church which renders all authority illusory, and any command nigh on impossible, and which permits the proliferation of heresy and schism. **Vatican II is, in reality, the greatest ever disaster in the Church... To recover, we must get rid of it. In no way whatsoever, therefore, could the SSPX cease from its immense fight to confess the faith, which must include the denouncing of error. The SSPX must remain humble and respectful, but intrepid, fearless, to continue to say what needs to be said, to confess what must be confessed, to denounce everything that needs to be denounced.**"

<http://tradinews.blogspot.com/2008/12/abbe-regis-de-cacqueray-valmenier-fsspx.html>

[English translation: <https://gloria.tv/article/1U7bGzcEc39rCtaRMwZFc3Y9F>] (See #86)

Well, obviously Fr. de Cacqueray was fighting a losing battle (and he himself went conspicuously quiet later at certain points, eventually leaving the SSPX for the Capuchins of Morgon in the middle of the battle!).

But how had the SSPX lost its courage, virility, and will to condemn that which needed condemning?

Fr. Girouard tells us, in his sermon about his conversation with Fr. Wegner (then Canadian District Superior, and current US District Superior), how the Dutch branding company he hired to remake the SSPX's image advised Bishop Fellay:

"Bishop Fellay, the result of my survey, is that for the last fifteen years, you had it all wrong! You will never get more faithful and more people to come to your churches if you continue this way, because right now, the Vatican II Church is like an old man dying, and it's like dying flat on the street. Like they lose their seminaries, they lose their monasteries, they sell their churches, and it is a dying church! And you are really looking bad when you continue to fight that Church! It makes you look like a cruel... or like you exaggerate, or like you are kicking somebody who is already dying! So your new branding has to change you completely! **You have to stop arguing; you have to stop fighting; you have instead to go on the positive side**, and to show the beauty of the traditional liturgy, the beauty of the traditional theology, and that way people will not see you as cruel, or bitter, or things like that."

And this is why, since the branding of the society, DICI has changed; the SSPX websites have changed; the Angelus has changed. And in fact, interestingly enough, if you go back to the first issue of the new Angelus, what does Father Wegner say? Go back if you have it, and read it. He says: "We will not anymore put the emphasis on the battle and the fight, but we will put the emphasis on the beauty of the Gregorian chant, the beauty of art..." And so forth and so on. Go ahead and read it."

<https://www.cathinfo.com/sspx-resistance-news/fr-girouard-s-sermon-revealing-fr-wegner-s-branding-campaign/>

Bishop Fellay heeded this advice, and so it has been ever since.

#27: Change (Contrasting Bishops: Lazo vs Huondor):

In 1995, the SSPX received a bit of a surprise when Bishop Salvador Lazo (a retired bishop from the Philippines) contacted Fr. Paul Morgan about joining the combat for Tradition, thereby becoming the first (and only) post-conciliar bishop to do so.

<http://www.fsspx.com/Communicantes/Aug2000/In-Memori-am-Bishop-Salvador-Lazo.htm>

But Bishop Lazo did not come in as a conciliarist! He had been studying Tradition for some time, and after protracted prayer and reflection, made his decision, fully on board with Archbishop Lefebvre's fight against modernism.

In 1998, he sent a famous public "Declaration" to Pope John Paul II, in which he said, among other things:

"I retired in 1993, 23 years after my episcopal consecration. Since my retirement, I discovered the real reason for the illegal suppression of the traditional Latin Mass. *The ancient Mass was an obstacle to the introduction of ecumenism.* The Catholic Mass contained Catholic dogmas, which Protestants denied. To achieve unity with Protestant sects, the Tridentine Latin Mass had to be scrapped, being replaced by the

Novus Ordo Missae...After having known those mutations, I decided to stop saying the New Rite of Mass, which I was saying for more than twenty-seven in obedience to ecclesiastical superiors. I returned to the Tridentine Latin Mass because it is the Mass instituted by Jesus Christ at the Last Supper which is the unbloody renewal of the bloody sacrifice of Jesus Christ on Mount Calvary. This Mass of all times has sanctified the lives of millions down the centuries...**Holy Father, with all the respect I have for you and for the Holy See of St. Peter, I cannot follow your own teaching** of the "*universal salvation*", it contradicts Sacred Scripture...**I am for eternal Rome, the Rome of Ss. Peter and Paul. I do not follow Masonic Rome.** Pope Leo XIII condemned Freemasonry in his encyclical *Humanum Genus* in 1884. **Neither do I accept modernist Rome.** Pope St. Pius X also condemned modernism in his encyclical *Pascendi Dominici Gregis* in 1907. I do not serve the Rome that is controlled by Freemasons who are the agents of Lucifer, the Prince of devils."

http://archives.sspx.org/bishop_salvador_lazo/bishop_lazos_declaration_of_faith.htm

Now there is a voice that rings familiar! Respect for the Chair of Peter, but an absolute refusal to collaborate in any way to the auto-demolition of the Church.

As such, the advent of Bishop Lazo was a most welcome development.

More recently, another bishop has come to the SSPX: Bishop Vitus Huondor (Currently an active bishop from Switzerland approaching retirement, and who will spend his retirement at an SSPX Swiss boys school).

A German-language news source gives us the facts (later verified by Bishop Huondor's own spokesman):

"The Bishop of Chur [Switzerland], Mgr Vitus Huonder, will retire after his term as Bishop of Chur in Wangs in the canton of St. Gallen and will live there in the Sancta Maria Institute, a school of the St. Pius X Fraternity. Giuseppe Gracia, the bishop's spokesman, confirmed this on Monday at kath.net.

<https://www.kath.net/news/66646>

Here are some images of this latest friend of the SSPX:





Kath.net continues:

"This step is linked to a mission that the Congregation for the Doctrine of the Faith in Rome entrusted to Bishop Vitus: to maintain contact with the Fraternity of Saint Pius X," said Giuseppe Gracia. The acceptance of the resignation of the Bishop of Chur should take place around Easter."

<https://www.kath.net/news/66646>

And as Francesca de Villasmundo of the French media outlet Medias-Presse Info (MPI) observes:

"If we understand Mr. Garcia's comments correctly, the coming of the conciliar Bishop Huonder to the priestly Fraternity founded by the traditionalist Bishop Mgr Lefebvre to preserve Catholics from the spirit of Vatican II is therefore done in consultation and with the approval of modernist Rome, the objective being to "maintain contact" between the Congregation for the Doctrine of the Faith and the Society of Saint Pius X. This new approach of Rome is probably part of the rapprochement, or rallying, in stages that Pope Francis wants to achieve.

This confirmation unfortunately puts an end to the hopes that some people had to see in this arrival a sudden conversion of Bishop Huonder to Tradition, which could only go hand in hand with a public rejection of Vatican II.

Bishop Huonder does not seem to be a new Bishop Lazo!"

<https://www.medias-presse.info/precisions-au-sujet-de-larrivee-de-leveque-moderniste-mgr-huonder-dans-une-ecole-a-la-f-s-s-p-x/104227/>

Still says the Novus Ordo. Still a man of Vatican II. And working as an admitted operative for Pope Francis.

The contrast between the two bishops could hardly be greater, but it does have the benefit of showing where Menzinger's head is at.

Does anyone believe Bishop Lazo would be any more welcome in the 2019 SSPX than Bishop Williamson?

But a Bishop Huondor, well, "come on in!"

#28: Contradiction ("Current sacramental practice" vs. the "Three Essential Conditions"):

On 7/17/12, the Secretary General of the SSPX (Fr. Christian Thouvenot) sent an internal letter to all the superiors of the SSPX, informing them of the General Chapter's decision to settle upon three "*sine qua non* conditions" (i.e., Something that is absolutely necessary; essential) "which the SSPX enjoins and those which are sought from the Roman authorities, before seeking for a canonical recognition..."

<http://cathcon.blogspot.com/2012/07/after-vatileaks-tradileaks-state-of.html>

The second of these three "essential" conditions required "the exclusive use of the Liturgy of 1962. **The retention of the sacramental practice that we currently maintain (including: holy orders, confirmation, marriage).**"

At the time, Bishop Williamson criticized the weakness of these conditions in his *Eleison Comments*,

noting there was nothing to stop Rome from reneging after an accord was signed.

In response, Mr. Brian McCall (an indulger of *The Remnant* persuasion) sprung to the defense of these conditions, noting in regard to this second condition that:

"this term includes all sacramental practices currently used by the Society. Since the Society does not currently use these yet-to-be promulgated changes and options apparently under consideration in Rome the condition makes clear the Society cannot be made to accept them. Again, His Excellency ignores the precise terms of the real condition and seems to be criticizing a differently worded condition, one that employs a less precise and more ambiguous terminology."

http://archives.sspcx.org/sspx_and_rome/wrong_or_right_conditions_for_the_sspcx_future10-2-2012.htm

On the contrary: It was Mr. McCall who, in focusing only on this condition relative to the Mass, had overlooked the application of this condition as regards the other sacraments.

It seems Bishop Williamson had a broader understanding of how this condition might be handled by the Romans in the future, and history was not long in proving him right:

On March 27, 2017 Cardinal Mueller (with the approval of Pope Francis) promulgated new pastoral guidelines for the performance of marriages in the SSPX, radically altering "current sacramental practice," and totally scrapping this second "essential" condition, stating:

"Insofar as possible, the Local Ordinary is to grant the delegation to assist at the marriage to a priest of the Diocese (or in any event, to a fully regular priest), such that the priest may receive the consent of the parties during the marriage rite..."

<https://rorate-caeli.blogspot.com/2017/04/step-by-step-vatican-issues-marriage.html>

And for the SSPX, what was their reaction?

Did they complain to Cardinal Mueller that, as Mr. McCall argued, "Since the Society does not currently use these...the condition makes clear the Society cannot be made to accept them?"

Au Contraire!

Instead, the Society issued a communique in which it stated, "The Society of Saint Pius X conveys its deep gratitude to the Holy Father for his pastoral solicitude as expressed in the letter from the Ecclesia Dei Commission, for the purpose of alleviating "any uncertainty regarding the validity of the sacrament of marriage."

<http://sspcx.org/en/news-events/news/sspx-statement-about-holy-see-letter-concerning-marriages-28843>

And more than this, it moved swiftly and ruthlessly against its own priests who raised their voices in response to this change in "current sacramental practice," by demoting all of them, and transferring some to obscure locations.

<https://novusordowatch.org/2017/05/french-sspx-in-disarray/>

The only reasonable conclusion to be reached is that neither Rome nor Menzingen took this "essential condition" seriously, and just as Bishop Williamson predicted, moved quickly to circumvent it.

It didn't even last five years.

#29: Change (The Jews):

In the immediate wake of Bishop Williamson's 2009 "holocaust interview," Bishop Fellay, in a declaration made to the *Famille Chrétienne* (a French Catholic weekly) on January 31, 2009, went into damage control mode, declaring:

"**The Jews are "our elder brothers"** in the sense that we have something in common, that is, the old Covenant. It is true that the acknowledgment of the coming of the Messiah separates us."

<https://rorate-caeli.blogspot.com/2009/02/fellay-jews-are.html>

The Jews are our elder brothers? So, do they need to convert?

Did Archbishop Lefebvre agree with the contention that the Jews are our "elder brothers" in the faith?

Well, on 4/13/86, Pope John Paul II, during his visit to the Rome synagogue, stated:

"The Jewish religion is not "extrinsic" to us, but in a certain way is "intrinsic" to our own religion. With Judaism therefore we have a relationship which we do not have with any other religion. You are our dearly beloved brothers and, in a certain way, it could be said that **you are our elder brothers.**"

http://www.vatican.va/jubilee_2000/magazine/documents/ju_mag_01111997_p-42x_en.html

Archbishop Lefebvre's response just a few months later was withering:

"I don't understand! And when he went to the synagogue, he didn't say, "You Jews must convert to the Catholic Church," as did St. Paul and St. Peter and all the Apostles when they were in the synagogue. When they went to the synagogue, they said to the Jews—to their brother Jews—they said: "You must become Christian now. The Old Testament is the preparation for the New, the preparation for Christ's Kingdom. You must now become Christians." But they were put out of the synagogue and they were killed. Some Apostles were killed by the Jews because they spoke the truth. But now the pope says, "**Oh, your religion is very good, you are our older brothers.**" **Incredible! Incredible! The pope is not a missionary when he says that. He is not a missionary, no longer a true Apostle.** That is very, very sad, very sad, for the Catholic Church."

<https://sspx.org/en/lefebvres-1986-atlanta-interview>

If the *Pope* is not a true Apostle when he says that, is Bishop Fellay be a true Apostle when *he* says it?

#30: Contradiction (Fr. Robinson's Book Signals a "New Attitude" in Menzingen):

For decades, Bishop Fellay gave conferences in which he spoke of an alleged "new attitude in Rome" and in more recent years an alleged "new openness to Tradition."

For *its* part, Rome might observe a "new attitude in Menzingen," which moves well beyond the tenets of the branding campaign (by which the SSPX was made to cease war on conciliar and Roman modernism, as was explained in post #26 of this thread), and into the active promotion of modernism.

One of the things Francis could point to (besides everything else cited in this thread) evincing this "new attitude in Menzingen" would be the 2018 release of Fr. Paul Robinson's book *"The Realist Guide to Religion and Science."*

<https://angeluspress.org/products/the-realist-guide-to-religion-and-science>

Surely Rome smiled when it learned that:

- The book would be published by a conciliar publishing company;
- The Foreword written by Novus Ordo priest.
- Fr. Robinson would champion the exegetical interpretations of Fr. Stanley Jaki (a modernist who questioned the Mosaic authorship of the Pentateuch, as well as the literal interpretation of Gen: 1-3, which was the near-unanimous consensus of Church Fathers);
- The book would feature a denial of a global flood;
- The book would feature a denial of a young age for the earth (thereby purporting to remove a significant obstacle to the acceptance of evolution);
- The book would reject the consensus of the Fathers' literal interpretation of the Genesis creation account;
- The book would represent an endorsement of the heretical historico-critical method of exegesis;
- The book would suggest a redefinition of scriptural inerrancy by admitting the possibility of error into Biblical historical accounts;
- The book would reject the traditional Martyrology's account of a young earth:

“In the year, from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine; from the flood, two thousand nine hundred and fifty-seven; from the birth of Abraham, two thousand and fifteen; from Moses and the coming of the Israelites out of Egypt, one thousand five hundred and ten; from the anointing of King David, one thousand and thirty-two; in the sixty-fifth week, according to the prophecy of Daniel; in the one hundred and ninety-fourth Olympiad; in the year seven hundred and fifty-two from the founding of the city of Rome; in the forth-second year of the empire of Octavian Augustus, when the whole world was at peace, in the sixth age of the world, Jesus Christ, eternal God, and Son of the eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived of the Holy Ghost, and nine months having elapsed since His conception, is born in Bethlehem in Juda, having become man of the Virgin Mary.”

—**Martyrologium Romanum (reading for the 25th day of December)**

In the old days, the SSPX used to publish articles like this one by Dr. Terry Jackson, defending young earth theory and the global extent of the Flood:

http://archives.sspix.org/against_sound_bites/devolution_of_evolution.htm

Or this one, condemning the idea that we have as yet not discovered the "true meaning" of Genesis (and that the near-unanimous consent of the Fathers was wrong):

https://www.sspxasia.com/Documents/SiSiNoNo/1998_March/Evolutionism.htm

Neither can one make the argument that as a single priest, Fr. Robinson's book is not representative of SSPX opinion. True, there has been no Menzinger declaration to this effect (Thank heavens!), but shortly after the book's release, it was the SSPX's US District itself which coordinated and promoted a book launch in St. Mary's, KS. The SSPX therefore cannot be absolved of sponsorship.

<https://sspx.org/en/news-events/news/sspx-priest-releases-new-book-realist-guide-religion-and-science-35276>

Shortly thereafter, evolution zealots invaded Cathinfo to defend their pet (one of them a St. Mary's college professor). It didn't matter that Fr. Robinson himself denied evolution. His championing of old earth theory had ostensibly removed the barricade and placed the SSPX upon a new trajectory in that direction, and Rome knew it.

The purpose of this book was to telegraph to Rome that the Society was down with modernity, and Rome need not fear them staining the conciliar church's reputation by projecting "ignorant pre-conciliar attitudes" "disproven" by "science."

#31: Contradiction (Fudging the Truth?):

In **April, 2013** Fr. Daniel Themann gave a notorious conference titled "*Resistance to What?*" in St. Mary's, KS, which was designed to run damage control against a mounting pile of evidence adduced by the Resistance, all of which tended to demonstrate that the SSPX was compromising on many issues in pursuit of a practical accord with unconverted Rome.

At a certain point, Fr. Themann addressed the matter of avoiding speaking against Roman modernism, or anything running contrary to the branding campaign, stating:

"Have there been any official edicts from the Superior General for the Society not to talk about certain sensitive types of matters? People have actually asked me that, **and the answer is no, of course not.**"

http://www.stmaryskssspmc.com/wp-content/uploads/2016/01/The_Recusant_Issue_11_Nov_Dec_2013.pdf (See p. 33)

Yet only a few months prior, in **December/2012**, Bishop Fellay forwarded to all the priests of the SSPX a letter from Archbishop di Noia, in which the latter implored priests to drop the combat against modernism (and having been forwarded to them by their Superior General, the message was clear: These are marching orders):

"In these circumstances, while hope remains strong, it is clear that something new must be injected into our conversations if we are not to appear to the Church, to the general public, and indeed to ourselves, to be engaged in a well-meaning but unending and fruitless exchange. Some new considerations of a more spiritual and theological nature are needed, considerations that transcend the important but seemingly intractable disagreements over the authority and interpretation of Vatican Council II that now divide us, considerations that focus rather on our duty to preserve and cherish the divinely willed unity and peace of

the Church. It seems opportune that I should introduce these new considerations in the form of a personal Advent letter addressed to you as well as to the members of the Priestly Fraternity..What, then, is being asked of the Priestly Fraternity in the present situation? Not to abandon the zeal of your founder, Archbishop Lefebvre. Far from it! Rather you are being asked to renew the flame of his ardent zeal to form men in the priesthood of Jesus Christ. **Surely, the time has come to abandon the harsh and counterproductive rhetoric that has emerged over the past years..**Attention should certainly be paid to the passages of the Magisterium that seem difficult to reconcile with magisterial teaching, **but these theological questions should not be the focus of your preaching or of your formation."**

<https://rorate-caeli.blogspot.com/2013/01/di-noias-letter-full-text-in-french.html>

What was this but exactly that which Fr. Themann denied:

An official mandate directly from the Superior General not to preach polemics against Vatican II and the Roman modernists (Not in the form of a personally written order, it is true, but all understood the Superior General does not take the unprecedented step of forwarding to every priest of the SSPX a letter in this matter only so they can disregard it!).

And what of the screen shot of the email of 6/7/12 which appeared in *The Recusant* #11 from Fr. Arnaud Rostand's (i.e., Fr. Themann's own District Superior) email to the priors of the US District, advising priests that:

"Formal communication regarding the situation with Rome is reserved to the General House. ... If a priest is unsure of what may be/should be said, then that priest should contact the District House..."

http://www.stmaryskssspmc.com/wp-content/uploads/2016/01/The_Recusant_Issue_11_Nov_Dec_2013.pdf

From the Superior General, to the District Superiors, to the Priors, to the priests, the orders clearly affirm exactly that which Fr. Themann denied:

An edict from the Superior General -via the implicit endorsement of the position of Archbishop di Noia- to avoid polemics regarding the situation in the Church and Rome.

#32: Change (Rank Liberalism: "The Flying Squirrel"):

In the summer of 2013, the French Resistance website *Avec l'Immaculee* ("With the Immaculate") broke the story regarding a new SSPX periodical being circulated in India. It was called (bizarrely) "*The Flying Squirrel*," and read like any mainstream conciliar parish newsletter:

Articles featured a deranged sermon by Pope Francis, a panegyric regarding the communist Jesuit destroyer, Fr. Arrupe, a glowing review of World Youth Day, a blurb about the Jesuit Center for Human Rights, a sentimental story about a Pentecostal minister arrested for his Pentecostalism, a new radio station launched by the Bishop of Cochin, something about "our passion for football" by the *Opus Dei* founder, an article on new age "centering prayer," and on and on.

You can see it all for yourself right here: <https://aveclimmaculee.blogspot.com/2013/11/un-journal-accordiste-et-liberal-de-la.html>

How did the SSPX respond?

Well, as usual, they don't respond at all until these things hit the internet, and in this case, it was Fr. Brucciani who made the response:

"Dear Mr -----,

Quote

Quote Don't worry, we have not gone all liberal. You are not the first to express wonder [about The Flying Squirrel] and so I put together an official statement:

The Flying Squirrel was conceived and produced by Fr. Christophe Beaublat who is now the prior in India. About 120 copies were printed for distribution in our Indian Mass Centres. The controversial edition [of The Squirrel] referred to in the open letter to Bishop Fellay was printed without my approval one week before Fr Beaublat took over as prior. When I pointed out the controversial parts of the edition (controversial because passages could be interpreted as a sign of liberalism), Fr. Beaublat did not agree with my judgement. I did not insist that the copies be destroyed before they were distributed because I judged:

Quote

Quote Unfortunately, I did not foresee the scurrilous campaign of the dishonourable priests who have the effrontery of calling themselves the "Resistance" or even worse, "The Marian Corps". Fr. Beaublat is not a liberal, he is just indulgent (perhaps to a fault). As far as I am aware, Fr. Beaublat must now submit any further publications to the District Superior before printing...

Father Robert Brucciani

<https://www.therecusant.com/apps/blog/show/40969832-sspx-modernism-the-flying-squirrel-scandal-deepens>

A very interesting statement from Fr. Brucciani about Fr. Beaublat not being a liberal, since less than two years later, Fr. Beaublat left the SSPX for the conciliar church!

In other words, we have, for all intents and purposes, a conciliar SSPX priest spewing rank liberalism into an SSPX periodical being defended by the future District Superior of England.

The company always comes first.

Had Fr. Brucciani rejected, rather than defended, the actions of Fr. Beaublat, I would not here be writing about the matter.

#33: Contradiction (Eroding Conditions):

In post #28, we saw that at the 2012 General Chapter, the SSPX had overturned its previous policy of not considering an accord with Rome before the doctrinal issues were resolved, and instead declared there to be 3 *sine qua non* (i.e., absolutely essential) conditions to be met before the SSPX could consider a canonical "regularization."

We saw that the second of these allegedly "absolutely essential" conditions was the right to continue their then-current sacramental practice, not only as regards the liturgy, but also the other sacraments (including marriage).

And then less than five years later, we observed with dropped jaws the SSPX gleefully surrender this allegedly *sine qua non* condition, thereby altering its sacramental practice to bring it into line with Cardinal Mueller's "pastoral guidelines" for SSPX marriages.

But a couple months before accepting those March 27, 2017 "pastoral guidelines," the SSPX itself had already contradicted its three allegedly "sine qua non" conditions, and whittled them down to one:

"I think we do not have to wait for everything to be resolved in the Church, for all the problems to be solved. **But a certain number of conditions are necessary, and for us the essential condition is our survival.** So I have told Rome, very clearly, that, just as Archbishop [Marcel] Lefebvre used to say in his day, we have a *sine qua non* condition: if **this** condition is not met, then we will not move. And **this condition** is for us to be able to remain as we are, to keep all the principles that have kept us alive, that have kept us Catholic."

<http://sspx.org/en/news-events/news/bp-fellay-gives-rome-clear-condition>

In all likelihood, Bishop Fellay was aware of the forthcoming promulgation of the pastoral guidelines which would change SSPX sacramental practice, and in order to avoid highlighting the blatant violation of its own previously declared condition, pre-empted focus on that violation by shifting the goalposts, and redefining what was "essential:"

From three *sine qua non* conditions in 2012, to one *sine qua non* condition in 2017.

As regards this new allegedly *sine qua non* condition of Rome "accepting us as we are," this thread more than suffices to demonstrate that this condition has also been repeatedly violated and disregarded by Menzingen.

It is no longer a case of Rome agreeing to accept the SSPX as they are, but as they have become.

#34: Contradiction (SSPX Priests Attend the Indult Mass):

Archbishop Lefebvre and the old SSPX pulled no punches in teaching the faithful why the Ecclesia Dei communities had sold out the fight for tradition, and that therefore we ought not to attend their Masses:

"The Fraternity of St. Peter is founded upon more than questionable principles, for the following reasons:

Quote

- to take away the Mass of all time (for the *Novus Ordo Missae* is not another form of this, [question 5](#)),
- to grant it to those only who accept the same Conciliar Church's novel orientations (in life, belief, structures),
- to declare non-Catholic those who deny this by word or deed (An interpretation of "*Everyone should be aware that formal adherence to the schism [of Archbishop Lefebvre] is a grave offense against God and carries the penalty of excommunication.*" *Ecclesia Dei Afflicata*), and,

- to professes itself in a certain way in communion with anyone calling himself “Christian,” and yet to declare itself out of communion with Catholics whose sole crime is wanting to remain Catholic (Vatican II, *e.g.*, *Lumen Gentium*, §15; *Unitatis Redintegratio* §3).

Quote

- they reject the *Novus Ordo Missae* only because it is not their “*spirituality*” and claim the traditional Latin Mass only in virtue of their “*charism*” acknowledged them by the pope,
- they seek to ingratiate themselves with the local bishops, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations (unless perhaps it is a question of a diocese where they have no hopes of starting up), even though by doing so they end up encouraging them along their wrong path, and
- note, for example, the Fraternity’s whole-hearted acceptance of the (*New*) *Catechism of the Catholic Church* ([question 14](#)), acceptance of *Novus Ordo* professors in their seminaries, and blanket acceptance of Vatican II’s orthodoxy ([question 6](#)).

They are therefore Conciliar Catholics and not traditional Catholics.

This being so, attending their Mass is:

- accepting the compromise on which they are based,
- accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and
- accepting, in particular, the lawfulness and doctrinal soundness of the *Novus Ordo Missae* and Vatican II.

That is why a Catholic ought not to attend their Masses."

http://archives.sspcx.org/SSPX_FAQs/q13_fraternity_of_st_peter.htm

But that was the SSPX before the ralliement (or rather, before the ralliement was made public!).

Now days, the SSPX has swept these teachings under the rug, and what could serve as a better example to illustrate the repudiation of these teachings than the scandalous example of SSPX priests attending the first Mass of a newly ordained priest of the Institute of Christ the King in Belgium.

"On Saturday, September 12, 2015, Canon Pierre Dumain celebrated his first Mass in the Basilica of Saint Joan of Arc du Bois Chenu in Domremy. The young priest's family is based in Liffol-le-Petit. Ordained a priest on July 2 in Florence, Italy, by Cardinal Raymond Burke for the Institute of Christ the King Sovereign Priest, he celebrated the Holy Sacrifice according to the extraordinary rite of the Catholic Church in the presence of his family, friends and many faithful. Several canons attended the Mass **as well as priests from** the Priestly Fraternity of St. Peter, **the Priestly Fraternity of St. Pius X**, Father Fourgerolle, the Diocese of Langres, and the Rector of the Basilica Father Lambert, the parish priest of Domremy. The homily was given by Bishop Gilles Wach, founder of the Institute of the Sovereign King Christ Priest, a canonical apostolic life society of pontifical right founded in 1990."

<http://histoirepatrimoinebleurvillois.hautetfort.com/archive/2015/09/13/premiere-messe-du-chanoine-pierre-dumain-en-la-basilique-de-5684030.html>

Could there be a greater example depicting the extent of the metamorphosis of the Fellay-led SSPX away from the positions of Archbishop Lefebvre (who, as we showed in post #19, viewed the indult groups as betrayers, shaking hands with the enemy, and doing the devil's work)?

Can you imagine Archbishop Lefebvre sitting down to a sermon by (pseudo) Monsignor Wach?

Does this rallied SSPX have anything in common with its founder besides saying the same Mass?

#35: Contradiction (Bishop Fellay: If only Archbishop Lefebvre had seen this Novus Ordo...):

In January/2013, Cardinal Antonio Canizares (Prefect of the Congregation for Divine Worship) told the Catholic News Agency the following story:

"On one occasion," Cardinal Canizares recalled, "Bishop (Bernard) Fellay, who is the leader of the Society of St. Pius X, came to see me and said, 'We just came from an abbey that is near Florence. If Archbishop (Marcel) Lefebvre had seen how they celebrated there, he would not have taken the step that he did.'"

"The missal used at that celebration was the Paul VI Missal in its strictest form," the cardinal added."

<https://www.catholicnewsagency.com/news/cardinal-if-lefebrve-had-seen-proper-mass-he-may-not-have-split>

Had Bishop Fellay simply been misunderstood?

Did the Cardinal not really understand what Bishop Fellay was trying to tell him?

The SSPX immediately responded with a "clarification:"

"As very often in such circumstances, a phrase has been interpreted badly."

http://archives.ssp.org/superior_generals_news/what_bishop_fellay_really_said_to_cardinal_canizares_about_the_new_mass_1-21-2013.htm

Possibly, but it is difficult to imagine a cardinal (aware of the significance of what he was about to tell the world) would make such a statement unless he was sure of his understanding of what had been said.

As for those who might be wondering why Bishop Fellay was attending a new Mass in the first place, the SSPX noted in the same apologia:

"Nevertheless for a while - and until these new damaging effects were clearly recognized - Archbishop Lefebvre did not strictly prohibit attendance at the New Mass. It was only after a few years that he prohibited the seminarians from going to the New Mass while on their holiday's vacations."

Very true, Your Excellency. But this was 2013, not 1972!

#36: Contradiction (Fr. Schmidberger vs Fr. Schmidberger):

In April of 1991, it was Fr. Franz Schmidberger (Superior General) who delivered Archbishop Lefebvre's funeral sermon, and in a wonderful statement of fidelity to the founder declared his continuity and fidelity to him:

"As long as the spirit of destruction blows in the bishoprics and the Roman dicasteries, there will be no possible harmonization or agreement. We want to work for the construction of the Church and not for its demolition."

<http://syllabus-errorum.blogspot.com/2016/04/p-franz-schmidberger-el-sepulturero.html?m=1>

By 2016, "the spirit of destruction" was "blowing in the bishoprics and the Roman dicasteries" as never before, under the worst pope in the 2,000 year history of the Church.

Obviously, talk of an agreement with ultra-modernist Rome would be even more preposterous than it was in 1991, right?

Wrong!

In a scandalous internal letter (originally composed in German, but leaked and translated into French, and eventually translated into English with the translation receiving the authorization of Fr. Schmidberger himself), he opined thusly:

"So it seems that the moment has come to normalize the situation of the Society for various reasons"

<https://rorate-caeli.blogspot.com/2016/04/considerations-schmidberger-letter.html>

It was a perfect contradiction:

An agreement, according to the new Fr. Schmidberger, was no longer impossible with ultra-modernist Rome.

#37: Change (SSPX Priest Wears Conciliar Vestments):





Fr. Michel de Sivry
August 9, 2014 - St. Peter's Basilica

Not only is this priest wearing the conciliar chasuble (without maniple; amice uncertain), but he is also wearing red (the proper liturgical color for the conciliar calendar, but not for the votive Mass of the BVM he celebrated in the traditional rite, which should have been white).

And of course, the women in the background are not veiled.

The altar boys are late on the scene.

There are no altar cards on the altar.

Etc.

According to *Rorate Coeli* (<https://rorate-caeli.blogspot.com/2014/08/sspx-priest-celebrates-mass-in-saint.html>), Fr. de Sivry had received permission to say Mass from the Basilica, but reading some of the comments following this report, I would say that claim is capable of question:
<http://southernorderspage.blogspot.com/2014/08/bombshell-sspx-priest-and-congregation.html>

Highly capable.

Rather, it all adds up to Fr. de Sivry pulling a fast one with the sacristan (as several of the comments noticed) for the sake of saying Mass at St. Pius X's altar.

Sloppy and inappropriate, but signs of the times.

Video of the Mass is available from the French District website here:
http://laportelatine.org/mediatheque/videotheque/messe_a_st_pierre_de_rome_140809/messe_a_st_pierre_de_rome_140809.php

#38: Compromise (The Story Surrounding the Suppression of Fr. Pivert's Book):

In 2013, Fr. Francois Pivert (then SSPX - France) amassed a remarkable compilation of Archbishop Lefebvre's writings, conferences, sermons, and interviews, and assembled them into a book called "*Son Excellence Mgr. Lefebvre: Nos rapports avec Rome*" ("His Excellency Monsignor Lefebvre: Our relations with Rome"). As Fr. Pivert explains, "The book that you have in your hands is composed essentially of texts of Monsignor Lefebvre."

350 pages of them, all of which tended to reject the possibility of *ralliement* with unconverted Rome, and by implication painted Bishop Fellay (and his supporters) in a very bad light.

In response, on December 20, 2013 the General House, via Fr. Christian Thouvenot (Secretary General - SSPX) issued an internal letter to Bishops, superiors, and the priests of the French District, stating:

"In addition, Circular Letter No. 2013 - 06/08 of 12 August 2013 contained a notice concerning an unauthorized book: "His Excellency Monsignor Lefebvre: Our Relations with Rome", published without authorization. Since then, our Superior General has written to our confrere, Father Pivert, a letter in which he prohibits this book from being distributed - despite a large number of texts by our founder - on the grounds that it is misleading and that it distorts the position that Monsignor Lefebvre had in his relations with the Holy See. **He has sent him a study that substantially corroborates his own judgment**, which I ask you to find attached. Therefore, I ask you to ensure that this book is no longer distributed in our chapels, press tables and catalogues."

<http://img110.xooimage.com/views/2/4/a/lc-2013.12.2-page-001-55d3a68.jpg/>

Very well. What is in this study which "substantially corroborates" Bishop Fellay's own judgment?

Well, were it not for the courageous leak of Fr. Matthieu Salenave (then SSPX - France), who desired to expose the lies of Menzingen in pursuit of an accord which flagrantly violated the position of Archbishop Lefebvre, we might never have known!

For his courageous fidelity to Archbishop Lefebvre, and disseminating this document, Fr. Salenave was expelled from the SSPX.

Why?

What was revealed in it that so infuriated Bishop Fellay and the accordists?

Here are a couple pertinent samples:

1. The study objects to Fr. Pivert's contention that all the talks Archbishop Lefebvre had with Rome were geared toward bring them back to Tradition:

"It is obvious that, in the eyes of the founder of the FSSPX, **the real reason for these relationships - which Father Pivert never mentions in his comments - is to normalize the situation of the Fraternity**. Rome is not for the Archbishop a movement or a party to be converted like any other, but rather the head of the Church. For him, Peter's primacy is not an optional article of faith and everything must be done to find common ground with the Apostolic See." (Attached study, p. 9)

Yet to the bishops-elect in 1988, Archbishop Lefebvre said:

"As I wrote to them on June 2, however courteous our conversations have been, they have persuaded us

that the moment for an understanding has not yet come. We must have some protection against the spirit of Assisi. They never tackle the basic problem, never! **So all our efforts have gone for nothing. We have been at cross purposes in these conversations. On our side, we are expecting the return of Tradition to Rome.**

[http://www.sspxasia.com/Documents/Archbishop-Lefebvre/To the Four Bishops Elect June 13 1988.htm](http://www.sspxasia.com/Documents/Archbishop-Lefebvre/To_the_Four_Bishops_Elect_June_13_1988.htm)

And in fidelity to this purpose of Archbishop Lefebvre's position, the 2006 SSPX General Chapter Declaration said:

"Likewise, the contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, *"reconciliation will no longer be a problem, and the Church will spring back to life".*"

http://archives.sspx.org/superior_generals_news/2006_general_chapter/declaration_of_2006_general_chapter.htm

Already, we can see it is Fr. Pivert, and not Bishop Fellay, who has the better grasp on Archbishop Lefebvre. No wonder Bishop Fellay wanted to overturn the General Chapter Declaration!

Or this one:

2. Though we earlier quoted Archbishop Lefebvre as describing the *Ecclesia Dei* communities as betrayers of tradition, and doing the devil's work (See post #19 of this thread), Bishop Fellay has quite another idea"

"The attitude towards the *Ecclesia Dei* circles is counterproductive...Throughout the pages, we discover fairly harsh judgments against them that are not put into context...Between the consecrations and his death, [Arch]bishop Lefebvre had little time to see these communities evolve...Finally, the facts showed that they were able to resist the assaults. In 1999, they overcame an attempt by Rome to bring them into line and, gradually, almost all of the sixteen signatories of a letter advocating biritualism had to leave the FSSP. Today, there are 250 priests celebrating exclusively the ancient rite. No one can say that [Arch]Bishop Lefebvre would have maintained the same apprehension as in 1988 over the years. At the same time, if we look at [Arch]Bishop Lefebvre's correspondence, we can also find more moderate pieces towards the *Ecclesia Dei* communities, conceding the fact that they are not rallied in spirit and that they have the advantage of reminding the bishops daily of what Tradition is."

These two examples suffice to show the great divergence in the thinking of Archbishop Lefebvre and Bishop Fellay, both as regards the purpose of contacts with Rome, as as regards their thinking about the *Ecclesia Dei* communities (and consequently, why Fr. Salenave was expelled for revealing the contents of Bishop Fellay's thinking to an SSPX clergy and faithful to whom Bishop Fellay wanted hold out the illusion of continuity with the founder).

#39: Contradiction (Is Pope Francis a Modernist?):

The hard part about being a diplomat, is that such persons find it very difficult -wanting to be pleasing to

both sides- to maintain a principled position.

This was no more evident than in a sermon given by Bishop Bernard Fellay during the solemn Pontifical Mass given on Sunday, October 13, 2013 at St. Vincent de Paul's Church in Kansas City, Missouri for the Angelus Press Conference. Commenting on a scandalous statement by Pope Francis, Bishop Fellay explained:

"That's pure Modernism, my dear brethren. We have in front of us a genuine Modernist...How much time will be needed for people with authority in the Church to stand up and to say 'by no means!' [will we accept this new teaching]."

<https://sspx.org/en/node/2599>

Well, shortly thereafter Rome came calling, and the faithful were treated to yet another Bishop Fellay "clarification" (demonstrating that he was he not able to follow his own advice and "stand up" to Roman modernism). This clarification was quickly posted on the SSPX website, and almost as quickly deleted, after being caught in an embarrassing attempt to explain away the contradiction, thereby highlighting Bishop Fellay's diplomatic weakness:

<http://sspx.org/en/bishop-fellay-pope-francis>

But *Novus Ordo Watch* quoted his reversal (er, "clarification"):

"I used the word 'modernist;' I think that it was not understood by everybody. Perhaps I should have said a modernist in his actions. Once again, he is not a modernist in the absolute, theoretical sense: a man who develops a whole coherent system; that coherence does not exist."

<https://novusordowatch.org/2013/12/interview-fellay-francis-talks-too-much/>

Oh?

The same website rightly observes, "Bp. Fellay seems to be contradicting his earlier accusation against Francis here, because he called Bergoglio a "genuine Modernist" precisely in the context of **false teaching** – not action."

And the NCR also recognized this latest Bishop Fellay "clarification" as a reversal of his previous statements (as does any sane man with reading comprehension) when it states:

"Bishop Fellay, who had been critical of Pope Francis, calling him a "genuine modernist," later clarified that he regretted his choice of words, because it gave the mistaken impression he viewed Pope Francis as a heretic."

<http://www.ncregister.com/daily-news/sspx-and-the-church-dialogue-in-limbo#ixzz2nGiHlbej>

This is the weakness, ambivalence, and equivocation which has so often characterized the SSPX since the ralliement shifted into high gear in 2000 (and especially since 2012).

#40: Change (The Expulsion of Bishop Williamson - Part I):

On October 24, 2012 the SSPX General House in Menzingen announced that it had been decided on October 4 to expel Bishop Richard Williamson from the Priestly Fraternity of St. Pius X:

"Bishop Richard Williamson, having distanced himself from the management and the government of the

SSPX for several years, and refusing to show due respect and obedience to his lawful superiors, was declared excluded from the SSPX by decision of the Superior General and its Council, on October 4th, 2012."

<https://fsspx.news/en/news-events/news/communiqu%C3%A9-general-house-society-saint-pius-x-october-24-2012-22586>

Having been excluded from the meeting of major superiors in Albano, Italy the previous year (gathered to consider the Doctrinal Preamble submitted by Rome), and then excluded again from participating in the General Chapter in June, 2012, it seemed Bishop Fellay had determined to have no more opposition to his reorientation and sellout of the SSPX to modernist Rome.

The two reasons usually adduced as examples of "disobedience" were:

- 1) The refusal to close his weekly *Eleison Comments*, which regularly warned the faithful and clergy of the sellout underway;
- 2) The "unauthorized" apostolic visit to Brazil to confer the sacrament of confession to Dom Tomas Aquinas' faithful at the Holy Cross Monastery.

Regarding this latter excuse, we shall have more to say in our next post.

For the present purpose, it suffices to cite the fact of Bishop Williamson's expulsion, noting that the primary purpose of it was to remove an obstacle to the *ralliement* and facilitate the talks regarding same with Rome (per SSPX German District spokesman, Fr. Andreas Steiner):

"The decision [to expel Bishop Williamson] will certainly facilitate the talks [with Rome]."

<https://religion.orf.at/stories/2555877/>

#41: Change (The Expulsion of Bishop Williamson - Part II):

In the previous post, we saw that one of the two main reasons adduced as justification for the expulsion of Bishop Williamson from the SSPX was the bishop's "unauthorized" pastoral visit to Dom Thomas Aquinas's Holy Cross Monastery to offer confirmations to the faithful attached thereto.

But what was the historical context within which this pastoral visit transpired?

Why were the General House and the South American District so enraged?

One familiar with the strained relationship between Dom Thomas Aquinas and Menzingen between 2000 - 2012 will know the answer, and this succinct description by the Dominicans of Avrille tells the reader all he needs to know:

"When Benedict XVI issued his Motu Proprio on the "extraordinary rite", Father Thomas Aquinas refused to sing the *Te Deum* at Sunday Mass, as asked by Bishop Fellay to greet the papal document. Furthermore, on the occasion of the alleged lifting of the alleged excommunications, Father Thomas Aquinas wrote a letter to Bishop Fellay in which he announced that *he would not obey* if an agreement with conciliar Rome took place. **Soon after, Bishop de Galarreta and Father Bouchacourt came to the monastery to tell Father Thomas Aquinas that he had fifteen days to leave Santa Cruz, otherwise the monastery would no longer receive any help or sacraments from the SSPX. With**

Bishop Williamson's spiritual assistance, Father Thomas Aquinas was able to stay at the monastery. On 8 September 2012, he wrote: 'Unity must be based on the truth, that is to say on the Catholic Faith; and the words and attitudes of Bishop Fellay are unfortunately not those of a disciple of Archbishop Lefebvre who defended the truth without compromise...'"

<http://www.dominicansaville.us/presentation-of-bishop-dom-thomas-aquinas-o-s-b-part-2/#easy-footnote-bottom-1>

And there it is: Bishop Fellay was trying to spiritually starve and extort the Benedictines into compromise, while Bishop Williamson was charitably subverting Bishop Fellay's punitive coercion and helping the Benedictines to stay faithful to Archbishop Lefebvre.

This is the true cause of the punitive expulsion of Bishop Williamson: He kept subverting Bishop Fellay's sellout.

But what jurisdiction did Bishop Fellay and the SSPX have over the exempt religious orders?

None!

Had not Archbishop Lefebvre written to Dom Thomas Aquinas that, "You must revere and consult the bishops of the SSPX, but they do not have jurisdiction over you because, as Prior of the Monastery, you must have autonomy."

<http://nonpossumus-vcr.blogspot.com/2016/02/quien-es-dom-tomas-de-aquino-ferreira.html#more>

Note also that, in the Communique released shortly after Bishop Williamson's visit by Fr. Bouchacourt (then South American District Superior), he implies that Bishop Williamson's visit was not necessary, since "for many months" the SSPX had already planned to perform confirmations in Brazil (and by implication, also for Dom Thomas Aquinas).

http://archives.sspcx.org/sspx_and_rome/fr_christian_bouchacourt_8-6-2012_communique.htm

However, that implication is not consistent with Bishop Fellay's earlier declaration to Dom Thomas Aquinas that, unless he resigned, the monastery would no longer receive financial or spiritual assistance. Nor would it have made any sense for Bishop Williamson to have gone to Brazil in the first place, if confirmations for Santa Cruz were already scheduled (i.e., Dom Thomas would not have needed him. What would be the point?).

#42: Contradiction (The Expulsion of Bishop Williamson - Part III):

In post #40, we noted the expulsion of Bishop Williamson, the reasons adduced for said expulsion (i.e., refusal to close the *Eleison Comments* and his "unauthorized" pastoral visit to Brazil), and the convenient impact said expulsion was perceived to have upon negotiations between the SSPX and Rome, according to the SSPX German District spokesman, Fr. Andreas Steiner.

In post #41, we discussed the historical tensions surrounding the relationship between Menzingen and Santa Cruz, resulting from Dom Thomas Aquinas's refusal to abandon the position of Archbishop Lefebvre, and the punitive response by Bishop Fellay as both punishment and coercion, which led to Bishop Williamson's "unauthorized" pastoral visit.

In this third and final installment regarding the subject of Bishop Williamson's expulsion, we examine the

doctrine of necessity to consider applied to Bishop Williamson's pastoral visit, in order to determine whether, according to Catholic doctrine, it was truly "unauthorized" (and consequently, whether or not his expulsion, in such measure as it was based upon this pastoral visit, was just):

In July and September/1999, *The Angelus* included an English-language edition insert of *SiSiNoNo* featuring a brilliant 2-part theological study defending the 1988 episcopal consecrations. Part I of that study concerned the doctrine of necessity and the duties and powers of priests and bishops trapped therein; Part II concerned the application of this doctrine in the face of the Pope's "no."

https://www.sspxasia.com/Documents/SiSiNoNo/1999_July/The_1988_Consecrations.htm

https://www.sspxasia.com/Documents/SiSiNoNo/1999_September/The_1988_Consecrations.htm

Essentially, the article (and the SSPX) argued the following points:

1) There existed a state of grave general spiritual necessity, because:

- "Many souls"

- "are threatened in spiritual goods"

- "of great importance (e.g., faith and morals)"

and

"are without hope of help from their legitimate pastors."

2) In that situation:

- There is a duty, *sub gravi* (i.e., grave), on the part of bishops,

- To come to the assistance of the faithful,

- With the jurisdiction springing from the request of the faithful (not the authorization of the superior),

- And to refuse to do so is a mortal sin.

3) In carrying out this duty, Archbishop Lefebvre had no obligation to receive permission from the Pope because:

- "In such extraordinary circumstances, says Dom Grea, the episcopacy proceeded "resolute in the tacit consent of its Head rendered certain by necessity" (op. cit. vol.I, p.220). Dom Grea does not say that the consent of the pope rendered the bishops certain of the necessity. On the contrary, the necessity rendered them certain of the consent of the pope. Precisely why did the necessity render the consent of their Head "certain," consent that in reality those bishops were ignoring? - Evidently because in necessity the positive judgment of Peter is owed." (Ibid, Part I)

4) And as regards the "no" of the Pope:

- "It makes no difference to what we have just said if recourse to the pope is made materially impossible by external circumstances, as in the historical cases recalled by us [in Part 1]. But it is the pope himself

who is favoring or promoting a course for the Church infected by neo-Modernism which threatens the goods fundamental to souls, goods indispensable for the salvation of souls, e.g., faith and morals. If the pope himself is the cause or partial-cause, and even, given his supreme authority, the ultimate cause of the grave and general spiritual necessity in which there is no hope of help from the lawful pastors, then what effect will recourse to the pope obtain in such circumstances? He will be physically accessible, but morally inaccessible. Recourse to him will be certainly physically possible but morally impossible, and if it be attempted, it will result naturally in the pope's saying "No" to the act which the extraordinary circumstances require "in order that adequate provision be made" (ST, op. cit. in Part I) for the grave general necessity of souls." (Ibid, Part II)

And:

"These circumstances, however, will have the effect of rendering the duty of help more difficult and perhaps even heroic on account of the easily foreseeable consequences. It will be denied that there is any state of necessity! The rebuke implied in the act of helping the people will draw down upon whoever does so revulsion and unjust accusations." (Ibid, Part II)

and finally:

5) "For that reason the subject, having prudently examined the circumstances and been informed by the "doctrinal rules" or by the "principles of theology and law" that it is "beyond the power of legislator" to bind anyone to respect the law when it causes grave harm to so many souls, and that to obey in such a case would be "evil and a sin," he may not - indeed, he must not - submit to the law or to the command "on his own authority," "by his own judgment." Hence, by his own initiative, he refuses submission "without recourse to the superior," that is to say, without any dispensation or approval on the part of the said superior. The reason, writes Suarez, is: that in such a case the authority of the superior cannot have any effect; indeed, even if he were to will that the subject, after having had recourse to him, should observe the law, the latter would not be able to obey him because he must obey God rather than man and hence in such a case it is out of place ("impertinens") to ask for permission." (Ibid, Part II)

Now, these quotes are applied to the case of allegedly "unauthorized" episcopal consecrations (i.e., consecrations which are, in truth, authorized by the state of necessity regardless of what the superior -in this case, the Pope- says).

It does not take much imagination to see all these principles applied to the case of Bishop Williamson's pastoral visit to Brazil:

1) When Bishop Fellay levied a punitive sanction against Dom Thomas Aquinas's monastery and faithful for not going along with the sellout of Tradition to modernist Rome, and refused to provide the sacraments of Order and Confirmation (and presumably also holy oils?), he immediately created a state of grave general spiritual necessity, because there were now "many souls" who were "threatened in spiritual goods" of "great importance" and who were "without hope of help from their legitimate pastors."

2) Yet Bishop Williamson -as bishop- had the grave duty to come to the aid of the faithful, which he could not refuse without committing mortal sin.

3) In the performance of this duty, there was no obligation to obtain the consent of Bishop Fellay, **because that consent was owed.**

4) And had Bishop Williamson nevertheless asked permission, it would have been predictable declined,

because though Bishop Fellay would be *physically* accessible, he would be *morally* inaccessible (i.e., Because Bishop Fellay, same as John Paul II above, was the ultimate cause of the necessity!), which nevertheless would not relieve Bishop Williamson of the grave duty the request from Santa Cruz had placed upon him.

Moreover, Bishop Williamson's action was heroic in view "of the easily foreseeable consequences."

Implicitly, Fr. Bouchacourt's letter (quoted in post #41) stating confirmations had already been scheduled to be performed less than two months after Bishop Williamson's visit was a pre-emption of the claim of necessity...if such scheduling could be substantiated.

But as we discussed, if Bishop Fellay had already interdicted Dom Thomas Aquinas, then why were confirmations scheduled? And why was Dom Thomas Aquinas calling upon Bishop Williamson if such was the case?

5) At any rate, we arrive with Suarez at the same conclusion:

"For that reason the subject, having prudently examined the circumstances and been informed by the "doctrinal rules" or by the "principles of theology and law" that it is "beyond the power of legislator" to bind anyone to respect the law when it causes grave harm to so many souls, and that to obey in such a case would be "evil and a sin," he may not - indeed, he must not - submit to the law or to the command "on his own authority," "by his own judgment." Hence, by his own initiative, he refuses submission "without recourse to the superior," that is to say, without any dispensation or approval on the part of the said superior. The reason, writes Suarez, is: that in such a case the authority of the superior cannot have any effect; indeed, even if he were to will that the subject, after having had recourse to him, should observe the law, the latter would not be able to obey him because he must obey God rather than man and hence in such a case its is out of place ("impertinens") to ask for permission." (Ibid, Part II)

Consequently, we conclude that the expulsion of Bishop Williamson, in such measure as it was based upon this heroic pastoral visit, was unjust.

#43: Change (General Councillors):

Leading up to the 2012 General Chapter of the SSPX, the US District published an article titled "*How it Works: The SSPX's General Chapter*," in which it explained, among other things:

"The General Chapter is the supreme and extraordinary authority of the Society of St. Pius X. The ordinary authority is the Superior General assisted by his council. The General Chapter is the only entity able to amend the Statutes."

<http://sspx.org/en/how-it-works-ssp-x-s-general-chapter>

That said, the same article noted that the council was comprised of the Superior General and his 1st and 2nd Assistants:

"Ordinary authority in the SSPX: the Superior General and his Assistants: the General Council. According to the Statutes, the Assistants are meant to assist. Their first duty is to advise. Together with the Superior General, they form the General Council." (*Ibid*)

But by 2018, the winds of change were blowing. The Society was fatigued by the turbulence of the last several years, and the prospect of re-electing Bishop Fellay for another twelve-year term (a 36-year reign?) was exasperating and demoralizing. On the other hand, although the "plan to proceed by stages"

toward a practical accord was 85% accomplished, which in theory could make the replacement of Bishop Fellay acceptable in the eyes of Rome, he would still need to be near the action, overseeing, and informing his protege of all the water which had passed under the bridge, introducing him to Roman contacts, revealing what had yet to be accomplished, and most importantly, ensuring continuity vis-a-vis Rome between the old regime and the new.

To accomplish this goal, it was decided at the 2018 General Chapter to create a new position: Two "General Councillors" would now be added to form part of the council:

"On July 20, two General Coucillors were elected to serve on the Council of the Superior General; they are Bishop Bernard Fellay, former Superior General (1994-2018, and Fr. Franz Schmidberger, former Superior General (1982-1994) and current director of the Herz Jesu Seminary in Zaitzkofen (Germany)." <https://sspx.org/en/news-events/news/general-chapter-sspx-comes-end-39488>

By this artifice, the two most well connected and informed men in Rome retained their influence, and signaled to the world all would remain as it had been for the last 6-7 years.

#44: Contradiction (Fr. Pfluger's "Forgetfulness"):

On 12/31/14, an interview with Fr. Nicklaus Pfluger (then, 1st Assistant to the Superior General) appeared in the German periodical *Der Gerade Weg*, in which Fr. Pfluger attempted to justify the contradiction between the 2006 General Chapter declaration (i.e., No practical accord before until Rome returns to Tradition) and that of 2012 ("We have determined and approved the necessary conditions for an eventual canonical normalization [with unconverted Rome].").

He stated:

"None of us, amongst the superiors, could have imagined in 2006 that...the Pope would declare that the "old Mass" was never abrogated, that it had its place within the Church. In 2006, Rome's attitude towards us was aggressive, apodictic... "

[NB: *Der Gerade Weg* has since removed both the original German, and their own English translation from their website, but the latter can still be viewed in the Internet Archive (see PDF attachments to this post), or here:

<https://web.archive.org/web/20150319210654/http://dergeradeweg.com/2015/02/17/intervivew-with-father-niklaus-pfluger-on-the-challenges-of-our-time-english-edition-the-straight-path/>]

But Fr. Pfluger, what are you saying?

You yourself knew! You *all* knew!

Was it not Bishop Fellay who, in *Cor Unum* #85 of (October/2006) spoke of an:

"imminent arrival of a *motu proprio* which would replace that of 1988 so as to give more freedom to the Mass, an equal right to the new Mass."

(Rioul, Fr. Olivier. *The Impossible Reconciliation* (2013 English edition, p. 16)

What, then, are we to make of your contention that in 2006 the promulgation of *Summorum Pontificum* was unforeseeable (and the alleged implication that, because of it, Rome was no longer opposed to Tradition, thereby justifying the new position promulgated by the 2012 General Chapter)?

#45: Contradiction (Pflugerian Forgetfulness Continued):

In the previous post, we demonstrated that Fr. Pfluger's contention that, "None of us, amongst the superiors, could have imagined in 2006 that...the Pope would declare that the "old Mass" was never abrogated, that it had its place within the Church" was confusing, in light of the *Cor Unum* #85 (October - 2006), in which Bishop Fellay spoke of an "imminent arrival of a motu proprio which would replace that of 1988 so as to give more freedom to the Mass, an equal right to the new Mass."

But the careful reader may have noticed the use of ellipses (...) in the Fr. Pfluger quote.

What was edited/omitted in my presentation of the Fr. Pfluger quote?

Here is the full quote (with the omitted words bolded):

"None of us, amongst the superiors, could have imagined in 2006 that **the Holy See would remove the 1988 decree of excommunications and that by a Motu proprio**, the Pope would declare that the "old Mass" was never abrogated, that it had its place within the Church.

<https://web.archive.org/web/20150319210654/http://dergeradeweg.com/2015/02/17/interview-with-father-niklaus-pfluger-on-the-challenges-of-our-time-english-edition-the-straight-path/>

Was the phrase in question omitted because, at least as regards the "excommunications," Fr. Pfluger was being accurate?

In 2006, was it true that the superiors of the SSPX had really never seen the revocation of the "excommunications" coming?

Hardly.

On January 31, 2009 Bishop Fellay told the French *Monde et Vie*:

"I expected it since 2005, after the first letter requesting the lifting of the excommunication which I had sent at the request of Rome itself. Because it is clear that Rome did not ask for this letter in order to refuse to lift the excommunication."

<https://rorate-caeli.blogspot.com/2009/01/new-fellay-interview-division-will-be.html>

#46: Change (Fr. Fahey Gets Zapped):

In 2009, following in the wake of Bishop Williamson's "holocaust interview," the SSPX went into worldwide damage control mode: Many books touching upon the "Jewish question" were removed from chapel bookstore shelves; SSPX websites were quickly filtered and expurgated for content (particularly for anything authored by Fr. Denis Fahey, who had been the standard bearer for the Kingship of Christ in SSPX circles for decades); and the works of Fr. Denis Fahey in SSPX publishing houses suddenly were "out of stock" (never to be replenished).

Today, were a Catholic to go to the *Angelus Press* website seeking the magnificent works of Fr. Denis Fahey, they would only find a couple "Out of Stock" notices (as in *long* out of stock), such as this one: <https://angeluspress.org/collections/vendors?q=Fr.%20Denis%20Fahey>

But I could find nothing that was "in stock," even though all of Fr. Fahey's works are readily available from other publishers such as Loreto and elsewhere.

<http://loretopubs.org/fr.-denis-fahey-complete-set.html>

And were one to scour the SSPX.org articles index for something from Fr. Fahey, they will come up empty. In fact, the only article on the subject of the Jews which I could find there, *by any author*, was this one:

http://archives.sspcx.org/miscellaneous/judaism_and_church_before_and_after_vatican_ii_vennari-1-11-2013/judaism_and_church_before_and_after_vatican_ii_vennari-1-11-2013.htm

(See this link - search for yourself) <http://sspcx.org/en/articles-index>

Broadening my search worldwide, I found another article *on (but not by)* Fr. Fahey on the SSPX/Asia website, here:

https://www.sspcxasia.com/Documents/Catholic_Sermons/Fr-Denis-Fahey-and-Vatican-Secret-Society.htm

At the end of this 3rd party biography of Fr. Fahey are recommended three of his books, but there are no links to them, as one might formerly have expected.

And supposing I have missed a book available here, or an article still posted there, the *very least* that can be said is that the SSPX has *severely* curtailed its media material regarding the Jews in its quest for canonical "regularization."

It no longer matters that the works of Fr. Denis Fahey expound better than almost any other the *full* social doctrine of Christ the King, and were (and still are) powerful tools for making converts to Tradition, such as Bishop Salvador Lazo (who explicitly attributed his conversion in part to the works of Fr. Fahey, stating):

"Reading these books gave me a better idea of the crisis and confusion in the Church today. It became clear to me who are the real enemies of the Catholic Church. Fr. Denis Fahey pinpointed them when he wrote: *"The enemies of the Catholic Church are three. One invisible, Satan, and two visible:*

Talmudic Judaism

That Judaism is the visible chief enemy of the Catholic Church, is evident from the Church history, from words and deeds of individuals, and groups and the teachings of the *Talmud* of which the *Kabalah* constitute the basis of Judaism."

http://archives.sspcx.org/bishop_salvador_lazo/my_return_to_the_traditional_mass_part_1.htm

But the SSPX realizes Judaism has a tight grip over the Vatican, and the latter cannot accept to "regularize" a group perceived as anti-semitic. So Fr. Fahey had to go.

Moreover, Fr. Fahey's works represent a direct challenge and rejection to *Nostrae Aetate* and *Dignitatis Humanae* at a time when the SSPX is going soft in these areas, as proven by Bishop Fellay's "Conflict Zone" interview with Tim Sebastian, or his earlier cited comments regarding Vatican II's religious liberty being "very limited."

<https://youtu.be/g0eTadAYK6o>

#47: Change (Worldliness):

Sometimes, no words are necessary:



Wine & Cheese Night

... with Fr. Vachon
at the Coleman's



Friday, 14th November 2014

7.30pm

\$50.00

per person



GOOD CHEESE, WINE & TASTINGS



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THANKSGIVING
DINNER

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TURKEY	1	2	2
APPETIZER	1	2	2
SALAD	1	1	2
STARCH	1	2	3
VEGGIE	1	2	3
DESSERT	1	2	3
BOTTLES OF WINE	3	6	12

Friday Things #144

36.5k



Pope Pius XII Indult
Turkey Friday After
Thanksgiving

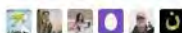
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May 22, 2014

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SSPX Family Life saved to **Maternity Clothing & Ideas**
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22w



PS: I was going to finish by posting the 2013 pic of the Sanford, FL priests riding roller coasters at an amusement park, but it looks like it was memory-holed as well:

The story was posted on Cathinfo here: <https://www.cathinfo.com/sspx-resistance-news/sspx-going-to-mainstream-recreation-parks!/>

And the link to the pics was here (but no more): http://sspx.org/chapel_news/sanford_fl_3-8-2013/sanford_fl_3-8-2013.htm

#48: Change (More Worldliness):

“In order never to be guilty of any unedifying act, the priest must regulate his actions, his movements and his habits in harmony with the sublimity of his vocation. He who on the altar almost ceases to be mortal and takes on a divine form, remains always the same, even when he comes down from the holy hill and leaves the temple of the Lord. Wherever he is, wherever he goes, he never ceases to be a priest, and the serious reasons that compel him always to be grave and appropriate accompany him with his dignity everywhere.

“Hence he must have that gravity that will ensure that his words, his bearing, and his way of working arouse love, win authority and excite reverence. For, the very reasons that oblige him to be holy make it a duty for him to show it by his outward acts in order to edify all those with whom he is obliged to come into contact. A composed and dignified exterior is a powerful eloquence which wins souls in a much more efficacious manner than persuasive sermons. Nothing inspires greater confidence than an ecclesiastic who, never forgetting the dignity of his state, demonstrates in every situation that gravity which attracts and wins universal homage.

“If, on the contrary, he forgets the holiness of the sacred character which he bears indelibly impressed and engraved on his soul, and if he fails to show in his outward conduct a gravity superior to that of certain men of the world, then he causes his ministry and religion itself to be despised. For when gravity is wanting in its leaders, the people lose respect and veneration for them.” -Pope St. Pius X Recipe for Holiness: St. Pius X and the Priest, (Lumen Christi Press, Houston: 1970), “Dignity and Propriety,” pp. 81-2.

The SSPX goes to Sea World...*for Lent* (Does the priest furthest to the left look familiar?):



When visitors, and especially priests, come to one of our houses, they have to sense an atmosphere of gaiety, of simplicity, of concord; of firm attachment to the truth, but also goodness, charity, indulgence, openness of heart toward those who come to visit, in order to bring them closer to our Lord.
-Priestly Holiness by Archbishop Marcel Lefebvre



<http://nonpossumus-vcr.blogspot.com/2014/09/la-neo-fsspx-es-muy-simpatica-viva-el.html>

#49: Contradiction (On the Use of Satire):

In 2017, some anonymous Romans plastered 200 posters around the city which satirized Pope Francis's

war against Tradition, saying:

"Ah, Franky [referring to Pope Francis using a Roman dialect form of Francis which suggests great familiarity], you've put Congregations under supervision, removed priests, decapitated the Order of Malta and the Franciscans of the Immaculate and ignored Cardinals... But where in all this is your compassion?" <https://insidethevatican.com/news/newsflash/letter-7-2017-posters-pope/>

Indignant, the SSPX leapt to the Pope's defense, denouncing the use of satire as an acceptable means of combating the crisis in the Church and Rome:

"And again, we could laugh too - if the subject was not so dramatic, if the person and function of the Pope were not involved, and if all this was not an expression of the chaos in Rome.

Is This a Proper Way to Combat the Crisis in the Church? Further, and as we have touched on before, **we cannot support this passive-aggressive and disrespectful method of "correcting" the Sovereign Pontiff.** <https://sspx.org/en/news-events/news/satire-new-way-combat-the-crisis>

But is it true?

Is satire really an unacceptable means of combating Roman (and papal) modernism?

Archbishop Lefebvre sure didn't think so.

At the time of the Assisi event, the Archbishop personally sent these two satirical cartoons to Pope John Paul II, with the following words:

"Holy Father,

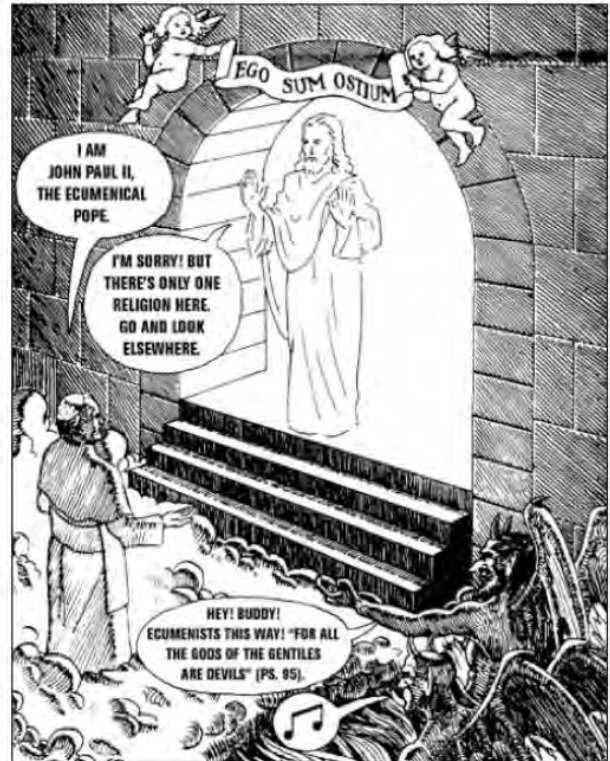
Be so good as to meditate on these two pictures, since you are deaf to the anguished appeals which we have filially addressed to you. Deign at least not to offend gravely and in public against God's First Commandment: the salvation of your soul is at stake! Preach Jesus Christ, as did the Apostles, even at the cost of their lives. That is the fervent and filial wish of those who still remain Catholic.

Marcel Lefebvre,
Bishop Emeritus of Tulle."

(-Williamson, Bishop Richard N. *Letters from the Rector*, #41 and #42)

The Travesty of Assisi ... Apostasy ?

(taken from the archives of the US-SSPX website, with thanks)



Obviously, if the use of satire with regard to the person of the Pope was acceptable to Archbishop Lefebvre, but not to Bishop Fellay, then this is but yet another contradiction between the old SSPX and neo-SSPX.

#50: Contradiction (Jewish Deicide):

In December of 2013, Fr. Christian Bouchacourt (then SSPX South American District Superior) gave an interview to the Spanish-language newspaper *Clarín* (the largest newspaper in Argentina) on the subject of the Jews.

At a certain point, this exchange transpired:

Clarín: Do you defend deicide, which imputed to the Jews the death of Jesus, as was the vision of the Holy See before the Council?

Fr. Bouchacourt: The Jewish people did not commit deicide.

https://www.clarin.com/edicion-impresa/fraternidad-san-pio-catolicos-francisco_0_BkiN5objP7e.html

Notice that *even the reporter* knew that the charge of deicide was the traditional Catholic position.

But it wasn't so long ago that the SSPX adhered to that same position, and though you would have a difficult time knowing it today by searching their websites (i.e., because of the purging of Jewish content mentioned in post #46), not even two years before Fr. Bouchacourt's denial, the SSPX had published an indignant rebuttal to what it called Pope Benedict XVI's "sweeping exoneration of the Jewish people for the death of Jesus Christ in his new book, the second volume of *Jesus of Nazareth*."

That article, long since purged (and formerly available here: http://sspx.org/miscellaneous/gesture_to_jews_from_benedict_pope_or_professor.htm), was ironically salvaged by an anti-Traditional, pro-Jewish blog, and shows quite succinctly what the SSPX used to teach on the matter:

"The responsibility of the Jewish people as such for the death of Christ has been the constant teaching of the Magisterium, based on Scripture and the Church Fathers. St. John speaks three times in his Prologue of the rejection of Christ by His own (meaning His own people or nation). Romans XII speaks of the rejection of Israel for the profit of the Gentiles. See also St. Augustine's Treatise 49 On John, near the end: "The chief priests and the Pharisees took counsel together... 'If we let Him alone as He is, all will believe in Him, and the Romans will come and take away both our place and our nation.' Fearing the destruction of temporal things, they took no thought of eternal life, and so they lost both. After the Lord's Passion and glorification the Romans did indeed take away both their place and their nation, by assault on the city and dispersal of the people." **The Fathers connected the punishment of the loss of the nation to the crime of deicide**, perpetrated by the highest ranking political and moral authority: the Sanhedrin."

<https://jhate.files.wordpress.com/2012/07/gesture-to-the-jews-from-benedict.pdf>

Yet the SSPX wants you to believe there have been no changes, contradictions, or compromises?

"We have *always* been at war with Eurasia!"

#51: Contradiction ("Saint" Faustina and the Divine Mercy Devotion):

It used to be that the SSPX uniformly rejected the practice of inculcating and/or promoting novel and questionable conciliar devotions attributed to dubiously "canonized" saints, and the "Divine Mercy" devotion of Sr. Faustina Kawalski was no exception.

In an excellent 2010 article, Fr. Peter Scott (former US District Superior) took aim at the Divine Mercy devotion, noting that it was:

"Condemned by the Holy Office. There were two decrees from Rome on this question, both of the time of Pope John XXIII. The Supreme Congregation of the Holy Office, in a plenary meeting held on November 19, 1958, made the following decisions: The supernatural nature of the revelations made to Sister Faustina is not evident. No feast of Divine Mercy is to be instituted. It is forbidden to divulge images and writings that propagate this devotion under the form received by Sister Faustina.

The second decree of the Holy Office was on March 6, 1959, in which the following was established: The diffusion of images and writings promoting the devotion to Divine Mercy under the form proposed by the same Sister Faustina was forbidden. The prudence of the bishops is to judge as to

the removal of the aforesaid images that are already displayed for public honor."

http://www.angelusonline.org/index.php?article_id=2895&ion=articles&subsection=show_article

It was not until the Polish Pope lifted the censure upon the works of Sr. Faustina in 1978 that this devotion was "rehabilitated" in and for the conciliar church.

That fact, along with the pride and presumption Fr. Scott notes in Sr. Faustina's *Diary*, sufficed for SSPXers (clergy and lay) to steer clear of this new devotion.

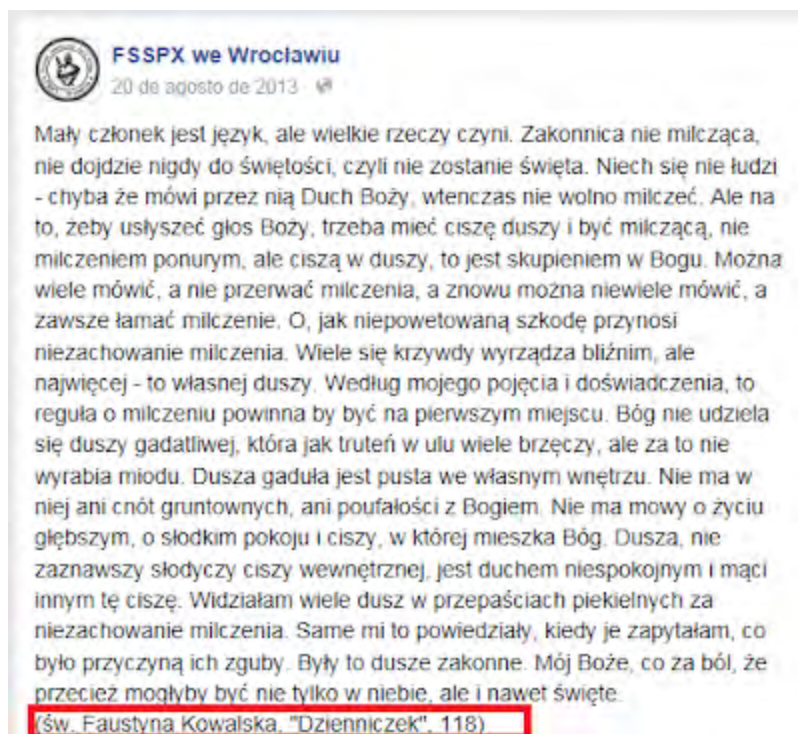
How surprising it was, then, to see this devotion creeping into the SSPX during the post-2012 years of SSPX ralliement (or, perhaps not).

On 6/26/15, the Spanish language resistance blog (*Non Possumus*) published an article titled "*The Neo-FSSPX and its Double Face II*," from which the material below is excerpted:

<https://nonpossumus-vcr.blogspot.com/2015/06/la-neo-fsspx-y-su-doble-cara-ii.html>

"Did you know that the neo-FSSPX, in some of its official sites, promotes devotion to Faustina Kowalska:

The [Facebook](#) of the Neo-FSSPX of Poland publishes phrases from the "Diary" of Sister Faustina:



The [weekly](#) St. Mary's [newsletter](#) of December 7, 2014, includes "Saint" Faustina among the "Relics for Advent until the Christmas season":

RELICS FOR ADVENT THROUGH THE CHRISTMAS SEASON

Blessed Virgin Mary,
St. Frances X. Cabrini, St. Dymphna
St. Katyri Tekawitha.
St. Faustina Kowalska
St. Francis Xavier, St. Ambrose
St. John Berchmans, St. Philip Neri

And in the catalog 2010-2011 of the "[Editorial Sarto](#)", of the District of Germany, there are two books of Sister Faustina for sale (one is her "Diary"):



Ulrich Filler
**Geschichte einer großen
Sehnsucht**

Die Geschichte einer großen Botschaft, die der kleinen Schwester anvertraut wird: der Botschaft von der Barmherzigkeit Gottes.

Paperback, 176 S., 18 x 11 cm
EUR 5,00 / SFr 8,00



Faustyna Kowalska
Tagebuch

Die hl. polnische Mystikerin schreibt ermutigend von der unendlichen Barmherzigkeit Gottes. Sie lehrt uns kindliches Verhältnis zu Gott und zeigt das Leben in Gottes Gegenwart als Gnade, die jeder durch demütiges Vertrauen von Gott erbitten kann.

Gebunden, 554 S., 21 x 15 cm
EUR 29,00 / SFr 44,00

These few examples, taken from official SSPX websites, publishing houses, and newsletters suffice to illustrate a disturbing new openness to conciliar "saints" and devotions which stands in sharp contrast to the prudent spirit which animated Fr. Scott's article.

But if you are going to join the conciliar church, you must not reject its "saints" and devotions.

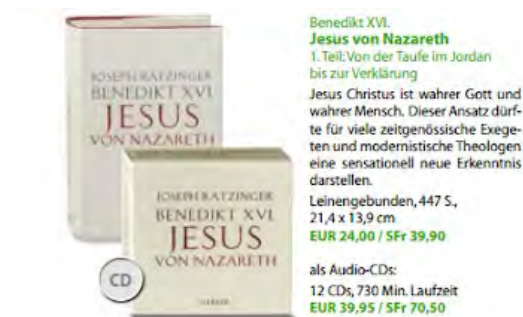
#52: Change (Modernist Books for Sale):

In post #50, we referenced a (since deleted) article from SSPX.org denouncing what it termed Pope Benedict XVI's "sweeping exoneration of the Jewish people for the death of Jesus Christ in his new book, the second volume of *Jesus of Nazareth*."

Yet, quite incoherently, here was that same book (*Jesus of Nazareth*) being promoted by the SSPX German District's "Editorial Sarto," in addition to several other modernist works and authors (even one by arch-modernist, Hans Urs von Balthasar):

<https://nonpossumus-vcr.blogspot.com/2015/06/la-neo-fsspx-y-su-doble-cara-ii.html>

But that is not all. Did you know that this catalog also offers the following modernist works for sale:



Katechese, Dogmatik,
"Jesus of Nazareth", by **Benedict XVI**



deutschen

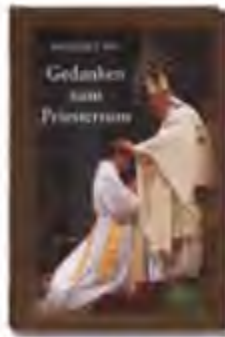
erk des Breslauer
dolph Franz (1842-
urgiewissenschaft
ker anerkannt: So
us den Quellen er-
is heute durch kein
stzt werden konnte.



Benedikt XVI
**Der Geist der Liturgie –
Eine Einführung**

Auf der Basis liturgie-historischer
Forschung geschrieben als der
Papst noch Vorsitzender der Glau-
benskongregation war. Ein ver-
ständliches Standardwerk auf
höchstem theologischem Niveau.
Hardcover, 208 S., 21,4 x 13,9 cm

"The Spirit of the Liturgy", by **Benedict XVI**



Benedikt XVI

Gedanken zum Priestertum

Der Papst bestimmt das Priestertum allein von Christus her. – Eine systematisch sortierte Sammlung von Zitaten des Papstes. Sie sind aus Predigten und Ansprachen seines bisherigen Pontifikates zusammengetragen.

Gebunden, 134 S.

EUR 8,00 / SFr 12,80

"Reflections on the Priesthood", by Benedict XVI



Walter Brandmüller

Licht und Schatten

Kirchengeschichte zwischen Glaube, Fakten und Legenden

Zeigt in 17 brillanten Essays den gewaltigen Kulturbeitrag der katholischen Kirche zur Geschichte und Identität Europas. Walter Brandmüller stellt sich der Kritik an Papsttum, „finsterem Mittelalter“, Inquisition u. Konzögen.

gebunden, 224 S., 21,5 x 13,5 cm

EUR 16,90 / SFr 26,50

"Luz y Sombra", by Card. Walter Brandmüller



Athanasius Schneider
Dominus est
 Es ist der Herr

Gedanken eines Bischofs aus Zentralasien über die heilige Kommunion: Die Einführung der modernen Handkommunion geschah aus Ungehorsam und wurde von Rom erzwungen.

"Dominus est", by **Mons. Athanasius Schneider**

And that they not only include these books by modernist "conservative" authors, but also sell "extreme" modernist works?:



"Basic works of three great women of Helfta", by **Hans Urs von Balthasar** - Margot Schmidt

And it also draws attention to the fact that, in the Editorial *Sarto*, the "Saint" has [been] removed the authors canonized by the Church, according to modernist usage:



Aurelius Augustinus
Was ist Zeit?

Confessiones XI / Bekenntnisse 11

Augustinus hat mit seiner Abhandlung die Aufmerksamkeit der Philosophen gewonnen und großen Einfluss auf deren Gedanken zu Sein und Sinn der Zeit und des Zeitlichen ausgeübt.

Paperback, 142 S.

EUR 18,90 / SFr 30,30



Gregor der Große
Von der Sehnsucht der Kirche

Hier sind die vielfältigen und heute noch überraschend aktuellen Gedanken Gregors über die Kirche – vor allem aus den exegetischen und homiletischen Werken – so zusammengestellt, dass das Mysterium der Kirche sichtbar wird.

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EUR 14,50 / SFr 28,00



Diadochos von Photike
Gespür für Gott

Hundert Kapitel über die christliche Vollkommenheit

Diadochos, Bischof in Epirus, schrieb Mitte des 5. Jahrhunderts dieses für die Geschichte der Mystik und Askese äußerst wichtige, früher hoch geschätzte Werk.

Paperback, 128 S.

EUR 10,00 / SFr 20,00



Thomas von Aquin
Über Sittliches Handeln

Laurentiis – Deutsch

Eine Auswahl von Texten aus der Theologischen Summe des Hl. Thomas von Aquin.

Paperback, 263 S.

EUR 7,60 / SFr 14,50



Franz von Sales

Gottesliebe I

Der „Theotimus“ ist das theologische Hauptwerk des Heiligen und es geht um die Gottesliebe. Es ist ein Meisterwerk christlicher Mystik, eine Theologie der Liebe. Franz von Sales beschreibt, dass alles auf die Liebe begründet ist mit der Gott den Menschen liebt.

Die Abhandlung besteht aus 12 großen Teilen, in Gottesliebe I sind die Teile 1 bis 6 enthalten.

Gebunden, 320 S.

EUR 22,90 / SFr 36,60



#53: Contradiction (Modesty in Dress):

On 6/21/15, SSPX.org published a great article in "The Pastor's Corner" titled "*How Catholics Ought to Dress*," which included among many other timely reminders, this statement:

"An even further consideration for men and women is to dress properly according to their nature, or respectively, according to their masculinity or femininity. For men, this means they should not wear tight-fitting clothes or in general, go shirtless in public (especially for fathers, even around the home in front of their children).

For the ladies, to dress like a man (such as wearing pants) is improper and contradicts a woman's God-given femininity. That this is not merely an "old fuddy duddy's" quibble, should be evident when we realize that the proponents of unisex clothing have also been the same "gender theory" people behind the promotion of sins against nature.

It is interesting to note that the "Lion of Campos", Bishop de Castro Mayer, once famously remarked in a pastoral letter that he would prefer a woman to wear a mini-skirt rather than pants. For while the mini-skirt was immodest, it was at least feminine, while pants contradicted a woman's nature (thus the former attacked the senses, while the latter warped the intellect).

Therefore, so-called "woman's pants" (usually worn out of pleasure or commodity) are not the proper garb of a Catholic (or Marian-like) girl or lady, either in the parish, domestic or social life."

<https://sspx.org/en/news-events/news/how-catholics-ought-dress-2203>

[NB: It appears access to the link above is denied. However, the entire article is also available here:

[https://www.cathinfo.com/sspx-resistance-news/how-catholics-ought-to-dress-\(email-from-sspx\)/](https://www.cathinfo.com/sspx-resistance-news/how-catholics-ought-to-dress-(email-from-sspx)/)]

However, just yesterday, in a post titled "Another Look Inside Operations of the Regina Coeli House - Assistant Priests & Staff," the very same district office which less than four years prior published the above letter included a picture of its office staff:



[Note from *The Catacombs* Admin: This original image was later 'altered' on the SSPX website to this:



Images may be found here: <http://thecatacombs.org/thread/1912/unabashedly-modern-women-sspx-usa>]

<https://sspx.org/en/news-events/news/another-look-inside-operations-regina-coeli-house-assistant-priests-staff-45732>

With every single female employee unanimously flaunting the Church's (and SSPX's) own moral norms for modesty in dress (i.e., they are all wearing pants), the message sent is unmistakable:

Either the SSPX no longer endorses traditional norms for modesty, or, they have no wish to be taken seriously when they do.

MODERATOR POSTSCRIPT 3/13/19:

The SSPX just edited the picture, so that it *conveniently* cuts off before showing that all the women wear pants. I have added the "after" photo to this post as an attachment. This is why every website article, photo, etc. referenced in this CCCC thread has to be archived: the SSPX isn't above changing or deleting embarrassing data "down the memory hole" Ministry of Truth style when their cause requires it.

#54: Contradiction: (A Slip of the Lip?):

On October 24, 2012 the General House of the SSPX issued a communique announcing not merely the expulsion of Bishop Williamson, but also stating the reason for the expulsion:

"Bishop Richard Williamson, **having distanced himself from the management and the government of**

the SSPX for several years, and refusing to show due respect and obedience to his lawful superiors, was declared excluded from the SSPX by decision of the Superior General and its Council, on October 4th, 2012. A final deadline had been granted to him to declare his submission, after which he announced the publication of an "open letter" asking the Superior General to resign."

<https://rorate-caeli.blogspot.com/2012/10/sspx-williamson-removed.html>

We covered this in post #40, so why is it getting mention again?

Because on March 19, 2015 (i.e., the day of the episcopal consecration of Bishop Jean Michel Faure by Bishop Williamson), Menzingen issued *another* communique designed to please its Roman handlers in which it gave a completely different reason for the expulsion of Bishop Williamson (and we might add, that which is most likely the *true* reason):

"Bishop Williamson and Fr. Faure have not been members of the Society of St. Pius X since 2012 and 2014, respectively, **because of their violent criticisms of any relations with the Roman authorities.** According to them, such contacts were incompatible with the apostolic work of Archbishop Lefebvre."

<https://sspx.org/en/consecration-of-fr-jean-michel-faure>

It doesn't matter for our present purposes that this latter/true reason for the expulsion of Bishop Williamson is a caricature of Bishop Williamson's posture vis-a-vis Rome (i.e., He opposed relations aimed at obtaining a *practical accord* with unconverted Rome, but not as regards a willingness to help them convert back to Tradition, should they ever want to do so). What does matter, is that it corroborates the indiscreet admission of SSPX German District spokesman, Fr. Andreas Steiner, that, "The decision [to expel Bishop Williamson] will certainly facilitate the talks [with Rome]."

<https://religion.orf.at/stories/2555877/>

The minions of Menzingen had insisted for three years that the expulsion of Bishop Williamson had nothing to do with the elimination of an obstacle standing in the way of a practical accord, but was instead (as the 10/24/12 communique stated) purely and simply a matter of disobedience.

But anxious to show their Roman handlers how "different" they had become from the old SSPX "Williamsonites," particularly as regards their newfound respect for authority, the Society issued that strident denunciation, and in the course of doing so, unwittingly showed their true motivations.

#55: Contradiction (SSPX Denounces the Episcopal Consecration of Bishop Faure):

On March 19, 2015 Bishop Williamson consecrated Jean Michel Faure bishop at the Holy Cross Monastery in New Fribourg, Brazil.

That same day, the SSPX media machine went into high gear trying to distinguish between Bishop Faure's episcopal consecration and those of Archbishop Lefebvre in 1988.

Surely they were troubled by the thought of the parallels so evident to the clergy and faithful of the SSPX and Resistance, and in an attempt to limit the damage, published articles trying to distinguish between the two.

The first one was a communique of the General House on 3/19/15, in which it was alleged that:

"In 1988 Archbishop Lefebvre had clearly indicated his intention to consecrate auxiliary bishops who would have no jurisdiction, because of the state of necessity in which the Society of St. Pius X and faithful Catholics found themselves at that time."

<https://ssp.org/en/consecration-of-fr-jean-michel-faure>

But informed readers must have been quite perplexed to see this fact alleged as a *distinction* between the 1988 and 2015 consecrations, since in the reading of the *Mandatum Apostolicum*, Bishop Williamson clearly stated that:

"By this handing down of the episcopal power of Orders, no episcopal power of jurisdiction is assumed or granted..."

<https://www.cathinfo.com/sspx-resistance-news/official-statement-by-bishop-williamson-regarding-consecration/>

In fact, if one compares the *Mandatum Apostolicum* of Archbishop Lefebvre in 1988 with that of Bishop Williamson in 2015, he will note that the first couple paragraphs are nearly identical. The only real difference is the addition of a 3rd paragraph by Bishop Williamson explaining that the liberalized SSPX will not be an option to obtain a bishop for Tradition.

(See Archbishop Lefebvre's mandate here: https://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_I/1988-06-30B.htm)

The SSPX article continued:

"After having done everything conceivable to gain permission from the Holy See, Archbishop Lefebvre proceeded with the solemn consecrations on June 30, 1988..."

But in arguing along these lines, the SSPX makes a twofold self-condemnation:

Firstly, the SSPX made no attempt whatsoever to secure the permission of modernist Rome in 1991, when three of its bishops consecrated Licinio Rangel to the episcopate following upon the death of Bishop Castro de Mayer. Therefore, if Bishop Williamson's actions were odious in 2015 for making no attempt to secure the permission of Rome, then so were the SSPX's actions in 1991.

Secondly, the reason why the SSPX never approached Rome regarding the 1991 consecration of Licinio Rangel is because, as it used to teach, the Pope would have said "no," but such refusal would not have relieved them of their duty to come to the aid of souls trapped in necessity, so there's no point in asking:

"But it is the pope himself who is favoring or promoting a course for the Church infected by neo-Modernism which threatens the goods fundamental to souls, goods indispensable for the salvation of souls, e.g., faith and morals. If the pope himself is the cause or partial-cause, and even, given his supreme authority, the ultimate cause of the grave and general spiritual necessity in which there is no hope of help from the lawful pastors, then what effect will recourse to the pope obtain in such circumstances? He will be physically accessible, but morally inaccessible. Recourse to him will be certainly physically possible but morally impossible, and if it be attempted, it will result naturally in the pope's saying "No" to the act which the extraordinary circumstances require "in order that adequate provision be made" (ST, op. cit. in Part 1) for the grave general necessity of souls."

https://www.sspxasia.com/Documents/SiSiNoNo/1999_September/The_1988_Consecrations.htm

And:

"The state of necessity in the case of Archbishop Lefebvre is precisely the case in which the lawmaker cannot impose the application of the law because it has become, by force of particular circumstances, contrary to the common good and to the divine natural and positive law. On his part, under the pressure of a precept of divine natural and positive law, "...the subject [e.g., Archbishop Lefebvre – Ed.] not only may, but he is bound not to observe the law, whether he asks or does not ask for permission to do so from the superior."

Regarding seeking permissions from the superior, Suarez explains (speaking precisely of the pope) that here, "it is not a question of interpreting the will of the superior, but [a question] of his power" in order to know what is not necessary to ask the superior, because it is permitted to make use of "doctrinal rules" or "principles of theology and law," given that "one knows with more certitude the power [of the superior] which is not free, rather than his will, which is free [emphasis added]." For that reason the subject, having prudently examined the circumstances and been informed by the "doctrinal rules" or by the "principles of theology and law" that is "beyond the power of legislator" to bind anyone to respect the law when it causes grave harm to so many souls, and that to obey in such a case would be "evil and a sin," he may not - indeed, he must not - submit to the law or to the command "on his own authority," "by his own judgment." Hence, by his own initiative, he refuses submission "without recourse to the superior," that is to say, without any dispensation or approval on the part of the said superior. The reason, writes Suarez, is: that in such a case the authority of the superior cannot have any effect; indeed, even if he were to will that the subject, after having had recourse to him, should observe the law, the latter would not be able to obey him because he must obey God rather than man and hence in such a case its is out of place ("impertinens") to ask for permission."

https://www.sspxasia.com/Documents/SiSiNoNo/1999_September/The_1988_Consecrations.htm

Which is all another way of saying that in 1988, as Archbishop Lefebvre said, he hoped until the last minute that there might be a bit of loyalty shown by Rome, but to no avail. By 1991 at the time of the Bishop Rangel consecration, there was no point in asking permission any longer, since there was no doubt as to Rome's refusal (a refusal which nevertheless, was powerless to relieve the bishops of their grave duty to souls trapped in necessity). Therefore, it would be impertinent to ask permission for what must be done in any case.

Now, "what's good for the goose is good for the gander:"

If the passages above justified the SSPX in 1991, then it is incomprehensible how they do not justify Bishop Williamson in 2015.

For the SSPX to condemn the consecration of Bishop Faure, then, is to serve as a self-indictment.

And if the example of the 1991 consecration of Bishop Rangel must be admitted as a righteous deed (and it was), then this nugatory difference between the 1988 and 1991/2015 consecrations must be dismissed as lacking substance, which in turn leaves the 1988 and 2015 episcopal consecrations practically identical:

- They both featured practically the same Apostolic Mandate;
- They both based themselves on the state of necessity;
- They both explicitly announced the withholding of any apostolic mission (i.e., jurisdiction);
- And they both took place from a desire to provide for Tradition.

#56: Contradiction (Bishop Fellay Regarding a Deal With Pope Francis):

From the Avrillé Dominicans, *Letter n° 87* (May 13, 2014):

"In the April-May [2014] issue no. 88 of *Le Rocher*, (the bulletin of the SSPX Swiss District), on the question of an eventual agreement with Rome, Bishop Fellay responded: **"Right now [that is, under Pope Francis], that would be foolish."**

But...

"Nevertheless, despite these remarks, Bishop Fellay announced at the same time to the seminarians at Zaitzkoffen, Germany, that if Rome itself agreed to a recognition of the Society, **he could not see why he should refuse it.**"

<https://cor-mariae.com/threads/avrille-dominicans-call-out-the-leaders-of-the-sspx.3524/>

We believe contradictions such as this one are well represented by this picture of His Excellency:



#57: Contradiction (Bishop Fellay Saying Everything and its Opposite Regarding a Deal with Rome):

In 2001, Cardinal Hoyos informs us that Bishop Fellay was open, already at that time, to the possibility of a practical accord for the SSPX, noting only that doing so might cause some internal problems, but not opposing such a solution in principle:

"After these events, in noting your good will and based on the fact that your Fraternity certainly was not spreading any heretical doctrine and did not maintain schismatic attitudes, I had dared you to propose, without consulting anyone first, to set a possible date for reintegration. I suggested as a possible date the Solemnity of Easter 2001, and Your Excellency, although surprised, did not exclude this possibility, while expressing in any case that, probably, at the center of the Society of St. Pius X a few problems would arise."

<https://www.catholicculture.org/culture/library/view.cfm?recnum=4650>

But confronted with the intervention of Bishop Williamson and the Dominicans of Avrille, Bishop Fellay

hit the brakes, and by 2003, while secretly considering how to avert those obstacles (as his prior sponsorship of SSPX participation in the GREC unequivocally demonstrates), was saying the opposite in *Letter #63* while he bided his time:

"In the eyes of Rome, the Campos-Rome agreement was merely meant to be the prelude to our own "regularization" in the Society of Saint Pius X, but in our eyes what is happening to our former friends should rather serve as a lesson to us. Generally speaking, Rome means, all things being equal, to come to an agreement with the SSPX...The day will come, we are sure and certain, when Rome will come back to Rome's own Tradition and restore it to its rightful place, and we long with all our hearts for that blessed day. For the time being, however, things are not yet at that point, and **to foster illusions would be deadly for the SSPX**, as we can see, when we follow the turn of events in Campos."
<http://sspx.org/en/publications/letters/january-2003-superior-generals-letter-63-798>

But then the *alleged* fulfillment of the two preconditions for doctrinal discussions was supposed to have evinced a new desire for Tradition in Rome, and consequently, by March - 2012, Bishop Fellay wanted you to believe that the SSPX must rethink its former resistance to a merely practical accord. After all, the SSPX needed to help Rome convert the Church back to Tradition:

"The situation of the Church may require us to take prudent measures related and relevant to the specific situation. The General Chapter of 2006 issued a clear course of action in regard to our situation with Rome. We give priority to faith without searching our side a practical solution to resolve the issue BEFORE doctrinal.

This is not a principle but a line of conduct which must govern our actions. We're here in front of reasoning in which the major premise is the affirmation of the principle of the primacy of faith to remain Catholic. The minor premise is a historical observation on the current situation of the Church and the practical conclusion is based on the virtue of prudence governing human action, nothing to seek agreement to the detriment of the faith. In 2006, the heresies continue to emerge, the same authorities and spread the modern spirit of Vatican II modernist and imposed on all like a steamroller (is the minor premise). It is impossible to reach a workable agreement unless authorities become, otherwise we would be crushed, shredded, destroyed or subjected to such strong pressure that we could not resist ('s the conclusion).

If the minor premise changed, ie if there is a change in the situation of the Church in relation to the Tradition, this could lead to a corresponding change in the conclusion, that our principles have not changed at all! As Providence is expressed through the reality of the facts, to know His will, we must follow closely the reality of the Church, observing, examining what happens.

But there is no doubt that since 2006, we are witnessing a development in the Church...It maybe in Rome where these things are more obvious! We now have friendly contacts in the departments most important, also among those closest to the Pope!

Our perception of the situation is such that we believe that the efforts of the hierarchy can not stop aging over this movement birthplace she wants and expects even vaguely - the restoration of the Church. **If this is true, and that's for sure, it demands of us a new position in relation to the official Church.**
<https://www.cathinfo.com/sspx-resistance-news/cor-unum-march-2012-bishop-fellay-to-sspx-members/>

But this announced willingness to overturn the position of the 2006 General Chapter, thereby departing from Archbishop Lefebvre's post-consecratory posture vis-a-vis unconverted Rome, had ignited the furor which spawned the Resistance, and faced with growing opposition, Bishop Fellay had to retreat, declaring only one year later:

"Here we are then, at Easter 2013, **and the situation in the Church remains almost unchanged.** The words of Archbishop Lefebvre take on a prophetic tone. It has all come to pass, and it all continues for the greater misfortune of souls who no longer hear from their pastors the message of salvation."
<https://sspx.org/en/publications/letters/april-2013-superior-generals-letter-80-1856>

But viewed historically, one sees clearly all these contradictions were really nothing other than taking "two steps forward, and one step back."

When necessary, Bishop Fellay would assume a traditional posture *ad infra* to reassure the clergy and faithful, while retaining his reconciliationist policy toward Rome *ad extra* as he marched steadily and relentlessly toward a recognition by unconverted Rome.

#58: Contradiction ("Discreet, but not secret?"):

In October/2010, DICI staged a brief interview with former First Assistance to the Superior General, Fr. Nicolaus Pfluger on the subject of possible SSPX compromises in its relations with conciliar Rome. In response to the question, "Some have accused the SSPX of working towards a compromise. Do you see reasons for such fears?" Fr. Pfluger responded:

"The SSPX does not compromise; Bishop Fellay has no secret plan, strategy, or policy regarding the Faith in dealing with Rome."

<https://rorate-caeli.blogspot.com/2010/10/return-to-orthodoxy-true-reformation-is.html>

Compare that statement with information contained in GREC kingpin Fr. Michel LeLong's 2011 book "The Necessary Reconciliation," which documents not only the history, goals, and progress of the GREC, but also the SSPX's part in it.

As described in the review by Dom Curzio Nitoglia:

"The 'White Father', ordained priest in 1948, recounts the history of the dialogues held by the 'Groupe de Reflexion Entre Catholiques' (Group for Reflection between Catholics) (GREC), with certain leading members of the Society of Saint Pius X, **dialogues which he defines as 'discrete, but not secret'** (p.29), **with the view to a full agreement between the SSPX and the Vatican; this after having accepted the interpretation of the Second Vatican Council in the light of Tradition, or the Hermeneutic of Continuity**, and having received the freeing of the Traditional Mass, the lifting of the excommunications and full canonical systematization."

And:

"He, along with other leading traditionalists brought together in GREC, has sought to bring forward this dialogue that he calls **'more charitable and diplomatic than it is doctrinal'** (pp.21-2), **in order to arrive at an agreement as to the compatibility between Vatican II and Tradition.**"

And:

"Father Lelong relates of how at the start of 1996, he became acquainted with certain leading figures in

the SSPX. Before all, he refers to Don Emmanuel du Chalard of the Priory at Albano Laziale (p.24) who 'has never ceased to offer his support to GREC, just as precious as it is discrete' (p.24), and in 1997 with Father Alain Lorans, ex Director of the SSPX Seminary at Ecône, then of the Institute of Saint Pius X in Paris and finally, Editor of the SSPX's official publication DICI (p.24). The meetings took place at the home of Huguette Perol at Rue de Rome in Paris; they were attended above all by Mrs Perol, Fr. Lelong, **Fr Lorans who accounted for them to the SSPX Superior General** (p.29), and Father Olivier de La Brosse, a Dominican who later became the official spokesman for the French Episcopal Conferences (pp. 24 & 25)."

Finally:

"In early 2000, **the highest Vatican authorities came to be informed of these GREC meetings** – never secret, no longer discrete and by now completely public (p.29) – and amongst these the names of the Nunzio Apostolico of Paris and the President of the French Episcopal Conferences stand out (p.29). Huguette Perol, Fr. Lorans and Fr. Lelong were received by many Vatican authorities (pp. 30 & 31). **Cardinal Joseph Ratzinger, in his role as Prefect of the Congregation for the Doctrine of the Faith was notified about them (p. 48, as was Cardinal State Secretary Angelo Sodano** (pp. 42-3).

<https://doncurzionitoglia.wordpress.com/2013/01/28/698/>

Note that Fr. LeLong is persistent in distinguishing between "secret" and "discrete."

In this context, the distinction is largely illusory: If I tell you to "keep the meeting secret" vs telling you to "be discrete about who you tell," the *effect of either is the same*: Do not publicize these meetings; keep them hidden from the public view. And unless you were one of the liberal insiders working for a practical accord (all the while paying lip service about there being no practical accord before the doctrinal issues are resolved), you knew nothing about the existence of the GREC, its aims, players, or status of their machinations.

It was S-E-C-R-E-T, and Fr. LeLong's insistence upon classifying these dialogues as "discrete but not secret" is most likely made with a view toward gaining history's favorable perception regarding these initially back-door meetings (i.e., "secret" is negative and masonic; "discrete" is "prudent" and "Catholic").

Who can forget the sermon of Fr. Jean de Morgon, which broke the news of the existence of the GREC to the world, and who was so shook up by his discovery that he felt his own life might be endangered for having revealed the plot:

"I expect to be cast into the street, being labeled "sede-vacantist" (defamation is a classical tactic of the subversives to marginalize their opponents). If some tragedy will happen to me - it is necessary to foresee everything - I have confided this letter and all my hot documents to some dependable friends, who can disseminate them should the need arise. I know that my parents will provide for me and help me to re-start or, better said, to continue my religious life somewhere else. It is an enormous pain for me to become "vagus", but if this is the will of the Good God in this astonishing crisis, so be it! I have no trust in Bishop Fellay, who uses his authority to cover this whole operation."

https://www.traditioninaction.org/HotTopics/f031ht_LetterFrJean.htm

Let us now return to the quote by Fr. Pfluger:

"The SSPX does not compromise; Bishop Fellay has no secret plan, strategy, or policy regarding the Faith in dealing with Rome."

We leave it to the reader to judge of the veracity of such a statement.

#59: Contradiction ("Abnormal" Canonical Status: Fr. Pfluger vs Bishop Tissier de Mallerais):

In October-2012, Fr. Niklaus Pfluger gave an interview to *Kirchliche Umschau* regarding the situation of the SSPX, in which he made the following comment:

"There is no denying the obligation to take an active part in overcoming the crisis. And this combat begins with us, **by desiring to overcome our abnormal canonical status.**"

<https://rorate-caeli.blogspot.com/2012/10/sspx-rome-we-are-back-to-square-one.html>

The idea that there was anything "abnormal" about Catholics who had remained faithful to Tradition was certainly a subversive idea, because as the Avrille Dominicans explained (verbally), "Naturally, if you convince the clergy and faithful that they are in an abnormal situation, they will try to normalize it."

In any case, a couple years after Fr. Pfluger's statement (which had been making the rounds from SSPX pulpits, conferences, apologetics, and internal letters for years), the old Bishop Tissier briefly reemerged, and in a blistering indictment of those he called "false friends" who suggested the SSPX needed to cure its "abnormal situation," responded:

"Sixth point, let us reject also the wrong supposition of some of our friends, bad friends, who say the Society of St. Pius X is now in an abnormal situation. Because we are not acknowledged by the church. The Society of St. Pius X must come back to a normal situation and receive a canonical status from Rome. That is wrong! That is false! We are not in an abnormal situation. The abnormal situation is in Rome! We possess the Faith, the Sacrament and the disposition to submit to the pope. We have the Faith, the true Sacrament and the disposition of to obey the pope! And the bishops. We are of the disposition. We are not in an abnormal situation. The abnormal situation is in Rome, now! We have not to come back! These people in Rome have to come back, to Tradition. Let us not reverse the reality. We have not to come back. But these Romans have to come back to their Tradition. To the Tradition of the Church."

[Transcript: <https://www.therecusant.com/tissier-1jan2015>]

[Audio, beginning at 22:35 - <https://youtu.be/uqRd7914Jb0>]

What a breath of fresh air!

But as quickly as he had emerged, Bishop Tissier's voice vanished.

Nevertheless, a brief moment of courage sufficed to render a lasting and memorable reminder of the SSPX under Archbishop Lefebvre, and which of us (we traditionalists, or Roman modernists) were stuck in an "abnormal situation."

[*Obiturn Dictum*: The entire sermon is well worth listening to in the audio link provided. I have no idea why there is a picture of Bishop Fellay on the Bishop Tissier audio link.]

#60: Contradiction (More on "Abnormal Situation: "Bishop Tissier vs Fr. Schmidberger):

In this 2012 interview with *Rivarol*, Bishop Tissier de Mallerai once again rejects the notion that the SSPX is in any real kind of "irregular situation."

Rivarol: The imminent "reintegration" of the Society of Saint Pius X (SSPX) within the "official Church" is mentioned widely. What is it exactly?

Bp. TISSIER de MALLERAI: "Reintegration": the word is false. The Society of Saint Pius X (SSPX) has never left the Church. It is in the heart of the Church. There where the authentic preaching of the faith is, there is the Church. This project of "officialization" of the SSPX leaves me indifferent. We have no need of it, and the Church has no need of it. We are already on the pinnacle, as a sign of contradiction, that attracts those noble souls, that attract lots of young priests, despite our pariah status. One would wish to place our lamp under the bushel for our integration in the Conciliar world. This status that is proposed to us, of a personal prelature, analogous to that of Opus Dei, is a status for a state of peace. But we are currently in a state of war in the Church. It would be a contradiction to wish to "regularize the war".

Rivarol : But some in the Society of Saint Pius X think that it would be in fact a good thing. Are you not bothered by this "irregular" situation?

Bp. TISSIER de MALLERAI: The irregularity is not ours. It is that of Rome. A Modernist Rome. A Liberal Rome that has renounced Christ the King. A Rome that had been condemned in advance by all Popes up until the eve of the [Second Vatican] Council. On the other hand, the experience of the priestly societies that have joined current Rome is that all, the ones after the others, included Campos and the Good Shepherd, have been constrained to accept the Vatican II Council. And we know what has become of Bp. Rifan, of Campos, who now has no objection to celebrating the new mass and who has forbidden his priests from criticizing the Council!

<https://rorate-caeli.blogspot.com/2012/06/bishop-tissier-de-mallerai.html>

But by 2016, Fr. Franz Schmidberger (like Fr. Pfluger before him) was also keen to overcome what he felt was an "abnormal situation," and in a subversive internal letter which was later leaked to the internet, stated:

"Every abnormal situation inherently tends toward normalization. This is due to the nature of the matter...Let us not lose sight of the danger that the faithful and certain confreres may get used to **the abnormal situation** and regard it as normal."

<https://rorate-caeli.blogspot.com/2016/04/considerations-schmidberger-letter.html>

It was the same "scare tactic" Fr. Simoulin had been inculcating in SSPXers for the previous two years (Since his letter "Avoiding a False Spirit of Resistance") in which he, like Fr. Schmidberger, wanted you to worry about becoming schismatics if we didn't "regularize" our "abnormal situation."

Obviously, Bishop Tissier didn't see it that way, much less the post-1988 Archbishop Lefebvre (who, again, spoke of a "strict duty to separate from the conciliar church").

[Obituro Dictum: The Avrille Dominicans refuted this concern here:

In addition, the expression used implies that we are in an abnormal situation. What is actually abnormal is that the authorities spread modernism. To make a comparison, if a father forces his children to steal, under the threat of grave punishment, they are bound to disobey him and resist him; certainly it is abnormal that children resist their father; but the first disorder is indeed that of the father; and if it becomes untenable and dangerous for their virtue, it is prudent for them to get away from him. As this disorder remains, the children are forced to resist, or to stand aside. It would be incomprehensible for the children to resume normal relations with their father, because they know that he is obstinate in his vice. In our case, we keep our distance from modernist Rome for the reasons mentioned above, and for others we will see in the following articles. As these reasons remain, we are obliged to stay in the situation we find ourselves in and to be qualified "abnormal" by the objector.

<http://www.dominicansavrille.us/is-it-not-a-duty-to-seek-official-recognition-from-the-pope/>

#61: Contradiction (Bishop Tissier vs Fr. Schmidberger: Are the faith and Sacraments Sufficient?):

In his previously quoted rousing Chicago sermon of January - 2015, Bishop Tissier was quite adamant that we traditionalists possessed everything we needed to be Catholics:

"First of all, the visible church? We are the visible Church! Who practice visibly the True Faith. We have the unity of the Faith. We have the saintliness of the Sacraments and of our lives. We are Catholics because of our Faith in the Society and the true Christians are spread all out throughout the world. We are Apostolic who have still the Faith of the Apostles. We possess the full notes of the Catholic Church: Unity, Saintliness, Catholicity, Apostolicity... We possess the Faith, the Sacrament and the disposition to submit to the pope. We have the Faith, the true Sacrament and the disposition of to obey the pope! And the bishops. We are of the disposition."

<https://www.therecasant.com/tissier-1jan2015>

However, elsewhere in the previously quoted leaked 2015 internal letter of Fr. Schmidberger, we see that he had descended into legalism:

"If the faithful or some confreres feel comfortable in this situation of freedom relating to independence from the hierarchy, then this indicates a creeping loss of the *sensus Ecclesiae*. **We must never argue: "We have sound teaching, the true Holy Mass, our seminaries and priories and above all bishops. So we don't need anything."**

<https://rorate-caeli.blogspot.com/2016/04/considerations-schmidberger-letter.html>

#62: Change (SSPX/Ecclesia Dei Reciprocity Program?):

In post #34 of this thread, we noted the reasons the SSPX had traditionally given for avoiding the indult Mass, and then we showed you how that same SSPX ignored its own teaching ("Do as I say, not as I do, keep the money in our own pew?") and attended the first Mass of a newly ordained Institute of Christ the King priest in Belgium on 9/12/15.

What you might not have known was that six months earlier, "Monsignor" Wach had sent Fr. William Hudson to sit in choir at Bishop Fellay's 3/19/15 pontifical Mass at the dedication of St. Joseph's Church in Brussels.

I suppose on the one hand, after 15 years of GREC collaboration, "Monsignor" Wach (who joined the GREC in 2000) did not fear for his priest to hear anything injurious to his position from Bishop Fellay (Rhetorically, I wonder: Would "Monsignor" Wach have exhibited the same comfort were his priest to sit in choir and hear a sermon from Archbishop Lefebvre?).

On the other hand, what gall of Bishop Fellay to invite a priest representing a community which Archbishop Lefebvre said was betraying Tradition and founded upon compromise (not to convert him to Tradition, of course, but merely to get the two communities used to being around each other in preparation for the practical accord, for which they shall first have learned to play well in the sandbox together)!



[http://laportelatine.org/international/communic/presse/europe/belgique/re_inauguration_eglise_saint_joseph_150319/re_inauguration_eglise_saint_joseph_150319.php](http://laportelatine.org/international/communic/presse/europe/belgique/re_inauguration_eglise_saint_joseph%20_150319/re_inauguration_eglise_saint_joseph_150319.php)



#63: Change (The SSPX and Mother Teresa of Calcutta):

[This 2015 article was published by *Non Possumus* shortly before the "canonization" of Mother Teresa of Calcutta. Our addition is in red font at the conclusion of this article -X]

<https://nonpossumus-vcr.blogspot.com/2015/11/neo-fssp-x-cambo-de-actitud-respecto-de.html>



Teresa of Calcutta at the tomb of Gandhi

On November 1st, the secondary school of Saint Teresa, of the German FSSPX, invited its students and parents to a conference on Teresa of Calcutta. The speaker was Marcus Pohl , who spent years in the

house of the poor of Mother Teresa in India and runs an aid organization.

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Vortrag über Mutter Teresa und Kalkutta

02.11.15

Herr Marcus Pöhl stellt Mutter Teresa und ihre Werk, sowie seinen Einsatz in Kalkutta als freiwilliger Helfer am St. Theresien-Gymnasium vor.

Nach dem Hochamt am Freitag, den 1. November, werden die Schwestern und die gesamte Schulfamilie des St. Theresien-Gymnasiums zu einem Vortrag über Mutter Teresa eingeladen. Marcus Pöhl, Filmemacher von fünf Jahren und nach vier von Luther einen privaten Weltreisepass für die Schwestern der Armen, erzählt zum Beispiel über das Lebenswerk Mutter Teresas und seine eigenen Erfahrungen. Er selbst durfte in den über 40 Jahren langem Zeit als freiwilliger Helfer i.a. in St. Petersburg dienen. Mutter Teresa hatte einen Lebenszweck, dass sie Dienst an den Armen, Dienst am kranken Christus sei und wie viel mehr nach jeder Erfahrung, wenn man lebt. Den Aufenthalt in Kalkutta hatte Herr Pöhl auf Frank Reitzinger übertragen müssen, aber um seine Schwestern, die er damals gekannt hat und um weitere Projekte zusammen zu bringen wie sich zusammen mit einem Frau und seiner Familie so oft in seinem 24 Mal nach Indien gehen.

Der Kirchenpfleger und Sozialpädagoge, heute Pflegefachleiter, zeigte viele Bilder, die er während seines Aufenthalts in Kalkutta gemacht hatte. Das fand, das man zum Zuschauen hat, ging zu machen und Kalkutta ist eine gute Erfahrung gewesen, die der Arbeit und Hilfsbedürftigkeit der Menschen, die in Kalkutta leben, „Jahrelang das Wort“ über.

Mutter Pöhl war es aber nicht nur wichtig, von den vielen Müttern Teresa zu berichten und ihre Gedanken weiterzugeben, er wollte auch in Kalkutta sein Leben aufleben, aber das „Jahrelang“ zusammen mit den Schwestern und die Armen und die Menschen, die in Kalkutta leben, wie sie leben können, wo Menschen in ihrer Not sind, krank oder krank sind oder wie sie das Leben in ihrer Familie und in ihrer Arbeit erleben. „Angehörig leben können“ nach dem Motto Mutter Teresa: „Wir werden, wir werden in Frieden in Frieden der Arbeit, was diese den nicht, wurde nach den Menschen“.

Wird zu den News

Veranstaltungen

Herzliche Einladung zum Hausausklang!

Der St. Theresien-Gymnasium in Schöneberg lädt herzlich zum Hausausklang der Internatalschülerinnen ein!

Impressum Kontakt

Pohl presented the life of Teresa of Calcutta, her work, her thought and her own experiences in India.



Marcus Pohl in his organization in India,

Given the liberal drift of the SSPX, it is not surprising that he now organizes conferences on Mother Teresa and present [her] as a model. As a vestige of other times, in the catalogs of the [Clovis editions](#) of the French FSSPX, there is still a book - from a Dominican anti-accordist of Avrillé, by the way - entitled: "*Mother Teresa of Calcutta, true or false charity?*", in which it is exposed, *in the light of traditional theology, and examining in detail her life, her statements and her writings, the other side of this "icon" of the twentieth century: the refusal to convert to the true faith those she cared for, a religious relativism taken to the extreme, a new conception of evangelization that John Paul II wanted to consecrate in beatifying Mother Teresa. And this new conception of the mission could only, certainly, please the world.* That was what everyone said about that religious in the SSPX until recently.

This "supra-catholic charity" of Teresa of Calcutta will be carried to the altars, precisely on the occasion of the year of neo-mercy, since [Francis](#) *has expressed his desire to canonize Mother Teresa during the Year of Mercy that will begin on the 8th. December as a "sign of mercy for the world" in service to the poor.*

What a coincidence!

We must know that the [council](#) of the St. Teresa School includes Maximilian Krah, who, by the way, writes in the [new blog](#) of his friend [Matthias Schappi](#) an article on fashion, which states: *The religious medium suffers from an over-emphasis about the sixth commandment ... From there arises an unhealthy prudery that makes impossible a treatment of sexuality without prejudice what brings insecure, tense and horny men ... The wide wrappers of legs with sandals of migrant, combined with raincoat, transferred their ugliness to the religious concerns. Who wants to join the ugly club?*



"Without unhealthy mojigaterías", Krah, legal right arm of Mons Fellay, posing in Dubai for a photo released by himself.

Oh! But despite all this, "nothing has changed in the SSPX" ...

As for what the SSPX used to teach regarding Mother Teresa of Calcutta?

“But it is when it comes to ecumenism that we must reproach her. She is typically conciliar: for her, faith is subjective; Catholicism is good for Catholics.

“She declared, speaking of the dying persons welcomed in her home: we give them what they want according to their faith. And Bishop Jean-Michel Di Falco said: ‘Mother Teresa wishes to help each person die according to his own religion. (...) For Catholics, priests are there to administer the last sacraments. For others, what counts is that they die at peace with themselves and with God. Mother Teresa, easily accused of ecumenism, did not wait for Vatican Council II to practice ecumenism and to lend an ear to non-Christian religions. And this behavior has not failed to earn her criticism from certain members of the clergy, who reproached her with neglecting her missionary function.”

<https://sspx.org/en/news-events/news/shadows-and-light-mother-teresa-17661>

#64: Change (Conciliar Ugliness - SSPX Church in Spain: Symbolic of SSPX Entry into Conciliar Church):

"Catholics are also disoriented by the triviality and even by the vulgarity that is imposed on them in places of worship in a systematic way. Everything that contributed to the beauty of the buildings and the splendor of the ceremony was called triumphalism ...

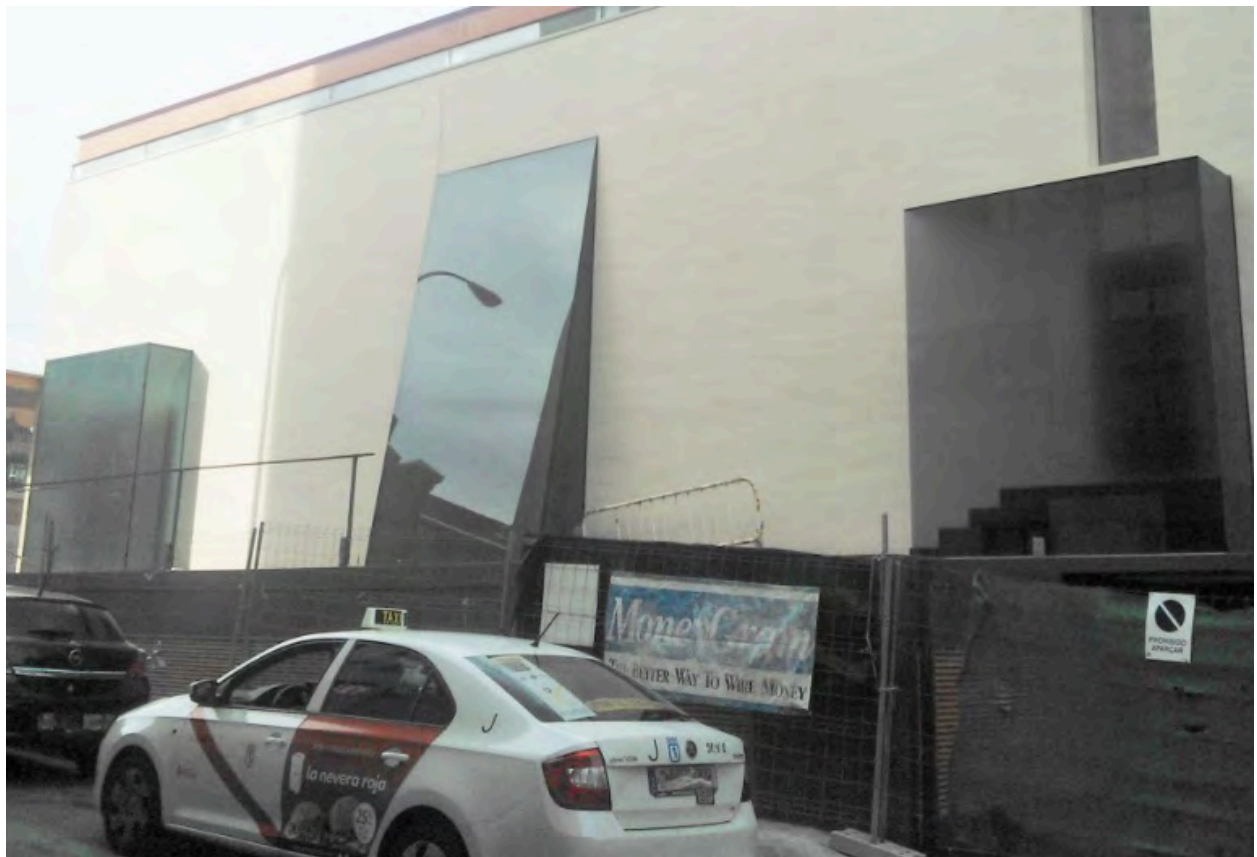
Union with God is obtained through a religious and heavenly song, through a general atmosphere of liturgical action, through piety and recollection of the place, by its architectural beauty, by the fervor of the Christian community, by the nobility and the mercy of the celebrant, the symbolic decoration, the perfume of incense, and so on." -Archbishop Lefebvre (Open Letter to Confused Catholics)



That's a *church*?



That's an *SSPX* church?

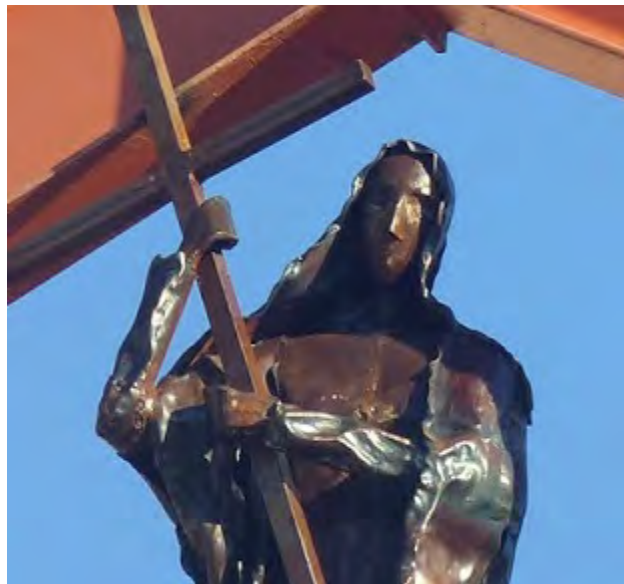




Check out the freaky, wavy fence, which puts one in mind of this grotesque Wiccan "art:"
<https://kotaku.com/the-popes-audience-hall-looks-like-a-final-fantasy-boss-1568714627/+lukeplunkett>



A grotesque mockery of the Blessed Virgin



Who would ever have thought the SSPX would approve of such ugliness in reference to Our Lady?



She stands atop an egg?



Church or disco?



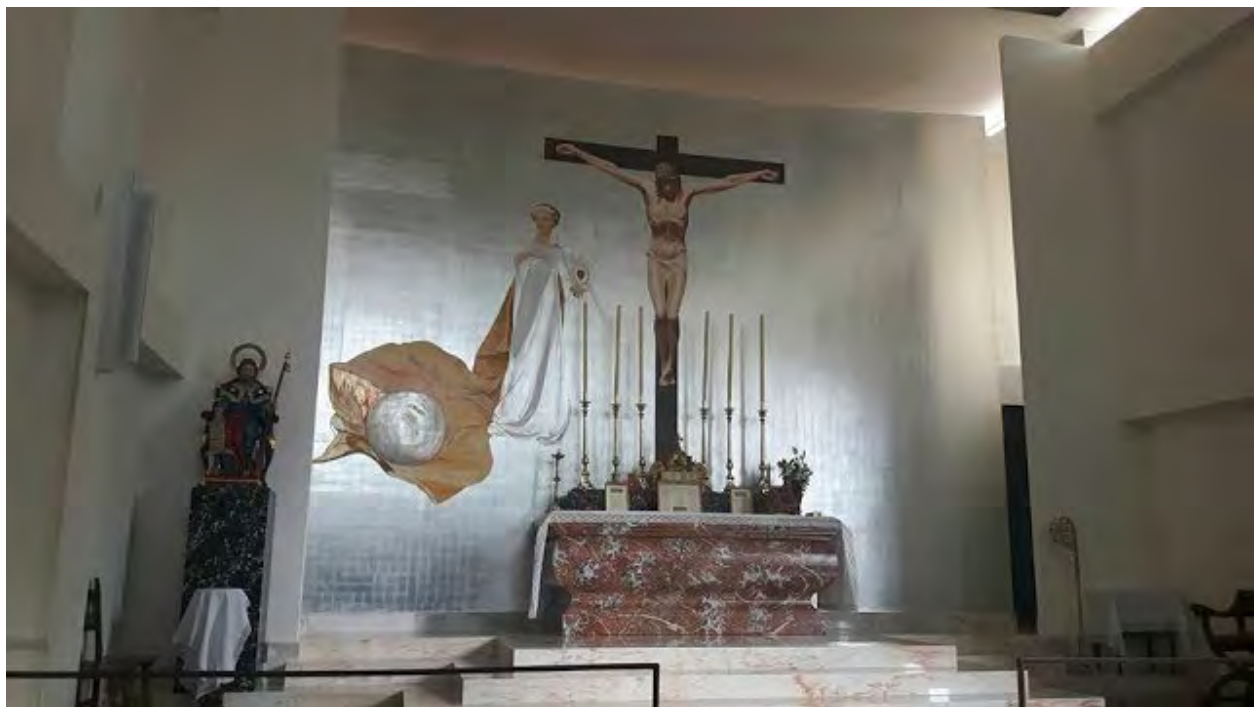
No sign of Catholicism on site



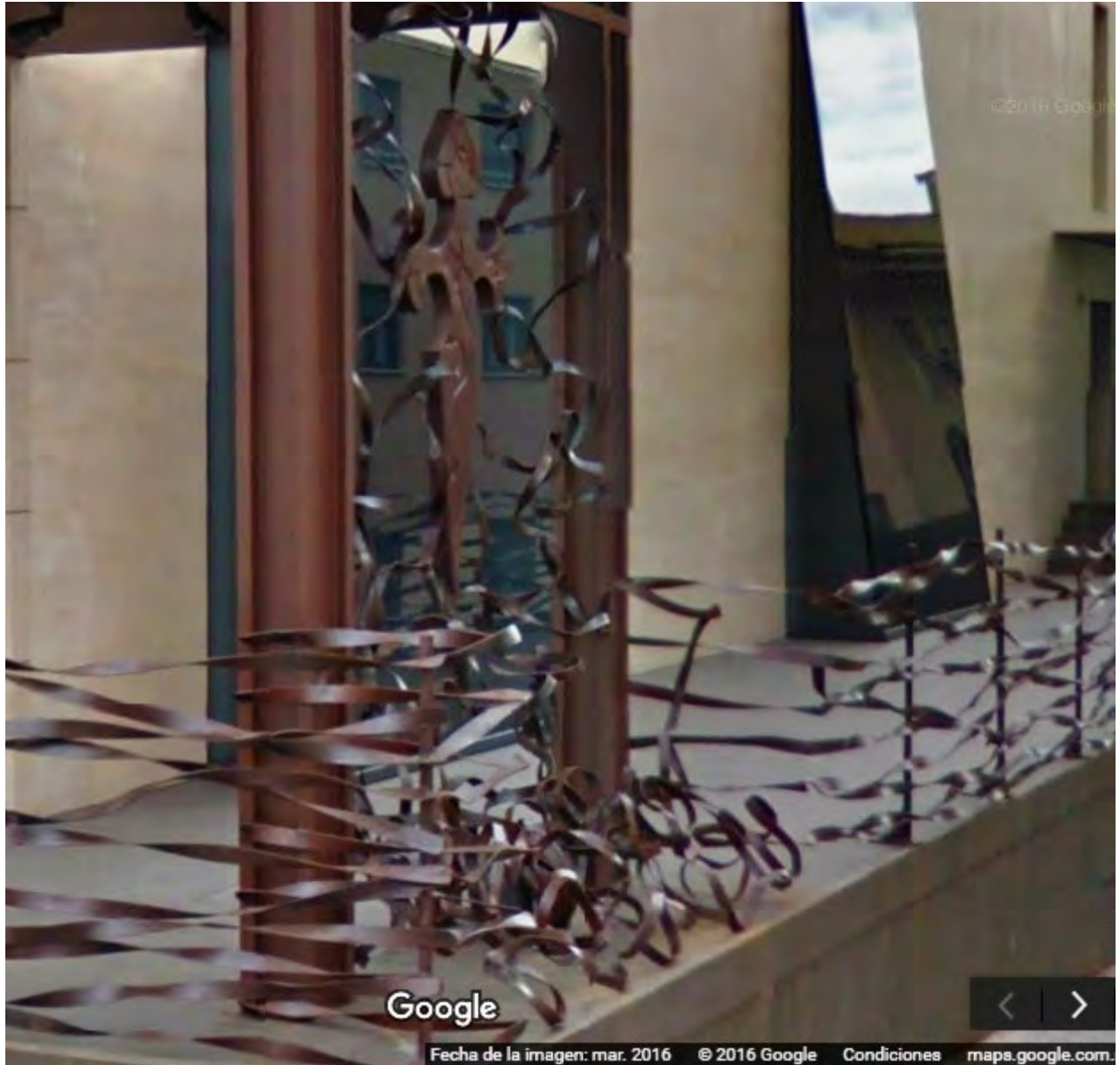
Bishop de Galarreta quite happy with the progress



"Shall it be baroque? Romanesque?"



No: Salvador Dali! With a long-necked, short-haired Mary (who almost got run over by a boulder).



Fecha de la imagen: mar. 2016 © 2016 Google Condiciones maps.google.com.

More freaky Wicca-style "art."



Would passers-by recognize this as the Blessed Virgin stomping Satan? Or was this grotesque presentation intended to blur that reality?



I guess that's a communion rail?



No comment

About the "artist" hired to produce this monstrosity: <http://marienburgmagazine.blogspot.com/2016/01/polemica-arquitectura-modernista-de-la.html>



Toni Mari , the artist hired to create this image with one of his creations.
 On his [website you](#) can see that all his works have the same style.



Another work by the same author made with the same material, the same ambiguity and the same emptiness that modern art produces. We do not know if it is a saint, a saint, a martyr, all together or none of those things.

Yes, the SSPX actually sought this man out, and chose him to build their...church.

Congratulations SSPX: You have built one of the ugliest chapels in the world, and qualified for inclusion on this blog's list of notoriously ugly modernist (Satanic?) churches built to mock God:

<http://statveritasblog.blogspot.com/2015/11/capilla-de-arquitectura-moderna-para-la.html>

Additional references of the SSPX's conciliar ugliness:

<http://syllabus-errorum.blogspot.com/2015/11/la-horrorosa-neo-iglesia-de-la-neo.html>

#65: Change (The Advent of Maximilian Krah and the Savaging of Bishop Williamson):

*"Finally, I beseech you to remain attached to the Priestly Society of St. Pius X, **to remain profoundly united amongst yourselves...**" - Archbishop Lefebvre (Letter to the Future Bishops, 8-29-87) <https://www.sspxasia.com/Documents/Archbishop-Lefebvre/The-Episocopal-Consecrations.htm>*

[NB: The author of the following report was "William of Norwich," who made a special appearance on the now-defunct *Ignis Ardens* Resistance forum to provide this information. He was a highly informed person with insider knowledge. For example, it was "William of Norwich" who blew the whistle on the sellout of the Transalpine Redemptorists several months before it happened. Someone subsequently compiled several files on the subject of Max Krah's arrival at the SSPX and posted them here, from which the following excerpt is taken]

https://marranosatwork.files.wordpress.com/2012/11/krah_gate_english.pdf

FIRST POST

posted: Nov 28 2010, 07:34 PM

By **William of Norwich**

Maximilian Krah and Menzingen: A Cause for Serious Concern?

The Timeline -

January 2009

A Corporate Attorney by the name of Maximilian Krah became publicly linked with the affairs of the Society of Saint Pius X.

January 20, 2009

Fr. Franz Schmidberger, Superior of SSPX in Germany, issued a press release in which it was stated: "We have not seen the interview given by Bishop Williamson to Swedish television. As soon as we see it we will submit it to scrutiny and obtain the advice of attorneys."

But, in fact, the attorney to whom Menzingen would turn had already been put into place.

It was none other than Maximilian Krah of the Dresden Corporate Law company, Fetsch Rechtsanwälte: the partners being Cornelius J. Fetsch, Maximilian Krah and Daniel Adler.

Link: Fetsch Rechtsanwälte

<http://www.dasoertliche.de/?id=10700323337...&arkey=14612000>

January 19, 2009

One day before Fr. Schmidberger's press release, Maximilian Krah was appointed as delegate to the Board, and manager, of the company Dello Sarto AG. The Chairman of the company is Bishop Bernard Fellay and the Board Members are First Assistant, Fr. Niklaus Pfluger, and the SSPX Bursar General, Fr. Emeric Baudot.

The purpose of the company is stated as being (Google translation):

“Advice on asset management issues and the care and management of assets of domestic and foreign individuals, corporations, foundations and other bodies, in particular of natural or legal persons which the Catholic moral, religious and moral teaching in its traditional sense of obligation and see, and the execution of projects for the mentioned persons, as well as advising on the implementation of these projects; whole purpose of description according to statutes.”

In other words, Dello Sarto AG appears to be an investment company that speculates, one has to assume, with SSPX funds in financial and other markets in the search for profits for various SSPX projects. But is it possible to get involved in today's financial markets without being exposed to the risk and/or practice of usury?

The company was commercially registered on January 13, 2009 and issued 100 shares at 1,000 Swiss francs, giving it an initial capital of 100,000 Swiss francs.

As far as the checkbook is concerned, Maximilian Krah and Bishop Fellay alone are enabled individually to issue a payment of funds, while Frs. Pfluger and Baudot are required to obtain a cosignature to do so. Krah is not a cleric, but exercises greater financial powers than the First Assistant or Bursar. Curious.

Link: Dello Sarto AG

<http://translate.google.co.uk/translate?hl...D813%26prmd%3Db>

Maximilian Krah is a Board Member of other associations that control SSPX funds.

In the September 2010 edition of a publication issued by EMBA-Global we read that the “EMBAGlobal programme is designed for experienced managers, professionals and executives who seek to develop the skills, knowledge and networks to operate as successful Global leaders, anywhere in the world,” and that it “brings together an elite international network of business professionals.”

Link: EMBA-Global

http://www.emba-global.com/EMBA-Global_Cla...tember_2010.pdf

Maximilian Krah is pictured on page 6 of the September 2010 publication along with the following, accompanying text:

“Maximilian Krah. German. Lawyer. Jaidhofer Privatstiftung, Vienna, Austria. Lawyer with substantial international experience. Currently a Board Member of an Austrian foundation. Responsible for wealth and asset management of the settlement capital, and for the project development of nonprofit projects all over the world, which are sponsored by using the achieved funds.”

The full name of the company mentioned above is Jaidhofer Privatstiftung St. Josef and Marcellus. Jaidof is the seat of the SSPX District headquarters in Austria.

The fact that the SSPX appears to be involved in international financial markets will worry many of their faithful who would, rightly, believe that such activity is both risky on the material plane, and questionable on the moral level. There may, of course, be those who are less concerned, feeling that it is acceptable practice in the modern world, and aimed at “a final good.” Are the latter right?

Krah first made his appearance in the international sphere, as far as rank-and-file traditionalists are concerned, in the wake of what has been dubbed by the mainstream media as “the Williamson Affair.” His comments on the bishop were less than flattering, exuded a liberal view of the world, and poured oil on the fire of controversy that raged across the world, and against both the bishop and the SSPX, for months on end. It has been plain for a long time now that the “interview” and the “ensuing controversy” were a set-up, but it was, and still is, a matter of conjecture as to which person(s) and/or agencies engineered the set-up. Perhaps subsequent information in this email will throw more light on this troubling question?

What is beyond conjecture, however, is that Bishop Fellay’s attitude towards Bishop Williamson changed dramatically. Even those who will hear nothing against Bishop Fellay have noticed this change. The change has been public and persistent, and has been both insulting and humiliating for Bishop Williamson. It has also been largely carried out in the mainstream media, and, in Germany, the notoriously anti-Catholic communist magazine, *Der Spiegel*, has found a favored place, much to the astonishment of traditionalists everywhere. It has been there that we heard the shocking references to Bishop Williamson as “an unexploded hand grenade,” “a dangerous lump of uranium,” etc, as well as the insulting insinuations that he is disturbed or suffering from Parkinson’s Disease. The question, let it be remembered, is not whether one agrees or disagrees with Williamson, whether one likes or dislikes either Bishop Williamson or Bishop Fellay, but whether or not a man has a right to express a personal opinion on a matter of secular history. The ambush of Williamson by the Swedish interviewer, Ali Fegan, said by some Swedes to be a Turkish Jew, left Williamson on the spot: to get up and walk out in silence, thereby providing the media with the hook “that his refusal to speak is proof of his revisionist beliefs” or simply to lie. Williamson made his choice. Whether we agree or not is neither here nor there.

In the past, nearly two decades earlier in Canada, Williamson made “controversial comments” on the same subject at what was understood to be a private meeting of Catholics. A journalist, however, found out and made a story out of it. The relevance of this episode is that the attitude of Archbishop Lefebvre contrasts remarkably with that of Bishop Fellay. The first just ignored the “controversy,” treating a secular and anti-Catholic media with total disdain, and the matter quickly became a dead issue. The latter played to the media gallery, broke corporate unity with his brother in the episcopacy (specifically warned against by Archbishop Lefebvre during the 1988 consecrations), and turned what should have been a molehill into a mountain.

ENTER KRAH

Krah is instructed to find an attorney to defend Williamson. He opts for Matthias Lossmann as defense attorney, a strange choice. It is strange, because Lossmann is a member of the extremist Die GrÑnnen party (The Greens), an organization that is well-known in Germany as a water melon: green on the outside, red on the inside. A party that is pro-feminist, pro-homosexual, pro-abortion and harbors Daniel Cohn-Bendit, a member of the European Parliament in its ranks. Besides his frontline involvement in the 1968 Red turbulence in the universities in France, he is a known advocate of pedophilia, as his autobiography demonstrates. What was Krah thinking of, then, in choosing such an attorney to represent a Catholic bishop? Was Lossmann really the only attorney in Germany prepared to take this case?

Krah's choice is strange for a second reason. Krah is a member of a political party, but not the Greens. Krah is a prominent political activist and officer in Dresden, in the east of Germany, of the liberal, pro-abortion, pro-homosexual Christian Democratic Union, led by Angela Merkel. Chancellor Merkel also comes from the east of Germany and is commonly referred to in that country as "StasiMerkel" after revelations and photographic evidence came to light hinting that she was recruited and formed by the Stasi, the former East German State Secret Police; a common approach made to young people, particularly those seeking professional careers, in the former Communist State of the German Democratic Republic. The same Merkel that publicly reproached Benedict XVI for having lifted the so-called "excommunication" of "holocaust denier" Williamson, and demanded that the Pope reverse the decision.

Krah is pictured on the editorial page, page 3, of a CDU publication, of May 2006, in the link below:
Link: Die Dresdner Union, May 2006.

<http://www.cdu-dresden.de/index.php?mo=mc...40107b868a48%7D>

He portrays himself in the journal as some kind of Christian (though we are informed via SSPX faithful that he attends the SSPX chapel in Dresden), yet chooses an attorney for Williamson that could not have been worse.

Remember, too, that after the first *Der Spiegel* hatchet job on Williamson, Krah turned up at the British HQ of the SSPX in London at short notice and sought to get Williamson to do a second interview with the disreputable magazine. Williamson refused to do so, in spite of the fact that Krah had come with these journalists with the express sanction of Bishop Fellay! How in God's name could Mgr. Fellay have thought that a second bite at the apple by *Der Spiegel* journalists would help the cause of Williamson or the SSPX? Go figure.

Moreover, consider the approach of both Krah and Lossmann in Williamson's first trial. There was no attempt to defend him, though it is plain that Williamson had not broken German law, contrary to public perceptions generated by the media. What occurred, according to non-Catholics who attended the trial, was a shocking parody of a defense: Krah, unctuous, smug and mocking in respect of the bishop; Lossmann, weak, hesitating, insipid. Both effectively "conceded" Williamson's "guilt," but nevertheless argued for "leniency." At no time did they address the legal questions at hand, questions that did not relate directly to the "Holocaust" and its veracity or otherwise, but as to whether or not the provisions of the law actually applied to the Williamson case. In other words, a Caiphas defense.

It can, therefore, come as no surprise that Williamson decided to appeal the Court's decision, and to

engage an independent attorney who would address the actual legal questions of the case. That Bishop Fellay, on the basis of media reports, ordered him publicly to sack this attorney or face expulsion is a great surprise, one might even say a scandal, for such situations require knowledge of all the facts, serious reflection, and sagacity. The Press Communiqué demonstrated none of these requirements, and merely represented one more example of Bishop Fellay's unexplained public hostility to Mgr. Williamson. It is significant that the DICI statement referred to Williamson's new attorney as someone who was associated with "neo-nazis," this being a reference to the German National Democrats, an organization that has been in existence for about 50 years and has elected members in some regional German parliaments. If it had been "Nazi" it would have been banned under the German Constitution a long time ago – as many such groups have found out over the years in Germany. Moreover, while DICI chose the term "neo-nazi," the British Daily Telegraph chose "far right," as did those well-known anti-semitic journals, The Jerusalem Post and Haaretz.

Did Krah have an input into this communiqué? We cannot know for sure, but we do know something about Krah that is not common knowledge. Maximilian Krah is Jewish. He presents himself as some sort of 'Christian' in the link provided above, yet we find a more revealing picture of Maximilian Krah, at this link below, in attendance at a fundraising event in New York during September 2010.

Link: American Friends of Tel Aviv University
http://www.aftau.org/site/PageServer?pagen...0_AlumniAuction

The attendees of this fundraising party are alumni of Tel Aviv University. They are raising scholarship funds to assist diasporan Jews to travel to the Zionist State of Israel to receive a formation at Tel Aviv University. Look at the photographs. Every single person is identified and every single one is clearly Jewish. There is no problem whatever with this, Krah included.

However, Krah is at the financial center of the SSPX; he has done no favors to Williamson and his case by his statements and actions; and may be responsible for things yet unknown or unseen.

Since his arrival on the scene, traditionalists have witnessed

- 1) The abrupt disappearance of important theological articles from District websites regarding Judaism and the pivotal role played by our "elder brothers," as Bishop Fellay referred to them this year, in Finance, Freemasonry and Communism, none of which could have been construed as "antisemitic" by the time honored standards of the Catholic Church.
- 2) Bishop Williamson being continuously and publicly denigrated, humiliated and grossly insulted.
- 3) The communist journal, Der Spiegel, being favored with arranged interviews and stories to keep the "Williamson Affair" on-the-boil, thereby tending toward the "marginalization" of Williamson.
- 4) A scandalous and erroneous article being published in The Angelus, in which the faithful were taught that a Talmudic rabbi was a saint, and that the said rabbi was positively instrumental in preparing the Incarnation of Our Lord Jesus Christ and the conversion of St. Paul.

All these facts combined necessarily raise a whole series of questions. These questions can only be answered by those in a position to know all the facts. In this case that person is Bishop Fellay, since he is

the Superior General, has unrestricted access to all aspects of the Society's work, and obviously has taken Mr. Krah into his confidence on both the financial and legal levels.

This writer is making no accusations or insinuations against Bishop Fellay at any level. He is simply requesting that he make public reply to the following questions in order that the doubt and worry, which is widespread among the clergy and faithful since the events of last year, is allayed, and soothed by the balm of Truth.

Your Excellency,

- 1) Were you aware that Maximilian Krah, who currently has significant power and influence in important areas of the internal workings of the SSPX, was Jewish when he was taken into your confidence?
- 2) Who introduced, or recommended, Maximilian Krah in his professional capacity to the Society of Saint Pius X?
- 3) If you were not aware of Krah's background and political connections, why was he not carefully investigated before being brought into the inner-circle and inner-workings of SSPX?
- 4) Why does Krah, who is not a cleric of the SSPX or even a longtime supporter of the Society, have such singular power to handle SSPX funds?
- 5) Who are the shareholders of Dello Sarto AG? Are they all clergy of the SSPX or related congregations? Are the shares transferable through purchase? In the event of the death, defection or resignation of a shareholder, how are the shares distributed? Who in any of these cases has the power to confer, designate, sell or otherwise dispose of these shares? You? The Bursar? The Manager? The Board Members? The General Council?
- 6) Why is the Society of Saint Pius X engaged in financial activities which may be common in modern society, but which are hardly likely to be in conformity with Church teaching pertaining to money, its nature, its use and its ends?
- 7) Why was Krah allowed to keep the pot boiling in the "Williamson Affair" by arranging interviews and providing stories for Der Spiegel magazine? How could an alleged Christian Democrat be the intermediary with a notorious communist journal?
- 8) Why was Krah permitted to impose upon your brother bishop an attorney belonging to the extreme left-wing Die Grunen?
- 9) Why was your brother bishop threatened with expulsion from SSPX for merely hiring an attorney who was actually interested in fighting the unjust and ridiculous charge of incitement? Is it not the case that those of the Household of the Faith must take precedence over those who are without?
- 10) Can you explain why your public attitude to Williamson has changed, why you have continuously belittled him in public – while he has not responded in kind at any time?
- 11) What do you intend to do about Mr. Krah given that his position within the Society is one of influence, but who cannot seriously be regarded as someone who has the best interests of Catholic

Tradition at heart? Will you move as quickly to resolve this question as you have in respect of Williamson?

There is no malice meant or intended in this communication. There is quite simply a tremendous fear for the future of the SSPX and its direction

POST SCRIPT

For those who think that the writer is muckraking, I would like to point out that it was me that made public the impending sell-out of the Transalpine Redemptorists several months before it took place. I received brickbats for the relevant post at the time, and some calumniated me – but I was shown to be correct after a short period. This writer has not posted anywhere since that time. He does so now because he possesses information, as he did in regard to the Redemptorists, which needed to be made known widely for the good of Catholic Tradition. Nothing would please me more than to have Bishop Fellay answer these serious questions and put Catholic minds everywhere at rest.

#66: Compromise (The SSPX and the Year of Mercy Jubilee):

On March 13, 2015 Pope Francis first announced he would declare a "Year of Mercy" *extraordinary* jubilee for 2016 ("extraordinary" because jubilees would normally follow a 25 year cycle, and the previous jubilee was in 2000) to commemorate the 50th anniversary of the closing of Second Vatican Council. Francis formally declared the jubilee with the papal bull of indiction *Misericordiae Vultus* ("The Face of Mercy") on April 11, which would run from 12/8/15 - 11/20/16.

Traditional Catholics would not normally have taken much note of such conciliar legislation (unless perhaps to view with special revulsion a papal act *celebrating* what Archbishop Lefebvre referred to as "the biggest disaster in the history of the Church"), except that on September 1, 2015 Pope Francis, in a letter to Cardinal Fisichella (who headed the Holy Year of Mercy), announced that as part of his Jubilee, he was extending faculties to the SSPX to hear confessions:

"A final consideration concerns those faithful who for various reasons choose to attend churches officiated by priests of the Fraternity of St. Pius X. This Jubilee Year of Mercy excludes no one. From various quarters, several Brother Bishops have told me of their good faith and sacramental practice, combined however with an uneasy situation from the pastoral standpoint. I trust that in the near future solutions may be found to recover full communion with the priests and superiors of the Fraternity.

In the meantime, motivated by the need to respond to the good of these faithful, through my own disposition, I establish that those who during the Holy Year of Mercy approach these priests of the Fraternity of St. Pius X to celebrate the Sacrament of Reconciliation shall validly and licitly receive the absolution of their sins."

<https://sspx.org/en/news-events/news/pope-francis-sspxs-confessions-valid-and-licit-10330>

Almost five months had passed since the promulgation of *Misericordiae Vultus* and the 9/1/15 letter of Pope Francis granting ordinary jurisdiction to hear confessions to the SSPX.

You can well imagine that the SSPX vehemently protested against the calling of an extraordinary jubilee

to commemorate the 50 year anniversary of the closing of Vatican II; that thunderous sermons were given all over the world renouncing any intention to participate in such an event, and that similar articles were proliferated throughout all SSPX websites and media outlets.

But you would imagine *wrongly*.

In fact, exactly the *opposite* had transpired during that interim period: Articles popped up on SSPX.org like this one, nuancing, distinguishing, and explaining why the SSPX WOULD participate in the Holy Year of Mercy, and why the faithful should as well:

"The occasion for the opening of the Holy Door is the 50th anniversary of the conclusion of Vatican Council II on December 8, 1965. The choice of this date to begin the Jubilee Year is the cause of the difficulty. But this circumstance does not affect the essence of the jubilee; its act, ordered to its object, remains the plenary indulgence and the sanctification of the faithful people. For this occasion or circumstance to affect the jubilee and distort it, it would be necessary for it to become the specific object or end thereof."

<http://sspx.org/en/sspxs-participation-jubilee-mercy>

And in Bishop Fellay's May 24 *Letter to Friends and Benefactors* #84, we are told:

"Let us take this appeal to mercy seriously, as the inhabitants of Nineveh did! Let us go in search of the lost sheep, let us pray for the conversion of souls, let us perform as much as we can all the works of mercy, both material and especially the spiritual works, for there is a serious shortage of the latter....

As for us, dear brothers and sisters in the Faith, we must take advantage of this Holy Year to ask the God of mercy for an ever-deeper conversion to holiness and implore the graces and pardons of His infinite mercy.

We will prepare for the centennial of the apparitions of Our Lady in Fatima by practicing devotion to her Sorrowful and Immaculate Heart and propagating it with all our strength, as she demanded. We will keep begging that her requests, particularly the consecration of Russia, will at last be properly carried out.

There is no opposition between these thoughts turned toward Mary and the Year of Mercy, on the contrary! Let us not separate what God wants to see joined: the Two Hearts of Jesus and Mary, as Our Lord explained to Sister Lucy of Fatima.

Every district of the Society will inform you of the particular works to be performed in order to benefit from all the graces that Divine Mercy will grant us during this Holy Year. And in this way we will offer as well as possible our collaboration with the merciful will of God to save all people of good will."

https://sspx.org/en/year_of_mercy_Maradiaga_fatima_fellay_mercy

It certainly seemed as though Rome and the SSPX were playing ball:

The SSPX would bring its people and clergy into active participation with conciliar initiatives celebrating the anniversary of Vatican II, and in turn the SSPX will receive ordinary jurisdiction to hear confessions for playing along.

Give and take.

The *ralliement* had completely avoided the doctrinal battle, and was already being concretely

implemented...and nobody perceived it.

Obitur Dictum: As regards the sophisms advanced by the SSPX in support of participating the the Year of Mercy, the Avrille Dominicans responded with a argument by argument rebuttal to those made in the first link above. It can be found here, and it is decisive: <http://www.dominicansavrille.us/should-we-participate-in-the-jubilee-of-mercy/>

#67: Change (GREC Lives):

In 2012, the widow of Gilbert Perol (founder of the GREC) told *Radio Courtoisie* that "in 2010, when the doctrinal discussions began in Rome between the Holy See and the Society of Saint Pius X, the GREC ceased its activities, *or at least the conference-debates*."

<http://www.dominicansavrille.us/the-g-r-e-c/#easy-footnote-bottom-18> [See text at footnote 18]

That last little sentence fragment is important (*Venenum in cauda*: "The sting is in the tail"), because if it is true that the conference debates have ceased, it is manifestly false to allege that the former GREC members have ceased their activities.

Some cases in point:

On January 14-15, the *Courrier de Rome* (i.e., The French journal from which *SiSiNoNo* articles are taken) celebrated its 50th year anniversary. But the occasion was more or less a reunion of the remaining and most prominent GREC members, and pictures from FSSPXnews tell it all:



Bishop Fellay presiding

"It was Father Lorans, for the Society of Saint Pius X, who kept Bishop Fellay informed [of the GREC meetings]." (Lelong, Fr. Michel. *For a Necessary Reconciliation*, p.35.)



Fr. Alain Lorans
Referenced above.



Fr. Emmanuel du Chalard

Director of the *Courrier de Rome* and former GREC member
"Father du Chalard (SSPX), whose support [of GREC] was as discreet as it was attentive."
(Lelong, Fr. Michel. *Toward a Necessary Reconciliation*, p.26)



Mr. Jacques-Régis du Cray

"Following the Pope's meeting with Bishop Fellay in 2005, GREC expanded the SSPX side to include among others: a very active Fr. Célier, and laymen Jacques-Régis du Cray..."

(Lelong, Fr. Michel. *For a Necessary Reconciliation*. p. 55.)

<https://www.therecusant.com/grec-book-review>



Fr. Gregoire Celier
(Referenced above)

But we are well aware that "one rose does not make a spring." A single conference reunion does not necessarily imply that the GREC has been active all along.

Is there any other GREC-like activity which these men have been engaged in outside of this conference?

Plenty!

1. **Mr. Jacques-Régis du Cray:** He functions as a *de facto* lay spokesman for the SSPX in the French Speaking world. Particularly in the French discussion forums (such as *Forum Catholique* where he often writes under the pseudonym "Ennemond"), he will often be found contextualizing and nuancing public opinion in favor of the *ralliement* when opposition seems heavy. But not limiting his activities to the French internet, he frequently passes information or submits his own pro-*ralliement* articles to the indulgarian *Rorate Coeli Blog* (usually anonymously as the "Compte de Previgny"). Finally, it was Mr. Jacques-Régis du Cray who produced the sanitized Archbishop Lefebvre documentary which ran in select movie theatres (and his GREC influence accounts for cameo appearances in that documentary by traitors like Fr. Aulagnier, who had no business appearing in any real tribute to the Archbishop). Obviously, Mr. du Cray has been quite active in promoting the aims of GREC post-2010!

2. **Fr. Gregoire Celier:** Fr. Celier directed *Fideliter*, and had influence upon other SSPX media productions. He is also a prolific author, and has written books under pseudonyms which some have opined smack of gnosticism. His most damaging book was the 2007 *Benedict XVI and the Traditionalists*, whose Foreword was written by the Freemason, Jean-Luc Maxence of the Grand Orient Lodge (and publisher and author of countless esoteric books). A critique of his book *Benedict XVI and the Traditionalists* by Mr. Paul Chaussee can be read here: <https://www.cathinfo.com/sspx-resistance-news/first-time-in-english-bishop-fellay's-plan/msg646134/?topicseen=msg646134> We will have much more to say about Fr. Celier in a future post. But for now, all that is necessary to point out is that his book seems to have gained influence over Bishop Fellay, whose public words on the subject of a practical accord with Rome are preceded in Fr. Celier's book.

3. **Fr. Alain Lorans:** Former Communications Director of the SSPX before Fr. Rostand got the job, Fr. Lorans was officially responsible for internet content, and according to Fr. Olivier Rioult (Resistance - France), worked in coordinated efforts with Jacques-Régis du Cray.

4. **Bishop Fellay:** We need not supply any further information here, except to note his introduction of the SSPX into tradcumenical venues (such as the Catholic Identity Conference in the USA), his pursuit of a practical accord while placing doctrine on the back burner, and his persecution of those within the Society who held to Archbishop Lefebvre's old position regarding no practical accord before the doctrinal questions were resolved (in favor of Tradition) in Rome.

But the first generation of GREC revolutionaries are no longer the only ones active!

It is now not uncommon to find "discrete but not secret" tradcumenical gatherings of SSPX/indult clergy, such as this meeting reported on by the French Medias-Press Info's Christian Lassale:

"Some priests of the FSSPX, generally quite young and without much experience, let themselves be chaperoned by the illustrious Father Matthieu Raffray of the Institute of the Good Shepherd to activate a Brotherhood bringing them all together, created during their common passage in Ecône. Called "of the Good Spirit", as opposed to the letter from deans and friendly communities [i.e., the SSPX Deans and leaders of the traditional religious communities who initially rejected the 2017 "pastoral guidelines" regulating SSPX marriages -X], which was considered "despicable", **this Brotherhood was the occasion to hold a secret meeting in the Dordogne.**

The meeting, spread over several days, was held in the village of Montagnier (Abbé Laignelot's village) in the second half of July 2017. **Daily masses were celebrated** in the village church, generously opened by the Perigord Ordinary to whom all the pledges of "good spirit" had been given.

Among others, the following were present at this meeting - non-exhaustive list:

Father Matthieu RAFFRAY, Superior of the Latin American Province of the Institute of the Good Shepherd;

Father Timothy of BONNAFOS, based in Buenos Aires, Argentina;

Father Jean-François MOURoux, based in Onex, Switzerland;

Father Eudes-Etienne PEIGNOT, director of La Martinerie-Châteauroux;

Father Nicolas CHALLAN BELVAL, stationed in Martinique;

Father Benoît LAIGNELOT, stationed in Enugu, Nigeria.

After warmly welcoming the Roman opening on the issue of marriages, everyone expressed their joy at reading in the last *Cor Unum* (issue 117 of June 2017) Bishop Fellay's positive words on the Ecclesia Dei communities [Noted elsewhere in this thread in the post regarding Bishop Fellay's suppression of Fr. Pivert's book -X]:

"I wonder how some people envisage the "conversion of Rome", the return of the Church to its Tradition, when they carefully avoid any contact with the official Church, not to mention the Ecclesia Dei movement". (Page 5).

"The same is true of the Ecclesia Dei movements, including the Fraternity of St. Peter, where there are a number of Nicodemus, convinced that Bishop Lefebvre's analysis of Vatican II is the right one. " (Page 6).

In quoting this last passage, none of them noticed that in these words of Bishop Fellay himself, it is recognized that any canonical recognition implies a very real condition, even unwritten: once recognized by Rome, one can only adhere to the authentic struggle of Bishop Lefebvre like Nicodemus, that is, in the secret of the night and not as a thread of light, far from any microphone, of course.

Finally, the participants expressed their support for the writings of Father François Knittel - for whom the state of necessity is diminishing - a text published very officially in the journal of the General House. It seems that with Pope Francis, one of the greatest destroyers of the Church, things would be better!

Faced with this new spirit invading certain parts of the Fraternity, the superiors remain strangely silent, quite the opposite of their reaction following the letter of the deans. Symptomatic silence? One may wonder, when we know that some priests in the district of France have been authorized to write, under pseudo, in magazines of the ecclesiastical movement: they are only showing the new "good spirit".

Christian LASSALE

<https://www.medias-presse.info/reunion-secrete-de-la-confreterie-du-bon-esprit/78052/>

GREC is not only alive: It is *breeding*.

#68: Contradiction (By Relativizing the State of Necessity, it Gives the Illusion of Receding):

In the previous post, we noted that a new generation of GREC-spirited priests from the SSPX and other rallied communities had secretly gathered at Dordogne, and that in addition to celebrating Mass together, they expressed their agreement with the writing of a certain Fr. Francois Knittel (SSPX).

What had Fr. Knittel written capable of securing the unanimous assent of this (once-)varied group?

In his Letter of Saint-Florent - June/July/August 2017, intended to defend the SSPX's use of Cardinal Mueller's new pastoral guidelines regulating SSPX marriages (which was subsequently republished on FSSPX.News under the title "*Canon Law and Pastoral Theology of Marriage*"), Fr. Knittel speaks of all these Roman grants, gestures, and privileges as beginning to cause the dissipation of the state of grave general spiritual necessity which had authorized the SSPX's apostolate independent (and against the will of) modernist Rome:

"In order to respond to the state of necessity that was thus created, a substitute apostolate was set up by the priests for the benefit of the faithful. This state of necessity started to recede with the Motu proprio dated July 7, 2007, in which Benedict XVI acknowledged that the Traditional Mass had never been abrogated. The decisions by Pope Francis relating to the apostolate of the priests of the SSPX accentuate this trend. Logically, the state of necessity is destined to disappear."

<https://fsspx.news/en/content/31434>

Fr. Knittel is obviously confused about what, precisely, constitutes a state of necessity!

If one reads the article, you can see that his gaze (like that of Menzingen) is turned inward: The state of necessity is apparently no longer centered upon the countless souls, threatened in spiritual goods, of great importance (e.g., faith and morals), which are indispensable for salvation, and who are without hope of help from their legitimate pastors.

https://www.sspxasia.com/Documents/SiSiNoNo/1999_July/The_1988_Consecrations.htm

THAT is what a state of necessity is, and any objective thinker would quickly realize that, *regardless* of whatever gestures Rome has made toward the SSPX, that state of necessity has worsened *immeasurably* since Francis took the throne.

But Fr. Knittel has relativized the concept, and by turning his gaze inward, subjectivized necessity: The state of necessity for him (and the neo-SSPX) means that the SSPX does not have legitimate permission to work in the apostolate. Consequently, whatever permissions Rome grants to the SSPX, *ipso facto*, the state of necessity recedes!

And of course, the unspoken argument implicit in Fr. Knittel's contention that the state of necessity has begun to recede is this: We had better hurry up and get a deal with Rome (i.e., If there is no state of necessity, then we are schismatics, and our sacraments not validated upon recourse to *ecclesia supplet*)!

That 99.9% of the Catholic Church will remain awash in apostasy emanating from Rome and the dioceses worldwide (without exception) apparently has no bearing on whether or not the state of necessity remains: If things are (perceived to be) "good" for the SSPX, and they get their "regularization," the state of necessity is diminishing!

It was precisely for these reasons that Archbishop Lefebvre, after 1988 when he knew the ill intentions of Rome, refused to come to a practical accord: If he were to do that, he would betray the entire Church, because he knew, whatever gestures Rome made, they were not made because Rome was converting, but because they desired to capture Tradition:

"That is why what can look like a concession is in reality merely a maneuver to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuver, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors."

<http://sspx.org/en/one-year-after-consecrations>

But the SSPX now only gazes at itself in the mirror. It is, as someone described, the new bourgeoisie, and it has lost sight of the greater good of the Church regardless of anything it might say about "converting Rome from within."

Archbishop Lefebvre knew it was the superiors who form the inferiors, and not the other way around.

One need only review this thread to see who has been converting who!

#69: Contradiction (Subversion: Fr. Gregoire Celier):

In 2007, French District priest, Fr. Gregoire Celier (Director of *Fideliter* -the French equivalent of *The Angelus*- for 13 years) wrote a book completely subversive of the 2006 General Chapter titled "*Benedict XVI and the Traditionalists*," in which he "fantasizes" about how a practical accord with unconverted Rome might be achieved.

The book was heavily sponsored by the French District and Fr. de Cacqueray, and consequently did much damage by undermining the 2006 General Chapter Declaration.

Interestingly, Fr. Celier's ideas seem to have been co-opted in many respects by Bishop Fellay, and used as a blueprint of sorts for the *ralliement* of the SSPX.

Some time after the publicity tour, an astute Frenchman, Mr. Paul Chaussee, wrote an incisive 42 page critique of Fr. Celier's subversive work.

That critique is attached as a PDF to this post, and is a must read.

Readers will also be interested to know that Fr. Celier's friend, Mr. Jean-Luc Maxence (a self-admitted Freemason of the Grand Orient Lodge) edited and Prefaced Fr. Celier's book (which, like Fr. Robinson's subversive book) was published outside the SSPX publishing houses.

<http://www.virgo-maria.org/articles/2009/VM-2009-11-11-A-00-Question-about-Bishop-Fellay.pdf>

It is also an interesting connection that, according to the link just provided, it was Bishop Fellay who appointed Fr. Celier as head of the *Fideliter* publishing house in 1994 (i.e., the year he became Superior

General).

In any case, we present here the second Appendix to Mr. Paul Chaussee's 42 page critique (translated by Mr. Sean Johnson elsewhere on this forum), regarding the strange and disturbing works of Fr. Gregoire Celier, and leave readers to come to their own conclusions. **Mr. Johnson's translation of Paul Chaussee's Appendix is also attached below.**

APPENDIX II

FR. GREGOIRE CELIER FROM HIS WORKS

by Paul Chaussee

An overview of his works reveals who Fr. Gregory Celier was who directed the media of the Fraternity of Saint Pius X for thirteen years; what spirit animates him? And what is probably his purpose in taking a leading role in the writing of the book *Benedict XVI and the traditionalists*?

Here are some books that are all signed "Grégoire Celier" or a pseudonym, as if the tactics of this priest-philosopher were always to "go forward hidden".

1987 - Grégoire Celier, *The Ecumenical Dimension of Liturgical Reform*. Editions FIDELITER, Le Pointet, Escurolles. © G. CELIER.

It is the work of a scholar who has accumulated more than 300 quotations, most of which are contrary to traditional doctrine, but none of which are corrected by a reminder of the truth. Thus, in the foreground, a quotation from Archbishop Annibale Bugnini (but of course!):

"Liturgical reform is a great conquest of the Catholic Church, with important ecumenical repercussions; not only has it aroused the admiration of other Churches and Christian communities, but it also represents a kind of model for them. » (1974).

But Celier forgets to say that in 1975, we discovered with amazement that Archbishop Bugnini was a Freemason! In his Letter to Friends and Benefactors No. 10, Bishop Lefebvre wrote: "When we learn in Rome that he who was the soul of the liturgical reform is a Freemason, we can think that he is not the only one. The veil that covers the greatest mystification of clerics and the faithful has probably begun to be torn. "A revealing omission, twenty years ago already.

This book could be signed by a progressive conciliarist or by a Protestant. The warning contains no criticisms of neo-Modernist ecumenism and there is no reference to the encyclical *Mortalium Animos* of Pius XI, (1928) condemning this modern ecumenism. Obviously, the author has forgotten the Apostle's precept: "I implore you... insist in time and against time, correct, correct, threaten, exhort, always with patience and instruction. " (II Timothy 4:1-2).

So how could this pernicious book be allowed to be published when it was lying by omission?

1993 - Grégoire CELIER, *The School of the Barruel Papers – The Future of an illusion*. GRICHA Publishing.

In this booklet 90, we recognize the main arguments that Paul Sernine [one of Fr. Celier's pseudonyms]

used in 2003 in *The Straw and the Sycamore* (see below). The texts are identical. Sernine has copied in full, word for word (except for rare minor editorial corrections), the three paragraphs "The silence of the Magisterium", "The intellectual impossibility" and "The argument of prescription" which, unique arguments of Celier's demonstration, become the three central chapters of Sernine's book.

Finally, it is important to note two things:

-On the 4th page of the cover, there is this warning: "This brochure is not distributed to the public and should be considered as a purely private study; please do not mention it or its author in a publication.

Grégoire CELIER. Address: CFH, B.P. 337-16, 75767 Paris Cedex 16, France "

-The logo of Éditions GRICHA is a black cat with a bristly coat and all claws outside; it is surrounded by the phrase "At night all cats are grey." [Strange, isn't it?]

1994 - Gregoire CELIER, *The Torn Church - A Call to "Catholics Ecclesia Dei"*. Editions FIDELITER, Eguelshardt, (April) 1994. Éditions Gricha, 1994. Address given for sending "criticisms, remarks and additional information": CFH, B.P. 337-16, 75767 PARIS.

This work is more a polite polemic with the "Ralliés" than a defense of Tradition in liturgy. Many of the texts cited in defense of traditional liturgy would have been better used in the book *The Ecumenical Dimension of Liturgical Reform*. It should also be noted that in this book - disappointing as a whole - G. Celier shows that Rome had no intention of granting the "Ralliés" the freedom to practice and teach Tradition, but that the freedom granted was strictly limited. He seems to have forgotten this lesson by talking to Mr. Pichon.

Finally, it should be noted that even if published by *Fideliter*, Grégoire Celier wishes to keep the copyright © to Éditions Gricha. [Strange, isn't it?]

1994 - Grégoire CELIER, *The Mortal God: An Invitation to Philosophy*, Éditions *Fideliter*, Eguelshardt 1994 (October). On the front page: © Gricha and his kittens, 1994 [the grey cat and his kittens] and the invitation: "Thank you for sending your criticisms, remarks and additional information to Grégoire CELIER, address; CFH, B.P. 337-16, 75767 Paris Cedex 16."

On the same page, the author would like to thank his "fellow philosophy teachers Alain-Marc, Daniel, etc., twelve people designated by their sole first name. No patronymic; it is assumed that it is the "kittens" that Mr. Celier does not want to compromise by revealing their identity. [Strange precaution, isn't it, for a 36-year-old teacher?]

This book, which presents itself as a dialogue between the master and his disciple, is a kind of invitation to philosophy and opens with this mysterious (if not esoteric) exercise:

I used to have a little game, I liked to turn around and crawl into my brain. I think you know the game I'm talking about? I'm talking about this game called "going crazy".

This little game is fun. Just close your eyes, it's impossible to lose. I'm here, I'm coming too. Let yourself go, we'll go to the other side.

J. M. [Jim Morrison]

[Strange, isn't it?]

To avoid being questioned by the uninitiated, Celier warns them: "We must be careful not to identify the author with one of the protagonists in the dialogue, or even with their meeting. If he had spoken for himself, the editor would probably have said something else. But he preferred to give his characters a

certain freedom of tone and thought, so that he did not necessarily take responsibility for all the statements made in their conversations."

The free Journal of Serge de Beketch (n° 55 of 30.12.1994) confirms that Gregoire Celier is a priest, a professor of philosophy, and that the title *The Mortal God* refers to man.

But the worst is revealed by the careful reading of the book: when it is closed, one wonders what is Catholic about the philosophy to which Celier wants to introduce his young readers. When, after many detours, he finally addresses the question of God, "To be supreme", it is to make an agnostic response (p. 275) and leave everyone to their own research (p. 290). As a Catholic priest, he should have at least referred to the Revelation by indicating the beginning of the paths that would allow us to approach it without getting lost in the maze of secondary questions and false philosophies, but he does not do so. As a Catholic professor, he could have referred to works of good popularization by the Thomists, but he only quotes practically pagan, or naturalistic, or skeptical authors, in short, bad authors whose reading only leads to dead ends where some saints are lost: Augustine, Thomas, Gregory the Great... In this respect, the appendix speaks for itself.

The two reviews in *Le Sel de la terre* (No. 12, Spring 1995, pp. 170-182) reveal many other points of criticism, but I limit myself here to what made me classify this book as useless and even bad.

And let us note again on the cover page: "© Gricha and his kittens, 1994" [the grey cat and his kittens] and the invitation: "Please send your criticisms, remarks and additional information to Grégoire CELIER, address; CFH, B.P. 337-16, 75767 Paris Cedex 16."

2003 - Paul Sernine [Fr. Celier's alias], *The Straw and the Sycamore -About Gnosis*, Éditions Servir. In his Warning, the Publisher (by Nouvelle revue Certitude n° 13, we know that it is Fr. William Tanoüarn, but why, in this book, does he also hide his identity?) announces the thesis p. 7 : By "the love of truth" (sic!), Paul Sernine will refute with competence and method the characteristic statement of the *Barruel Papers* and in particular of Mr Etienne Couvert: "**In any error, there is a key..., and it is 'gnosis'**" (*Gnosis against the faith*, p. 161) "Now if we open Etienne Couvert's book to check the quotation and its context, we find neither before nor after the three words "in error" and the following "there is a key... and it is the "gnosis" on p. 161. "This is what we read on page 161, in the chapter Gnosis and Romanticism, (this is the case of Victor Hugo):

"From that moment on [after receiving Lamennais' teaching], Victor Hugo is completely Gnostic and worshipper of Satan. He says he is initiated by revelations from below: the mouth of shade in Contemplations, the spectrum or sea kiss, the nocturnal Archangel from which he draws surprising, obscure, black, absurd things... For those who do not possess the Key. But there is a Key... and it is the "Gnosis"".

Let us understand that, from "revelations from below, Hugo draws surprising things..., obscure, for the one who does not possess the key, that is to say who has not been initiated into Gnosis". To this unmistakable sentence, Sernine adds the words "In all error" and makes it the only revealing thesis, the only statement he repeats tirelessly. However, the meaning of Mr. Couvert's complete sentence is very different; it is therefore a falsification of a quotation by adding these three words; they have been regularly added each time this quotation was repeated - about ten times - and it is therefore not an error but a process. This is what the Fr. Tanoüarn, Publisher of this book, calls (p. 15) a "model methodology in Catholic science."

"Whether one criticizes Etienne Couvert for judgments that are too categorical or unfair, for a certain systematization, for a certain error on specific points, the thing is legitimate provided that one provides

proof. But is it acceptable to try to disqualify him by giving him, on ten occasions, a quote that is not his own? "(Arnaud de Lassus in *Action familiale et scolaire* n° 171, p. 64).

This repeated falsification is enough to disqualify its author and even the publisher who makes it his own in his *Warning* (p. 7). We think that this is such a serious and gross fault that it was only allowed by Providence to show us the great danger threatening priests and faithful of the Fraternity, a danger which is not the one denounced by Sernine⁹¹ but which would rather be Sernine himself.

2005 - Father Michel BEAUMONT (alias Grégoire Celier) in *Fideliter* n° 163, January 2005, (p. 20-25), article "Reflecting as a Christian on current politics" in which Abbé Beaumont questions himself on the adaptation of principles to the "new political realities" in a dechristianized society:

"If, under the current globalization, any country that has become a mere territory of the "global village" is inserted into a political entity where Catholics are very clearly in the minority, **how would the classical doctrine** of the Popes asking that a predominantly Catholic country recognize the kingdom of Christ in its political institutions **still be possible?** » (p. 23).

Father Celier thus notes that "undeniably new political and social realities have appeared" (p. 22) and he suggests, through a very skillful questioning, that the doctrine valid until Pius XII, would no longer be possible today, and that it is therefore "necessary that Catholics involved in politics (...) do themselves the work of reflection that the popes once proposed to them. » (p. 20).

In short, following the evolution of the world, the traditional doctrine of the Church would be outdated today and to be reviewed by the laity!

However, the encyclical *Quas Primas* (1925) states unambiguously that "the empire of Christ Jesus is, in strict truth, the universality of the human race. There is no need to make any distinction between individuals, families and States. (...) Governors and magistrates have an obligation, as well as individuals, to worship Christ publicly and obey his laws." This is the universal principle arising from the hypostatic union.

Celier's question, which strongly suggests his answer, corresponds to the 58th condemned proposal (the truth is not immutable) of the anti-modernist decree *Lamentabili* (approved by Saint Pius X). And to say that we must formulate a new doctrine adapted to our time is the 59th proposal condemned by the same decree. Father Beaumont-Celier thus illustrates a typical case of modernism as described by Saint Pius X in *Pascendi*: "Everything is wanted by them... Such a page of their work could be signed by a Catholic; turn the page, you think you are reading a rationalist. » (§ 20).

Alas! What has become of the rigorous censors of the past, whose *Nihil obstat* and *Imprimatur* inspired confidence?

The ANTICONSPIRACY of CELIER-SERNINE [Fr. Celier] seems to have been inspired by its publisher, the Fr. Tanoüarn, himself a disciple in the matter of his friend Alain de Benoist, author of the study *Psychology of Conspiracy* (see supra p. 8 and note 19).

Seen from above, anti-conspiracy is a consequence of naturalism that results in contradicting the "struggle of the two cities" (Saint Augustine, *The City of God*, Book XIV, chapter XXVIII) and thus denying the duty to choose the standard of Christ under which to place and fight (Saint Ignatius of Loyola, *Spiritual Exercises*, § 136 et seq.). The reality of the struggle of the TWO STANDARDS or TWO CITIES is recalled by Pope Leo XIII in the introduction to his encyclical *Humanum Genus*. He taught that the highly organized International Society of Freemasons aims to ruin the Holy Catholic Church, to "destroy from

top to bottom all the religious and social discipline that has arisen from Christian institutions and to substitute a new one for their ideas, and whose fundamental principles and laws are borrowed from naturalism".⁹² To protect peoples from this poison that infects society, the Pope first enjoined the bishops to **"Tear off the mask she wears and show her as she is. "** Then, **"Teach your peoples, make them aware of the tricks used by these sects to seduce men..."** Finally, **"Make the masses acquire the knowledge of religion,** expose the elements of the sacred principles that constitute Christian philosophy (...) in order to heal the intellectual diseases of men..."⁹³.

Unfortunately, since the works of Crétineau-Joly published by Pope Pius IX, we know that the strategy of the Masonic sect is to ruin the Church from within, infiltration and internal recruitment have not ceased. In 1929, it was known that Cardinal Rampolla was a Freemason, fortunately excluded from the 1903 conclave by the Austrian veto. In 1938, the French episcopate had seventeen "Brothers" but in 1987, the former Grand Master Michel Baroin, declared that there were 64 French bishops in the Grand Orient of France. Finally, in 1981 a search of a Roman lodge uncovered a list of personalities affiliated with Freemasonry, including a significant number of cardinals and bishops, including Cardinal Baggio, Prefect of the Congregation of Bishops⁹⁴.

The current crisis of the Church has its root causes, not only in the Council, but in liberalism and neo-Modernism of the mid-20th century. And these errors were rooted and developed in the hierarchy by the infiltration of liberals, freemasons and modernists, infiltrations of which we were warned in the 19th century and which Saint Pius X observed and fought. The last Council is only the manifestation of triumphant neo-Modernism in the Vatican with Freemasonry.

Since we know this strategy and its disastrous effects, why are we not more vigilant in choosing the leaders for this strategic position that is the Fraternity's media management in France?

In Gregoire Celier, we have several characters:

- The classical traditionalist priest, who restores and serves the Saint-Nicolas chapel in Compiègne, and who makes a good impression on his faithful;
- The Fr. Celier director of *Fideliter* and *Clovis* where we find books of all qualities, good, mediocre, and even bad by naturalism, but where there are no books dealing with the fight against the enemies of the Church.
- The professor of modern philosophy of the mortal god, who hides his priestly state and professes a pernicious philosophy;
- The polemicist Paul Sernine who, anti-antignostic of bad faith and "anti-conspiracy", is the objective ally of the enemies of the Church;
- Father Beaumont, modernist collaborator of *Fideliter*.

In short, this man is sometimes an irreproachable traditionalist priest, sometimes an unreliable modernist, which, according to Saint Pius X, characterizes the modernist:

"Such a page of their work could be signed by a Catholic; turn the page, you think you are reading a rationalist" (*Pascendi*, § 20). We have just seen that the writings of Father Gregoire Celier should only be read with great caution. Was he sincere in his choices, or was he rather skillful subversive? We will not judge that. We only noticed that, in the struggle to defend the faith and the Kingdom of Christ, this priest was not our ally but our adversary, and we then (in 2000) informed his superiors, without effect, alas!

Nevertheless, in imitation of Saint Paul, we had to "support the false brothers" (II Cor 11:26 and Gal 2:4). In this case, this "false brother" was the priest of the Brotherhood who pretended to inform but skillfully practiced misinformation, a weapon of war very well described by Vladimir Volkoff. "False brother" is

obviously not an insult, but the biblical term used by the Apostle to designate those who, although authentic brothers, are "sons according to the flesh", slaves of form and letter, and who make the "sons of the promise" who live according to the spirit suffer. Thus Abel was persecuted by Cain, Isaac by Ishmael, Jacob by Esau, Joseph by his brothers, etc.⁹⁵. The false brothers, very zealous, "filter the midge and swallow the camel". And if we cannot avoid their "persecution", if it is not in our power to prevent them from harming them, we must suffer them well because God allows them. But those who have this power, please remember that preventing evil is also their duty.

Endnotes:

90 It was reproduced in Nouvelle revue Certaintitudes (Abbé G. de Tanoüarn) n° 4, 2000, pp. 69-76.

91 We published an exhaustive review of this book in Cahiers de Chiré n° 19, DPF 2004, p.129-153.

92 "Our final goal is that of Voltaire and the French Revolution, the annihilation forever of Catholicism and even of the Christian idea...". Permanent instruction of the High Sale in 1819 quoted by Crétineau-Joly

93 Leo XIII, Encyclical Humanum Genus (1884), § 47-49.

94 See Introïbo No. 13 (1976) p. 2 (A.N.P. rue Delaâge, Angers). - Under Banner No. 19 (1988) p. 20-21. A Freemason in charge of choosing bishops obviously explains the orientation of episcopates in general and the mediocrity of the bishops of France, manifested particularly by their hatred of the traditional mass.

95 "Supporting false brothers" is, with patience, classified by Saint Benedict as the fourth degree of humility in his rule (chapter 7). Cf. comment by Dom Jean de Monléon, O.S.B., in The 12 Degrees of Humility

#70: Contradiction (Reforming Rome "From Within"):

In his Christmas (2013) conferences to the SSPX brothers in Flavigny, Fr. Pfluger (then First Assistant to the Superior General) laid out the plan (*) to begin the conversion of Rome by first intensifying contacts with the "conservative" conciliar clergy:

"The reform is to work, to circulate "*in capite et in membris*" [of head and of members] simultaneously. *In capite*, is in relation to the Pope and to Rome and it has consisted in the doctrinal discussions and our efforts which have not been crowned with success for the moment. *In membris* is in our relations with the faithful, with parishes and the conservative clergy. **We must now intensify contact *in membris*.**"

<https://www.therecusant.com/fr-pfluger-jan14>

This explains the explosion of tradcumenical conciliar collaboration taking place since throughout the world: The visits of Cardinal Brandmuller and Bishop Schneider to the SSPX seminaries; the joint participation at public conferences (e.g., Catholic Identity Conference) and private meetings (e.g., that described at Dordogne between SSPX and Ecclesia Dei priests), and various visits of Bishops (e.g., Bishop Huonder in Switzerland, etc.):

Fr. Pfluger continues:

"The Bishop [Fellay?] has said that [it] is numbers that speak...People always do the same stupid things! **Change will come from the increase of these initiatives and by their meeting and union...**The current

problem is either to open up to others or to fall back on oneself. So how do we overcome this crisis?" (*Ibid*).

That is to say, it is by a grass roots effort that Rome will slowly, slowly convert, from the bottom up.

Did Archbishop Lefebvre share that position?

Did he believe, at and after the time of the 1988 consecrations, that "working from within," from the bottom up, was a viable strategy for restoring the Church, and bringing Rome back to Tradition?

On September 6, 1990, he said otherwise:

"Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, **we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects. Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing, I could have protected neither the faithful nor the seminarians.**"

<http://sspx.org/en/one-year-after-consecrations>

This thread itself evinces the wisdom of the Archbishop's position, as its contents are but the ill fruits of Bishop Fellay's rejection of it (showing quite clearly on which side the conversion has been transpiring).

(*): Whether this was truly a genuine (albeit ill-founded) plan to bring about a grassroots conversion of Rome, or merely a convenient pretext to excuse and justify a practical accord, we do not here judge. To accept it as such is to give a heavy benefit of the doubt. Nevertheless, for the sake of the present argument, we will take Fr. Pfluger at his word, and compare his thoughts to those of Archbishop Lefebvre for the sake of those who would advance Fr. Pfluger's "strategy" as the true motive.

#71: Compromise ("Unequivocal" Signs: The Mass):

In Bishop Fellay's *Letter to Friends and Benefactors* #73 of 10/23/08, Bishop Fellay restated the purpose of the SSPX's two preconditions for entering into doctrinal discussions with modernist Rome:

"From the beginning when Rome approached us and proposed some solutions, that is, at the beginning of 2001, we clearly stated that the manner in which Church authorities were treating the problems raised by those who desired to attempt the experience of Tradition with Rome did not inspire confidence in us. Logically we had to expect to be treated in like manner once the issue of our relationship with Rome would have been settled. Since that time, and in order to protect ourselves, **we have been asking for concrete actions which would unequivocally show Rome's intentions towards us: the traditional Mass for all priests, and the withdrawal of the decree of excommunication.**"

http://archives.sspcx.org/superior_generals_news/sup_gen_ltr_73.pdf

And according to SSPX mythology, these two preconditions for sitting down to doctrinal discussions

were fulfilled, in the 2007 promulgation of the *motu proprio Summorum Pontificum*, and the 2009 decree of the Congregation for Bishops remitting the "excommunication" of the four bishops.

But was it really true? Had the SSPX received an "unequivocal" satisfaction of its requests?

In order to ascertain whether Rome's actions were "unequivocal," one must first be able to compare and contrast that which was requested, with that which was granted.

A. What was *requested* regarding the Traditional Latin Mass?

With regard to the Traditional Latin Mass, the request was made by Bishop Fellay directly to Pope Benedict XVI, during a personal audience of 8/29/05:

"Finally, we expressed our requests: that hostility towards the Tradition, which makes traditional Catholic life (is there any other?) practically impossible in the conciliar Church, be changed. We asked that this be done **by granting full liberty to the Tridentine Mass...**"

<http://sspx.org/en/bishop-fellays-meeting-pope-benedict-xvi>

B. What was *granted* regarding the Traditional Latin Mass?

Summorum Pontificum places several conditions upon priests saying the traditional Mass: "by this Apostolic Letter we decree the following: **The conditions for the use of this Missal** laid down by the previous documents *Quattuor Abhinc Annos* and *Ecclesia Dei* are now replaced as follows:

-Article 2 states only priests without a congregation can celebrate the true Mass without permission (and even then, not for the Easter Triduum);

-Article 3 says members of religious communities cannot say the true Mass without permission of their major superiors;

-Article 4 allows for some spontaneous attendance of private traditional Masses, but they are apparently not to be announced;

-Article 5 says the TLM is limited to parishes where groups requesting it are "stable," and under the governance of the bishop per Can. 392, avoiding discord in the parish; in churches other than parishes, the rector must grant permission;

-Article 6 says the readings may be proclaimed in the vernacular (at the altar, or from the pulpit? No answer is given);

https://w2.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html

C. Appraisal:

Obviously, that which was granted does **not** correspond to that which was requested.

Nobody, therefore, could objectively conclude that the promulgation of *Summorum Pontificum* represents

an "**unequivocal**" action in favor of Tradition.

On the contrary, *Summorum Pontificum* is a classic example of equivocation.

The reality is that after declaring the TLM had never been abrogated, *Summorum Pontificum* effectively abrogated it, not merely by these restrictive conditions, but by declaring that the Novus Ordo is the "ordinary" rite of the Roman Church, and the TLM an "extraordinary" form of the Roman Mass:

That which Rome says *was* free is now *demoted and restricted*!

How is that an unequivocal action in favor of Tradition?

#72: Compromise ("Unequivocal" Signs: The "Excommunications"):

Unlike the case of the first precondition (i.e., "the traditional Mass for all priests"), where the equivocation was discovered by comparing the incongruity between that which was requested and that which was granted, in the case of the second precondition (i.e., "the **withdrawal** of the decree of excommunication"), ***the equivocation is contained within the request itself***:

"From the beginning when Rome approached us and proposed some solutions, that is, at the beginning of 2001, we clearly stated that the manner in which Church authorities were treating the problems raised by those who desired to attempt the experience of Tradition with Rome did not inspire confidence in us. Logically we had to expect to be treated in like manner once the issue of our relationship with Rome would have been settled. Since that time, and in order to protect ourselves, we have been asking for **concrete actions which would unequivocally show Rome's intentions towards us**: the traditional Mass for all priests, and **the withdrawal of the decree of excommunication**."

http://archives.sspcx.org/superior_generals_news/sup_gen_ltr_73.pdf

But the SSPX has always maintained that the "excommunications" were invalid, and therefore non-existent. Consequently, what should have been requested was not a "withdrawal" of the "excommunications," but *a declaration of nullity* (since Rome cannot "withdraw" something which does not exist).

Conversely, to request to "*withdraw*" something, is to acknowledge its existence.

A "*withdrawal*" (or "*lifting*") by Rome, therefore, logically represents a *reaffirmation* of the juridical validity of the excommunications: That which was declared in 1988 was right and just, but from an (alleged) sense of mercy, we are "*remitting*" the penalties (i.e., rescinding a just and valid penalty).

A "*declaration of nullity*," on the other hand, expresses a very different reality.

It would represent an implicit acknowledgement of fault and injustice on the part of Rome, and simultaneously, an acknowledgement of that which the SSPX had always maintained: That the

"excommunications" were never valid in the first place.

Consequently, Rome's acceding to the SSPX's request to "withdraw" the "excommunications" is certainly *not* an "unequivocal" sign of Rome's goodwill toward the Society (and the proof of Rome's ill will are the lingering "excommunications" of Archbishop Lefebvre and Bishop de Castro Mayer).

If one reads the official declaration "remitting" the "excommunications" from the Congregation for Bishops, the entire context of the decree is one of an extension of mercy to the SSPX: "You were legitimately excommunicated, but in order to get you to sign an accord, we will 'remit' the penalty."

It practically says so in as many words:

"His Holiness Benedict XVI in his paternal concern for the spiritual distress which the parties concerned have voiced as a result of the excommunication, and trusting in their commitment, expressed in the aforementioned letter, to spare no effort in exploring as yet unresolved questions through requisite discussions with the authorities of the Holy See in order to reach a prompt, full and satisfactory solution to the original problem has decided to reconsider the canonical situation of Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta, resulting from their episcopal consecration.

This act signifies a desire to strengthen reciprocal relations of trust, and to deepen and stabilize the relationship of the Society of St Pius X with this Apostolic See. This gift of peace, coming at the end of the Christmas celebrations, is also meant to be a sign which promotes the Universal Church's unity in charity, and removes the scandal of division.

It is hoped that this step will be followed by the prompt attainment of full communion with the Church on the part of the whole Society of St Pius X, which will thus bear witness to its genuine fidelity and genuine recognition of the Magisterium and authority of the Pope by the proof of visible unity."

http://www.vatican.va/roman_curia/congregations/cbishops/documents/rc_con_cbishops_doc_20090121_remissione-scomunica_en.html

Menzinger would have you believe a "withdrawal" of the excommunications can only be interpreted as a *per se* sign of Rome's good will.

But for Rome, this is but a means to an end: A "regularized" SSPX is one subject to conciliar authority (Personal Prelature notwithstanding), and therefore it will be able to exert a much more direct and deleterious influence upon Tradition:

"Little by little we must expect other steps...However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature."

http://archives.sspcx.org/sspx_and_rome/rome_sspcx_campos_part_2.htm

Consequently, it seems clear that Rome's acceding to Bishop Fellay's request to "withdraw" (but not "nullify") is far from an "unequivocal" sign.

#73: Compromise (The "Dialogue of the Deaf"):

"THESE ARE WHAT WE CALL VERY DANGEROUS PROPOSALS"

"Because what is dangerous is their effects. These proposals tend to push the superiors of the Society to engage in discussions that will quickly become negotiations where, by nature, one must concede one thing to obtain or preserve another thing deemed preferable. In this case, with interlocutors of bad faith" - remember what Archbishop Lefebvre said - we have much more to lose than to gain, and because we have nothing to give up, any concession is then a loss. This is proven by all of the agreements of the Ecclesia Dei rallies.

However, this fact escapes most of the faithful who do not understand what neo-Modernism is (an almost incurable disease of the intelligence and soul from which the Pope himself is suffering), they will fantasize about peace, unity and reconciliation, and aspire so much to these "agreements" that they will forget prudence and patience and come to accuse our superiors of lacking diplomacy, being too demanding or even betraying them by sectarianism! And these "faithful", more impatient than faithful, will abandon the fraternity to join the rallies of the Good Shepherd or Saint Peter who await them with open arms, all abandoning the doctrinal struggle to be at peace with Rome."

-Paul Chaussee,

"Critical Analysis" (of Fr. Celier's book *"Benedict XVI and the Traditionalists"*), p. 26
<https://www.cathinfo.com/sspx-resistance-news/first-time-in-english-bishop-fellay's-plan/>

The presumption underlying the two preconditions to sitting down to doctrinal discussions all along (*ad extra*), was that only a Rome actively working to return to Tradition could unequivocally concede perfect freedom to the true Mass, and declare the excommunications null. But as we discussed in the previous two posts, that is not what transpired. Instead, Rome was able to formulate declarations which constrained and demoted the true Mass, and reaffirmed the legitimacy of the 1988 "excommunications" (even as it "remitted" them). Consequently, an SSPX which was seeking unequivocal proofs of Rome's willingness and desire to return to Tradition ought to have declared those preconditions unsatisfied, and refused to proceed to doctrinal discussions.

In such measure as Rome's equivocal declarations implied a refusal to render the signs of goodwill the SSPX was looking for, doctrinal discussions would seem, on the surface, to be a "dialogue of the deaf," with each side still committed to its prior positions, as Bishop Williamson explained:

"I think that will end up as a dialogue of the deaf. The two positions are absolutely irreconcilable. $2+2=4$ and $2+2=5$ are irreconcilable. Either those who say $2+2=4$ renounce the truth and agree that $2+2=5$ — that is, the SSPX abandons the truth, which God forbids us to do — or those who say $2+2=5$ convert and return to the truth. Or the two meet halfway and say that $2+2=4\frac{1}{2}$. That's wrong. Either the SSPX becomes a traitor or Rome converts or it's a dialogue of the deaf."

<http://blogs.reuters.com/faithworld/2010/01/19/bishop-williamson-says-vatican-sspx-talks-dialogue-of-the-deaf/>

Rome surely understood this, but from their perspective, there was still a chance the SSPX would decide $2+2$ could equal 4.5 .

But that didn't really matter: Rome was *going through the motions* toward a pre-ordained end. After

pretending it had conceded the SSPX's two preconditions, and then entertained two years of doctrinal discussions (the results of which it considered mostly unimportant, except insofar as it strengthened the bonds between the Romans and SSPX), it was ready for the SSPX to consider an offer.

Only a few months after the conclusion of the discussions (of which Bishop de Galarreta told us the Romans would hear nothing of the SSPX's arguments), Bishop Fellay announced that the SSPX had received a (secret) "doctrinal preamble" which was an offer for regularization, and a few months after that, convened a gathering of all the major superiors in Albano, Italy to consider the offer.

Six months after that Albano convocation, Bishop Fellay signed the preamble (more commonly known as the "April 15 Doctrinal Declaration") the day after being implored by the three other bishops not to.

Now look what just happened here:

Somehow, Bishop Fellay and the SSPX went from *discussions* to *negotiations*!

And how did that happen?

By agreeing to sit down with the *enemy* to "dialogue" in the first place, despite the unfulfilled preconditions (the mere fact of which demonstrated Rome *was* still the enemy).

Recall Mr. Paul Chaussee's observation in the introductory comments to this entry:

"These proposals tend to push the superiors of the Society to engage in discussions that will quickly become negotiations where, by nature, one must concede one thing to obtain or preserve another thing deemed preferable."

And:

"In this case, with interlocutors of bad "faith" - remember what Archbishop Lefebvre said - we have much more to lose than to gain, and because we have nothing to give up, any concession is then a loss. This is proven by all of the agreements of the Ecclesia Dei rallies."

But remember, this rapprochement with apostate Rome is all part of what Archbishop Lefebvre called "Operation Suicide," whereas the SSPX is only mortally wounded.

It needs to finish the job.

Consequently, Fr. Pagliarani has chased down the modernists to resume *negotiations*:

"According to the SSPX, "The Holy See says the same when it solemnly declares that **no canonical status can be established for the Society until after the signing of a doctrinal document." Therefore, everything impels the Society to resume theological discussions with the awareness that the Good Lord does not necessarily ask the Society to convince its interlocutors, but rather to bear unconditional witness to the faith in the sight of the Church."**

<https://www.catholicnewsagency.com/news/doctrine-remains-problem-in-relations-sspx-affirms-after-vatican-meeting-32527>

Fr. Pagliarani is telling Rome he wants to negotiate another doctrinal declaration, and he is content to enter into pluralism.

I have no doubt he will receive one (and it won't really matter what it says): Once the pen hits paper, the coup d'grace (decapitation) will be simultaneous, and the body will no longer tremble.

There will be *te deum's* sung all over the world, but they will only be celebrating the final annihilation of Tradition and the legacy of Archbishop Lefebvre

#74: Compromise (Doctrine Comes Second):

In June/2012, Bishop Fellay gave an interview to DIC1 in which he explained his priorities regarding relations with Rome:

"We were not the ones who asked for an agreement; the pope is the one who wants to recognize us. You may ask: why this change? **We are still not in agreement doctrinally, and yet the pope wants to recognize us!** Why? The answer is right in front of us: there are terribly important problems in the Church today. These problems must be addressed. **We must set aside the secondary problems and deal with the major problems.**"

<https://rorate-caeli.blogspot.com/2012/06/rome-sspx-important-interview-with-sspx.html>

For the Superior General of Archbishop Lefebvre's SSPX, doctrine was a "secondary problem!"

Obviously, this is in stark contrast to Archbishop Lefebvre's post-consecratory position:

"I will place the discussion at the doctrinal level: "Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors, it is useless to talk! As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless."

https://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_II/1988-11.htm

Note that in the interview of Bishop Fellay, he is responding to the contradiction between his position and that of Lefebvre's, and attempting to justify that contradiction on the alleged "change in Rome."

We have already rebutted that notion in posts #5, 23, 57, and elsewhere.

#75: Contradiction (95%):

On May 11, 2001 Bishop Fellay gave an interview to the Swiss newspaper *La Liberté*, in which the following exchange transpired:

Bishop Fellay: "But some bishops rightly perceive in the freedom granted to the former Mass a questioning of the post-conciliar reforms."

La Liberté: "Questioning that you continue to wish for?"

Bishop Fellay: "This gives the impression that we reject everything about Vatican II. **However, we keep 95% of it. It is more to a spirit that we are opposed to, to an attitude towards change as a postulate:** everything changes in the world, so the Church must change.

That interview, formerly available here, has (like so many others in this thread) been "**memory-holed**:"
https://fsspx.org/fr/organisation/supgen/entretiens-mgr-fellay/a_une-interview-de-mgr-fellay

Fortunately, it is still available on Cathinfo, in both French and English, here:
<https://www.cathinfo.com/sspx-resistance-news/bp-fellays-2001-interview-by-la-liberte/>

Was this the position of Archbishop Lefebvre? Did he believe there were only a few problems with Vatican II, which were in any case limited more to a *spirit* of the Council, rather than the Council documents?

To advance that notion would be completely ridiculous, in the face of a veritable litany of sermons and interviews, of which the following would be representative of Lefebvre's thought on Vatican II (and which runs directly contrary to Bishop Fellay's statement above):

"Vatican II is profoundly wrong

This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple of that. And the consequences are far-reaching.

The more one analyzes **the documents of Vatican II**, and the more one analyzes their interpretation by the authorities of the Church, **the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind**, a whole new philosophy based on modern philosophy, on subjectivism...So, they are no small errors. We are not dealing in trifles. We are into a line of philosophical thinking that goes back to Kant, Descartes, the whole line of modern philosophers who paved the way for the Revolution."

http://archives.sspx.org/archbishop_lefebvre/two_years_after_the_consecrations.htm

[*Obiturn Dictum*: For an interesting letter to Bishop Fellay regarding his 95% comment, see here for the response of Fr. Basilio Meramo to Bishop Fellay upon his expulsion:
https://www.traditioninaction.org/HotTopics/f032ht_ExpulsionReply.htm]

#76: Compromise (Hermeneutic of Continuity):

In the summer of 2009, Bishop Tissier de Mallerais had just completed writing a 140 page masterpiece, analyzing the mind and thinking of Pope Benedict XVI titled *Faith Imperiled by Reason* (of which the entire document is attached below), which roundly exposed the Hegelian philosophical errors that had infected Benedict since his early days as a priest, and consequently how the "thesis + antithesis = synthesis" accounted for liberalism in theology.

Perhaps the clearest example of this Hegelial "synthesizing" in action are Benedict XVI's plans for the Roman Missal. Already in 2003, he had implied a future synthesis of the two rites in a letter to a German college professor:

"I believe that in the long term the Roman Church must have a single Roman Rite...The Roman Rite of the future should be a single rite, celebrated in Latin or in vernacular, but standing completely in the tradition of the rite that has been handed down"

https://www.traditioninaction.org/HotTopics/f019ht_HybridMass_Arnold.htm

By 2007, this mangled mind had already evolved, and begun synthesizing, as is clear in the *motu proprio Summorum Pontificum*, in which Benedict no longer perceives two distinct rites as he did in 2003, but rather, one right with two usages: An "ordinary" and an "extraordinary."

https://w2.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html

Moreover, in the letter which accompanied *Summorum Pontificum*, the "synthesizing" continued, with Benedict XVI announcing he would like to see elements of the old usage "enriched" with elements of the new:

"For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The "Ecclesia Dei" Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard."

http://w2.vatican.va/content/benedict-xvi/en/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi.html

It was necessary to provide this digression, in order that the reader clearly perceive the destructive force of "the traditional" Benedict XVI's corrupted intellect, because in what has become known as the "hermeneutic of continuity," Benedict XVI had proposed to apply this Hegelian hermeneutic of reconciling opposites to the entire conciliar and post-conciliar reform, which would effectively hide or mask the doctrinal deviations of the past 55-60 years, and through synthesis, demonstrate a perverted and false "continuity."

Consequently, Bishop Tissier de Mallerais's book was a tremendous service to the Church, and a bulwark against the progression of conciliar corruption. That being the case, one would have expected the SSPX to give it worldwide publicity, publish it in multiple languages, and shout its contents from the rooftops.

But alas, this was 2009, in the era of ralliement, and that kind of publicity was reserved for books tending in the opposite direction (e.g., The book tours organized for Fr. Celier's "Benedict XVI and the Traditionalists" by the French District recounted in post #69). With Benedict showing so much "tradition," how could the SSPX publish a book irrefutable demonstrating, exposing, and refuting his rank liberalism? What would be the consequences for the ralliement? Why, Pope Benedict might be led to believe that there was resistance within the SSPX to being "synthesized" into conciliar "conservatives!"

The result was death by silence. So far as I am aware, the book was not actively suppressed, as in the case of Fr. Pivert's book (discussed in post #38 of this thread). But with the savaging of Bishop Williamson in full swing at the time of its publication, taking action against yet another SSPX bishop may have seemed perhaps too vulgar and risky a display of power. And what would happen if it induced Bishop Tissier to "team up" with Bishop Williamson? That could set the ralliement back decades! Best to just let Bishop Tissier do his writing, but give it no fanfare. It was, after all, an intellectual work. Few

would read it. There were no pictures. Soon enough, it would fade from memory in all but a few staunch Lefebvrists, whom the Society desired to purge from its ranks and pews anyway.

But it was less than three years later, after the failed (?) doctrinal discussions of 2009-2011, the SSPX had received a secret "doctrinal preamble" which, among several other odious provisions, asked the SSPX to consent to what was essentially the very same "hermeneutic of continuity" rejected by Bishop Tissier, and the SSPX as a whole in former times (For example, see this pre-2012 **memory-holed** article titled "Hermeneutic of the Hermeneutic of Continuity", originally available here: <http://www.sspxseminary.org/component/content/article/6/502.html>, but fortunately retained here: <http://tradicat.blogspot.com/2014/08/hermeneutic-of-hermeneutic-of.html>, which is well worth taking the time to read).

That preamble (more commonly known as the April 15, 2012 Doctrinal Declaration) contained these provision:

"The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated.

The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, **must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium.**"

<https://www.cathinfo.com/sspx-resistance-news/bp-fellay-april-15th-declaration-do-you-know-whats-in-it/>

And with a stroke of the pen, Bishop Fellay had accepted Benedict XVI's "hermeneutic of continuity."

Subsequent protestations to the contrary are devoid of value, because actions speak louder than words.

Neither does it matter that, upon seeing the ensuing furor and division which had arisen within the ranks of the SSPX, Benedict rejected Bishop Fellay's signature, and presented him a counter-offer he knew the bishop must reject (i.e., so as to give Bishop Fellay the appearance of being the one doing the rejecting, and therefore still traditional, in order to preserve his authority: Rome did not want to lose its man at the forthcoming General Chapter a few months down the road, and endanger the planned ralliement).

What matters is not that, by Rome's rejection, this Doctrinal Declaration and its "hermeneutic of continuity" failed to become official SSPX policy, but that as Fr. Cottier wrote upon the fall of Campos, "However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature."

http://archives.sspx.org/sspx_and_rome/what_catholics_need_to_know.htm

Bishop Fellays signature showed incontrovertibly that indeed, there had been a "maturation," and that there was no longer any "rejection."

100 articles to the contrary will not be able to hide the act of his signature to the Doctrinal Declaration,

because once again, actions speak louder than words.

Obitur Dictum: Shortly after the 2009 publication of Bishop Tissier's *Faith Imperiled by Reason*, he published another slightly larger work on the same subject, but more focused on the Pope's theology, called *The Strange Theology of Benedict XVI*. That book has not been translated into English, but a summary of it by Don Curzio Nitoglia can be machine translated here:

http://www.doncurzionitoglia.com/monstissier_falsa_teologia_bxvi.htm

#77: Contradiction (The Danger of Schism):

In April/2014, Fr. Michel Simoulin wrote an article titled *Avoiding a False Spirit of Resistance*. It was more or less a collection of justifications for chasing after a practical accord, regardless of the state of modernist Rome. One of the arguments adduced by Fr. Simoulin was an alleged danger of schism:

"And now we must open our eyes to another danger, that is not hypothetical, but very real: that of no longer wishing to return to our legitimate place among the societies recognized by Rome, of losing the desire for the Church and for Rome. No longer desiring a normal relation with Rome and the Church **is a shadow of the schismatic spirit.**"

<https://sspx.ca/en/news-events/news/avoiding-false-spirit-resistance-3764>

But Archbishop Lefebvre never expressed such worries. Quite the opposite, in fact. In an interview with *Fideliter* one year after the consecrations, Archbishop Lefebvre responded to a question on this very point:

"4: Danger of schism?"

Question: Are you not afraid that in the end, when the good Lord will have called you to Him, little by little the split will grow wider and we will find ourselves being confronted with a parallel Church alongside what some call the "visible Church"?

Archbishop Lefebvre: This talk about the "visible Church" on the part of Dom Gerard and Mr. Madiran **is childish. It is incredible that anyone can talk of the "visible Church", meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue.** I am not saying that we are the Catholic Church. I have never said so. No one can reproach me with ever having wished to set myself up as pope. But, we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the notes of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the visible Church."

http://archives.sspix.org/archbishop_lefebvre/one_year_after_the_consecrations.htm

Thus, for Fr. Simoulin, resistance can only continue for so long before becoming schismatic.

Fortunately for us, St. Athanasius and Archbishop Lefebvre did not agree.

#78: Compromise (Eroding Conditions - Part II: From 4 Bishops to 1?):

In post #28, we saw that the SSPX 2012 General Chapter has produced a list of three allegedly absolutely essential conditions (and three merely "desirable" conditions, which means they were no conditions at all), to be fulfilled before executing a canonical agreement with unconverted Rome. We saw that already by 2017, with the acceptance of the new "pastoral guidelines" regulating SSPX marriages, the second of the three "absolutely essential" conditions (i.e., Retaining current sacramental practice, including marriage) had been voluntarily sacrificed. Subsequently, we saw in post #33 that the two remaining (allegedly) absolutely essential conditions had been replaced by a single new absolutely essential condition: To survive "as we are."

So in the space of just a few short years, the Society had gone from complete freedom for integral Tradition, to a state of bartering for it on the basis of 6 conditions, which were really only three conditions, one of which was soon jettisoned to reduce the operative conditions to two, and which was eventually further whittled down to a solitary purely defensive condition to survive "as we are."

The reader of this thread can decide for himself whether the SSPX has also surrendered this lone remaining condition as well.

But returning to the original three 2012 "absolutely essential" conditions, it is disturbing to see the diplomatic weakness evident in what the SSPX was willing to concede in condition three:

"3. The guarantee of at least one bishop."

[Not surprisingly, the SSPX has also memory-holed yet another piece of evidence of compromise, as this page is no longer up: https://sspx.org/en/SSPX_FAQs/sspx_2012_general_chapter.htm However, the conditions are preserved here: <https://www.therecusant.com/2012chapter-six-conditions>]

Stephen Fox, in his e-book "*Is this Operation Suicide*" comments on this concession:

"Condition 3 (the guarantee of at least one bishop) means that the Society could be "reduced" to only one bishop and is concerning in view of the position of Rome that the position of the 'other 3 bishops' will be dealt with separately." (p. 14)

<https://www.cathinfo.com/files/operation-suicide-20121029.pdf>

<https://isthisoperationsuicide.files.wordpress.com/2012/10/operation-suicide-published-20121029.pdf>

In defense of this foolish condition/concession, the SSPX championed an article by Brian Mershon, in which he gives the SSPX rationale for this condition:

"In 1988, Rome in practice did not act according to this commitment and gave the Archbishop reasonable grounds for concluding that the promise of a bishop had not been and would not in any reasonable time frame be met. All the Chapter does here is repeat the same requirement of Archbishop Lefebvre. They do not in any way suggest that their action would differ from his if, in fact, the Roman authorities of today repeated the behavior of those in 1988 (recognizing that one of them is the same person, the present Holy Father)."

http://archives.sspix.org/sspx_and_rome/wrong_or_right_conditions_for_the_sspixs_future10-2-2012.htm

There are a number of problems with Mr. Mershon's defense, the biggest of which seems to be a loss of historical context surrounding the episcopal consecrations: Why does he think that after originally requesting a single bishop from Rome, the Archbishop ended up consecrating four? The answer is because what caused him to consecrate against the Pope's "no" was because Rome's stalling tactics caused him to discern that Rome was not acting in good faith.

In other words, so long as the benefit of the doubt regarding Rome's intentions toward Tradition and the SSPX could be plausibly defended, the Archbishop could be satisfied with just one bishop: A Rome well-disposed toward Tradition could always give them another when needed. But a Rome ill-disposed toward Tradition, which was simply waiting for him to die (and Tradition with it), called for another strategy altogether. It called for "Operation Survival," whereby multiple consecrations would preserve the principle of continuity and perpetuity of Tradition.

So historical context provides the explanation (and necessity) of Archbishop Lefebvre's change in strategy, and the number of bishops he deemed necessary to preserve Tradition and the SSPX.

Consequently, it stands to reason that, if Rome is still ill-disposed toward Tradition (as Bishop Fellay sometimes admits, in order to appear to appease the troops and faithful: "Here we are then, at Easter 2013, **and the situation in the Church remains almost unchanged.**" <https://sspx.org/en/publications/letters/april-2013-superior-generals-letter-80-1856>), then voluntarily consenting to be reduced to a single bishop on the basis of a pre-1988 Lefebvre who at the time of the 1987 Protocol was still willing to allow for the possibility of goodwill in Rome ("I hoped until the last minute that in Rome we would witness a little bit of loyalty." <https://www.cathinfo.com/sspx-resistance-news/archbishop-lefebvre-said-what-separated-sspx-from-rome-in-1991/>), is completely inadmissible.

Obiturn Dictum: I can no longer find the *Fideliter* #79 (January - February 1991) on SSPX.org. Can you?

#79: Compromise (En Route to the Vernacular Hybrid?):

On February 24, 2014 Bishop Peter Elliott (Auxiliary Bishop of the Archdiocese of Melbourne Australia) wrote of the following interesting "dialogue" with Bishop Fellay and some priests of the SSPX:

"Let us be realistic. If you want the Extraordinary Form to become the Ordinary Form, reflect on the millions of people who come to vernacular Masses in our parishes around the world, in many countries and cultures. Would they easily embrace a Latin Low Mass with a server answering? And let us not forget the priests. This is why some pastoral realism is required. But let me put out a challenge - a reform of the Extraordinary Form would first be required - and I note that this has been suggested in terms of the Vatican Council's "full, active and conscious participation."

We know what that reform would look like. We already have it at our fingertips. It would be a Latin dialogue Mass, said or sung *ad orientem*, with the readings in the vernacular. Then questions arise about some other changes set out in *Sacrosanctum Concilium*. **In the context of the wider Church another issue inevitably emerges: could the Extraordinary Form be said or sung in the vernacular?**

Several years ago I was surprised to hear this proposed during dialogue over lunch with Bishop Fellay and Australian priests of the Society of St Pius X."

<http://www.newliturgicalmovement.org/2014/02/reform-of-reform-not-impossible.html#.XJBTCihKiUk>

Well, we know that Bishop Fellay was quite pleased with *Summorum Pontificum*, and that in both the letter to the bishops which accompanied the promulgation of the *motu proprio*, as well as in a later 2011 letter on the application of the *motu proprio* authorized by Benedict XVI, it is stated:

25. New saints and certain of the new prefaces can and ought to be inserted into the 1962 Missal^[9], **according to provisions which will be indicated subsequently.**

26. As foreseen by article 6 of the *Motu Proprio Summorum Pontificum*, the readings of the Holy Mass of the Missal of 1962 can be proclaimed either solely in the Latin language, or in Latin followed by the vernacular or, in Low Masses, **solely in the vernacular.**

27. With regard to the disciplinary norms connected to celebration, the ecclesiastical discipline contained in the Code of Canon Law of 1983 applies.

http://www.vatican.va/roman_curia/pontifical_commissions/ecclsdei/documents/rc_com_ecclsdei_doc_20110430_istr-universae-ecclesiae_en.html

What could be clearer?

The apprehension anti-conciliarists entertain about a forthcoming hybrid Mass is anything BUT irrational conspiracy theory.

It is a stated fact by the Holy Father!

Now, if Bishop Fellay does not oppose such innovations as a vernacular TLM, then what is to impede Rome from implementing these foreseen norms and applying them to the SSPX?

All that is really necessary on Bishop Fellay's part is to be patient enough to condition minds to accept it, and those measures have been underway for quite some time:

The inclusion of hymnal books in the pews and sermons encouraging congregational singing; the proliferation of dialogue Masses throughout the SSPX school systems; modifications regarding the postures of the faithful concordant with congregational singing; and even various experimental measures in the most liberal parishes (e.g., Sanford, FL), where the choir leader is positioned at the communion rail versus populum (thereby converting the entire congregation into a choir); the reading of the epistle and Gospel in the vernacular only in various parts of France; etc.

All these emphases tend to reinforce a conciliar notion of "active participation," and once that attitude is inculcated, why, the vernacular is only natural. After all, the people are not Latinists!

All signs point toward a meeting of the minds of Benedict XVI/Francis and Bishop Fellay on this subject, which makes the advent of the hybrid as predictable as it is inevitable.

#80: Contradiction (Immoral Leak?):

Shortly after the *Letter of the Three Bishops* and subsequently, the *Response of the General Council* were leaked to the internet, former US District Superior, Fr. Arnaud Rostand, went on the attack to denounce the immorality of airing private correspondences:

"First of all, I want to denounce the immorality, as well as the revolutionary nature, of publishing such private documents. If it can be grave matter to read private letters, as moral theology teaches, it is even more serious to publish or distribute them without the permission of the authors. Furthermore, it is subversive to publish private discussions between superiors because it puts undue pressure on them. A superior **must be able to make a decision in view of the common good** and not because of any pressures.

"Usually the defense of the Faith is invoked to justify such actions. It is, indeed, clear that the theological virtue of Faith is above the moral virtues **but it cannot justify acting against them.**"
http://archives.sspcx.org/District_Superiors_Ltrs/2012_ds_ltrs/fr_rostand_special_announcement_5-15-2012.htm

As regards the sinfulness of leaking private correspondences is concerned, Fr. Rostand's denunciation implicitly acknowledges a superior's decisions must be made in view of the common good. But we know from the Response of the General Council itself that Bishop Fellay explicitly acknowledged that in pursuing a practical accord, he was consciously acting against the common good of the SSPX:

"We have not refused *a priori* to consider, as you ask, the Pope's offer. **For the common good of the Society, we would prefer by far the current solution of an intermediary *status quo***, but clearly, Rome is not going to tolerate it any longer."
<https://rorate-caeli.blogspot.com/2012/05/letter-of-general-council-of-society-of.html>

But surely Fr. Rostand is aware that nearly all approved moralists adduce as reasonable cause for the revelation of secrets (i.e., confidential information) "the urgent necessity of either the public or private good." (Prummer, Fr. Dominic. *Handbook of Moral Theology*, #295). With Bishop Fellay announcing his intention to make a decision against the common good of the public good of the SSPX, there can be no doubt that this criterion was satisfied.

Moreover, as regards reading private letters in particular, Prummer states that, "It is grievously sinful to read the secret letters or writings of another without the consent of another...without just cause." (Ibid. #296)

Obviously, the common good meets the "just cause" threshold.

However, not long after Fr. Rostand's denunciation, Fr. Wailliez (Belgian District Superior) was hacking into the email account of Fr. Olivier Rioult, and having successfully accomplished his task, pretended to be Fr. Nicklaus Pinaud, in order to gain information by which to thwart the budding French speaking Resistance. That whole story can be read here: <https://www.cathinfo.com/sspx-resistance-news/incredible!-the-neo-sspx-from-persecution-to-identity-theft/>

Can Fr. Walliez avail himself of the same cause excusing from sin as whomever leaked the *Letter of the Three Bishops* and the *Response of the General Council* (i.e., Can they lay claim to the common good of the SSPX)?

Obviously not: Bishop Fellay acknowledged his decision to sign an accord with unconverted Rome was a decision against the common good of the SSPX. Fr. Wailliez's actions of theft and deceit were taken in the support and furtherance of Bishop Fellay's desire to pursue a canonical "regularization" with unconverted Rome, and his activities had the effect of diminishing the effectiveness of those priests who were still fighting for the common good of the SSPX against the revolutionary new direction of its major superiors.

And even if, somehow, one wanted to argue that point, they will not be able to defend the manifest sinfulness of the lies represented by holding yourself out as another priest in order to obtain information.

It would seem that for the SSPX in pursuit of an accord, the ends justify the means: A virtuous and moral act is denounced as sinful, but on the other hand, a manifestly sinful act aroused no ire *ad infra*.

Obitur Dictum: Detraction is the sin of revealing the secret sins of another. The sins of Fr. Wailliez do not fall within the domain of "secret," insofar as they have been public for 6 years, and published by others all over the world, and particularly to SSPX and Resistance audiences.

#81: Change (School Scandals):

If "opening the windows" to the modern world at Vatican II was the cause of the infiltration of moral degeneracy into the conciliar church, then it stands to reason that an SSPX opening its own "windows" to the conciliar church (and therefore the world) would suffer the same fate.

But this is precisely what is happening, as Bishop Williamson observed in *Eleison Comments* #260:

"The parallels between Vatican II and the recent happenings within the Society of St Pius X are so striking that these happenings could be called Vatican IIB. It stands to reason. Exactly the same seduction and pressure of the modern world that made the mainstream churchmen collapse in the 1960's have swayed a number of SSPX members in the 2000's, bringing the SSPX to near collapse."

<https://stmarcelinitiative.com/vaticaniib/>

But what is the connection between worldliness and sodomy(*), you ask?

The Apostle gives us the answer in the second half of Romans 1:21-30:

"Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things. Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves. Who changed the truth of God into a lie; and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents."

<http://www.drbo.org/chapter/52001.htm>

The Apostle teaches us that the punishment for idolatry (and worldliness is a form of idolatry which worships creation and creature more than the creator) is unnatural vice and viciousness.

Had there been only one school scandal, the relationship between the ever-more conciliar and worldly SSPX and the scandal would not have been made.

But when a single school has *multiple* scandals of this type, one starts to inquire into the causes.

Then, when a second and a third school (each in another affluent country) erupt with their own moral scandals (in those cases, consenting to immoral school policies, seemingly in return for financial aid), and all three schools' issues transpiring within a couple years of each other, I begin to see the cause (i.e., Money, affluent families, worldliness).

Finally, when I think back to the SSPX of the 1970's and 1980's (i.e., the combat troops, setting up schools in basements), and note the *absence* of any such scandals, I become convinced I have properly assigned the cause.

The Society has become worldly.

Many have noted the increase in fundraising activities, branding companies, public relations firms, and the "need" to have bigger and better everything without real necessity (of which the greatest example is the new seminary in Virginia).

The recent picture of the US District office women all in pants is symbolic of this worldliness.

So long as it persists (and it will persist so long as the Society is hell-bent on finding a livable situation in the pluralist and worldly conciliar church), the schools and families will continue to degenerate.

(*) *Obiturn Dictum*: I have been deliberately vague regarding the details of the various moral scandals, for the sake of the pious. Those who wish to inquire further can find more information on various Cathinfo threads using the search function.

#82: Contradiction (+Lefebvre vs +Fellay/Pagliarani on "Dialogue"):

On May 17, 2016 Pope Francis made this comment in an interview with *La Croix* regarding Bishop Fellay's willingness to "dialogue:"

"Bishop Fellay is a man with whom one can dialogue. That is not the case for other elements who are a little strange, such as Bishop Williamson or others who have been radicalized. Leaving this aside, I believe, as I said in Argentina, that they are Catholics on the way to full communion."

<https://www.la-croix.com/Religion/Pape/INTERVIEW-Pope-Francis-2016-05-17-1200760633>

What about Archbishop Lefebvre?

Was he one with whom the conciliarists could dialogue?

Here he is, answering in his own words:

"The adulterous union of the Church and the Revolution is cemented by "dialogue." Our Lord said "Go, teach all nations and convert them." **He did not say "Hold dialogue with them but don't try to convert them."** Truth and error are incompatible; **to dialogue with error is to put God and the devil on**

the same footing. This is what the Popes have always repeated and what was easy for Christians to understand because it is also a matter of common sense. In order to impose different attitudes and reactions it was necessary to do some indoctrinating so as to make modernists of the clergy needed to spread the new doctrine. This is what is called "recycling," a conditioning process intended to refashion the very faculty God gave man to direct his judgment...Two typical attitudes can be discerned, while allowing for the possibility of intermediate ones. The first means accepting a number of novelties one by one as they are imposed. This is the case with many Christians, many Catholics: **they give in little by little."**

<http://www.sspxasia.com/Documents/Archbishop-Lefebvre/OpenLetterToConfusedCatholics/Chapter-15.htm>

Do you see the great chasm which divides Bishop Fellay from Archbishop Lefebvre?

When Bishop Fellay speaks to Rome, it is merely GREC dialogue(*): Getting used to each other, in order to get a good deal. Nothing about Rome needing to return to Tradition.

Archbishop Lefebvre was the exact opposite, and his contacts had the object of bringing Rome back to Tradition (a principle which found itself codified in the 2006 General Chapter Declaration):

"Likewise, the contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, nor to arrive at some merely practical impossible agreement."

http://archives.sspx.org/superior_generals_news/2006_general_chapter/declaration_of_2006_general_chapter.htm

(*) It would appear Fr. Pagliarani is cut from the same cloth as Bishop Fellay: In November, he went with Fr. Emmanuel du Chalard (one of the original SSPX GREC participants and sponsors, whom we also mentioned in posts #58 and 67) to meet with Cardinal Ladaria. A couple months later, Fr. Pagliarani told the world that since Rome was insisting on a signed doctrinal statement as a condition for "regularization," whereas the previous doctrinal discussions/negotiations had ended in an impasse (at least from the doctrinal perspective), it showed we needed another round of negotiations, er, discussions, and this time it would not be necessary for the SSPX to convince its interlocutors.

<https://fsspx.news/en/news-events/news/communiqu%C3%A9-meeting-between-cardinal-ladaria-and-fr-pagliarani-42426>

In other words, Fr. Pagliarani is going to Rome to dialogue and negotiate the Faith; to "find the right words."

It will be another gigantic step for the Society into conciliarism, while Rome stays firmly planted in their errors.

#83: Contradiction (Bishop Fellay on Campos):

In Bishop Fellay's 1/6/2003 *Superior General's Letter to Friends & Benefactors* #63 regarding the fall of Campos, he makes a number of observations which bear a striking resemblance to the changes and evolution which has been taking place in the SSPX over the last 7-10 years. We quote some of these observations, and if the reader mentally replaces the word "Campos" with "SSPX," he will see that in

many respects Bishop Fellay seems to have fallen under his own knife when he observed that:

"In the eyes of Rome, the Campos-Rome agreement was merely meant to be the prelude to our own "regularization" in the Society of Saint Pius X, but in our eyes what is happening to our former friends should rather serve as a lesson to us."

<http://sspx.org/en/publications/letters/january-2003-superior-generals-letter-63-798>

Let us provide some of these applicable observations, and comment upon them:

1) *"Alas, our fears roused by the Campos agreement have proved to be well-founded, and the evolution we observe of the Campos Apostolic Administration, contrary to Roman expectations, leaves us distrustful."*

Today, despite Bishop Fellay's fears having proved to be well-founded, there is no longer distrust. It is as though Rome had converted, and there is no reason to fear. In Bishop Fellay's Australia conference cited earlier in this thread (see post #3), he clearly states his belief that, despite Rome's ever-worsening apostasy, "it is not a trap." Apparently putting sheep and wolves together in the same barn presents no danger to the sheep.

2) *"However, it is clear that the principle governing today's Rome is still to put the Council into practice as has been done for the last 40 years. Neither official documents nor general policy show any fundamental re-thinking of this principle. On the contrary, we are always being told that what the Council set in motion is irreversible, which leads us to ask why there has been a change of attitude with regard to ourselves. Various explanations are possible, but it is primarily because of the pluralist and ecumenical vision of things now prevailing in the Catholic world. According to this vision, everybody is to mix together without anybody needing any longer to convert, as Cardinal Kasper said in connection with the Orthodox and even the Jews."*

Good point, Your Excellency!

On the one hand, Rome has continuously declared this as their stated intention to Bishop Fellay ever since 2001 on numerous occasions (e.g., See Stephen Fox's *Is This Operation Suicide?* pp, 39; 42:

<https://www.cathinfo.com/files/operation-suicide-20121029.pdf>

or <https://isthisoperationsuicide.files.wordpress.com/2012/10/operation-suicide-published-20121029.pdf> for examples from 2012.

More recently, see here for a reaffirmation of same in 2017:

<https://www.churchmilitant.com/news/article/pope-francis-sspx-must-accept-vatican-ii-and-the-new-mass>

We think this article from the liberal periodical *Commonweal* has a better grasp upon Rome's perspective than the SSPX's accordist apologists, regardless of what an Archbishop Pozzo or Schneider may occasionally say to the contrary: <https://www.commonwealmagazine.org/francis-traditionalists>

3) *"From such a standpoint there will even be a little room for Catholic Tradition, but for our part we*

cannot accept this vision of variable truth any more than a mathematics teacher can accept a variable multiplication table.

The day will come, we are sure and certain, when Rome will come back to Rome's own Tradition and restore it to its rightful place, and we long with all our hearts for that blessed day. For the time being, however, things are not yet at that point, and to foster illusions would be deadly for the SSPX, as we can see, when we follow the turn of events in Campos."

But Your Excellency, how did this "vision of variable truth" become acceptable by 2012?

How did it become acceptable to strike a deal with a Rome determined to bring you back to the Council?

Do you renounce your condemnation of Campos, or do you maintain that, despite a Prelature offering no protection from the modernist bishops, somehow immersion in the modernist milieu will have no impact upon you (a belief this entire thread proves to be untenable)?

4) *"For this purpose, let us emphasize two points in the evolution of the SSPX situation: firstly, how their attitude to Rome has changed since the branding campaign and secondly, how SSPX is moving further and further away from Archbishop Lefebvre, with all the upset that that implies.*

Changes in SSPX

Menzingen through its leader, Bishop Fellay, is crying out for all to hear that nothing has changed, that the priests of the Society are just as Traditional as before, which is the essence of what they have been granted, and why they accepted Rome's offer: because Rome approved of the Traditional position."

5) *"For our part, let us begin by noting that we are well aware that in any disagreement one tends to discredit one's adversary. For instance in the case of our former friends in Campos, there are certainly false rumors circulating to the effect that "Bishop Rifan has concelebrated the New Mass."*

5) *"For our part, let us begin by noting that we are well aware that in any disagreement one tends to discredit one's adversary. For instance in the case of our former friends in Campos, there are certainly false rumors circulating to the effect that "Bishop Rifan has concelebrated the New Mass."*

No, Your Excellency, the fact of Bishop Rifan's concelebration of the new Mass is captured on video: http://archives.ssp.org/bishop_de_castro_mayer/campos_accordance/bishop_rifan_concelebration.htm

6) *"The ambiguity implicit here has become more or less normal in the new situation in which they find themselves: they emphasize those points in the present pontificate which seem favourable to Tradition, and tip-toe past the rest. Say what we will: there took place in Campos on January 18, 2002, not only a one-sided recognition of Campos by Rome, as some claim, but also, in exchange, an undertaking by Campos to keep quiet. And how could it be otherwise? It is clear by now that Campos has something to lose which they are afraid or losing, and so in order not to lose it they have chosen the path of compromise: "We Brazilians are men of peace, you Frenchmen are always fighting". Which means that,*

in order to keep the peace with Rome, one must stop fighting. They no longer see the situation of the Church as a whole, they content themselves with Rome's gesture in favour of a little group of two dozen priests and say that there is no longer any emergency in the Church because the granting of a Traditional bishop has created a new juridical situation... They are forgetting the wood for a single tree."

But Your Excellency, you instituted a branding campaign which follows the same path!

(See post #26 of this thread on the branding campaign; See post #68 for the state of necessity allegedly receding)

7) *"Within this way of thinking even the Novus Ordo Mass can be accommodated. Campos forgets the 62 reasons for having nothing to do with it, Campos now finds that if it is properly celebrated, it is valid (which we have never denied, but that is not the point). Campos no longer says that Catholics must stay away because the New Mass is bad, and dangerous. Bishop Rifan says, by way of justifying his position on the Mass: "So we reject all use of the Traditional Mass as a battle-flag to insult and fight the lawfully constituted hierarchical authority of the Church. We stay with the Traditional Mass, not out of any spirit of contradiction, but as a clear and lawful expression of our Catholic Faith!". We are reminded of the words of a Cardinal a little while back: "Whereas the SSPX is FOR the old Mass, the Fraternity of Saint Peter Is AGAINST the New Mass. It's not the same thing". That was Rome's argument to justify taking action against Fr. Bisig of the Fraternity of Saint Peter at about the same time that Rome was cozying up to the SSPX. The Cardinal's curious distinction is now being put into practice by Campos, as they pretend to be for the old Mass but not against the new. Likewise for Tradition, but not against today's Rome."*

But Your Excellency, in the April 15, 2012 doctrinal declaration, you agreed (by your signature) with the following proposition:

"We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals **legitimately promulgated** by Popes Paul VI and John-Paul II."

But previously, the SSPX taught that the Mass of Paul VI was *not* legitimately promulgated:

"A law is legitimate only when it is duly promulgated by the lawfully constituted authority. But to this condition must be added another of supreme importance and essential to make it a law: it must be for the common good. And precisely on this score, the Novus Ordo Missae (NOM) is most defective as was attested at the time of its promulgation by no less than by Cardinals Ottaviani and Bacci."

<http://sspx.org/en/new-mass-legit>

Is not the Society also therefore seeking to make an accommodation with the new Mass?

Your Excellency's comment to Cardinal Canizaeres that had Archbishop Lefebvre seen the reverent Novus Ordo Mass Your Excellency witnessed, he never would have taken the step that he did" certainly implies that to you, the new Mass has become less odious (See post #35 of this thread; see also post #1, where a classic SSPX prayer book has excised attendance at the new Mass from its examination of conscience for confessions, implying there is no moral objection to attending it)

8. *"We maintain that Vatican II cannot contradict Catholic Tradition", said Bishop Rifan quite recently to a French magazine, Famille Chrétienne. Yet a well-known Cardinal said that Vatican II was the French Revolution inside the Church. Bishop de Castro Mayer said the same thing...."*

But Your Excellency, you also implied Vatican II was compatible with Tradition in your CNS interview (See post #9 of this thread).

9) *"So little by little the will to fight grows weaker and finally one gets used to the situation. In Campos itself, everything positively traditional is being maintained, for sure, so the people see nothing different, except that the more perceptive amongst them notice the priests' tendency to speak respectfully and more often of recent statements and events coming out of Rome, while yesterday's warnings and today's deviations are left out."*

But Your Excellency, do we not notice the same thing with your branding campaign's central tenet being to be more "positive," and less polemic? Or in your forwarding of Archbishop di Noia's letter to all SSPX priests requesting them to cease preaching against Roman modernism and Vatican II (See post #31)?

10) *"The great danger here is that in the end one gets used to the situation as it is, and no longer tries to remedy it. For our part we have no intention of launching out until we are certain that Rome means to maintain Tradition. We need signs that they have converted."*

But Your Excellency, do we not see in the overturning of the 2006 general Chapter declaration a coming to terms with the situation in Rome, and in the willingness to strike a practical accord with unconverted Rome, a disregard for the conversion of Rome? What signs have you received that they have converted? Certainly not the equivocal concessions of 2007 and 2009, or the failed doctrinal discussions (in which Bishop de Galarreta acknowledged they would hear nothing of your arguments)!

11) *"Besides this wholly foreseeable evolution of minds by which the SSPX priests have, whatever they say, given up the fight, we must note another occurrence, the increasing hostility between us. Bishop Rifan still says that he wants to be our friend, but some SSPX priests are already accusing us of being schismatic because we refuse their agreement with Rome."*

But Your Excellency, is this not precisely your attitude toward the Resistance? Is it not openly stated in the approved writings of Fr. Michel Simoulin and others?

12) *"A little like one sees a boat pushing into mid-river, drifting down-stream and leaving the bank behind, so we see, little by little, several indications of the distance growing between ourselves and Menzingen. We had warned them of the great danger, they chose not to listen. Since they have no wish to row up-stream, then even while inside the boat things carry on as before, which gives them the impression that nothing has changed, nevertheless they are leaving us behind, as they show themselves more and more attached to the magisterium of today, as opposed to the position they held until recently and which*

we still hold, namely a sane criticism of the present in the light of the past."

Ah, but Your Excellency, do you not also show the same attachment towards the "magisterium of today," for example, by your refusal to distinguish between the conciliar and Catholic Churches? (See posts #11 and 25)

13) *"To sum up, we are bound to say that the SSPX priests, despite their claims to the contrary, are slowly being re-molded, following the lead of their new bishop, in the spirit of the Council. That is all Rome wants – for the moment."*

This thread makes it undeniable that the same process has been taking place in the SSPX for several years.

14) *"To guarantee our future, we must obtain from today's Rome clear proof of its attachment to the Rome of yesterday. When the Roman authorities have restated with actions speaking louder than words that "There must be no innovations outside of Tradition", then "we" shall no longer be a problem."*

Had Your Excellency held firm and true to this position, we would not today be witnessing the dissolution of the SSPX into conciliarism.

#84: Compromise (Silence on Assisi III...or IV):

In 2011, the "traditional pope" convened the third(*) blasphemous gathering at Assisi, and the SSPX had not much to say about it, initially.

This was already the era of the ralliement, with the SSPX soon to gather in Albano, Italy to consider the Pope's offer for a practical accord (an offer Bishop Fellay would later accept). Obviously, a denunciation of modernist Rome could have implications on the negotiation process, and consequently, Menzingen was silent on the ecumenical blasphemy about to transpire.

But the French District Superior, Fr. Regis de Cacqueray, was indignant about the matter, and published a strident denunciation of the affair.

The matter was a source of embarrassment for Bishop Fellay, who was quite upset about it, because not only did such a letter threaten to upset SSPX-Roman relations, but the letter, having come from a District Superior, and not from the general House, tended to highlight the new policy of silence on Roman deviations in pursuit of an accord, whereas the SSPX wanted to maintain the illusion of continuing the combat.

The tale is recounted thusly in the anonymous *Open Letter to Bishop Fellay from 37 French Priests*:

"At the end of the priestly retreat, two colleagues accused me of being in revolt against your authority, because I showed satisfaction with the text of Fr. de Cacqueray against Assisi III. What do you think?" Your [Bishop Fellay] answer was: "I wasn't aware of such things happening within the Society! It was I

who asked for this declaration. Moreover, it was published with my permission! I completely agree with Fr. de Cacqueray!"

Yet, during the Sisters' retreat at Ruffec, you confided to six priests that **you did not agree** with the text of Fr. de Cacqueray! Moreover, for 20 minutes, you complained to him about the criticism you had received, from Cardinal Levada, about that subject. If you gave him the permission to publish it, then it was, you explained, so as not to appear biased, but, personally, you disapproved of the contents which you judged to be excessive. Your Excellency, who therefore is using "fundamentally subversive" means? Who is it that is revolutionary? Who is it that does harm to the common good of our Society [of St. Pius X]?"

<https://www.cathinfo.com/sspx-resistance-news/open-letter-to-bishop-fellay-from-thirty-seven-french-priests/>

Though some may initially object to this information, given the anonymity of the author(s), the story is substantially corroborated by the Avrille Dominicans in their Letter n° 87 (May 13, 2014):

"When Fr. de Cacqueray wrote an excellent text against Assisi IV (*), Cardinal Levada told Bishop Fellay that it was unacceptable, and the result was that the General House then remained silent and did not put out a single communiqué to protest against this scandalous meeting."

<https://www.cathinfo.com/sspx-resistance-news/avrille-dominicans-letters-number-86-and-87/>

Fr. Francois Chazal's article "War Aims" also corroborates the account given in the *Letter of 37 French Priests*:

"When he got finished I then asked candidly: "If you [Bishop Fellay] are indeed truly against Vatican II, why were you, my Lordship, so silent about Assisi III(*)?" Referring to one phrase pronounced in St Nicolas du Chardonnet, he said that he made his all the condemnations of the Archbishop about Assisi. That sounded awkward and Fr. Nely rushed to the rescue, explaining how bad Assisi III(*) really was. Not getting it, I reminded his Lordship of his resolute NO, when I was with him in Cebu, to my request for a strong and public stance against Assisi III(*). (He said the same to the Pfeiffer brothers at the time)."

<https://www.cathinfo.com/sspx-resistance-news/war-aims-by-fr-chazal/>

Though I cannot find any online copies of the original condemnation of Fr. de Cacqueray, I seem to recall that it did not contain the explicit endorsement of Bishop Fellay within its text, and that this only appeared shortly thereafter, in a second published version, to give the illusion of Bishop Fellay's initial and continuous support of Fr. de Cacqueray's letter, which can be found here (*):

<https://sspx.org/en/why-assisi-2011-was-scandal>

The reader may, therefore, dismiss that recollection from the conversation. It does not injure the salient point, corroborated by the citations included above, which is this:

That in order to protect relations with Rome, Bishop Fellay was reluctant to endorse Fr. de Cacqueray's letter, and/or condemn Assisi.

Subsequent affirmations in later years from Bishop Fellay and the SSPX that they will continue to maintain the combat for the faith against Roman modernism and the errors of Vatican II should be evaluated with accounts such as this in mind.

(*): It is not clear to me why the 2014 Dominican article refers to Assisi IV, while the SSPX article, Fr. Chazal, and several other sites refer to Assisi III. So far as I can tell, by 2014 there had in fact been 4

Assisi prayer meetings: 1986, 1993, 2002, and 2011 (with this last being the one under consideration here), which would make the Dominican account correct. Is the 2nd Assisi meeting in 1993 commonly forgotten? Or is it not included for some reason? In any case, all accounts contained within this post are discussing the same Assisi meeting in 2011 (i.e., Cardinal Levada had not yet been elevated to the Cardinalate at the time of the 2002 meeting; he was elevated in 2006).

#85: Change (Divine Mercy Devotion Making Further Inroads):

In post #1 of this thread, we recounted how the SSPX devotional staple "*Christian Warfare*" had excised from the examination of conscience section in newer editions the consideration of whether or not the penitent had "attended and actively participated in the new Mass" which had been present on p. 289 of the 2006 edition.

And in post #51, we noted that books promoting the Divine Mercy Devotion were being sold by the SSPX German District publishing house, and that oassages from Sr. Kowalska's "*Diary*" were being posted on the Polish District Facebook page (yes, they have a Facebook page), while the St. Mary's newsletter of 12/7/14 refers to "Saint" Faustina.

Now, I am informed by a Cathinfo member ("KlasG4e") that:

"I noticed that in my 2009 *Christian Warfare* "New Deluxe Edition" in Chapter IV (Devotion to the Sacred Heart) **on p. 122 one finds printed out the Chaplet of Divine Mercy!**"

See the attachments section (below) for photographic evidence of the offending page.

As we will soon see, this is not the first time SSPX publishing houses have tried to sneak these conciliar changes into their books!

#86: Contradiction (More Sneaky Books: SSPX Moving Toward Conciliar Ecclesiology):

[NB: I really have nothing to add to Sean Johnson's article, except to reemphasize that the only revisions which seem have taken place in the Michael Davies reprint are all of a nature bringing his former work into line with conciliar ecclesiology. If then the SSPX is publishing and promoting such a book, it stands to reason that the SSPX has moved doctrinally in the direction of the former *Ecclesia Dei* communities (who accept the new ecclesiology).]

More Evidence of Convergence Between the SSPX and Ecclesia Dei Communities:

The 2007 Angelus Press Revised/Expanded Edition of Michael Davies' "Pope John's Council"

By

Sean Johnson

8-25-14

<https://www.therecusant.com/michael-davies-angelus-press>

This September will see the 10 year anniversary of the death of Michael Davies.

A strong supporter of Archbishop Lefebvre until the time of the 1988 episcopal consecrations, he then opted to side with the indultarian Una Voce movement (becoming its President in 1992).

Having traded the battle for integral Catholic doctrine in preference for the permission to attend the 1962 Mass, he significantly toned down his rhetoric, lest his movement be seen to criticize the modernists, and jeopardize the indult.

Among other things, he is remembered for his famous saying, "It is the Mass that matters."

Indeed, this saying could be the motto for every indult group in the Church, since it is the only thing their false obedience has been able to retain (and even in that respect, it is only to be considered a preference; a rite on equal footing with the Novus Ordo).

So, it was only natural that Michael Davies and the SSPX should drift apart.

Whether he was conscious of it or not, Michael Davies was only given his "table scraps" because the Romans perceived that others like him (i.e., battle weary, or scrupulous, or compromised Catholics) could be drawn away from the SSPX with the lure of an approved Traditional Latin Mass.

So pitched were the differences between the SSPX and various indult/Ecclesia Dei organizations, that *they would not even march in the same direction* at the annual Chartres (France) Pilgrimage for Tradition, nor would they travel the same route: Leaders would meet in advance of the opposed pilgrimages to ensure the two did not intersect!

This was symbolic of the completely opposite ends which the two groups had in mind: Securing the Mass, on the one hand, vs. securing the entire Faith, on the other.

But those were the good old days.

Recent years have seen mounting evidence of a convergence of aims and ends between the SSPX and the various indult groups in ways which would have been impossible under Archbishop Lefebvre: The notice appearing on the SSPX Polish District website congratulating the Ecclesia Dei communities' recent 2013 ordinations; the January 2014 letter from Menzingen in which Fr. Pivert's book is condemned, with Menzingen offering strident defenses of the indult communities; the 'trad-cumenical' initiatives in which The Remnant participates at The Angelus conferences; etc).

But I would like to discuss one which flew under the radar: The 2007 Angelus Press reprint of the revised/expanded "Pope John's Council" by Michael Davies.

Having just illustrated the divergence of opinion between Michael Davies and the SSPX since the 1988 episcopal consecrations (and the dumbing-down of the subject matter of Davies' later books, which must always follow upon a regularization), it is a pleasant mythology spread amongst SSPXers that, towards the end of his life, Michael Davies "came back" to the SSPX, and again collaborated with them, having

realized the limited and short-sighted nature of his indult position.

However, it is the purpose of this brief article to demonstrate that in fact, it is the opposite which is true:

That with the commencement in 2007 of the branding campaign (designed to cease-fire against modernism and the modernists in Rome, for the purposes of securing a Roman approval of the SSPX), the SSPX moved closer to Michael Davies' indult position, rather than the other way around.

Observe that in 2001, the SSPX was condemning *Dominus Iesus* thusly:

Quote

Quote

"As a result, the document does not wish to repeat, firmly and univocally, that there is only one way of salvation, i.e., that established by Christ in His Church. Instead it gives us to understand, through its equivocations, that we must admit that "historical figures and positive elements of these [other] religions may fall within the divine plan of salvation," and that, according to Vatican II, the false religions can be seen to exercise "a manifold cooperation" and even a "participated mediation" in the one mediatorship of Christ. There is one reservation, however: these "participated forms of mediation...cannot be understood as parallel or complementary to his." In fact, the concept of parallel [equal] complementarity is very different from that of participated [subordinate] mediation.

This concept of participated, subordinate mediation has always been intrinsic to the Catholic religion. What is new in the Declaration, and what is unheard-of in the Catholic religion, is that this participated mediation is now no longer reserved to the Most Blessed Virgin, the Saints and the members of the Mystical Body, but extended to all the false religions (the sects and the pagan religions). This is in harmony with the "new theology," which no longer understands the Mystical Body to be coextensive with the visible Church (plus the individual exceptions in the case of souls united to the Church "in voto," by implicit and explicit desire), but broadens and expands Christ's Mystical Body to embrace all humanity with all its false religious beliefs.

The fundamental concept of ecumenism can be reduced to this: "All religions are orientated to salvation, which is one, and is of Christ. These religions are ranked according to each one's degree of participation in the fullness of truth and salvation which is found in its highest degree in Christ and his Church." This is the basis supporting the superstructure of the Declaration *Dominus Iesus*, and we cannot see in what way it differs from the thesis of Modernism, namely, that God reveals Himself "in the life of all the religions, individually and collectively, but most of all in the life of Christianity" (George Tyrrell, *Per la sincerità in Rinnovamento* [For Sincerity in the Renewal] July-Aug. 1907.)

www.sspxasia.com/Documents/SiSiNoNo/2001_September/Dominus_Jesus.htm

That was the SSPX in 2001 (i.e., Well before the branding campaign was commenced, and at a time when the plan to "proceed by stages" towards a "reconciliation" was in its infancy).

But in 2007, the Angelus announced that, with the new incoming editor, a new editorial policy would feature a "more positive" and less critical approach.

That same year, Angelus Press released Michael Davies revised edition of "Pope John's Council", which

contained an heretical notion of apostolicity, with Davies claiming that -in accord with *Dominus Iesus*- the Orthodox churches were "authentic local churches," and that the Orthodox possess formal apostolicity. (p. 97)

The book also contains an Appendix titled "The Declaration Dominus Iesus Regarding the Term Subsistit" (p. 403-408), in which Davies (and the SSPX's) confusion reaches new heights, going so far as to exclaim, "Some traditional Catholics have questioned the possibility as to how there can be true churches not in communion with the Pope...", as though it were we who are confused!

Now to be clear, Orthodox bishops possess mere material apostolicity (i.e., episcopal continuity), but not formal apostolicity (which in addition to episcopal continuity, adds jurisdiction). See the Catholic Encyclopedia here: newadvent.org/cathen/01648b.htm

Since Orthodox bishops possess mere material apostolicity, it necessarily follows their local churches are not to be regarded as authentic churches (i.e., Since their bishops, lacking formal apostolicity, lack jurisdiction).

At this point, a number of questions arise:

1) To publish such a book, which defends an heretical proposition regarding apostolicity, and promotes an ecumenically inspired *Dominus Iesus* perfectly in line with Vatican II's *Lumen Gentium*, the SSPX has walked back on its 2001 condemnation (cited earlier). Why?

2) It seems it was not Michael Davies revising his book to approach the SSPX position outlined in their condemnation of 2001, but rather, the SSPX publishing a book in 2007 which contradicts its former condemnation of *Dominus Iesus* in 2001, to promote Davies' ecumenical position. Why?

3) Interestingly enough, I perceived this error back in 2007 when I purchased the book, and contacted The Angelus to make them aware of the error on apostolicity. I was told by the editor that it had been reviewed by three SSPX priests before it went to press (i.e., the implication being that I was wrong). I pressed the issue, and finally received an acknowledgement from a District official that conceded the point, and told me that, minimally, a notice of "errata" would be inserted in future shipments. Has this been done? Or, have they expunged the ecumenical content from Davies revised volume (in which case there would be little point of publishing a revision at all!)? (NB: Luker –a personage on Archbishoplefebvreforums- confirms that a sticker has been superimposed on subsequent volumes, but that the only change the overlay makes is to remove the word "formal" from apostolic succession. Hence, an heretical statement has been "improved" to one merely ambiguous. Small consolation. Meanwhile, the entire ecumenical sense of this portion of the book is consistent with *Dominus Iesus* and *Lumen Gentium*)

4) Regardless of who moved towards who, can anyone explain why the SSPX would publish a book promoting ecumenical ecclesiology (i.e., *Dominus Iesus*, and by extension, *Lumen Gentium*)?

My conclusion is this:

The publication of this revised Michael Davies work was one of the first attempts by the branded SSPX at incrementally "shifting" the SSPX audience towards looking favorably upon recent magisterial documents;

It was useful for building the bridge between SSPXers, Romans, and indultarians.

The only other alternative is to believe that the SSPX has suddenly become doctrinally incompetent, and

is oblivious to publishing errors, which is not likely.

In any case, it shows that Michael Davies definitely did not come back to a traditional SSPX perspective (as though Archbishop Lefebvre would have accepted *Dominus Iesus* any more than Bishop Fellay did in 2001), but instead, that the SSPX moved towards Michael Davies' indult position.

More disturbing than this, is the fact that in the larger picture (in light of the other examples cited above, which is far from exhaustive), it evinces an SSPX embarked upon a trajectory of convergence with the indult communities.

Once that convergence is completed, via slow boil, will there really be any need to negotiate a practical accord?

Indeed, as the Dominicans at Avrillé recently wrote, the terrain is already prepared for a recognition of tolerance “ad tempus” (in which no written accord will be necessary).

But at what price?

When the day comes that you see the indultarian and SSPX Chartres Pilgrimages for Tradition marching in the same direction, understand that there is much more symbolism there than meets the eye.

Postscript:

In view of the eminence and reputation of Michael Davies, many readers of this article may be reluctant to accept that so gifted a man erred in so obvious and fundamental a doctrine as that on the Church's teaching regarding apostolicity.

The first error of Mr. Davies is that he overlooked (or ignored) the distinction between material vs formal apostolicity (even though, interestingly enough, he uses the term "formal apostolic succession" in an erroneous sense at the bottom of p. 97).

As recounted above, "material apostolicity" is mere episcopal continuity (i.e., episcopal lineage traceable down to the Apostles), whereas "formal apostolicity" adds to mere material apostolicity the power of jurisdiction, which comes from the Pope.

Since a schismatic "church" cannot possess jurisdiction (other than a supplied jurisdiction acquired through necessity), and therefore cannot possess formal apostolicity, it necessarily follows that schismatic churches can never be considered authentic or true local churches.

But Michael Davies says otherwise:

On p. 98, he cites in support of his contention that the schismatic Orthodox possess formal apostolicity the Apostolic Letter of Pope Pius IX, *Arcano Divinae Providentiae* (1868), in which he observes that the great Pontiff "invited the bishops of the churches of the Oriental Rite not in communion with Rome to be present at the First Vatican Council on an equal basis with the bishops of the Latin Rite in communion with Rome."

Now it is telling that this citation (obviously meant to justify *Dominus Iesus*, which follows as a separate appendix at the end of the book on pp 403-408) is entirely absent from the original 1970s version of "Pope John's Council."

But what is missed by Davies is that the Apostolic Letter is not an invitation to participate in Vatican I as schismatics, but an invitation to rejoin the Mystical Body of Christ in order that they could participate:

"On September 8, 1868, the pope wrote an Apostolic Letter, *Arcano divinae Providentiae consilio*, to the Eastern Orthodox patriarchs, which demanded fidelity to the commitment they made to reunion at the Council of Lyons in 1274 and again at the Council of Florence in 1439."
vox-nova.com/2008/06/14/the-politics-of-infallibility-at-vatican-i-part-1/

But Davies, confusing the matter even further, misreads this Letter as pointing to the Councils of Lyons and Florence as having allowed schismatics to participate as schismatics, not as uniates (as though schismatics could set policy and doctrine for the Catholic Church!), and not in the proper sense just previously quoted.

For example, the Orthodox participated in the Second Council of Lyons only because they consented to sign this declaration (which made them Catholics):

"The Holy Roman Church possesses the supreme and full primacy and principality over the whole Catholic Church. She truly and humbly acknowledges that she received this from the Lord himself in blessed Peter, the prince and chief of the apostles, whose successor the Roman Pontiff is, together with the fullness of power. And since before all others she has the duty of defending the truth of the faith, so if any questions arise concerning the faith, it is by her judgment that they must be settled."

That this participation and Council did not end the schism permanently or completely is only because, according to Eastern Orthodox ecclesiology, the representatives had no authority to bind the other Orthodox bishops back home.

But the simple fact is that those Orthodox who participated were converted Catholics at the onset by the signing of that declaration.

It is worth mentioning that in so far as certain Churches (e.g., the Greek Orthodox) become uniate or schismatic at various points in history, they likewise vacillated between true particular churches possessing formal apostolicity, and schismatic churches, possessing only material apostolicity (therefore not representing true local churches at such times).

But in the appendix titled "The Declaration *Dominus Iesus* Re: The Term *Subsistit*," which represents a blatant defense of *Lumen Gentium* as well, the reader will be shocked to see how far this error regarding formal apostolicity and true local churches causes Davies to embrace the new ecclesiology:

"But what of the churches, dioceses, that have breached their unity with the Holy See? Do they cease to be particular churches? By no means." (P. 406)

Now, I will be unjustly fair to Mr. Davies here, because as the phrase stands, he does not distinguish between authentic and schismatic particular churches (which makes it merely ambiguous).

But from the context, previous quotes showing him arguing in favor of schismatic churches representing authentic churches, and the sentence immediately following that just quoted, in which Mr. Davies reverts to his already refuted erroneous interpretation of Pius IX's *Arcano Divinae Providentiae*, we know what he means, and he finishes with the alarming statement that:

"There is thus no doubt whatsoever that the Dioceses of the Eastern Orthodox Churches constitute true particular churches despite being schismatic." (p. 406)

That statement is *heretical*, insofar as it directly contradicts the Church's immemorial teaching on apostolicity, in addition to implicitly rejecting Pope Pius XII's encyclical *Mystici Corporis Christi* (of which *Dominus Iesus* and *Lumen Gentium* are also violators).

No particular church can be said to be a “true particular church” which does not possess formal apostolicity, and therefore receive its jurisdiction from the Pope. It necessarily follows, therefore, that all true particular churches are in union with Rome, since otherwise, it is not possible for them to possess ordinary jurisdiction (the distinguishing feature of formal apostolicity). To say otherwise is to make of the Petrine Primacy an empty title, by implying jurisdiction (which only flows from Peter) is not necessary for a true particular church to have a legitimate apostolic mission.

And it is ludicrous to contend that there can be such a thing as a true particular church not in union with Peter, which is at once divided in government, worship, doctrine, and devoid of jurisdiction and legitimate apostolic mission, for to hold any other opinion is to negate the gravity of schism (and heresy) and make the injunctions of the Church and Pius XII, et al, frivolous and of no consequence for salvation.

Moreover, it is to encourage complacency and peaceful conscience in the hearts of those our Lord is trying to prompt to reach out to the only Ark of Salvation which is the Catholic Church, and in such measure, the position advocated by Davies, *Dominus Iesus*, and *Lumen Gentium* is antichrist.

Therein lies the true evil latent within the teaching of *Dominus Iesus* and *Lumen Gentium*, and the contorted path Michael Davies has traveled in order to attempt to justify them.

But having reached this point, we are brought back to asking ourselves the question:

Why is the SSPX publishing a book promoting such ideas?

To my thinking, that question has already been answered above.

#87: Contradiction (Interference in the Traditional Religious Orders):

We have already seen in post #41, with the ultimatum issued to Dom Thomas Aquinas and the Benedictines of Santa Cruz Monastery in Brazil, that Bishop Fellay did not hesitate to illegitimately impose himself in the internal matters of the exempt religious orders (e.g., That Dom Thomas Aquinas present himself in front of the community and tender his resignation, or the monastery would be placed under interdict as regards ordinations, confirmations, etc).

But this reprehensible conduct was not reserved for the Benedictines.

In 2013, Bishop de Gallareta "authorized" a new "Dominican" foundation in Steffeshausen, Belgium comprised of fugitive apostates from Avrille, without any consultation and against the explicit refusal of the legitimate Dominican superiors, *and placing himself as their superior!*

http://www.ecclesiamilitans.com/steffeshausen_foundation.pdf

But it was not the first act of interference on the part of Menzingen in the affairs of Avrille.

As the *Steffeshausen Memorandum* recounts, Bishop Fellay and Bishop de Galarreta had been interfering for several years prior, going so far as to exclastrate one Friar, without the permission, and against the explicit wishes, of his superiors (while violating canon law in permitting him to retain the habit, and for a period of 15 years!).

There are many additional examples of illegitimate and scandalous interference in the internal affairs of Avrille by Menzingen recounted in the *Steffeshausen Memorandum* (which for the sake of brevity, I will not recount here, but which you can read in the attached document, or by clicking on the link above).

Even the American Tertiaries were not exempt from SSPX interference, as Fr. Jurgen Wegner (then, new SSPX US District Superior) sent a letter to them all, notifying them of Avrille's break with the SSPX, and the new illegitimate foundation of "Dominicans," suggesting they jump ship and join on with Steffeshausen. <https://ghyheart.wordpress.com/tag/fr-jurgen-wegner/>

What was the end of all this interference?

It was the same in Avrille as it was in Santa Cruz:

"This foundation, made on dishonesty and disobedience, is a violation of religious law. But above all, in the current context, it is a maneuver by Menzingen to weaken the Avrillé community and to have a nice, happy community of Menzingen Dominicans, who neither bark nor bite."

<http://www.dominicansavrille.us/tag/bishop-de-galarreta/>

Obviously, this illegitimate band of apostates (Avrille's description) and usurpers (Bishop Fellay and Bishop de Gallareta) was not blessed by God, and the group soon disbanded.

But the biggest scandal here is the raw and fraudulent arrogation of jurisdiction Menzingen is trying to exercise over the religious (and all for the aim just stated). It provides a rather sharp contrast to Archbishop Lefebvre's approach and counsel regarding the religious orders, as described in 1991 by Superior General, Fr. Franz Schmidberger:

"The attitude of these two bishops in this affair is very different from Archbishop Lefebvre's attitude vis-a-vis religious, recalled by Fr. Schmidberger in a letter dated 27 May 1991 addressed to the traditional monasteries and convents, where he recognized that Archbishop Lefebvre 'was more of a father, counselor, and friend than an authority in the juridical sense:'

The current situation in Rome, which has lasted for twenty years, and the local ordinaries prevent us, as you know, from having recourse to diocesan or Roman ecclesiastical authority, for everything concerning religious vows, community life, etc.

*This is why these past years many of you have had frequent recourse to Archbishop Lefebvre as a substitute authority. **Truth be told, he was more of a father, counselor, and friend than an authority in the juridical sense.***

After his death, the General Council of the Society of St. Pius X asked Bishop Fellay to fill this role from now on, according to the intention expressed by our founder during his life.

*It is in a spirit of service that Bishop Fellay will exercise this office, not so much as a member of the Society of St. Pius X, but as a Catholic bishop. Each community is absolutely free to speak to him or not. **Neither he, nor the Society has the least intention of taking control of the other communities in any way.** His actions must always be seen as the exercise of an extraordinary jurisdiction, and not ordinary, until the day when, in the Church, things return to normal. Allow me on the occasion of this letter to express our ardent desire of maintaining with you ties of profound friendship that have united us for so many years."* http://www.ecclesiamilitans.com/steffeshausen_foundation.pdf (See pp. 5-6)

The approach of Menzingen toward the religious communities this last decade (and longer) is in total contradiction to that of Archbishop Lefebvre, and as Avrille adduced, all to sell them down the river to modernist Rome.

#88: Contradiction (Battle Fatigue - The Psychological Attack):

*"Especially important is the warning to avoid conversations with the demon. We may ask what is relevant but anything beyond that is dangerous. He is a liar. The demon is a liar. He will lie to confuse us. **But he will also mix lies with the truth to attack us. The attack is psychological, Damien, and powerful. So don't listen to him. Remember that - do not listen.**" -Fr. Merrin preparing Fr. Karras for the exorcism in "The Exorcist"*

The year 2003 saw the expulsion of Fr. Aulagnier (one of the original group of six seminarians to bring Archbishop Lefebvre out of retirement to form the SSPX, and former 2nd Assistant to the Superior General), who had been promoting a practical accord with unconverted Rome. His defection was surely cause for introspection on the reasons behind it.

In December of that year, Fr. Niklaus Pfluger authored an editorial for *La Roche* (internal SSPX bulletin for the Swiss District), in which he recalled that, "For Monsignor Lefebvre, it seemed logical that the church crisis would last for a long time and that we had to prepare ourselves for a long battle against modernist doctrines." <http://laportelatine.org/publications/editos/2003/12/12.php>

That article seemed very much to have had the defection of Fr. Aulagnier in mind when it offered these additional thoughts:

"But more than the attacks from the outside, it is our own inner weakness that we need to fear. Because a prolonged fight is tiring. It is discouraging for a small group to constantly have to fight against the all-powerful current of the masses and of public opinion. Today [...] we are tired, we are tired of always being different and we yearn for unity, peace and tranquillity. It is for this reason that on a regular basis, not only some priests, but also the faithful, who had stood firm for a long time in turmoil, suddenly become weak and give up the fight for tradition – **whatever may be the reasons they give.** This religious fatalism leads to a gradual reduction of expectations... and a premature agreement, i. e. a practical-only union with Rome, without tackling the causes which are at the origin of the crisis of faith, would not only be dangerous but also fake. To how many groups and communities did the official hierarchy not make promises? And all of them became disillusioned, and finally accepted the new Mass, accepted the Second Vatican Council as a whole, and even justified "the spirit of Assisi". (*Ibid.*)

Meanwhile, in his letter that same year, Fr. Violette (then District Superior of Canada) offered the following insights and advice regarding Fr. Aulagnier's concern that "I think that there is danger in seeing the conflict last for ages" (a concern reproduced by accordist apologists since 2012, for example, by Fr. Michel Simoulin in his article *Avoiding a False Spirit of Resistance*):

"In my opinion, I think we might see here the real reason for Father Aulagnier's change. The fight is dragging on. He has been at the center of this fight for over 30 years. Maybe he is tired of the fight!...Dear faithful do not lose your serenity, stand calm firm in the unchanging faith of all times. Do not abandon the fight. Sure it is dragging out. But we will win."

<https://sspx.ca/en/publications/newsletters/december-2003-district-superiors-letter-1210>

Obviously, the post-2012 neo-SSPX is condemned by the analyses of Frs. Pfluger and Fr. Violette in seeking for a livable arrangement with unconverted Rome, **"whatever may be the reasons they give."**

Note that this fall is precipitated by a *psychological, not doctrinal, attack: Despair, and the fear* of Rome never converting, and drifting further and further away from the Church (even while possessing all four notes of it).

We would do well, it seems, to recall Archbishop Lefebvre's preparation for a long fight, meditate upon Fr. Pfluger's profound analysis of the true cause of betrayal, and possibly consider from whence this psychological attack arises (i.e., the quote from *The Exorcist*), being sure not to listen to it.

Every single one of us is susceptible to this attack (and the constant Roman and diocesan interactions are occasions for it to arise within us, though it originates from without).

In any case, it seems clear that the entire leadership of the SSPX has fallen victim to the process described by Fr. Pfluger, whatever the cause.

#89: Change (SSPX News Babes):

On January 19, 2018 the SSPX broke new ground with its branding campaign, and unfurled a new creation, pleasing both to Rome and the secular world:

The SSPX "business woman" to bring you the news on the FSSPX.news YouTube channel:

<https://youtu.be/jDNEh2qzmkc>

I guess all the priests, brothers, and men were busy?

Of course not.

This horrendous production was meant to send a message:

The SSPX has spurned the "stuffy" and anachronistic traditional gender roles which it had formerly insisted upon (and the memories of Bishop Williamson which such memories evoke) as the basis for family stability and the right ordering of society.

The Society now prefers to follow the trend of the modern secular world of having a good looking woman in manly business attire present "the news."

The message is clear: We are on board with "moderate" feminism:

Career women, emancipated by their pants (as post #53 showed at the US District Office) and "escape" from the monotony and drudgery of unfulfilling home life. Go to college, get a good job. You are man's equal!

This is a long way from imitating the life of the Blessed Virgin Mary!

But apparently, the SSPX knows its constituency: At the time of this post, the video link above has garnered 85 likes, against only 1 (now 2) dislikes.

#90: Change (Roman Ratification of General Chapter Election):

On January 12, 2018 the French periodical *La Croix* ran an interesting story based on a January 8 article which appeared on an unspecified SSPX website regarding the upcoming 4th General Chapter and the election of the Superior General and his two Assistants.

On that subject, *La Croix* provides this interesting excerpt from the article, which also seems to be supplemented by subsequent commentary from Fr. Bouchacourt(*):

"The General Chapter is "above all" an opportunity to "verify that the statutes are faithfully applied, always in the spirit that presided over the foundation," the site says. For this purpose, several aspects of the life of society will be reviewed: "common and liturgical life, apostolate and administration, sanctification of members, fight of the faith".

A so-called interim chapter was held in 2012, at mid-term, to review the life of the Society.

"It is a question of knowing if we are indeed faithful to the main mission of the FSSPX, namely the sanctification of the clergy", Father Christian Bouchacourt, Superior of the District of France, reminds *La Croix*. Relations with Rome will of course be at the heart of the discussions. **"Moreover, as soon as a new superior is elected, the decision is immediately transmitted to the Vatican," he says. Canonically, the vote must even be ratified by the Roman authorities...."**

<https://www.la-croix.com/Religion/Catholicisme/France/Fraternite-Saint-Pie-X-elira-nouveau-superieur-mois-juillet-2018-01-12-1200905367>

On the surface, it makes no sense for the SSPX to send election results to Rome for ratification, because officially the SSPX was suppressed by Rome in 1975. Hence, the logical reaction of Rome would be to reject the elections results, regardless of what it determined, as illegitimate and illicit.

On the other hand, if with a wink of the eye, Rome has extended to the SSPX a "recognition of tolerance *ad tempus*" (i.e., a provisional recognition to see how the SSPX will "behave") as the Avrille Dominicans have suggested is the plan, then it makes complete sense why the SSPX would act as though Rome had authority and jurisdiction over their congregation.

<https://www.cathinfo.com/sspx-resistance-news/towards-a-'canonical-recognition-of-tolerance'-ad-tempus/>

Regardless of whether or not this recognition of tolerance *ad tempus* reflects the current understanding

between Rome and the Society or not, this novel development is troubling in what it suggests:

The SSPX does not send election results to Rome just so it can *ignore* Rome's decision if it should refuse to ratify the results!

And while it seems that, to all appearances, the results were agreed upon under the table before the General Chapter even commenced (as evinced by the election of the Superior General and both Assistants in the opening day of the Chapter, whereas it was not until the 9th day of the 2006 General Chapter that these elections were made), without much, if any, deliberation, the fact of sending election results to Rome evinces a subjection at some level to Roman authority.

[Link showing dates of 2006 General Chapter <https://rorate-caeli.blogspot.com/2006/07/sspx-general-chapter-declaration.html>]

[Link showing date of 2006 General Chapter election results: <https://rorate-caeli.blogspot.com/2006/07/sspx-general-chapter-declaration.html>]

What was the SSPX going to do if Rome rejected the election results? Hold new elections, apparently, until Rome approved of the results? But it seems the SSPX was not worried about that possibility, and this confidence coupled with the haste with which the elections were made and submitted to Rome is interesting to say the least.

But all that aside, the troubling evolution in the internal working of the SSPX here is that the SSPX has consented to surrender control of its highest ranking officers to modernist Roman authority.

And if Rome approves of the current administration (problematic in itself!), it seemingly closes the road to the possibility of future elected officers who might attempt to break the SSPX free of modernist influence in the future (e.g., Fr. Beauvais; Bishop Tissier de Mallerais; etc.).

(*) The style of the *La Croix* article is confusing, and it is difficult to tell when they are quoting the uncited SSPX article directly, recounting the subsequent comments of Fr. Bouchacourt, or adding their own commentary.

It seems that when they are using quotation marks, they are probably citing from the unspecified SSPX website.

But they also seem to have had da follow-up conversation with Fr. Bouchacourt about that article, as they say, "Fr. Christian Bouchacourt, Superior of the District of France, reminds *La Croix*."

And then there is the "Canonically, the vote must even be ratified by the Roman authorities..." This sentence is not contained within quotation marks. Is it *La Croix* putting in its own words something contained in the SSPX article? Is *La Croix* paraphrasing Fr. Bouchacourt? Is *La Croix* adding its own commentary without saying so? Hard to tell.

What is clear is that the common understanding of the *La Croix* article is that the SSPX has sent election results to Rome for ratification, and in the 15 months that have passed since this article ran, we are not aware of any SSPX clarification or denial of this reading of events (which it should and would have done, had there been some misunderstanding on such a critical point).

#91: Change (Anti-Feminist Articles Hit the Memory Hole):

On March 28, 2014 the SSPX published an article titled "Defeminization of women continues," published here:

<https://ssp.org/en/news-events/news/defeminization-women-continues-3687>

Unfortunately, if you click on that link, you will receive an "Access Denied" message, as the article has been withdrawn from the website.

What was in the article that the SSPX thought twice about publishing?

A caption underneath a picture of a feminist march reveals the PR problem in Rome the SSPX wished to avoid:

"Has Vatican II changed the role of women in society and the Church? And do both the feminist movement and gender theory actually uphold or betray a woman's true dignity?"

In other words, per the branding campaign which rejects criticism of Roman modernism or attacks on Vatican II, this article might have been poorly received in Rome, insofar as it lays the blame for invasive feminism, the collapse of traditional gender roles, and calls it a betrayal of woman's true dignity.

Not the kind of thing you want to say to those you are trying to convince that you have changed!

Curiously, as is the case with many SSPX articles, at bottom there is a list directing the reader to similar content. One of those articles is titled "Is Feminism a Harmful Movement?" That article was once available here: <http://ssp.org/en/feminism-harmful-movement>

However, if you click on that link, you once again get an "Access Denied" message.

What was the problem with this article?

Well, with the previous article, the SSPX appeared to be fearful of offending modernist Rome by assigning the blame for feminism to Vatican II. In this latter article, however, there is not a word about Rome or Vatican II. Neither is there any doctrinal error (in fact, the article is classic 1980's SSPX Catholicism from start to finish).

The only plausible reason I can think of to remove the article from circulation is that it contradicts the new open, branded social norms invading the worldly, modern SSPX enclaves, and presents much too stark a contrast between the old and new SSPX:

This old article by Fr. Leo Boyle would be extremely condemnatory toward, say, 100% of the women in the US District office wearing manly attire, or career women bringing you the news on the SSPX YouTube channel (and wearing a business suit to do it), etc.

Consequently, a beautiful article had to hit the memory hole to prevent such comparisons, because remember:

"Rome is taking us as we are!" and "We won't quit preaching the truth in season and out of season!"

But there is an undeniable pattern here of suppressing traditional content in favor of projecting a more modern image.

Matthew will be attaching both articles, which his wizardry has been able to salvage from the archives.

#92: Contradiction (Hiding the Deal: "We are Back to Square One"):

Bishop Fellay is a man who learned well from Cromwell the need to move incrementally, and at times, to even declare a setback if necessary to calm nerves and tensions arising from a too hasty entrance into conciliar pluralism. Toward this end, he has frequently declared that "We are back to square one" (or similar words to that effect) in order to mask the concessions and compromises made and received, as if to imply that the SSPX was back to where it was before the ralliement.

However, the more perceptive clergy and faithful noticed that whatever Bishop Fellay may have said about being "back to square one" (or equivalent statements), the situation did not return to the previous *status quo*: *Both Bishop Fellay and modernist Rome retained what they had agreed upon over the years*. They simply paused temporarily to recover some little stability before moving forward again.

Note carefully also that Bishop Fellay's frequent claims to being "back to square one" have transpired at critical times for the ralliement process, when opposition has been particularly intense, thereby showing the true purpose for making this demonstrably false claim, once again to calm tensions and create the illusion of returning to a state of pre-ralliement normalcy in the SSPX.

Here are some examples of this technique in action:

1) **The leak of the *Letter of the Three Bishops*:** This letter threatened to split the SSPX wide open, clearly demonstrating the internal gulf separating Bishop Fellay from the other three bishops on the subject of "reconciling" with modernist Rome, who, getting cold feet at the 11th hour and fearing the SSPX might depose Bishop Fellay at the upcoming General Chapter a few months later, rejected Bishop Fellay's April 15, 2012 General Chapter Declaration, and proposed a counter-offer it knew the bishop must reject. This Roman ploy created the illusion of Bishop Fellay cancelling the practical accord with Rome, on the false implication that he was standing hard on Tradition. Consequently, at the ordination sermon in Econe on 6/29/2012, Bishop Fellay stated:

"If up to now we have said almost nothing, it is because we do not have much to tell you. Up to now, things are at a stage, we can say, of full stop. In the sense that there have been to's and fro's, there have been exchanges, effectively, dealings, proposals, but we are back at the point of departure."

http://archives.sspcx.org/news/2012_archive/econe_ordinations_2012/econe_ordinations_2012.htm#sermon

But there was no rejection of a merely practical accord; no rejection of the six conditions which paved the way for it; no withdrawal on the part of Rome of canonical jurisdiction to try its own priests; no return to

the pre-2012 *status quo*.

2) **The pastoral guidelines for diocesan authority over SSPX marriages:** Many more compromises transpired between Rome and the SSPX between 2012 and the March/2017 guidelines: The granting of jurisdiction to hear confessions and tacit approval to ordain priests being the two biggest maneuvers by Rome. So when the pastoral guidelines were announced, it was too blatant a subjection and entanglement in the modernist/conciliar church to disguise, and a revolt ensued. What was left but to sign on the dotted line?

A couple months later, once again in Econe at a luncheon after the 6/29/2017 ordinations, Bishop Fellay stated:

"It is like in the Game of the Goose. We were almost at the end and then we landed on the 'go back to start' square. Everything has fallen to the ground, it is necessary to begin again from square one."

<https://novusordowatch.org/2017/07/sspx-fellay-game-of-the-goose/>

But had everything really fallen to the ground? Had Rome taken back its ordinary jurisdiction to hear confessions (or did Menzinger renounce it)? Was the SSPX no longer able to ordain priests, administer Extreme Unction, or receive delegations from the diocesan bishops for marriages?

Was not Bishop Fellay telling the world only a few months earlier that he only awaited for Rome's stamp of approval?

<https://novusordowatch.org/2017/01/sspx-bishop-fellay-vatican-stamp-approval/>

So we see the technique in action once again, to calm tensions and create the illusion of returning to the pre-ralliement *status quo*, while in reality it was nothing more than a pause to allow some degree of stability to return before marching forward once more.

Or, as so succinctly explains it:

Tradidi.com

"It is important to make a distinction between the objective and the tactic. The tactic of the Romans and the Neo-SSPX seems to be to oscillate for a while between square 1 and square 2 (or at least to give that impression), just like in order to break metal one only has to bend it back and forth a number of times until it finally snaps. But the objective has always been, and still is, to find a practical way for the Neo-SSPX to cohabitate with the modernists in Rome, to find a place for them in the ecumenical zoo.

To be precise, we are no longer oscillating between square 1 and square 2, but rather between square 5 and square 6. It's just that all the concessions and cooperation achieved in square 1 to 5 have now become accepted as the new normal by the frogs in the boiling water. As these frogs always extend "the line in the sand" forward, every new step will appear to them as step 2, until one day they will wake up, or rather "arrive without waking up", at their destination."

[Note: I could not find this quote on Tradidi, but it is attributed to them here:

<http://tradcatresist.blogspot.com/2018/> -See entry for 11/28/18]

#93: Change (Extorting Holy Orders for Loyalty?):

In late June, 2012 three Dominican subdeacons from Avrille, France and three Deacons from the Capuchins of Morgon were among those on retreat, preparing for their forthcoming ordinations to the diaconate and priesthood six days hence (on June 29). Abruptly, they were extracted from among their colleagues, and sent back to their respective monasteries, and told they would no longer be ordained.

What had happened? Had someone come forward regarding impediments to the reception of further major orders? Had their seminary professors second-guessed their former favorable appraisals of the candidates' academic or moral fitness?

On the contrary:

According to what has become known as the *Steffeshausen Memorandum*, Avrille provides some context to the June 25 letter of the General House in which the postponement of ordinations is announced:

"In the afternoon of 21 June 2012, the Secretary General of the SSPX called the Father Prior of Avrille. After having reproached him for playing in the refectory a sermon of a prior of the SSPX who was hostile to the agreement with Rome, he added, 'Father, if we sign an agreement with Rome, will you follow us?' Father Prior, a little surprised, explained to him that if there were an agreement with Rome, it would be on the basis of the Doctrinal Declaration that Bishop Fellay had sent to Rome in April and that we had not yet even seen. 'Indeed, you are not familiar with this text, but I cannot tell you about it. *You must trust us.*'

Father Prior asked him for two days to reflect on the matter, which he obtained with difficulty.

The next day on June 22, at 9:26 AM, without waiting for the two days to pass, we received a fax from Bishop Fellay, followed by an email from the Secretary General, informing us of the refusal to ordain to the diaconate the three brothers who were to be ordained at Ecône on 29 June. Bishop Fellay wrote in his fax:

'*Confidence* in the Superior General of the Society of Saint Pius X has been shaken in your friary; therefore, I think it is necessary to postpone the ordination of the candidates you have presented for the ceremony to be held 29 June next, at Ecône...We will wait until confidence has been restored; this will be better for everyone!'

Fr. Thouvenot wrote in his email:

'I did my best to relate to Bishop Fellay the conversation we had yesterday, but obviously the simple fact that you had your community listen to Fr. Koller's crazy sermon, as well as the fact that you needed more than 24 hours to respond to a *simple question of trust in his authority*, are enough to convince him that he needs to postpone the ordinations. This morning he forwarded a fax to you informing you of it. In the hope that you will *fall into line* and reestablish normal relations of harmonious collaboration, I assure you of my religious devotion.'

http://www.ecclesiamilitans.com/steffeshausen_foundation.pdf (See pp. 7-8.)

A circular letter from the general House to SSPX priests *et al* by Fr. Christian Thouvenot explained the reason for cancelling the ordinations:

"Finally, Bp. Fellay has decided to postpone the ordinations of the Dominicans of Avrillé and Capuchins of Morgon that were to take place in Écône on June 29. **This postponement of Holy Orders was**

motivated simply by the wish to ensure the loyalty of these communities before the imposition of hands on their candidates (cf. I Tim. 5, 22)."

<https://rorate-caeli.blogspot.com/2012/06/for-record-confidentiality-like-water.html>

Note that the scriptural citation adduced as a justification for the postponement of ordination is neither here nor there: The moral and intellectual fitness for the reception of Holy Orders which this passage pertains to had long since been ascertained by the superiors of the various candidates. In fact, the stated justification of ensuring loyalty of the respective communities to Menzingen follows nearly as a non-sequitur.

But were not these communities independent and exempt from the jurisdiction of the SSPX bishops? How then could the loyalty of their independent and exempt communities be adduced as grounds for withholding ordinations, when Archbishop Lefebvre had stated on 4/27/81 that he did not want to be Master General of the Dominicans, whereas in October/2012 at the Benedictine monastery at Bellaigue, Bishop de Galarreta informed Father Prior that *he must consider Bishop Fellay as taking the place of the Master General of the Order?* (*Ibid.*, p.9)

This illegitimate arrogation of "authority" represented a raw and unjust departure from the position of Archbishop Lefebvre with regard to the religious communities.

Moreover, to withhold ordination on the basis of these communities' fidelity to the Church and Tradition, and refusing to go along with Bishop Fellay's revolution and sellout is objectively an indefensible abuse of the episcopacy, in the case where the ordinands are all adjudged to be perfectly fit candidates for major orders.

Consequently, the postponement tactic of Bishop Fellay was nothing more than coercion or spiritual blackmail, having nothing to do with the fitness of the candidates, whatever pretext Bishop Fellay may have tried to create with the reference to I Tim. 5, 22.

PS: It would not be the last time Bishop Fellay would abuse his authority in this manner. In 2016, the Capuchins had recently published a book explaining why a deal with unconverted Rome was not acceptable. Soon thereafter, they sided with the 7 French Deans, who wrote a letter of opposition to the SSPX's acceptance of the 2017 "Pastoral guidelines" subjecting SSPx marriages to conciliar authority. Consequently, Bishop Fellay reverted to his extortion tactics, threatening for a 2nd time to withhold ordinations from Morgon. You can read about that incident here:

<https://tradidi.com/menzingen-refuses-to-ordain-the-capuchins-deacons>

#94: Compromise (The First Rosary Crusade):

On July 16, 2006 Bishop Fellay's *Letter to the Faithful* announced that:

"The Society has the intention of presenting a spiritual bouquet of a million Rosaries to the Sovereign Pontiff for the end of the month of October, month of the Rosary.

These Rosaries will be recited for the following intentions:

1. **To obtain from Heaven for Pope Benedict XVI the strength required to completely free up the Mass of all time, called the Tridentine Mass.**
2. For the return of the Social Kingship of Our Lord Jesus Christ.
3. For the triumph of the Immaculate Heart of Mary.

We are calling you, therefore, to a true Crusade of the Rosary."

https://www.sspxasia.com/Documents/Society_of_Saint_Pius_X/Bishop_Fellays_Letter_post_General_Chapter.htm

We have already discussed whether or not Bishop Fellay received from Rome what he had requested, and concluded in the negative in post #71 of this thread.

Our concern here is to consider the sincerity of the request made in this first Rosary Crusade.

Why?

Because this announcement was made in July/2006, but only three months later, **while the Rosary Crusade was still in progress**, Bishop Fellay spoke of the "imminent arrival of a *motu proprio* which would replace that of 1988 so as to give more freedom to the Mass, an equal right to the new Mass." (*Cor Unum* #85) (*)

And then, of course, in July 2007, the *motu proprio Summorum Pontificum* was promulgated (i.e., almost exactly one year after Bishop Fellay's announcement of the first Crusade.

The obvious concern here is that, with Bishop Fellay's October admission that he expected an imminent *motu proprio*, it makes it look like Bishop Fellay had called for a Crusade to effect an end already agreed upon, and more than this, that the purpose of the Crusade was not so much to bring about the already agreed upon result, but to make it look as though the Blessed Virgin herself was in support of the reconciliation process (a suggestion that Bishop Tissier explicitly denied, as quoted in post #15 of this thread).

Is there some other explanation? Had Bishop Fellay learned of the imminence of the forthcoming *motu proprio* sometime between the July announcement launching the Crusade, and his October announcement? Or, had Bishop Fellay launched the Crusade merely in the hopes that Rome would follow through on a promise made to him?

Possibly, but in light of the tremendous scandal caused by the Crusade(s), of which the general House was surely aware, one would have expected that if such were the case, the SSPX would have clarified (particularly in the wake of Fr. Rioult's book *The Impossible Reconciliation*, wherein this timeline is laid out, and of which the General House was also well aware).

That they did not strengthens such a reading of events, and particularly in light of similar "incongruities" in the subsequent Rosary Crusades, of which we shall now discuss.

(*) I have not yet been able to secure the French version of *Cor Unum* from Which Fr. Rioult surely quoted from, but I do have the Spanish version, and as you can see, it is substantially (nearly identically) the same, stating:

"At the same time that it is announced to us the supposed imminent appearance of a motu proprio that would replace the one of 1988 to give greater freedom to the Mass, giving it a right equal to the new Mass."

#95: Compromise (The Second Rosary Crusade):

On October 23, 2008 in his *Letter to Friends and Benefactors* #73, Bishop Fellay announced a second Rosary Crusade, this time, to offer Our Lady 1 million chaplets to obtain the "withdrawal"(*) of the "excommunications" through her intercession, and this time, he wanted it quickly:

"3 – Hope of a Rapid Fulfillment of Second Pre-condition

[...]

Confronted with these new difficulties, we take the liberty of appealing once more to your generosity. Given the success of our first Rosary Crusade to obtain the return of the Tridentine Mass, we would now like to offer to Our Lady a new bouquet of a million rosaries (5 decades) to obtain the withdrawal of the decree of excommunication through her intercession."

http://archives.sspx.org/superior_generals_news/sup_gen_ltr_73.pdf

Not even three months later, on January 21, 2009 the Blessed Virgin had (allegedly) answered, and Bishop Fellay held in his hands a decree from the Congregation for Bishops "lifting" the "excommunications."

http://www.vatican.va/roman_curia/congregations/cbishops/documents/rc_con_cbishops_doc_20090121_remissione-scomunica_en.html

By January 29, Bishop Fellay explained in an interview with *Libero* that:

"We were embraced. Then, first of all, I gave thanks to the Blessed Virgin; it is her gift. It was to obtain her intercession that we gathered together more than one million, seven hundred thousand (1,700,000) Rosaries that had been recited by the faithful who desired the **revocation** of the excommunications."

-Riout, Fr. Olivier. *The Impossible Reconciliation*, p. 22 (2013 English-language edition)

But it remains unclear how, once again, Bishop Fellay can attribute the "withdrawal" of the excommunications to Our Lady as a result of the Rosary Crusade, when he himself attributed the measure to his negotiations with Cardinal Hoyos as far back as 2005:

"[Monde et Vie:] Did you expect, Your Excellency, this removal of the excommunication concerning you?

[+Fellay:] **I expected it since 2005, after the first letter requesting the lifting of the excommunication which I had sent at the request of Rome itself. Because it is clear that Rome did not ask for this letter in order to refuse to lift the excommunication.** As for the moment when it took place, I did not

expect it. These past few months, after the ultimatum affair [\[link\]](#), even after it had been minimized, we were mostly cool [in the mutual relations]. Then, I wrote the letter of November 15, which is mentioned in the decree and in my letter to the faithful... [sic]

[Monde et Vie:] Is this decree a sign of the Pope's will?

[+Fellay:] **I ascribe it first of all to the Holy Virgin.** It is a manifest sign, with an almost immediate response. I had just decided to go to Rome to deliver the result of the Rosary bouquet we had launched at Lourdes with this explicit intention when I received a call from Rome inviting me to go there."

<https://rorate-caeli.blogspot.com/2009/01/new-fellay-interview-division-will-be.html>

What is this double-mindedness which can simultaneously acknowledge the result was inevitable (even if the exact day was in question), based on negotiations and assurances from Rome, cook up a quick Rosary Crusade to make it appear that the Blessed Virgin wants a deal, and then attribute to her what had already been prearranged?

But that was Bishop Fellay's story, and he was sticking to it, as he recounted in his *Letter to Friends and Benefactors* #74 a couple months later:

"When we launched a new Rosary crusade during our pilgrimage to Lourdes last October, we were certainly not expecting such a quick answer from Heaven to our petition! Indeed, as it has happened with our first petition, which our good Mother in heaven answered so effectively through the intermediary of the Vicar of Christ and his motu proprio on the traditional Mass, **the Blessed Virgin was pleased to grant us a second grace even more quickly during the same visit to Rome** in the month of January when I presented the bouquet of 1,703,000 rosaries for the Sovereign Pontiff's intentions, I received from the hands of Cardinal Castrillon Hoyo the decree remitting the "excommunications.""

<https://sspx.org/en/publications/letters/april-2009-superior-generals-letter-74-784>

Not expecting that which you acknowledge you *had* been expecting for the last two years?

In the words of Fr. Alphonsus Rodriguez, it would seem that some men are as far from telling a lie, as they are from telling the truth.

-The decree had been assured for at least 2 years;

-The decree left Archbishop Lefebvre and Bishop de Castro Mayer "excommunicated" (In fact, they were not even mentioned in the request!);

-The decree as promulgated implies that the "excommunications" were valid all along, but were remitted as an act of mercy.

If the Blessed Virgin is the cause of the decree, then has she not therefore implicitly condemned the apostolate of Archbishop Lefebvre?

Of course, this is impossible, unless we were deceived to have supported Archbishop Lefebvre all along.

(*) : Only six months prior, in his April 14, 2008 *Letter to Friends and Benefactors* #72, Bishop Fellay was "still asking the Holy Father to **annul** the 1988 decree of excommunication..." Somehow, by October, the request had morphed from "annul" to "withdraw." Had Bishop Fellay received word from Rome regarding how they were willing to word the document, and modified his request/terminology accordingly?

http://archives.sspx.org/superior_generals_news/sup_gen_ltr_72.pdf

#96: Contradiction (Further and Further from Archbishop Lefebvre):

In the Bizarro World which is the neo-SSPX, everything is today the opposite of the way it was under Archbishop Lefebvre, as the Society finally comes to terms with Vatican II 55 years after the fact.

The latest account comes to us from England, where it appears that the General House took offense at the decision of the SSPX sisters to abstain from attending the visit of Bishop Egan to the SSPX St. Michael's School.

The problem was not so much the perceived lack of "courtesy," which will surely be used as a stick to beat the sisters with, or even the (well-deserved) embarrassment the abstention may have caused Fr. Brucciani. The real problem was the setback to the *ralliement* the sisters' abstention may have caused by showing Rome that the SSPX was not yet sufficiently purified of all resistance (even if it is only its women doing any fighting these days).

Here is the official SSPX announcement from Fr. Brucciani:

<http://resistance.vraiforum.com/t882-Du-nouveau-dans-la-liquidation-de-l-ancienne-FSSPX.htm>

Dear Parents,

Fr. Robert Brucciani has asked me to announce the news of Sr. Mary Elizabeth's decision to leave the Society of St. Pius X. Sister will leave in the next few days and move on to a place which she has not disclosed.

Her decision dates from several months ago but we have only known about it very recently. Superiors have not been successful in guiding her to a change of mind.

The General House has also received requests from the other Sisters for new placements. In view of the difficulties they have experienced for some time now, they are in need of rest and discernment. The Sisters will, therefore, depart from St. Michael's after Easter and take up residence abroad in different houses of the Society.

I cannot hide that the loss of the Sisters' community comes as a tremendous blow. It reminds us that the crisis in the Church is still very much alive. Such events can even test our Faith. We must not, however, lose our trust in Divine Providence.

The Junior School staff have convened and for the remainder of this term and for next term, junior classes will be organised as follows: Mrs Joyce will take responsibility for Year 1. Miss Dunn will teach Years 2

and 3. Mr Hooley will teach Years 4, 5 and 6. Several pupils presently in Year 3 will pass to Year 4 after consultation with parents.

This redistribution of classes allows for classes to continue with minimal disruption. I am very grateful to the Junior staff for their readiness to give their all for the good of the children.

The school will seek to employ a new deputy-head of the Junior School in readiness for the new school year. It is too early to know if we will receive a new community of nuns. For this we can only pray. In the Sorrowful and Immaculate Heart of Mary,

Rev. Fr. John Brucciani
Headmaster
St. Michael's School
Burghclere, Hampshire RG20 9JW

What a bizarre state of affairs in the neo-SSPX, where nuns are punished for desiring to protect themselves from modernism, whereas in the days of Archbishop Lefebvre, he clearly lauded them for spurning the visits of diocesan, infected bishops.

For example, Bishop Tissier describes the unanimous strength of the sisters, who were all categorically opposed to any kind of arrangement (or even contact) with infected bishops and modernist Rome:

"The Sisters were almost all categorical: **"We cannot deal with bishops who have lost the Faith,"** said the Dominicans of Fanjeux. The Sisters of Brignoles considered that depending on Rome would force them into having **"contacts with their former congregations that are now modernist,"** and **"that is impossible."** The Society Sisters mentioned "the risk for the Faith and cohesion of Tradition." Finally, the Carmelites said that it was "a Trojan horse within Tradition"
<https://tradidi.com/between-jansenism-and-mondernism> (*The Biography, Marcel Lefebvre* by Bishop Tissier de Mallerais, pp. 558-559).

And again:

"The sisters of Saint-Michel-en-Brenne, the Dominican Sisters of Fanjeaux and Brignoles, are all against the agreement: "We should not depend on Ratzinger, they say... **Imagine if he came to give us conferences! He would divide us!"**
<https://tradidi.com/lefebvre-advice-four-bishops-elect>

Well, Fr. Brucciani and Fr. Bouchacourt wanted the visit of Bishop Egan, and in fact, the sisters *are* now divided.

The more the SSPX adulterates itself with infected modernist Rome, contracting its spiritual AIDS and diverging from the path laid out by Archbishop Lefebvre, the more they suffer the fate he predicted.

Their infidelity has made him a prophet, but at their own expense.

#97: Contradiction (Conciliar Pilgrimage Venues):

In post #86 regarding SSPX-*Ecclesia Dei* convergence, we supplied a 2014 article from Sean Johnson, which explained the former refusal of SSPX and *Ecclesia Dei* pilgrimages to have any interaction, and which included something of a "prophetic" forecast:

"So pitched were the differences between the SSPX and various indult/*Ecclesia Dei* organizations, that they would not even march in the same direction at the annual Chartres (France) Pilgrimage for Tradition, nor would they travel the same route: Leaders would meet in advance of the opposed pilgrimages to ensure the two did not intersect!

This was symbolic of the completely opposite ends which the two groups had in mind: Securing the Mass, on the one hand, vs. securing the entire Faith, on the other.

But those were the good old days.

[...]

When the day comes that you see the indultarian and SSPX Chartres Pilgrimages for Tradition marching in the same direction, understand that there is much more symbolism there than meets the eye."

Well, in 2019 they are not *yet* marching *together*, but the SSPX just took a big step in that direction.

This account from the French Resistance forum tells the story:

<http://resistance.vraiforum.com/t877-Jubile-et-saintete-conciliaires-a-Cotignac.htm>

"A thousand FSSPX pilgrims deceived by their pastors

We will consult with interest the report of FSSPX-News on the pilgrimage of March 10 to Cotignac (Var) for the 500th anniversary of these apparitions:

<https://fsspx.news/fr/jour-de-graces-a-cotignac-46148>

The process of discreet rallying, in small steps, is therefore continuing before our eyes.

A thousand pilgrims of the Fraternity came "to seek the plenary indulgence attached this year to the sanctuary".

To obtain it, we made the "jubilee journey" approved by the "good" bishop of Fréjus-Toulon, Mgr Dominique Rey. And seven pergolas were piously recollected "presenting the life and spirituality of saints of the 19th and 20th centuries, illustrating three by three the seven gifts of the Holy Spirit: Padre Pio, Maximilien Kolbe, Elisabeth of the Trinity, Louis and Zélie Martin..." These are certainly excellent examples, but... with the exception of St Gemma Galgani and St Maria Goretti, all beatified or canonized by the Conciliar Popes according to the new procedures in force, those that have also made it possible to "canonise" John XXIII, Paul VI, and John Paul II without difficulty, not to mention Bishop Oscar Romero!

To make matters worse, the FSSPX-News report "forgets" to specify that the false "Saint John Paul II"

also appears in the seventh pergola of the journey, as an "artisan of peace through his travels" and an illustration of the gift of Wisdom of the Spirit !

This can be checked at: <http://www.nd-de-graces.com/les-saints-du-jubile/>

One can imagine the painful surprise of the pilgrims still attached to Archbishop Lefebvre, to see themselves dragged by their pastors along such a "path" of adulterated holiness, and to have to publicly venerate the memory of the one who excommunicated the Founder of the Fraternity!

As we can see, **the subtle "traditional-conciliar" mixture led by the General House is now working perfectly**: after Bishop Huonder, who will soon be welcomed in Switzerland for his retirement, and the visit of the Bishop of Portsmouth, Bishop Egan, to a FSSPX school in England, we will have had the consensual, indulgent and "peaceful" pilgrimage of the FSSPX to Cotignac.

The Conciliar Church and its representatives must no longer be made "angry", such is the instruction inherited from the betrayal of the 2012 Chapter, such is the line inaugurated by Bishop Fellay, conscientiously followed by his successor Pagliarani and the leaders of the current neo-Fraternity.

Thus, day after day, the spirit of resistance to the new religion of Vatican II is blunted; thus, little by little, in general indifference, the precious heritage of Archbishop Lefebvre is being squandered.

In this miserable manoeuvre, Fr de Jorna lent his authority as Superior of the District of France, ... he who was considered a strict, doctrinal, and courageous priest!

But only those who are willing are deceived...

CMS

Source: Catholic Fidelity Forum

on FSSPX-News:

"the thousand well restored pilgrims begin, chapter by chapter, the jubilee journey, reciting and singing the rosary. First, a journey of the Saints: seven successive pergolas present the life and spirituality of saints of the 19th and 20th centuries, illustrating three by three the seven gifts of the Holy Spirit: Padre Pio, Maximilien Kolbe, Elisabeth of the Trinity, Louis and Zélie Martin..."

in the "..." there are therefore in particular:

"Mother Teresa (1910 - 1997). Nobel Peace Prize winner. Found the Missionaries of Charity."

"St. Faustina (1905 - 1938. Apostle of mercy."

"St John Paul II (1920 - 2005). Peacemaker through his travels."

"Bl Chiara Luce Badano (1971-1990). Committed to the Focolare, for unity."

#98: Contradiction (Who Can Approve a Deal with Rome?):

The old SSPX taught us that all revolution inevitable consumes itself, with the initial generation of revolutionaries laying down new principles, and subsequent generations taking those new principles to

their logical conclusion, thereby going further than even the original revolutionaries desired or foresaw. The classic example of this was the battle between the Girondists and Jacobins of the French Revolution (the Girondists appearing "moderate" in comparison to the Jacobins, who grabbed from them the revolutionary principles and developed them to their terrible but inevitable conclusion). In the ecclesiastical realm of the post-conciliar Church, we see the same dynamic between the liberals (Kung, Congar, von Balthasar, Paul VI, Bugnini, et al) and conservatives (Ratzinger, Burke, Schneider, Brandmuller, Mueller, et al), with the latter moving in the same direction as the former, but at a slower pace, and trying to paint the revolution with a Catholic veneer, but gutting the religion of its former self all the same.

If, then, the SSPX has embraced the conciliar revolution, we would expect to see the same phenomena transpiring within the Society, and following the model above, it would do so at an increasingly accelerated pace: From "discreet but not secret" beginnings, quietly contradicting Archbishop Lefebvre behind closed doors while preaching tough sermons to maintain appearances in the years from 1997 - 2006, to achieving practical steps toward the accomplishment of a cohabitation with modernist Rome from 2006 - 2012, to open divergence with the Founder from 2012 to the present.

And of course, the evidence of the revolution lies in the casualties along the way: the expulsion or resignation of 70 +/- priests; the rupture of relations with formerly allied religious communities; the suppression of any questioning of the reorientation of the Society reminiscent of Holocaust denial laws in Germany; the 100+ documented changes, contradictions, and compromises which comprise this thread.

In this post, we focus on a very specific manifestation of the SSPX revolution overtaking itself: A new mindset (*de facto* and unofficial, but seemingly operative) prevailing in the minds of the superiors and capitulants convened at the 2018 General Chapter, explicated by certain assertions made by the Secretary General and 1st Assistant to the Superior General, by which the General Chapter seems to have lost or relinquished its authority to hold deliberative power to decide on an accord with Rome (as declared at the 2012 general Chapter), and had this authority transferred to the Superior General.

But we must first go back in time a bit to track the progression of the SSPX revolution, and make it more visible:

In 2006, the SSPX General Chapter Declaration announced:

"Likewise, the contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the Society, **nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, "reconciliation will no longer be a problem, and the Church will spring back to life".**

http://archives.sspcx.org/superior_generals_news/2006_general_chapter/declaration_of_2006_general_chapter.htm

That statement reflected the post-consecration position of Archbishop Lefebvre that a practical agreement with unconverted Rome:

"That is why, convinced that I am only carrying out the holy will of Our Lord, I am writing this letter to ask you to agree to receive the grace of the Catholic episcopacy, just as I have already conferred it on other priests in other circumstances. **I will bestow this grace upon you, confident that without too long a delay the See of Peter will be occupied by a successor of Peter who is perfectly Catholic, and into whose hands you will be able to put back the grace of your episcopacy so that he may confirm it.**"

<https://fsspx.org/en/letter-future-bishops>

But shortly thereafter, Rome and the SSPX began implementing the agreement to "proceed by stages" toward a practical accord agreed upon in 2000. With the reign of Bishop Fellay freshly secured for another 12 years, it was time pretend Rome was moving toward Tradition by complying with the SSPX's preconditions. But it appears nobody ever considered either that Rome could grant the two conditions as a maneuver, while still remaining hostile to Tradition, or, as was in fact the case, that Rome could *pretend* to grant the two conditions, with the SSPX pretending along with them, as though checking tasks to be accomplished off a "to do" list, and after having gone through the motions, propose these maneuvers demonstrated a change in Rome which demanded a new response from the SSPX in kind.

So, by the time the 2012 General Chapter had rolled around, the SSPX had convinced most of its clergy and faithful that Rome had granted the two preconditions, engaged in doctrinal discussions, and was now ready to grant the SSPX everything it wanted...but without Rome moving one inch in the direction of Tradition.

It was based upon this pretext that the 2012 General Chapter overturned the operative principle of 2006 with regard to a "reconciliation" with conciliar Rome, and declared:

"We have determined and approved the necessary conditions for an eventual canonical normalization. We have decided that, *in that case, an extraordinary Chapter with deliberative vote will be convened beforehand.*"

http://archives.sspcx.org/superior_generals_news/2012_general_chapter/2012_general_chapter_statement_7-19-2012.htm

The pertinent point of the Declaration quoted, for the purposes of this post, is not so much that in laying down conditions for a practical accord with unconverted Rome, the 2012 Chapter had directly contradicted that of 2006 (revolutionary in its own right), but that it had determined that in the event of such a sellout, it would be **the affirmative vote of the General Chapter which would authorize it.**

This was also explained by the Society shortly before the 2012 General Chapter:

"The General Chapter is the supreme and extraordinary authority of the Society of St. Pius X. The ordinary authority is the Superior General assisted by his council. The General Chapter is the only entity able to amend the Statutes. The "ordinary" General Chapter meets every 12 years. Additionally, the Superior General is allowed to convene an "extraordinary" Chapter for exceptional reasons. After his re-election at the head of the Society in 2006, the Superior General, Bishop Bernard Fellay announced that he will convene an "half-mandate" Chapter to review the current affairs in 2012...**The present relationships with Rome will occupy also the deliberations of the Chapter. In the today' situation, the resolutions or recommendations of the Chapter will be especially important.**"

<http://sspx.org/en/how-it-works-sspxs-general-chapter>

But with the former principle of no practical agreement before the conversion of Rome overturned, the revolution accelerated (as so many examples of contradiction, change, and compromise in this thread amply demonstrate), and by the time the 2018 General Chapter had arrived, even the requirement and authority of the General Chapter to authorize the betrayal had fallen to the revolution, with the Superior General now arrogating to himself sole decision making authority to hand the keys to the castle over to unconverted Rome, with the groundwork for this transition of authority being laid just one month before the 2018 General Chapter by Fr. Christian Thouvenot (Secretary General) in an interview with *Mitteilungsblatt*:

"To answer your question, it is certainly possible that the issue of the status of a personal prelature should

come up during the Chapter. **But it is the Superior General alone who leads the Society and who is responsible for relations between the Holy See and Tradition.** Archbishop Lefebvre, in 1988, was careful to insist on this."

<https://sspx.org/en/news-events/news/what-will-happen-general-chapter-sspx-38474>

And at roughly the same time, Fr. Niklaus Pfluger (then 1st Assistant to Bishop Fellay) was explaining to Catholic Family News that:

"It is not exceptional or unusual for the Superior of any Institute in the Catholic Church to be responsible for the legal process of formal recognition by the authorities of the Church. **Neither the people, nor the Chapter, nor the majority should deal with the Roman authorities. That's only the duty of the proper Superior,** because the Catholic Church is not a democracy."

<https://www.catholicfamilynews.org/blog/2018/6/16/interview-with-father-niklaus-pfluger-sspx>

Bishop Williamson was quick to react to the suggestion that the Superior General alone possessed deliberative power regarding a deal with Rome:

"Firstly, it is not the Superior General who is alone at the head of the Society. By the Statutes of the Society established by Archbishop Lefebvre, it is true that once the Superior General is elected, he has remarkable powers at his disposal and for no less than a 12-year term, because the Archbishop wanted the Superior General to have time and power to achieve something, without being hindered as he himself had been in the Holy Ghost Fathers. **But the General Chapter meeting every six or twelve years is above the Superior General, and he must follow the policies decided by it. Now in theory the General Chapter of 2012 decided that any "canonical normalisation" of the Society would require a majority vote of the full General Chapter, but in practice Bishop Fellay has already proceeded to "normalise" with Rome the Society's confessions, ordinations and marriages. And now his General Secretary is talking as though the General Chapter has nothing further to say, as though Bishop Fellay alone can "normalise" the rest.** Are all the forty future Capitulants of July aware of how Menzingen is talking? Do they agree?"

<https://stmarcelinitiative.com/liberals-prepare/>

But nobody seemed to challenge this new suggestion, and it appears never to have occurred to any who have since accepted this *de facto* transition of authority that, if Frs. Thouvenot and Pfluger were correct, then the 2012 general Chapter was itself guilty of violating a principle attributed to Archbishop Lefebvre, in illegitimately delegating this decision making authority to the deliberative vote of the General Chapter!

If one reads the various SSPX communiques during and after the 2018 General Chapter (e.g., announcements regarding election results, or what passes for a general Chapter Declaration), no official or *de jure* announcement of such a transition of authority is mentioned. It seems instead to have been a passively accepted "spirit" (just like at Vatican II), insofar as the statements immediately before the Chapter by the Secretary General and 1st Assistant to the Superior General are nowhere contradicted by any of the capitulants.

Consequently, the revolution has progressed nicely, and the General Chapter *-de facto-* now has the appearance, at least with regard to relations with Rome, of being nothing more than an executive body convened to rubber stamp the will of the Superior general:

In 2006, no practical accord was possible. In 2012, it became possible, but any decision to come to a canonical agreement were the business of a General Chapter(*), and authorized only by an affirmative deliberative vote. By 2018, according to the suggestions of Frs. Pfluger and Thouvenot, it seems to have become the sole business of the Superior General to decide on a deal with Rome.

When the time comes for the SSPX to sign the definitive accord (Something Fr. Pagliarani has announced his desire to achieve in reopening negotiations/discussions with Rome), can anyone imagine a General Chapter, which gives every appearance of having acquiesced in these suggestions, opposing the will of the Superior general?

Consequently, the door is open for the revolution to continue on its merry way, and right in to the conciliar church.

(*) Note that some have observed that, by the signing of the 2012 April 15 Doctrinal Declaration (the day after rejecting the appeal of the three other SSPX bishops not to), Bishop Fellay had already violated, circumvented, and pre-empted the General Chapter's authority to call for a deliberative vote prior to an accord with Rome, which did not convene for another three months.

#99: Contradiction (+Lefebvre Never Required the Conversion of Rome? - Part I):

When in February of 2012, Bishop Fellay "came out" with his abrupt announcement that he would accept a practical accord with modernist Rome, so long as there were "no strings attached," it served as a rather rude awakening to SSPX clergy and faithful who were struggling to be obedient to both him and Archbishop Lefebvre. Faced with a litany of well known sermons, interviews, books, and conferences all seeming to condemn what Bishop Fellay had just announced, it soon became apparent that, just as in the battle between the SSPX and conciliar church, we were now forced to resist Bishop Fellay's reorientation of the SSPX in order to be found faithful to Tradition and Archbishop Lefebvre (i.e., to retain the true Faith).

In response, Menzingen would seek to stifle the conversation, first by exhorting the clergy and faithful to abstain from the internet (where the conversation still rages), and then by punishing those priests (and some lay faithful) who pointed out the contradiction between Archbishop Lefebvre's position and Bishop Fellay's, while simultaneously unleashing his own cadre of accordist apologists (among whom Fr. Simoulin, Fr. Celier, Fr. Themann, Fr. Schmidberger, Fr. Laisney, and a bit later Fr. Robinson were preeminent) who sought to explain away the contradiction as no contradiction at all.

[For an example of discouraging being informed, see this article: <https://sspx.org/en/news-events/news/%E2%80%9Cneed%E2%80%9D-know-all-vs-peace-soul-3073>]

One of these arguments was, amazingly, that Archbishop Lefebvre never required the conversion of Rome back to Tradition before he would consider a practical accord.

The following argument by Fr. Simoulin explains it:

"This has been said and written so many times already that you hesitate to say it once again, **but Archbishop Lefebvre never made any claim to “converting” Rome or the pope.** At the very most, he used to say to those who rebuked him for going to Rome: “Who knows? I may do them a little good!” He never rejected contacts or discussions with Rome, in the hope of gaining freedom for his work and for Tradition. He fought and condemned the modern errors, those from before the Council, those of the Council and those after the Council, **but he never fought or condemned Rome or the pope.**"

<http://sspx.org/en/news-events/news/lefebvre-love-church-not-controversy-3297>

This caricature of an Archbishop Lefebvre who merely went to Rome -even from 1988 on- to carve out an approved apostolate for Tradition is not supported by the historical record, and stands contradicted by the fact that there is such a thing in existence called "the Resistance" today, the genesis of which arose precisely because the rupture with Archbishop Lefebvre's position was detected by those most faithful sons who were not deceived, and/or would not allow themselves to be lulled to sleep by "finessed" and "nuanced" historical revisionism regarding Archbishop Lefebvre's position vis-a-vis Rome from the time he determined to consecrate bishops.

However, Archbishop Lefebvre was quite clear on his position, once he understood the Romans had no intention of working for the reestablishment of Tradition, which was most famously expressed in the November-December 1988 issue of *Fideliter*:

"We do not have the same outlook on a reconciliation. Cardinal Ratzinger sees it as reducing us, bringing us back to Vatican II. We see it as a return of Rome to Tradition. We don't agree; it is a dialogue of death. I can't speak much of the future, mine is behind me, but if I live a little while, supposing that Rome calls for a renewed dialogue, then, I will put conditions. I shall not accept being in the position where I was put during the dialogue. No more.

I will place the discussion at the doctrinal level: "Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors, it is useless to talk! As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless.

Thus, the positions will be clear."

https://www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishop_Lefebvre_and_the_Vatican/Part_II/1988-11.htm

Well, apparently not clear enough.

The revisionists nuanced this argument by seizing upon the phrase "supposing that Rome calls for a renewed dialogue, then, I will put conditions..." They argue that this phrase evinces an Archbishop Lefebvre still willing to negotiate for an agreement with unconverted Rome, and consequently, that openness to such an agreement with unconverted Rome demonstrates Bishop Fellay has not deviated from the position of Archbishop Lefebvre.

Of course, this clever interpretation necessarily leaves out of consideration all that follows, **in which Archbishop Lefebvre not only requires the conversion of Rome before an agreement was possible, but even before any discussions were possible**: "As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless."

This point is drawn out even more explicitly in another interview Archbishop Lefebvre gave a few

months later to *Controverses* in 1989:

"They have to stop with their ecumenism, they have to bring back the true meaning of the Mass, restore the true definition of the Church, bring back the Catholic meaning of collegiality, and so on. I expect from them a Catholic, and not a liberal, definition of religious liberty. They must accept the encyclical Quas Primas on Christ the King, and the Syllabus (Pius IX). They must accept all this, because this is from now on the condition determining all new discussions between us and them."

<https://tradidi.com/one-world-religion-incorporating-latin-mass>

How is this not Archbishop Lefebvre demanding the return of Rome to Tradition before an agreement is possible? In truth, Archbishop Lefebvre is going even further than that: *He is requiring the conversion of Rome before he will even sit down to doctrinal discussions with them!*

But let's continue providing examples of Archbishop Lefebvre's position that there can be no agreement before Rome converts:

"So, when we raise the question of when there will be an agreement with Rome, my answer is simple: When Rome again crowns our Lord Jesus Christ. We cannot agree with those who dethrone the Lord. The day they again recognize our Lord as King of peoples and nations, it is not us who will join them, but they who will come back to the Catholic Church in which we remain."

(Archbishop Lefebvre, Fideliter, No. 68, March 1989)

Obviously, to re-throne Our Lord requires the rejection of religious liberty and ecumenism, which would again require the conversion of Rome to Tradition.

"And I even wrote to him [Dom Gerard]. We must no longer discuss with the Roman authorities. They only want to bring us back to the Council; we must not have relations with them. Dom Gérard replied that his case was different and that he would try anyway. I do not approve."

(Interview for *Controverses*, 1989)

<https://www.cathinfo.com/sspx-resistance-news/archbishop-lefebvre-reminds-us/>

But if the Romans have continued to try to bring the Society toward the Council (something they have repeatedly explained to Bishop Fellay), obviously they have not converted to Tradition, for which reasons Archbishop Lefebvre says we cannot have relations with them.

"Do not be surprised if we do not come to an understanding with Rome. This is not possible while Rome will not return to faith in the Reign of Our Lord Jesus Christ ... We collided on a point of the Catholic Faith." (Sierre Conference on November 27, 1988; Fideliter No 89)

"We must not delude ourselves. Principles which now run the Conciliar Church are increasingly, openly, contrary to Catholic doctrine. Finally the Pope is more ecumenical than ever. **It is absolutely inconceivable that we can agree to work with [such] a hierarchy.**" (Archbishop Lefebvre, Fideliter No. 79, January-February 1991)

And in a letter to the four bishops-elect, Archbishop Lefebvre explained to them when the proper time to come to an agreement with Rome would be:

“I will bestow this grace upon you, confident that without too long a delay the See of Peter will be occupied by a successor of Peter who is perfectly Catholic, and into whose hands you will be able to put back the grace of your episcopacy so that he may confirm it.”

<https://sspxasia.com/Documents/Archbishop-Lefebvre/The-Episocopal-Consecrations.htm#future>

Was Benedict this “perfectly Catholic pope”? Is Francis?

And of course, in Lefebvre's *Spiritual Journey* (his final book, completed just weeks before his death):

"It is, therefore, a strict duty for every priest wanting to remain Catholic to separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith" (p 13).

<https://www.cathinfo.com/sspx-resistance-news/spiritual-journey-by-archbishop-lefebvre/>

Yet Fr. Simoulin and company want me to believe that post-1988 Archbishop Lefebvre never required the conversion of Rome before signing an agreement?

In the next installment, we shall see how the accordists proposed to deal with this mountain of contradictions.

#100: Contradiction (+Lefebvre Never Required the Conversion of Rome? - Part II):

In the previous post, we provided several quotes to rebut the claim of Fr. Simoulin *et al.* that Archbishop Lefebvre never required the conversion of Rome before considering a practical accord. Of course, we are speaking of Archbishop Lefebvre from the time he had determined to consecrate bishops in 1988, until his death in March - 1991.

But consider that Bishop Fellay had been maneuvering for precisely such an accord since at least 1997, with his sponsorship of SSPX participation in the GREC. It would be naive to believe in all those years of discussions with the GREC, meetings with Rome, and the eventual plan to "proceed by stages" toward a "reconciliation" following upon the 2000 SSPX pilgrimage to Rome that it never occurred to him (or any of his accordist associate and confreres) that eventually he was going to run into the stumbling block of Archbishop Lefebvre's well known position.

How to move beyond all those well known quotes, and the operative principle vis-a-vis relations with Rome which had governed those relations for 20 years?

The "solution" or blueprint was provided by the shadowy and subversive figure of Fr. Gregoire Celier, whom we discussed in post #69 of this thread, with regard to his 2007 book *Benedict XVI and the Traditionalists*, which the French District Superior (Fr. Regis de Cacqueray) heavily promoted throughout France.

In 2014, the US District excised an excerpt from Fr. Celier's book, and formed it into an article titled

"How to Interpret Archbishop Lefebvre."

<http://sspx.org/en/how-interpret-archbishop-lefebvre>

The introduction to that article explains that Fr. Celier's thoughts have been adopted by Bishop Fellay, removing all speculation and doubt on that point:

"Fr. Celier, in this somewhat lengthy document, lays out the principles and rules by which the archbishop made his decisions. It is not an attempt to play prophet; rather, if we more deeply understand this objective methodology, we can both better understand why the archbishop said specific things in certain situations **and why the same prudential methodology is followed still today by Bishop Fellay and the Society of St. Pius X.**"

What was this "methodology," which would help circumvent Archbishop Lefebvre's prohibition on negotiating a practical accord with modernist Rome?

Fr. Celier *rightly* explains one principle in understanding the thoughts of another is to determine whether they are systematic thinkers, or pragmatic thinkers:

"In the intellectual order, one can rather conveniently classify minds as being either "systematic" or "pragmatic" (without any pejorative sense in either case). "Systematic" minds are more often found among intellectuals, in whom thought predominates. They approach any situation in terms of the principles, the "system" with which they are imbued, and seek to bring the circumstances of the situation into the unity of the system. Hence their thinking, their expression and their actions are very consistent (or try to be), but sometimes they lack flexibility in face of reality. Although "pragmatic" minds also live according to principles, they initially approach a situation by analyzing that situation, its concrete circumstances and its implications. Upon that initial analysis they project the light of their principles so as to determine a course of action. Unlike the "systematic minds", however, they are not especially concerned about checking whether what they are going to say or do at that moment is, formally and substantially, perfectly in harmony with what they have said or done previously, or with what they are going to say or do afterward. These "pragmatic minds", therefore, are extremely flexible in adapting to reality, but they run the risk of appearing incoherent (at least) in the long term. Men of action, such as politicians, military men, and industrialists, are obviously first-degree "pragmatics".

There is no problem with the principle as such, but it is in the *application* of this principle that the "magic" happens:

By being correctly labeled a pragmatic thinker, and therefore subject to change and seeming incoherence as circumstances dictate, the permanence and immutability of the 1988 and post-1988 position of Archbishop Lefebvre vis-a-vis Rome suddenly becomes questionable again: After all, they say, "who can really say whether Archbishop Lefebvre would maintain his 1988-1991 position according to circumstances in 2000, 2012, or 2019? After all, he was a pragmatic thinker!"

Consequently, the SSPX, in reliance upon the subversive scheming of Fr. Celier, treated the faithful to articles like Fr. Simoulin's "*We Cannot be 88ers*," in which it is alleged that:

"Whatever the state of Rome may be, of all that still remains that is disturbing in Rome, plain common sense and honesty should lead us to consider the current situation with different eyes than those of 1988!"

Recalling the saying of one of our bishops, we cannot be "eighty-eighters"! <https://rorate-caeli.blogspot.com/2012/04/rome-sspx-we-cannot-be-88ers.html>

Translation: Archbishop Lefebvre's positions were good for his times, but nobody can say that he would hold the same position in today's circumstances, because as Fr. Simoulin states in a completely solipsistic swoon:

"We are neither in 1975 with Paul VI nor in 1988 with John Paul II, but in 2012 with Benedict XVI. It can be said as much as one may wish to that the state of the Church is still of great concern, that our Pope has a theology that is at times strange, etc... we have said it enough, it seems to me; **but let it not be said that the state of things is the same as in 1988, or worse. This is contrary to the reality and to the truth**, and it cannot but be the effect of a more or less secret refusal of any reconciliation with Rome, perhaps of a lack of faith in the holiness of the Church, composed of poor sinners but always governed by her head, Jesus Christ, and sanctified by the Holy Ghost."

Even Bishop Fellay's conciliar allies like Bishop Athanasius Schneider took the cue, declaring that today Archbishop Lefebvre would certainly sign a deal:

"A personal prelature would be perfectly suited to the reality of the Society of St. Pius X and its mission. I am convinced that Archbishop Lefebvre would have accepted gladly and gratefully this official ecclesial structure and the Church's recognition of the apostolate they accomplish." <http://sspx.org/en/news-events/news/bp-schneider-restoring-justice-sspx>

Archbishop Lefebvre was practical, you see, and today he would see how much better things are, and what a great deal he was getting!

But here is the truth of the matter:

-There is no doubt that Fr. Celier's principle of distinguishing between systematic and pragmatic thinkers is a legitime hermeneutic;

-There is no doubt that, of the two types of thinkers, Archbishop Lefebvre was pragmatic;

-However, it is not the Resistance, but Menzingen, Fr. Celier, and the accordists of the SSPX who have failed to properly assess how, when, and why Archbishop Lefebvre's pragmatic propensity to react to changing circumstances actually manifested itself, which was this:

Archbishop Lefebvre negotiated with unconverted Rome for almost 15 years (i.e., from the time of the suppression of the SSPX until the time he decided to consecrate bishops), because as he stated, he waited until the last minute for Rome to show a little loyalty to Tradition. But once he became certain that Rome was not negotiating in good faith for the return of Tradition, and was just waiting for him (and Tradition) to die, THIS was the trigger and circumstance which changed his thoughts and actions with regard to the impossibility of a practical accord with unconverted Rome, and having secured through these episcopal consecrations the principle of continuity and perpetuation of the Society, he would never again be in a position to need to negotiate. As he said, he was content to wait for Rome's return to the Church.

Moreover, there were no substantial changes in Rome between 1998 - 1991 which would have altered his position, and, contrary to the solipsistic statement of Fr. Simoulin quoted above (as Bishop Fellay himself acknowledged, when he observed that Rome was still the same old modernist Rome, a year *after* Fr. Simoulin's crazy statement to the contrary), there have been none since:

"Here we are then, at Easter 2013, and the situation in the Church remains almost unchanged. The words of Archbishop Lefebvre take on a prophetic tone. It has all come to pass, and it all continues for the greater misfortune of souls who no longer hear from their pastors the message of salvation."

<https://sspx.org/en/publications/letters/april-2013-superior-generals-letter-80-1856>

It is absolutely clear and certain, therefore, that Archbishop Lefebvre would not entertain the possibility of an accord with modernist Rome in 1991, 2000, 2012, 2019, or 2219, howsoever the *disingenuous misapplication* of Fr. Celier's legitimate principle may contrive to say otherwise.

#101: Compromise (The Argentinian Recognition: Was the SSPX Already Canonically Approved?):

On April 13, 2015 the country of Argentina "recognized" the SSPX as Catholic.

The official bulletin of the Argentinian government declared:

"CONSIDERING:

That according to Protocol N. 084/15, of February 23, 2015, the Archbishop of Buenos Aires, **Mario Aurelio Cardinal POLI**, requests that the **"FRATERNITY OF THE APOSTLES OF JESUS AND MARY" (PRIESTLY FRATERNITY OF SAINT PIUS X) be held**, up to the moment in which it finds its definitive juridical framing within the Church Universal, **as an Association of Diocesan Right, according to what is established by canon 298 of the Code of Canon Law, being in fieri [henceforth and in the meantime] a Society of Apostolic Life**, with all the benefits that correspond to it, and complying with all obligations to which the same refers, also accepting all responsibilities that belong to the diocesan Prelate. [emphasis added]

That to the aforesaid fraternity be accredited its character as a public juridical person within the ROMAN CATHOLIC APOSTOLIC CHURCH, according to the norms of the Code of Canon Law."

<https://rorate-caeli.blogspot.com/2015/04/argentina-formally-recognizes-sspx-as.html>

Ecclesia Dei secretary, Archbishop Guido Pozzo was quick to explain this was not THE recognition of the SSPX:

"I am glad that in Argentina this solution could have been found, which does not involve the Holy See, let it be made clear. It is not a juridicial recognition of [the Society of] Saint Pius X as a clerical society,

- the question of the legitimacy of the exercise of the priestly ministry of their priests remains open. But it is an ulterior sign of good will regarding this reality by the Catholic Church."

"With his decision - Pozzo continues - the ordinary of Buenos Aires recognized that the members

of the Society are Catholics, even if not yet in full communion with Rome. We continue working so that full communion and juridical framing of the Society within the Catholic Church may be achieved."

<https://www.lastampa.it/2015/04/13/vaticaninsider/buenos-aires-poli-fa-riconoscere-dallo-stato-la-fraternita-s-pio-x-j5sQ4T5a9pjt3qVfjVc44O/pagina.html>

And Menzingen was equally quick to throw cold water on the "recognition," declaring it a merely administrative and non-canonical process:

"Cardinal Poli's document has no canonical authority, for he cannot substitute himself for the Roman authority that alone can settle the Society's canonical status. It is simply a procedure that allows the State of Argentina to make an administrative decision until "a definitive juridical framework is granted (to the Society) in the universal Church...it is nothing more than a strictly administrative procedure in the restricted context of the Republic of Argentina."

<https://sspx.org/en/news-events/news/argentina-recognizes-sspx-roman-catholic-7845>

But is that really all there is to it? Was it all much to do about nothing?

Some think otherwise:

"At *Adelante La Fe* [the largest Spanish-language indult blog, similar to *Rorate Coeli* in content and perspective] we have asked that this prominent lawyer make an assessment of the various information, from both sides, which tries to downplay this news indicating that it is something merely "administrative". This is his response:

"After the news of the recognition of the SSPX by the Argentine State, communiques have been released from both parties, that obscure rather than clarify.

"I reread the relevant parts of the Code of Canon Law and am even more convinced that there is no way to consider the SSPX part of the Church in Argentina and not in the rest of the world. It violates any legal logic.

"Regarding a purely administrative process -in order to freely exercise the apostolic life-, it has no basis because for decades they have been in our country with a seminary, churches, schools and other property that could have well acquired a non-profit civil association. What is the administrative improvement? Evade Income Tax? To obtain wages and subsidies?

"There would be a very serious situation if they are not in communion with Rome but receive benefits in Argentina as "Romans".

"The procedure took about fifteen business days, unfit for any bureaucratic procedure, unless a very tedious application was made, without missing anything and was negotiated in advance with the authority. The record is slash fifteen (/ 15) **which shows that it started this year and is not merely a note from Poli accompanying a process from 2011, as stated by the Agency DICI**
<https://adelantelafe.com/analisis-juridico-del-reconocimiento-de-la-fsspx-en-argentina-un-avance-mas-alla-de-benedicto-xvi/>

And a couple weeks later, *Rorate Coeli* posted a guest response by a priest writing under the pseudonym "Fr. Pio Pace," who observed:

"What is most interesting, in fact, is evidently the confirmation of Cardinal Poli: as it is clear from the preamble of the decree of recognition, **he asked that this Society "be held" (sea tenida) as an Association of Diocesan Right, according to Canon 298 of the Code of Canon Law, in the expectation that it will become (in fieri de ser) a Society of Apostolic Life without vows** (an old category of the 1917 Code, under which the SSPX had been recognized by

the Bishop of Fribourg, Switzerland, on November 1, 1970, before its dissolution), a status which the Society claims according to its statutes, approved by Ecclesiastical authority.

That is, not only did the Cardinal-Archbishop of Buenos grant a public certification of Catholicity to the SSPX, **but he confers to it a juridical status similar to that of a diocesan association.** The diocesan associations, called "associations of the Christian faithful" (among others, religious communities in formation make use of this framework) "strive in a common endeavor to foster a more perfect life, to promote public worship or Christian doctrine, or to exercise other works of the apostolate such as initiatives of evangelization, works of piety or charity, and those which animate the temporal order with a Christian spirit." (Canon 298, § 1)"
<https://rorate-caeli.blogspot.com/2015/04/the-society-of-saint-pius-x-recognized.html>

Are you catching this?

Is it sinking in?

Don Pace is saying that, contrary to what Menzingen and *Ecclesia Dei* say, there is no need for the Pope to authorize an Association of Diocesan Right. That power and authority is by definition completely within the jurisdiction and competence of the local ordinary (as opposed to an Association or Society of Pontifical Right, which receives its authority directly from the Pope):

"It is absolutely possible, in legal terms, to consider that Cardinal Poli proceeded thus to what is equivalent to a kind of "erection" of a diocesan association for the SSPX:

- First: because he recognizes to it, publicly, the character of Catholic, which flows forth usually from the erection foreseen by Canon 312;
- **Second: because he clears up that it is "Diocesan";**
- Third: and because this association proposes to teach Christian doctrine in the Church's name and to promote public worship -- which can only be the case for associations erected by Ecclesiastical authority.

But supposing that it means nothing, it would at least remain that Cardinal Poli considers the SSPX as a Catholic association constituted by private agreement (Canon 299), to which he granted, exceptionally, specific rights."
(*Ibid.*)

In the same article, "Don Pio Pace" also comments on the quick reaction from Menzingen, diminishing the significance of the Argentine recognition:

"As soon as knowledge of this intervention of the Cardinal of Buenos Aires was made known to the wider public, the General House of the SSPX immediately limited its reach. According to a communiqué published by its DICI agency, of April 13, 2015, essentially for internal purposes, Menzingen (the General House) affirms that, "Cardinal Poli's document has no canonical authority," and that all of that, "is nothing more than a strictly administrative procedure in the restricted context of the Republic of Argentina." **That no one thinks, above all, that there could be a punctual and partial canonical recognition!"**
(*Ibid.*)

And that indeed is the nagging question: What exactly is the canonical status of the SSPX today?

Were they already "regularized" in 2015, while everyone was sedated by their downplaying of the significance of the recognition?

Don Pace explains something like the "Chinese Approach" may be what has happened here:

"It is a remarkable juridical step. In the language of canonists who are concerned with the institutional fate of the SSPX, the "Chinese" approach is often recalled. The word refers to the fact that, after the fall of the Soviet iron curtain, and despite the permanence of a brutal tyranny in China, the Holy See has tried a "workaround" operation, basing itself on the wish of a good portion of the members of the "Patriotic Church" to return to Rome. One might summarize the Roman attempt thus: **a growing number of the bishops named by the "Patriotic Church" have secretly received (but it is an open secret) "powers" granted by Rome, that is to say, papal investiture (see, for example, [this report](#) by Sandro Magister).**

In an analogy, for the SSPX what happens today is that, in certain dioceses, confession powers, even permanent ones, and canonical delegations to receive matrimonial consent, even permanent ones, are at times granted to certain priests of this Society. In particular cases, the canonical incardination of priests of the SSPX by diocesan authorities was even contemplated -- with such priests remaining members of this community and exercising their apostolate within it.

In the perspective of a gradual canonical recognition, we could perhaps also imagine that "powers" be granted provisionally to the bishops of the SSPX, which perhaps might already have happened occasionally. Naturally, the administrative-canonical recognition in Buenos Aires -- set up, absolutely without a doubt, by the Pope himself -- could create precedent and be repeated on this or that diocese for SSPX groups, or friendly communities of religious men or women, schools, etc."

<https://rorate-caeli.blogspot.com/2015/04/the-society-of-saint-pius-x-recognized.html>

In fact, in 2019 we know that precisely that which Don Pace envisioned in 2015 has come to pass:

We know Bishop Fellay received jurisdiction from Rome to try his priests of certain crimes.

We know that the SSPX has received ordinary jurisdiction to hear confessions.

There have been other grants of powers and rights (e.g., to say Mass in the Roman basilicas; tacit approval to ordain priests; delegations to receive the consents to marriages; etc).

For all these reasons, we ask the question we started with in the title of this post:

Has the SSPX already been canonically regularized, with the grants of rights and powers being incrementally unveiled so as not to startle the faithful (and clergy)?

We cannot say for certain, but the arguments tending in that direction by canonists do not seem to be without merit.

#102: Double Compromise (Valid Episcopal Rite; Tutorist Position Toward Sacramental Validity):

With the 2005 election of Pope Benedict XVI to the papacy, the discussion regarding the validity of the 1968 rite of episcopal consecration heated up, as Benedict XVI was the first pope to be consecrated a bishop according to the new rite. A determination of the issue had huge implications: If the form of the new rite was invalid, or even doubtful, would Benedict XVI truly be the Bishop of Rome?

Until that time, the matter regarding the validity of the form of the new rite was a disputed matter open for debate within the Society, with some of its best theologians declaring the new rite "doubtful."

One such theologian was none other than Bishop Tissier de Malleris, who, having received the book of Dr. Coomaraswamy *La Drame Anglican*, which declared the new rite invalid, responded in a 1998 letter:

"Thank you for sending me a copy of Dr. Rama Coomaraswamy's pamphlet "*Le Drame Anglican*." After reading it quickly, **I concluded there was a doubt about the validity of episcopal consecration conferred according to the rite of Paul VI.**

The [phrase] "*spiritum principalem*" in the form introduced by Paul VI is not sufficiently clear in itself and the accessory rites do not specify its meaning in a Catholic sense.

As regards Mgr Lazo, it would be difficult for us to explain these things to him; the only solution is not to ask him to confirm or ordain.

Yours very truly in Our Lord Jesus Christ,

+Bernard Tissier de Malleris

PS: Another thought: Mgr Lazo has already confirmed "quite a few" [people] with us. Obviously, this is valid because "the Church supplies" (canon 209), because a simple priest can confirm with jurisdiction. And it is difficult to see how to make our doubt known to Mgr Lazo. So silence and discretion about this, please." <http://www.fathercekada.com/2013/11/28/sspx-bishops-on-bishops-and-bishops/>

A few years later, in 2006, a group called the *International Committee Rore Sanctifica* [<http://www.rore-sanctifica.org/contact.html>] based out of France conducted a study which concluded in the invalidity of the new form of episcopal consecration, and did so persuasively enough for the SSPX and its assets to spring into action, and jump to the defense -without saying so- of Pope Benedict XVI, with a flurry of studies concluding in favor of the validity of the new rite:

In 2007, former US District Superior, Fr. Peter Scott wrote an article titled "*Must priests who come to Tradition be re-ordained?*," which explained to the faithful why it was essential to conditionally ordain priests (and bishops) coming to the Society from the conciliar church, who had been ordained in the new, doubtful rites:

"When it concerns the validity of the sacraments, we are obliged to follow a "tutorist" position, or safest possible course of action.

We cannot choose a less certain option, called by the moral theologians a simply probable manner of acting, that could place in doubt the validity of the sacraments, as we are sometimes obliged to do in other moral questions. If we were able to follow a less certain way of acting, we would run the risk of grave sacrilege and uncertainty concerning the sacraments, which would place the eternal salvation of souls in great jeopardy. Even the lax "probabilist" theologians admitted this principle with respect to baptism and holy orders, since the contrary opinion was condemned by Pope Innocent XI in 1679. Innocent XI condemned the position that it is permissible in conferring sacraments to follow a probable opinion

regarding the value of the sacrament, the safer opinion being abandoned.... Therefore, one should not make use of probable opinions only in conferring baptism, sacerdotal or episcopal orders." (Proposition 1 condemned and prohibited by Innocent XI, Dz. 1151)

Consequently, it is forbidden to accept a likely or probably valid ordination for the subsequent conferring of sacraments. One must have the greatest possible moral certitude, as in other things necessary for eternal salvation. The faithful themselves understand this principle, and it really is a part of the "sensus Ecclesiae," the spirit of the Church. They do not want to share modernist, liberal rites, and have an aversion to receiving the sacraments from priests ordained in such rites, for they cannot tolerate a doubt in such matters. It is for this reason that they turn to the superiors to guarantee validity." <https://sspx.org/en/must-priests-who-come-tradition-be-re-ordained>

Very good!

But in the same article, Fr. Scott states his belief that Fr. Pierre Marie, O.P. (Avrille) had demonstrated the validity of the form of the new rite of episcopal consecration (a disputed contention within Tradition and the SSPX), but nevertheless proceeds to cite another 2007 *Le Chardonnet* article by Fr. Nicolas Portail (SSPX), in which the latter declares:

"The authors correctly observe that this rite is the vehicle of a conception of the episcopacy according to Vatican II. It also shows that the functions that are special to the episcopal order (ordaining priests, consecrating churches, administering confirmation...) are not mentioned in the consecratory preface, in opposition to other prefates in the Eastern Rites. In addition, the specific error of collegiality is explicitly mentioned in the consecrator's allocution. It cannot be denied that this rite is, from a traditional perspective, weak, ambiguous, imperfect, defective, and manifestly illicit."

Still, Fr. Scott's emphasis had subtly shifted the conversation away from the validity of the *form*, to the validity of the *intention* of the consecrating bishop.

Additional articles of Fr. Celier (there he is again! Any time there is a chance to strike at Tradition, he emerges!) and Fr. Calderon supplemented those of Fr. Pierre Marie and Fr. Scott.

The validity of the form was now beyond question in SSPX circles: *Only a sedevacantist (allegedly) could question it!*

But as the quotation from Bishop Tissier de Mallerais demonstrates, it was not always so (and nobody ever accused Bishop Tissier of being sedevacantist).

This new position/policy was implemented to smooth the way for negotiations with Pope Benedict XVI.

In this regard, the aforementioned *International Committee Rore Sanctifica* seems to have made a rather prophetic response to all the pro-validity SSPX rebuttals to its study. Speaking of these allegedly validly consecrated bishops, it stated:

"One wonders whether or not one will in the near future see these individuals on the altars (tables) used by the Society. Clearly the author(s) are happy to sleep with strange bedfellows." <http://www.the-pope.com/letterpmv.html>

Well, that day has come:

The advent and acceptance of conciliar Bishop Huonder (Diocese of Chur, Switzerland) by the SSPX is the personification and fulfillment of that prophecy.

In short, it is a double compromise and change:

For the sake of negotiations with modernist Rome, we will conclude the new rite is certainly valid.

And for the sake of negotiations with modernist Rome, we will no longer maintain our tutorist position with regard to sacramental validity.

#103: Change (Perpetual Engagements Before Major Orders):

It had always been the policy of the SSPX for its priests to pass through a series of temporary engagements (usually spanning at least nine years, or, three sets of three) before being allowed to make their permanent engagements to the Society.

In an article by former US District Superior, Fr. Peter Scott, the reasoning of Archbishop Lefebvre is explained thusly:

"The main difference is that our holy founder wanted to prolong the period of trial in such a way that nine years of oblations or engagements are ordinarily necessary before a priest can make his perpetual engagement in the Society of Saint Pius X. The wisdom here lies in the gravity of this act, the perfect oblation of ourselves, by which we bind our whole life to our community. The time of probation is to establish that a priest has all the qualities and virtues necessary to take on such an obligation, under pain of mortal sin."

<https://www.facebook.com/SspxAgainstTheRumors/posts/taken-from-the-sspx-faithful-group-page-here-is-fr-peter-scott-sspx-against-thos/1804672902889871/>

But regarding the December, 2018 engagements, the SSPX announced a change in policy in this regard:

"This event marked the implementation of a new policy for the Society, requiring that any candidate for major orders be perpetually engaged within her family. The desire of the Church that her clergy be firmly planted in one of her dioceses or religious families flows from the doctrine of the Mystical Body...For this reason the Society of St. Pius X demands that every soul she gives to the priesthood be submitted to authority, bound for life to her family and in turn bound to the One, Holy, Catholic, and Apostolic Church. Stability and integrity will be the fruits of this commitment, so needed today."

<https://stas.org/en/news-events/news/first-and-final-engagements-sspx-new-policy-priestly-ordinands-43080>

Note that this change, in addition to modifying (yet again) the SSPX Constitutions, represents a rejection of Archbishop Lefebvre's policy.

What is the cause?

Fr. Rene Trincado seems to have put his finger on it quite succinctly in an email to Sean Johnson:

"The SSPX has made an adaptation of its statutes to CIC 1983, which in canon 1037 says: An unmarried candidate for the permanent diaconate and a candidate for the presbyterate are not to be admitted to the order of diaconate unless they have assumed the obligation of celibacy in the prescribed rite publicly before God and the Church or have made perpetual vows in a religious institute. CIC 1917 does *not* speak of a requirement regarding vows to receive the diaconate.

Most likely, the authorities of the SSPX have made this change thinking about the agreement with Rome."

<https://www.cathinfo.com/sspx-resistance-news/sspx-morphing-perpetual-engagements-as-seminarians/30/>

Just one more example of the mutation of the SSPX in preparation for a practical accord with apostate Rome, despite all the lip-service about "accepting us as we are."

[NB: This new policy represents at least the 3rd direct change to the SSPX Constitutions in pursuit of a practical accord with unconverted Rome (the other two being the 2012 decision to accept a merely practical accord with unconverted Rome, overturning the 2006 general Chapter Declaration, and the 2018 General Chapter creation of the General Councillor positions supplementing the General Council of the SSPX.)]

#104: Change (A Joint SSPX-Huonder Declaration: "One Sole Purpose?"):

On 5-20-19, the SSPX issued a joint communique of Fr. Pagliarani and conciliar Bishop Vitus Huonder which was remarkable not only for its tradcumenical-conciliar collaboration (a rejection in praxis of Archbishop Lefebvre's well known command in *Spiritual Journey* to stay separated from conciliar Rome for so long as it does not return to Tradition, cited elsewhere in this compilation), but for the "dexterous" presentation of facts it recounted when it announced:

"According to an intention that he stated long ago, Bishop Huonder is retiring to a house of the Society of Saint Pius X. **The one sole purpose** of this step is to dedicate himself to prayer and silence, to celebrate the traditional Mass exclusively, and to work for Tradition, the only way of renewing the Church."

<https://sspx.org/en/news-events/news/joint-communique-47934>

Is this really the "one sole purpose" of Bishop Huonder's advent at the SSPX boys school in Wangs, Switzerland?

Not according to Bishop Huonder!

According to a January/2019 statement of his own Diocese of Chur (Switzerland):

"As the diocese confirmed at the end of January, Huonder wants to retire to Wangs in the canton of Sankt Gallen. **There he will keep contact with the Society for the Vatican.** The "Society of Saint Pius X" runs a school in Wangs, the "Institut Sancta Maria".

<http://eponymousflower.blogspot.com/2019/03/acceptance-of-age-related-resignation.html>

And again by the French *La Croix*:

"In January, Bishop Huonder's spokesman confirmed to the Swiss site cath.ch that, **in an agreement with Pope Francis and at the request of the Congregation for the Doctrine of the Faith, he would act as a link between the SSPX and Rome.**"

<https://international.la-croix.com/news/retired-swiss-bishop-to-live-in-sspx-home/10152#>

The contradiction is self-evident.

As I stated in the comments section of *The Remnant*:

"Can someone explain to me how the joint declaration's statement that "the one sole purpose" for Bishop Huonder's retirement to the sspx school is to dedicate himself to prayer, silence, say the TLM, and work for the restoration of Tradition is compatible with the Diocese of Chur's Kathnet announcement of a couple months ago, acknowledging that the bishop has been given this assignment by Francis to be a liaison between the SSPX and Rome?

Moreover, am I to believe the same bishop recently pictured celebrating the new Mass with altar girls, and giving communion in the hand, has suddenly changed his spots, and conveniently became a traditionalist on the day of his retirement?

And of what does Bishop Huonder's newfound "traditionalism" consist, beyond saying the old Mass? Does he suddenly reject his own former ecumenism? Does he reject the errors of Vatican II? What are his thoughts on the new questionable sacraments (eg., vegetable oil for extreme unction)? Etc., etc.

Just a few days after tossing cold water on the initiative of theologians who were seeking to continue the deposition process of Francis (initially begun by Cardinal Burke, and continued by the Correctio Fillialis), the SSPX now sends a disturbing message to its faithful:

We are on the same side as the modernists.

The SSPX, which once served as a bastion of truth, today tells a blatant falsehood through its superior general, regarding the purpose of Bishop Huonder's arrival (contradicted by the bishop himself).

There is only one way this joint declaration is compatible with truth (at least subjectively):

The SSPX today believes that working for a practical accord with unconverted Rome = "working for Tradition."

The previous generation of SSPXers were indoctrinated by Archbishop Lefebvre after the consecrations to hold such a position as the gravest danger to the faithful (see his 1991 *Fideliter* interview).

Conversely, the last 20 years of SSPX leadership have striven mightily (and successfully) to inculcate exactly the opposite principle: Legal recognition is the primary goal.

Very few have possessed the perspicacity of mind to detect this reorientation of the SSPX, and those who

have, have been maligned more than baby murdering devil worshipers."

<https://remnantnewspaper.com/web/index.php/headline-news-around-the-world/item/4474-novus-ordo-bishop-retires-to-sspx-district-house>

Bishop Fellay's Doctrinal Preamble

Presented to Rome

15th April, 2012

Translated from the text on *La Sapiniere*.

I

We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.

II

We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution *Lumen Gentium* of the Second Vatican Council.(1)

III

1. We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution *Pastor Aeternus* of Vatican I and by the Dogmatic Constitution *Lumen Gentium* of Vatican II, chapter 3 (*de constitutione hierarchica Ecclesiae et in specie de episcopatu*), explained and interpreted by the *nota explicativa praevia* in this same chapter.

2. We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that "*the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith.*"(3)

3. Tradition is the living transmission of revelation "*usque as nos*"(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7).

4. The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8).

5. The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium.

6. That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).

7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.

8. In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.

Notes--

(1) Cf. the new formula for the Profession of Faith and the Oath of Fidelity for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.

(2) Cf. Pius XII, *Humani Generis* encyclical.

(3) Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.

(4) Council of Trent, Dz. 1501: "*All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand.*"

(5) Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.

(6) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: "*Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding."* [Vincent of Lerins, *Commonitorium*, 23, 3]."

(7) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; *Anti-modernist Oath*, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.

(8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.

(9) There is a parallel in history in the *Decree for the Armenians* of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way.

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The SSPX's New Doctrine - A Problem which won't go away!

“The greatest misery, for a century or for a country, is to abandon or to diminish the truth. We can get over everything else; we never get over the sacrifice of principles. Characters may give in at given times and public morality receive some breach from vice or bad examples, but nothing is lost as long as the true doctrines remain standing in their integrity. With them everything is remade sooner or later, men and institutions, because we are always able to come back to the good when we have not left truth. To give up the principles, outside which nothing can be built that is strong and lasting would take away even the very hope of salvation. So the greatest service a man can render to his kinsmen, in the times when everything is failing and growing dim, is to assert the truth without fear even though no one listens to him; because it is a furrow of light which he opens through the intellects, and if his voice cannot manage to dominate the noises of the time, at least it will be received as the messenger of salvation in the future.”

- Mgr. Charles-Emile Freppel (1827-1891), Bishop of Angers

“The imperative duty and the noble custom of holy Church is to pay homage especially to the truth when it is ignored, to profess it when it is threatened. There is a mediocre merit to claim to be its apostle and its supporter when all acknowledge and adhere to it. To make so much of the human state of the truth and to love it so little for itself that we deny it as soon as it is no longer popular, as soon as it does not have number, authority, preponderance, success : would that not be a new way of doing our duty, and of understanding honour ? Let it be known: the good remains good, and must continue to be called as such, even when “nobody does it” (Ps. XIII, 3). Furthermore, a small number of persons putting forth claims is sufficient to save the integrity of the doctrines. And the integrity of the doctrine is the only chance for the restoration of order in the world.”

- Cardinal Pie, Bishop of Poitiers

Introduction

In February 2015, Bishop Fellay visited the SSPX seminary in the United States, St. Thomas Aquinas Seminary in Winona, Minnesota. Although, as it happens, Bishop Athanasius Schneider happened to be visiting around that same time, nominally Bishop Fellay was there to confer tonsures on the seminarians. One of the faithful present at the ceremonies had the opportunity to speak to Bishop Fellay face to face. The following brief account was recounted first-hand by the gentleman himself, a close personal acquaintance of this author and a man of unimpeachable integrity whose word is above suspicion and beyond question.

Given the crowds, the short time available, and the very likely possibility of interruption, he asked the Superior General what he considered to be the one question that matters most: your Excellency, do you stand by the contents of your Doctrinal Declaration of April 2012, or do you consider that it contains anything wrong, anything which might need correcting?

The question was simple and clear, the immediate answer equally so: There is nothing wrong with my Doctrinal Declaration; I stand by what it says.

As noted above, this story cannot be kicked into touch with the usual accusations of “hearsay,” “rumour” and the like. Furthermore it comes as no great surprise anyway, being already confirmed by several different things heard from the mouth of Bishop Fellay across the globe over the past two years. It is therefore beyond serious dispute that Bishop Fellay stands by the content and substance of his Doctrinal Declaration. He regards it as wholly orthodox and free from any error, heterodoxy or diminution of the truth in any form - in short, an accurate reflection of his own doctrinal position and that of those with him.

It need hardly be said that this is a very serious matter indeed concerning as it does Catholic doctrine and teaching, a matter which is of profound and lasting consequence to every priest of the SSPX and the faithful with them, whether they realise it or not. To understand why, it suffices to consider the reality of which Bishop Freppel reminds us in the quote above. Even a fairly cursory glance through Catholic history will suffice to show that the Church can and has weathered storms of scandals involving bad morals even amongst the highest ranks of the clergy: from concubinage to simony, from clerical sodomy to lay investiture. One need only mention the name Borgia to immediately conjure up an image of what he means. And yet, as Bishop Freppel notes, such problems, however gravely scandalous, however much harm they do to the apostolate and to souls in their own time, are nevertheless of secondary importance in the long run because the Church can and will always overcome them, “as long as the true doctrines remain standing in their integrity.” On the other hand, the one thing which deals a mortal death blow is any tampering with true doctrine, be it ever so slight. We would do well to note that Bishop Freppel does not content himself with talking about straightforward “denial” of Catholic teaching, rather he makes a point of saying that the worst calamity is to “abandon or diminish the truth.” And, as Cardinal Pie notes in the second quote, it is whenever the truth is attacked or diminished or threatened that it becomes especially important to kick up a fuss in defence of that same truth. Even “a small number of persons” who refuse any compromise when it comes to doctrine is sufficient “to save the integrity of the doctrines” - but refuse they must! It must also be appreciated that from Catholic doctrine flows Catholic liturgy, Catholic piety and spirituality, Catholic education, Catholic law and justice, Catholic culture, in short everything which might be identified as “Catholic.” Without true doctrine, the Church, and consequently all of human society, is as nothing; therefore, “the integrity of doctrine is the only chance for the restoration of order in the world.” Nothing is more important.

Many people have heard of Bishop Fellay’s Doctrinal Declaration, but not all of them have read it and of those who have, they may not have read it for quite a while, or they may have become lost in some of the document’s vaguer or wordier passages. For this reason we feel it a good use of time to go back and look at it again, and study it closely to discern what it means and what it says, and what the implications of that are for us. The document was signed and presented in an official capacity, not as a private letter of Bishop Fellay, but (as its title suggests) as something which officially represents the SSPX. Aside some verbal equivocation on the part of Bishop Fellay on a personal level, there has been no official document signed and handed over to Rome in the name of the SSPX with the intent of correcting and repealing its offending passages. Therefore the document itself, and more importantly the doctrine that it represents, still stands, and remains the official doctrinal position of the SSPX to this day. This is not to say that there

are not some within the SSPX who seek to play down the significance of the Doctrinal Declaration - we can benefit a great deal from trying to understand why that might be.

Background

In March 2012, Bishop Fellay wrote to all the priests of the SSPX in the Society's internal newsletter 'Cor Unum' suggesting that perhaps the time had now come for an agreement with Rome. Following this, the other three bishops of the SSPX wrote to him expressing their alarm and begging him not to go ahead with it. Bishop Fellay replied in a letter co-signed by Frs. Pfluger and Nely (his First Assistant and Second Assistant). In that reply, Bishop Fellay did not tell the other three bishops that they had got the wrong idea, that it had all been a misunderstanding, that he had no intention of making any agreement with Rome. His reply shows beyond doubt that the worst fears of the other three SSPX bishops were confirmed. The reply accused them of an "absolute hardening," which, "will in the future end up in a true schism." Bishop Fellay's letter of reply to the three bishops is dated 14th April, 2012. His Doctrinal Declaration was signed and handed over to Rome the following day, 15th April, 2012.

For a while, little enough was known about the Doctrinal Declaration or its contents. After a short while it became known that Bishop Fellay had sent some sort of doctrinal formula to Rome as a sort of 'credo' or statement of belief, representing a summary of where the SSPX stood in relation to the Council and the conciliar 'reforms', the idea being that, if both the SSPX and the Romans could agree upon it, it could serve as the official basis of the agreement that was being planned. A few weeks later, in May 2012, Bishop Fellay told a meeting of Dominicans and laity in Brignoles, France that he thought the Doctrinal Declaration would be accepted by the Romans. He also hinted ominously that, once its contents became clear, it would require a certain amount of effort in presenting it to the faithful, implying that it might be thought that the SSPX had changed its position:

"Amongst ourselves, I think it will have to be explained properly because there are in this document expressions or declarations which are so very much on a tight rope that if you are ill disposed or whether you are wearing black or pink tinted glasses, you will see it as this or as that. So we shall have to properly explain that this letter changes absolutely nothing of our position."

As to its contents, the following month Fr. Pfluger revealed one paragraph which, it was reported, stated something to the effect that the Council must be viewed in the light of Tradition, which in turn must be viewed in the light of the Council. There were those who refused to believe such a thing could be possible and put it down to hearsay.

By February 2013 the one year anniversary of the Doctrinal Declaration was fast approaching and still the priests and faithful were none the wiser as to what it contained. At that point a letter was sent by Fr. Thouvenot, the SSPX Secretary General in Menzingen, to all SSPX priests stating that some wicked priests were planning to leak the Doctrinal Declaration, and hence Menzingen (in an attempt to take the wind out of their sails, and because they could no longer prevent it from becoming public anyway) had decided to publish it in the next Cor Unum, for the benefit of SSPX priests. The following month, March 2013, the Doctrinal Declaration was indeed published in Cor

Unum by Menzingen, but only after it had already appeared on various resistance websites. Its contents made clear why it had been kept secret for as long as possible. We might well wonder how long it would have remained secret had it not been leaked.

Contents

We will deal with the paragraphs in the order in which they appear.

Paragraph I

“We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.”

It might be objected that the SSPX has always been faithful to the Catholic Church and Roman Pontiff, and that to promise to do something in the future might imply that we were not doing so all along already. Furthermore, the distinction between conciliar church and Catholic Church (or “Eternal Rome” and “neo-modernist Rome” of Archbishop Lefebvre’s 1974 declaration) is conspicuous by its absence, leaving the phrase “Catholic Church” open to dangerous ambiguity, given that each side is known to understand it to mean something different. That said, in itself there is nothing actually erroneous or doctrinally unsound in this statement, even if it ought arguably to have been made in a clearer, less ambiguous language.

Paragraph II

“We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution Lumen Gentium of the Second Vatican Council.(1)”

Footnote (1) - Cf. the new formula for the Profession of Faith and the Oath of Fidelity for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.

As noted above with the phrase “Catholic Church,” there is likewise a dangerous ambiguity present in the phrase “Magisterium of the Church”, since we know that the writings and judgements of the modern Popes (John Paul II’s opposition to the death penalty, for example, or the new Code of Canon law’s permission for non Catholics to receive the sacraments) are understood to be “the Magisterium of the Church” by the modern conciliar churchmen.

But far worse than mere ambiguity, dangerous though that is, is this paragraph's acceptance of *Lumen Gentium* 25 by Bishop Fellay on behalf of the SSPX. It is the first breach in the wall, so to speak, because one cannot reject *Lumen Gentium* if one accepts one of its paragraphs and makes it the basis for one's own declaration of doctrine. Likewise, one cannot maintain an uncompromising rejection of Vatican II if one has accepted one of Vatican II's documents and claimed it as a source for one's own doctrine. This is not the only part of *Lumen Gentium* (or indeed of Vatican II) which the Doctrinal Declaration explicitly accepts, as we shall see, but even if it were, then this paragraph alone would still suffice to destroy any stance of rejecting Vatican II outright.

Amongst other things, *Lumen Gentium* is the document which states that the "*Church of Christ subsists in the Catholic Church*", that the Muslims "*together with us adore the one and merciful God*", that the Holy Ghost gives his gifts to, and is operative among, those in non-Catholic sects outside the Church (Protestants and others), that those same sects are joined to us "*in some real way*" in the Holy Ghost; and that "*many elements of sanctification and truth are found outside*" the Catholic Church.

Lumen Gentium 25 in particular seems to suggest an equivalence between papal infallibility and the authority of a local bishop (it is phrased in a way that tends to be more suggestive than explicit). It states that the faithful are to submit to the teaching of a local bishop with "religious submission of mind and will". (Just think for a moment what the implications of that would be!)

The footnote attached to this part of the Doctrinal Declaration signifies the SSPX's acceptance of the new Profession of Faith and Oath of Fidelity, composed by Cardinal Ratzinger in 1989, and was published with an introduction (available on the Vatican website in Italian, though not, interestingly enough, in English!) which states explicitly that its purpose was to take previous oaths and bring them into line with the Council.

As soon as it appeared, this very same Oath of Fidelity was condemned in the very strongest terms by Archbishop Lefebvre:

"What it means in practice is lining up on what the bishops of the world today think. In the preamble, besides, it is clearly indicated that this third section has been added because of the spirit of the Council. It refers to the Council and the so-called Magisterium of today, which, of course, is the Magisterium of the followers of the Council.

...

As it stands this formula is dangerous. It demonstrates clearly the spirit of these people with whom it is impossible to come to an agreement. It is absolutely ridiculous and false, as certain people have done, to present this Oath of Fidelity as a renewal of the Anti-Modernist Oath suppressed in the wake of the Council. All the poison is in this third section which seems to have been made expressly in order to oblige those who have rallied to Rome to sign this profession of Faith and to state their full agreement with the bishops.

...

No, I am not exaggerating. It is clearly expressed in the introduction. It is sheer trickery. One may ask oneself if in Rome they didn't mean in this way to correct the text of the [1988] protocol. Although that protocol is not satisfactory to us, it still seems too much in our favour in Article III, because it does not sufficiently express the need to submit to the Council.

...

And so, I think now they are regaining lost ground. They are no doubt going to have these texts signed by the seminarians of the Fraternity of St. Peter before their ordination and by the priests of the Fraternity, who will then find themselves in the obligation of making an official act of joining the Conciliar Church.”

(“One Year After The Consecrations”, *Fideliter*, 1989; See also: [\[url\]www.therecusant.com/sheer-trickery](http://www.therecusant.com/sheer-trickery))

Finally, we note that the footnote also cites various canons from the new code of canon law, and is thus the first signal of the SSPX's acceptance of that New Code (1983) over the old (1917) code.

Paragraph III, 1.

“We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution Pastor Aeternus of Vatican I and by the Dogmatic Constitution Lumen Gentium of Vatican II, chapter 3 (de constitutione hierarchica Ecclesiae et in specie de episcopatu), explained and interpreted by the nota explicativa praevia in this same chapter.”

The two sources cited here as being “acceptable” to the SSPX (“we”) are in fact rather different from one another. *Pastor Aeternus* from the First Vatican Council would have done fine on its own, but since Bishop Fellay says that “we” also accept *Lumen Gentium* Chapter 3, it is as well acquaint ourselves a little better with what that text says. *Lumen Gentium* Chapter 3 comprises Paragraphs 18 – 29 and is infamous for being more contradictory to *Pastor Aeternus* than supportive of it. It is where the modern conciliar phenomenon of so-called “collegiality” first raised its ugly head (paragraph 22). Whereas Archbishop Lefebvre and the SSPX of the past opposed collegiality, in this paragraph Bishop Fellay says explicitly that “we” accept it. Notice that even the paragraph's first sentence begins by talking about: “the doctrine...regarding the college of bishops.”

So quasi-heretical was this part of *Lumen Gentium* that Paul VI himself had to have an explanatory note inserted into the final draft to the effect that the authority of the “college” of bishops is not equal to that of the Pope and cannot be used against him. This is the “*nota explicativa*” to which Bishop Fellay refers. That such a thing should have been thought necessary by even Paul VI ought to give us some sort of an idea as to the (un)orthodoxy of the rest of the document!

As it happens, *Lumen Gentium* Chapter 3 also calls for priests to act as quasi social workers in helping to bring in the New World Order:

“Because the human race today is joining more and more into a civic, economic and social unity, it is that much the more necessary that priests ... wipe out every kind of separateness.”

Note, priests are to spend their time not just eradicating doctrinal “separateness” (as in, converting souls to the true doctrine of Christ’s Church) but every kind of difference, especially those which occur in the pursuit of “civic, economic and social unity.”

Paragraph III, 2.

“We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that ‘the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith.’(3)”

Footnote (2) - Cf. Pius XII, *Humani Generis* encyclical.

Footnote (3) - Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.

Bishop Fellay would later claim that this paragraph, with its quote from *Pastor Aeternus* about not making known a new doctrine, is what saves the rest of the document from error or compromise. Quite apart from the implicit admission (that other parts of the document are unsound) entailed by such a claim, the claim itself is simply untrue. Firstly, it is the number of lies told, not the number of truths told, which determines a man’s (or a document’s) truthfulness. Secondly, stating that the Holy Ghost was promised to the successors of Peter so that they could pass on Tradition faithfully, while true, in no way automatically saves one from acceptance of novelty. Many modern Catholics, for example, who accept some forms of modernism might easily agree with the above quote from *Pastor Aeternus* and see no contradiction in their so doing. They would claim that they too accept only what is in line with Tradition - they just happen to regard *Lumen Gentium*, the new Code of Canon Law, the New Mass (or whatever else) as being in line with Tradition.

Paragraph III, 3.

“Tradition is the living transmission of revelation “usque ad nos”(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church

with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7)."

Footnote (4) - Council of Trent, Dz. 1501: *"All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand."*

Footnote (5) - Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.

Footnote (6) - Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: *"Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding." [Vincent of Lerins, Commonitorium, 23, 3]."*

Footnote (7) - Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; Anti-modernist Oath, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.

Of the four footnotes cited in this section, numbers 4 and 6 are unobjectionable - the other two are not! The second footnote indicates that the statement: *"Tradition progresses within the Church"* is a quote or paraphrase from another Vatican II document, *Dei Verbum*. It sounds harmless enough at first, but the more one pauses to consider it, the more modernist and heterodox it sounds. *"Tradition progresses in the Church"*? The original text of *Dei Verbum* 8 makes clear that this *"progression"* involves the laity coming to a better understanding through *"contemplation and study"* and through *"the spiritual realities which they experience"* (whatever that means!)

Finally, it need hardly be said that, once again, *"we"* have given *"our"* assent to another document of Vatican II, one shot-through with errors, heresies or, at best, modernist-sounding ambiguities. And that since we have made part of that document the basis of our profession of doctrine, we can hardly then go on to totally reject that same document.

Paragraph III, 4.

"The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8)."

Footnote (8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.

This is the infamous paragraph which Fr. Pfluger let slip in 2012, a few months after the signing of this document. The idea that *"the Second Vatican Council... enlightens"* anything at all is, to put it charitably, highly problematic. This

one sentence destroys any and all opposition to the Council, and thus it destroys the very purpose of existence for the SSPX and justification for its apostolate. Fr. Pfluger appears not to see that, however. Nor does Bishop Fellay, who signed his name to it in his official capacity as Superior General of the SSPX, on behalf of the SSPX, making this the official position of the SSPX.

Paragraph III, 5.

“The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium.”

This paragraph, at one fell swoop, accepts explicitly the “social gospel”/“liberation theology” nonsense, religious liberty and ecumenism as being reconcilable with Catholic teaching. It talks about “the truths previously taught by the Magisterium of the Church” instead of simply saying “Catholic teaching” (why?) and – perhaps most importantly – it says that there cannot be any “rupture” between Catholic Tradition and the modern conciliar teachings, which it refers to either as “Catholic doctrine” or “this Magisterium” (see if you can work out which it is!). This is classic Benedict XVI/Cardinal Ratzinger theology, the idea being that what came before the council and what came after have to be understood as being part of one, uninterrupted Tradition. If it turned out that the council contradicted Catholic teaching, you see, then a lot of important people would have some serious problems of conscience to face. So we resolve things by claiming, through a sophism and a suspension of reason, that the contradiction between pre- and post-conciliar is only apparent and not real. This is precisely what is meant by the “hermeneutic of continuity” - a dishonest rhetoric designed to mask a contradiction and to pretend that there is continuity when in fact there is none. Needless to say, this involves the mixing of truth and error (the result of which can only ever be new error!), and the jettisoning of objective truth, not least the principle of non-contradiction.

Finally, by talking about Catholic teaching in terms of what “interpretation” one might make or accept, the paragraph does tend to relativise and trivialise Catholic teaching by implying, whether consciously or otherwise, that it is all a matter of interpretation anyway.

Paragraph III, 6.

“That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).”

Footnote (9) - There is a parallel in history in the *Decree for the Armenians* of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way.

Following on from the previous talk of not allowing an appearance of rupture between post- and pre-conciliar, this paragraph posits the solution. We just need to “dialogue” more. The purpose of “theological discussions” is to explain how Vatican II is really traditional after all. Notice also that the phrase: “in the case where they don’t appear reconcilable” implies that any contradiction is a matter of appearances.

Paragraph III, 7.

“We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.”

With this paragraph Bishop Fellay declares that the SSPX accepts the legitimacy of the New Mass and other New Sacraments. Some, notably Fr. Daniel Themann, have tried to claim that it means only that the Pope has authority to promulgate, that the authority promulgating the New Mass is what is legitimate, and not the new Mass itself. But the text clearly says that the New Mass was “*legitimately promulgated*.” If I say that I am “legitimately married” it means that my marriage is legitimate and not merely that I have the authority or power to get married should I so choose.

The 1988 protocol given to Archbishop Lefebvre to sign shortly before the consecrations, contains a paragraph which says exactly the same, word for word, no more or less, with one difference: the word “*legitimately*” is missing. Why bother to add that one word, and given that it was deliberately added, how can anyone claim afterwards that that one word does not really signify? It is an exercise in obfuscation. At Lille in 1976, Archbishop Lefebvre condemned the New Mass as a “*rite bâtard*” (“*bastard rite*” or “*illegitimate rite*”). If on the other hand the new Mass was legitimately promulgated then its promulgation was legitimate, making it a legitimate rite of the Church. This would mean that we cannot refuse to attend it on principle.

Paragraph III, 8.

“In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.”

Not only do we accept the New Code of Canon Law, we promise to respect it, which in context must mean to abide by it. This would include, presumably, respecting the law which allows the giving of the sacraments to non-Catholics,

and the law which reverses the ends of marriage. And even if we make sure that we in the SSPX are “*special*”, at the very least this would still mean that we are happy to watch the rest of the Church live by this new conciliar Code of Canon law, since we have our little side altar in the cathedral of pluralism. This will, of course, all be done “*following the guidelines laid out*” in paragraph III,5 - in other words, it will be done according to the idea that there can by definition be no contradiction between old and new, Catholic and modernist, and that wherever a contradiction presents itself, we side with the new, with the modernist, and tell ourselves that it is not modernist but Catholic after all.

Summary

Bishop Fellay, in the name of the SSPX, formally and officially, first in secret and then in public, accepts the documents of Vatican II, Collegiality, Ecumenism, Religious Liberty, the legitimacy of the New Mass and the New Code of Canon Law. He accepts that those things can be reconciled to Tradition, and that where they do not appear to be reconcilable, the solution is “discussions and study” to show that they are after all reconcilable.

Conclusion

The title of this document tells us a lot. “Doctrinal Declaration”. Its purpose is to declare doctrine. This is the doctrine which it declares. Bishop Fellay himself, through his actions (which speak louder than words!) has shown that he knew from the start that this would be unacceptable to a great many priests and faithful in 2012. That is why he kept it a secret for as long as possible (does it make any sense to have a “secret doctrine”? Has anyone but the Secret Societies ever taught a doctrine in secret?)

God blessed the SSPX only due to its fidelity to Tradition and its refusal to compromise with Vatican II. If we see now a loss of unity, of purpose, of holiness and of fruitfulness in the apostolates of the SSPX, this must surely be because that fidelity to Tradition is gone, and therefore God’s blessing is gone too. If God is Truth, then a denial of Catholic truth means separating ourselves from Almighty God. This is why the Holy Ghost is no longer making use of the Society which denied Him by denying His truth. Bishop Freppel’s words have come home to roost in the SSPX – it survived incompetence, immorality, bad priests, bad examples and bad decisions. It cannot and will not recover from its abandonment and diminution of the truth.

Practical Consequences

Catholics wishing to support Tradition need to realise that Tradition and the Council are simply incompatible. Vatican II is toxic: everything it touches, within a short time, withers and dies on the vine. It reduced the church of the 1950s and 1960s to her present state in little more than a generation. If we support Vatican II or give our approval to it in any way, then we cannot claim to be supporting Tradition, since the two are incompatible. If we are to totally and not just partially or symbolically support Tradition, then we must totally and not just partially or symbolically reject Vatican II.

This, far above any considerations of “validity”, “novus ordo hosts in the tabernacle” or “dubious sermons” is the real reason why Traditional Catholics knew that they ought to avoid the “approved” Masses of such groups as the Society of St. Peter, which accept Vatican II and which offer a “pre-conciliar taste” within a conciliar framework. For that very same reason, we ought to avoid the Society of St. Pius X. We want nothing to do with the council, therefore we will have nothing to do with the Society of St. Pius X which has accepted it. The sacrament of confession is something more personal, but the Mass is a public act of worship on behalf of the Church, and we cannot assist at the public act of worship offered by priests who officially accept the Council.

A public departure from, diminution of or undermining of the Faith requires a public response. Every priest of the Society of St. Pius X has a duty to make public where he stands in relation to this grave insult to Our Lord. It was written and handed over in his name: it is up to him to tell the world that this is not the case, to confess Our Lord “before men”. We are well aware that there are many priests remaining in the SSPX who privately disagree with the Doctrinal Declaration, but our confession of the Faith has to be public, not private, especially (as Cardinal Pie says) when the truth is attacked.

Archbishop Lefebvre gave the faithful Catholic Tradition, and the faithful were justified in more or less assuming that the priests united with him taught the same. Bishop Fellay’s Doctrinal Declaration is another doctrine than that which we received from him. To those who say that we err, that we go too far, we reply that we prefer to err on the side of being too zealous on behalf of Tradition, of opposing Vatican II and its novel doctrine too strongly, than the alternative. Our Lord warns us against being lukewarm, and experience teaches us to beware above all a slow, subtle danger to our faith.

In the meantime, whilst we await the ministrations of the far smaller number of priests who have declared themselves against this new doctrine, Almighty God will surely reward our sacrifices which are made out of love for Him and fidelity to Catholic Tradition.

St. Pius X, pray for us!

[url=<http://redirect.viglink.com?key=71fe2139a887ad501313cd8cce3053c5&subId=6872759&u=http%3A//www.therecasant.com/sspx-new-doctrine>]

SSPX Doctrinal Declaration: is it Official Policy?

Adapted from the Cor Mariae forum

We have been hearing from a few that the SSPX Doctrinal Declaration of April 15, 2012 is not Official Policy; and if it was, it was “withdrawn” by Bishop Fellay.

Such a statement would attribute the SSPX Doctrinal Declaration to be a political circumstance in a given time.

What is contrary from that particular thought is that the ACTUAL value of the said SSPX Doctrinal Declaration is just that: a DOCTRINAL DECLARATION. The contents manifest an explicit intention to declare Doctrine; thereby to receive agreement in the format that it was sent by delegation to conciliar Rome as a Preamble for an agreement of wills.

It needs to be understood that when one declares Doctrine, especially a Catholic Bishop, that one has their salvation on the line to merit grace if it is for Truth in honor of the True God, or to merit damnation in being an agent of the devil to deceive another, knowingly or unknowingly.

Archbishop Lefebvre had made several Doctrinal Declarations to conciliar Rome, such as his famous 1974 Doctrinal Declaration that he died with, and the old-sspx still maintains.

archives.sspcx.org/archbishop_lefebvre/1974_declaration_of_archbishop_lefebvre.htm

Bishop Fellay had also made his own Doctrinal Declaration of April 15, 2012 that turned the course of the sspcx; and which he still maintains today.

From the onset, let there be no mistake, Bishop Fellay's new SSPX Doctrinal Declaration is alive and well, and is carrying its course.

WHEREAS:

- The 3-SSPX Bishops sent an Official letter to Bishop Fellay, the Superior General, and the General Council on April 7, 2012 not to pursue a practical deal with conciliar Rome; that was an official act.

[\[/url\]www.therecasant.com/menz-letter-to-3-bishops](http://www.therecasant.com/menz-letter-to-3-bishops)

- Bishop Fellay and the General Council responded with adamancy and deceit on April 14, 2012; that was an official act.

- The following day, Bishop Fellay's SSPX Doctrinal Declaration of April 15, 2012 was secretly handed to Pope Benedict XVI as a Preamble for a deal with conciliar Rome; that was an Official act.

www.therecusant.com/doctrinalpreamble-15apr2012

- That [secret] official SSPX Doctrinal Declaration was leaked to the public in [May] 2012. That was the first time the lower ranks of the SSPX priests had seen on paper the workings of Menzingen betray the old-sspx; to great scandal.

- In July 2012, the SSPX General Chapter was officially in heated discussion over that Doctrinal Declaration, per Fr. Fuchs who was there, and now with the Catholic Resistance. The General Chapter ended without condemnation of that Doctrinal Declaration; therefore in acceptance; that is an official act.

- The SSPX General Chapter wrote 6-new conditions to conciliar Rome for a practical agreement to commence; that is an official act. In a continual line with the Doctrinal Declaration.

- With a height of scandal throughout the world, Bishop Fellay said in a conference in Ireland, that he "said" to the Vatican that he "withdraws" that Doctrinal Declaration.

- A few months later, within the March 2013 CorUnum, the official bulletin of the SSPX to all of their priests throughout the world, Bishop Fellay promoted again for the SSPX member's attention the full contents of that Doctrinal Declaration being alive and well; that is an official act.

- On June 27, 2013, the remaining 3-SSPX Bishops wrote a compromised Declaration on the occasion of the 25th anniversary of the episcopal consecrations stating 12-points in continuance of course with the Doctrinal Declaration; the error is not in the council; that is an official act. www.therecusant.com/27june2013-declaration

- Bishop Fellay conducted a "kangaroo court" against Fr. Pinaud in censoring him with the Vatican II "1983 Code of Canon Law"; of which Code was in full acceptance within that Doctrinal Declaration; that is an official act (though illegal).

- Throughout 2012, 2013, and still in 2014, many SSPX priests are being expelled for calling into question the Doctrinal Declaration; that is an official act.

- Fr. Rioult wrote a book "*The Impossible Reconciliation*", Documents of Operation Suicide of Bishop Fellay, with the contents demonstrating that there is a split between Archbishop Lefebvre and Bishop Fellay; while showing that the Doctrinal Declaration is still in effect within the continuity of later events. Fr. Rioult's book was refused publication and circulation by Bishop Fellay. Fr. Rioult is now in the Catholic Resistance.

FACTS:

- A Doctrinal Declaration is a testament of one's belief and creed.
- Catholic Doctrine and Her Creed does not change, nor can be retracted.
- When one is Baptized, that doctrine and Creed remains unblemished.
- Catholic Doctrine is not private; it is public for the salvation of souls.
- When a Catholic states a Doctrinal Declaration, the one is stating a Truth that cannot be changed or disfigured.

In Bishop Fellay's world he states:

- Bishop Fellay claims that he is of Traditional Catholic origin.
- Bishop Fellay's intent was to send a Doctrinal Declaration: its purpose is to declare Doctrine.
- That Doctrinal Declaration took months to prepare; with full consent.
- Bishop Fellay had made that compromised Doctrinal Declaration in secret.
- Bishop Fellay officially signed it as the Superior General of the SSPX.
- Bishop Fellay officially sent it to Rome for their endorsement and signature of acceptance of an agreement.
- Bishop Fellay waited 2-months from Rome to see if it had been accepted or not.
- In face of scandal during the summer of 2012, Bishop Fellay said that he "verbally" said to the Vatican that he "withdraws" the Doctrinal Declaration he sent in.
- Bishop Fellay had never RENOUNCED the contents within his Doctrinal Declaration; therefore, the contents are in effect of his belief.

Fact:

- A Catholic Bishop, nor any baptized Catholic, can "withdraw" a Doctrinal statement; it is meaningless. Either one believed in the Doctrine stated, or one was trying to purposely deceive with false Doctrine.
- So if Bishop Fellay is sincere, then he believes what he wrote; therefore, his Doctrinal Declaration is a part of his belief.
- When one sends in official capacity a protocol of signed declaration, or agent of contract, through delegated authority, it is in consent and intention for an agreement. If the document is denied, altered, or withdrawn, it likewise needs the protocol with intent of agreement of both parties to delegate the response in a signed affidavit to endorse the change, alterations, or withdrawal. Bishop Fellay had done none of the above in return of protocol; he stated to us in a conference in Ireland that he "VERBALLY" said to the Vatican that he is "withdrawing" his Doctrinal Declaration; which of course has no weight; it is not legal; nor official; or binding. It only leaves the listener into a mis-direction designed for [Traditional] public consumption.
- Further, if some say that Bishop Fellay "retracted" his Doctrinal Declaration, as stated above, a Catholic cannot "retract" Doctrine. Either it was true when you wrote it, or it was not true. In addition, if he was to retract it, he still

cannot do so, because everything in that Doctrinal Declaration was not in error. So if he “retracts” his Doctrinal Declaration, he is retracting the parts that are true also; which cannot be done.

So, what remains is that Bishop Fellay had NEVER himself stated that he renounced and repudiated, along with penance for his scandal, the contents of his Doctrinal Declaration in which he officially sent to Rome; he therefore wishes us to believe as a cover that he had “withdrawn” his Doctrinal Declaration only as a political maneuver.

Therefore, Bishop Fellay in his official capacity as the Superior General of the SSPX, lives what he believes; his Doctrinal Declaration is still official policy within the governance of the SSPX.

It is also endorsed without condemnation and encouraged by silence from the SSPX Superiors and the majority of the sspcx priests.

The trail of events that support Bishop Fellay’s intent is manifest in his actions and handling of continued direction towards conciliar Rome with compromise and deceit.

To the unwise, the “Recognition of Tolerance” is the desire for human compassion. For the wise, the Faith is the desire to please God; and needs to be protected...at all costs.

Here is a conference (part 1 and 2) that breakdown the devices of Bishop Fellay and the workings of his practical deal with conciliar Rome.

Machabees, Nov 14, 2014

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I have made an important addition to the beginning of the OP to distinguish the difference and nature of Bishop Fellay’s Doctrinal Declaration. I include it here in blue for content:

We have been hearing from a few that the SSPX Doctrinal Declaration of April 15, 2012 is not Official Policy; and if it was, it was “withdrawn” by Bishop Fellay.

Such a statement would attribute the SSPX Doctrinal Declaration to be a political circumstance in a given time.

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From the onset, let there be no mistake, Bishop Fellay's new SSPX Doctrinal Declaration is alive and well, and is carrying its course.

[the rest follows...]

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.....

-Machabees, Nov 14, 2014

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In an interview on October 6, 2012 with Father Niklaus Pfluger, First Assistant General of the Society of St. Pius X, Fr. Pfluger stated once again to the unbelievers that the compromised SSPX Doctrinal Declaration of April 15, 2012 was in fact an Official, valid, and motivated piece of "common understanding" with conciliar Rome to declare and define as Doctrines of the Catholic Faith that they as SSPX superiors understood and promoted to grant acceptance and reconciliation.

Kirchliche Umschau: Just a few months ago, the Vatican seemed to be on the verge of granting canonical recognition to the Society. It seems now that all efforts were in vain. Bishop Müller, the new Prefect of the Congregation for the Doctrine of the Faith, suggested as much in several recent interviews.

Father Niklaus Pfluger: All efforts were not in vain, but an agreement in the near future is improbable [Ed. because of Pope Francis the way he is]. In both our estimation and that of the Curia, any agreement would be pointless unless we are on the same page about what the Faith really means. This common understanding was to be expressed in a “doctrinal declaration”, which we took ample time in drawing up, and in April 2012, Bishop Fellay, our Superior General, presented a preliminary, informal draft. But, to our great surprise, this text was rejected by the Congregation for the Doctrine of the Faith. So we are back to square one.

www.therecusant.com/fr-pfluger-kirch-umschau

www.dici.org/en/documents/interview-with-father-pfluger/

I will repeat, Fr. Pfluger said that the compromised SSPX Doctrinal Declaration of April 15, 2012 was a common understanding of the Catholic Faith with modernist Rome!

To wit, Fr. Pfluger said that “...we took ample time in drawing it up”! Yet the day before, April 14, 2012, Bishop Fellay, Frs. Pfluger and Nely [[url=https://thecatacombs.freeforums.net/thread/685/sspxs-doctrinal-declaration-2012](https://thecatacombs.freeforums.net/thread/685/sspxs-doctrinal-declaration-2012)] wrote a responding scandalous letter to the three SSPX bishops, stating amongst other things, that there is no such present interest and agreement with Rome. Such is the secret nature of the Menzingen group of leaders...which continues on today.

[To see more, here is Fr. Pfeiffer’s analysis of Fr. Pfluger’s hypocritical interview with other bombs within it.]

Machabees, Feb 17, 2015

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Here are the words of Bishop Fellay still validating and authenticating his 2012 Doctrinal Declaration as official policy when asked near three years later in February 2015, while visiting the SSPX seminary in the United States along with the visiting modernist Bishop Athanasius Schneider, from a question asked by a faithful present at the ceremonies to speak to Bishop Fellay face to face.

Q. Your Excellency, do you stand by the contents of your Doctrinal Declaration of April 2012, or do you consider that it contains anything wrong, anything which might need correcting?

Bishop Fellay:

"There is nothing wrong with my Doctrinal Declaration; I stand by what it says."
cor-mariae.com/index.php?threads/the-sspxs-new-doctrine.3511/

As shown above, in spite of Bishop Fellay saying in later 2012 within a conference both in the usa and in Ireland that he "*said*" to the Vatican that he "*withdraws*" that Doctrinal Declaration to please the listeners at the time, we know that five months later Bishop Fellay had published the same 2012 Doctrinal Declaration in its entirety within the March 2013 *CorUnum*, the official bulletin of the SSPX to all of their priests throughout the world, extending its promotion to the SSPX member's attention being alive and well; that is an official public act to over 600 priests and bishops.

Doctrine cannot be "*withdrawn*"; it can only be proclaimed!

Machabees, Apr 7, 2015

Letter of Cardinal Castrillon Hoyos to Mgr. Fellay

(English translation by Mr. Ken Jones, Una Voce St. Louis)

The Vatican, April 5, 2002

Dear Brother in the Lord:

Since the beginning of our fraternal contacts to find a way toward full communion, I believe that we have experienced the solicitude of our merciful Lord: truly he has not spared us His aide and His support, to gather together all the good things that unite us and overcome what still divides us.

I read at the time attentively, in prayer and not without suffering, your letter of last June 22. I have also studied certain documents concerning our conversations, written by members of the Fraternity of St. Pius X, published on the Internet and disseminated by other means of communication. I have also reread the letters of the bishops of the Society of St. Pius X, the interviews granted by Your Excellency and the letters that you have sent me.

Until today, for my part, I have never agreed to grant interviews on the subject, in order to maintain the privacy of the details of our dialogue: for me they have always had a provisional and discreet character, because of the great responsibility that I feel in conscience for this matter. It now seems to me opportune, for the love of truth, to clarify here several aspects of the development of this reconciliation, with the intention of imparting a new impetus, to be frank, to move beyond possible suspicions and misunderstandings that compromise the outcome that,

I have no doubt, Your Excellency also desires.

The subject that we are considering will have, in fact, particularly important historical consequences, because it touches the unity, the truth and the holiness of the Church, and it is necessary therefore to treat it with charity but also with objectivity and truth. Our sole judge is Christ the Lord.

Permit me now to give a brief historical overview of our journey:

First of all, I must reiterate a historical truth, at the root of everything. My first initiative was not the result of a Pontifical mandate and was not the fruit of an agreement or project of some other person from the Apostolic See, contrary to what has been written and rumored, as if it was a matter of a definite strategy. As I have already had the occasion to say several times, the dialogue was completely my own personal initiative.

In the second week of August 2000, on returning from Colombia, I learned through the media that was available on the airplane, and only through it, that the Society of St. Pius X was participating in the Jubilee. On my own initiative, and without speaking to anyone about it, I decided to invite the four bishops of the Fraternity to a private dinner with me. The meeting with brother bishops would be a gesture of fraternal love, the occasion of a reciprocal exchange. I therefore had the joy of meeting Your Excellency, as well as Their Excellencies Tissier and Williamson. As you will recall, we did not discuss any subject thoroughly, even if, naturally, we did speak about the liturgical rites, and I was able to become familiar with several aspects of the current life of your Fraternity. I manifested publicly the good impression that the aforementioned Prelates made on me.

I subsequently gave an account of this meeting to the Holy Father, and I received from him words of encouragement. I expressed a desire to maintain

contacts to explore the possibilities of this much hoped for unity. The Sovereign Pontiff asked me to continue, and he manifested his clear will to accommodate the Society of St. Pius X, by promoting the conditions necessary for this accommodation. Some time later I read, with a private satisfaction, the interview granted by Your Excellency to the magazine 30 Days. The journalist put these words on your lips: "If the Holy Father calls me I come, or rather I run." I had occasion to speak with the Holy Father about this interview, in which Your Excellency expressed freely and spontaneously his thought: the Holy Father indicated to me, one more time, his generous will to accommodate your Fraternity.

As a result, I contacted Cardinals Angelo Sodano, Secretary of State for His Holiness, Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, Jorge Medina Estevez, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, as well as with His Excellency Mgr. Julian Herranz, President of the Pontifical Council for the Interpretation of Legislative Texts. All manifested their satisfaction with a view to an eventual solution of the difficulties. I also consulted Cardinals Paul Augustin Mayer and Alfons Marie Stickler, who were of the same opinion. It is thus that we studied the fundamental theological problems, already present in 1988 when an accord with His Excellency Mgr. Lefebvre was prepared. It did not seem to us that there have been any new problems. Then we began studying several juridical forms that would make a reintegration possible; this appeared very much desirable. Throughout history, the desire for unity has always been a constant for the See of Peter.

To all it seemed appropriate, if Your Excellency agreed, that the undersigned could proceed to a new dialogue of a provisional character. It was not a matter of discussing theological problems in depth, but preparing the way for reconciliation.

I therefore invited Your Excellency by letter; you amiably accepted the invitation and the meeting took place on Dec. 29, 2000.

As Your Excellency knows well, we then studied the possibility of reconciliation and of the return to full communion, as a very concrete and special fruit of the Jubilee. We concluded with a dinner at my residence, attended also by the Rev. Michel Simoulin, in a very cordial and fraternal climate.

Informed of this new reunion, and despite the amount of work he had in the last days of the great Jubilee, the Holy Father received you with the Abbe Simoulin on Dec. 30, 2000 in his private chapel. After a few minutes of silent prayer, the Holy Father said the Our Father, followed by those present, then he wished them a Holy Christmas. He blessed them by offering several rosaries and encouraged them to continue the dialogue undertaken.

In the same Apostolic Palace and in the presence of the personal secretaries of the Holy Father, I read to Your Excellency a Protocol regarding the dialogue of the preceding day, which would be sent to the Sovereign Pontiff. You have expressed your agreement by specifying two points: 1) the prayer for the Pope in the Canon of the Mass was not your decision but was a prior provision of Mgr. Lefebvre; 2) reservation about Vatican II especially regarding religious liberty, since the rights of God over the public order could not be limited. The secretary took notes in order to make a report to the Holy Father.

For further clarity, permit me to transcribe here the aforesaid protocol:

On Dec. 29, as planned, I had a meeting of a provisional character with His Excellency Mgr. Bernard Felly, Superior General of the Society of St. Pius X. The

meeting was characterized by a lively friendliness and his spirit of faith.

The Position of His
Excellency Mgr. Fellay

1.1 He expresses his will be fully Catholic.

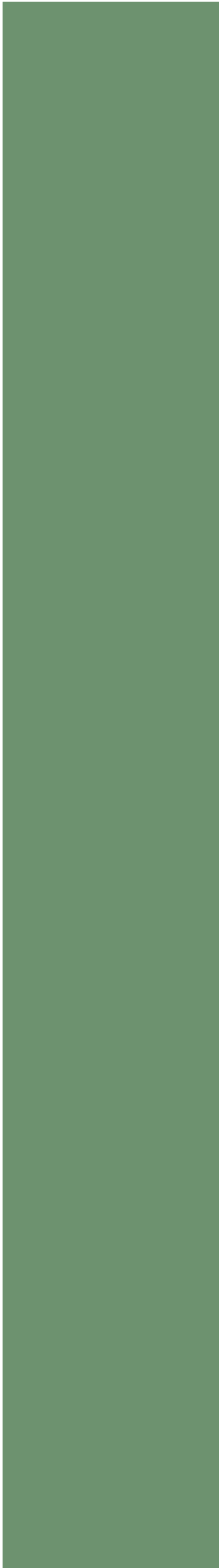
1.2 He recognizes His Holiness John Paul II as successor of Peter and he wants to submit to his authority. He has his seminarians promise to pray for the Holy Father and cites the name of his Holiness John Paul II in the Canon of the Mass.

1.3 He accepts the Second Vatican Council while expressing difficulties on several points.

1.4 Principal difficulties:

- In returning to full communion he does not mean to give up the struggle against modernism in the Church, liberalization, democratization and the influence of Freemasonry;

- Past experience prevents him from being trusting, and makes him fear that the Fraternity will be ill-treated and abandoned, consequently losing its charism of the defense of Tradition;



- He considers that the Mass of Paul VI presents silences that open the way to protestantization (lay ministers) and that do not emphasize the sacrificial dimension of the Mass;

- Concerning the sacrament of confirmation he considers

- but this needs to be studied
- that olive oil is necessary for validity; in case of doubt, regarding some candidates, they proceed with a new conditional administration; they consider moreover that certain translations of the formula are not theologically exact;

- He believes that canon law opens the way to a democratic conception of collegiality (episcopal conferences), which promote collegiality to the detriment of Petrine primacy;

- He considers that the conciliar text on religious liberty lends itself to relativist interpretations tending toward protestantism;

- He considers that there is a form of ecumenism that causes the idea of the unique Church to become lost, with the danger of a Protestant mentality (His Excellency Mgr. Kasper speaks of

abandonment of the ecumenism "of return" for an ecumenism of "a common way" that guides Christians toward universal reconciliation).

My Position:

2.1 The Holy Father has open arms.

2.2 The position of the bishops would be made regular for the present, and in the future with the presentation of ["terna"], when the case presents itself.

2.3 The Fraternity would be a Society of Apostolic Life with a special rite.

2.4 The protocol signed by Cardinal Ratzinger and His Excellency Mgr. Marcel Lefebvre would be followed.

2.5 There would be a special commission with the participation of the bishops of the Fraternity, as foreseen in the protocol.

2.6 Naturally, the excommunication would be lifted and one would proceed to the necessary sanation according to the norm of law.

A few days later an audience was requested of me, with Your Excellency, who was accompanied by the former Benedictine abbot, Dom Thomas Niggel

(Weltenberg) and Don Simoulin. The dialogue was very intense and lasted several hours. With much honesty, Your Excellency presented several points of view concerning the Holy Mass and the difficulties to be expected in this process. At that time, it seemed clear that no dogma was denied, nor was pontifical authority. One felt on the other hand faced with difficulties of theological interpretation, of estimation of the life and the crisis of the Church, of the explanation or of the interpretation of certain texts of Vatican II. I believed that these dialogues concerning theological detail, certainly important and not without difficulties, could be examined in the very heart of the Church, after the attainment of full substantial communion which, however, did not exclude a healthy criticism. My assessors and the Cardinals specially involved in the affair shared my opinion on this point.

After these events, in noting your good will and based on the fact that your Fraternity certainly was not spreading any heretical doctrine and did not maintain schismatic attitudes, I had dared you to propose, without consulting anyone first, to set a possible date for reintegration. I suggested as a possible date the Solemnity of Easter 2001, and Your Excellency, although surprised, did not exclude this possibility, while expressing in any case that, probably, at the center of the Society of St. Pius X a few problems would arise. I therefore took pains to find a formula that would give to your Fraternity the full guaranty of maintaining its charism of service to Tradition, of assuring the rite of the Mass of St. Pius V, and of continuing fully its effort to safeguard sound doctrine and preserve discipline and Catholic morality.

I do not believe that my clear attitude and declaration of intention can be correctly interpreted - as some of you have - as a conversion on the part of the Church of Rome, which should now search for the Deposit of Faith in the heart of the Society of St. Pius X. Nor should my search for dialogue be considered to signify an inability of the universal Church to emerge

of an interior crisis. In fact, what we have done in our dialogues, and written in the protocols, is very different: we have spoken of the common work of brothers to promote holiness in the Church, which must always be reformed in the life of its members. The Holy Father received with satisfaction the full account given about this meeting and expressed anew his disposition to maintain open arms for reconciliation.

At this stage, I convened a plenary initial meeting of the Ecclesia Dei Commission, with all its members as well as with their Eminences Cardinals Felici, Mayer and Stickler. I explained to them the beginnings of this journey and the actual state of the question.

A little afterwards the Holy Father named, for the first time, Cardinals Ratzinger, Medina, Billee and Mgr. Herranz as members of the Commission. Some of you interpreted this gesture as a move designed to control, dominate and absorb the Society of St. Pius X.

You yourself, dear Mgr. Fellay, after having heard from several members of the Fraternity and having met your Council, sent to me the secretary of the Society of St. Pius X, Don Selegny, accompanied by Don Simoulin, with the mission of presenting several questions concerning the formulas of an eventual reintegration. The secretary, after having heard my responses articulated to his numerous questions, expressed himself in an extremely harsh manner about the present rite of the Holy Mass, as the faithful united to the Vicar of Christ and their Bishops adhere to, in claiming that this rite was evil; he informed me moreover of having received from you a mandate to suspend the dialogues, if two prior conditions were not granted: to lift the excommunication and to permit all Catholic priests to celebrate according to the rite of St. Pius V.

I should say that I was left saddened and perplexed, because this development was not in line with the climate of trust, of cordial fraternity and reciprocal

respect which, until then, had sustained and animated our relations.

Since the beginning, starting out from a sound, fundamental position, a hope was kept alive of being able to put an end to the irregular situation in which your Fraternity finds itself; even more so because I noted neither the scent of heresy nor the will to incur a formal schism on your part, but only the desire to contribute to the good of the universal Church, considering that the specific charism of the Society of St. Pius X toward Tradition, in the current context, could only benefit the path of the Church.

It was absolutely not a matter of a trap, set up to silence you or destroy your movement, and a base strategy with hidden intentions or with unconfessed aims was never followed, as certain among you have written to the contrary.

I can say that on the part of the Holy See and of all people involved in this difficult but promising episode for the unity of the Church, we never lacked the honest desire to see the Society of St. Pius X reconciled with the See of Peter so that, with its particular charism of service to Tradition, it could contribute to the missionary work of the new evangelization.

Also, although I did not doubt the disposition of Your Excellency to continue our dialogue toward the desired end, I am surprised at the declarations you and other members of the Society of St. Pius X have made on this subject.

It seems to me in fact that your declarations, which appear to cast doubt on the sincerity of the Holy See, are not useful in making our common efforts thrive, and have created a less favorable climate and cast doubt on the Society of St. Pius X's understanding of this important matter.

Permit me, therefore, to quote some of your

statements, enumerating several of these contradictory attitudes and assertions in which your Fraternity seems to be risking itself, which create perplexity and are in contradiction to the Tradition of the Church. Besides, how could I not confront these painful points, if they contained questions that invite at least some explanation?

I must therefore enumerate several of the points of which we have knowledge:

- "It cannot be denied that the dysfunction of the Catholic hierarchy, ... omissions, silences, deceptions, tolerance of errors, and even of positively destructive acts, reaches even into the Curia, and unfortunately even in the Vicar of Christ. These are public facts that can be seen by ordinary men." (Letter from Mgr. Bernard Fellay to Card. Castrillon, Menzingen, June 21, 2001).

This frontal attack on the hierarchy of the Catholic Church, including the Pope, and the reproach of having abandoned Tradition, constitutes in practice a dangerous pretention of judging the supreme authority. In line with the teaching of the First Vatican Council, Pastor Aeternus, we believe no one can arrogate to himself the right to judge the Holy See: "... than which there is no higher authority [and which] is not subject to revision by anyone, nor may anyone lawfully pass judgment thereupon." Nicholas I said it already in the 9th Century, in the letter to Proposueramus: "The judge will be judged neither by the emperor, nor by the assembly of the clergy, nor by the princes, nor by the people. ... The principal See will not be judged by anyone."

Nor can one forget, in line with true Catholic Tradition, these other declarations of the First Vatican Council on the Catholic Church. The Catholic Church, in fact, "...received the keys of the kingdom from our Lord Jesus Christ, the savior and redeemer of the human race, and that to this day and for ever he lives and presides and exercises judgment in his successors

the bishops of the Holy Roman See, which he founded and consecrated with his blood." It is thus that "...by unity with the Roman Pontiff in communion and in profession of the same faith, the Church of Christ becomes one flock under one Supreme Shepherd. This is the teaching of the Catholic truth, and no one can depart from it without endangering his faith and salvation." Also in *Pastor Aeternus*, one reads concerning the Apostolic See: "For in the Apostolic See the Catholic religion has always been preserved unblemished, and sacred doctrine been held in honor. Since it is our earnest desire to be in no way separated from this faith and doctrine, we hope that we may deserve to remain in that one communion which the Apostolic See preaches, for in it is the whole and true strength of the Christian religion."

- The Society of St. Pius X makes an accusation, saying that Truth has been abandoned by the Church that it calls, in a pejorative fashion, "conciliar": "The Conciliar Church is like a termite that bores away from the inside. For 30 years and more, the same principles have been applied with an imperturbable coherence, despite their catastrophic fruits. ... So, we prefer to keep our freedom to act for the whole Church rather than let ourselves be isolated in a zoo of Tradition. It is necessary to shake up the Catholic world, which slumbers in a post-Conciliar lethargy." (Interview with Mgr. Fellay in the journal "Pacte" Summer 2001).

- In addition, in a letter you sent me, Your Excellency wrote: "It seems to me possible to affirm, from our point of view, that, following Popes Pius XII and Paul VI, the Church is presently in a literally apocalyptic situation." (Letter from Mgr. Bernard Fellay to Card. Castrillon, Menzingen, June 21, 2001). I did not manage to find the exact words of Pius XII Your Excellency is referring to. I have no difficulty in recognizing, with Pope Paul VI, that the "smoke of Satan" has entered the Church, even if the context of the assertion was limited. In reality it seems that in all

eras of the history of the Church, sometimes more sometimes less, one can speak of a situation of Apocalypse. But one should not be surprised by sin, since it is rather grace that is astonishing. Despite the decadence of the practice of the Faith that extends up and down the old European continent, despite the presence here and there of certain abuses in discipline and liturgy, it is disproportionate, false and unacceptable to claim that the Church and the Pope have left the Faith.

St. Catherine of Siena wrote to Barnabas, Viscount Lord of Milan: "He is insane who rises or acts contrary to this Vicar who holds the keys of the blood of Christ crucified. Even if he was a demon incarnate, I should not raise my head against him, but always grovel and ask for the blood out of mercy. And don't pay attention to what the demon proposes to you and you propose under the color of virtue, that is to say to want to do justice against evil pastors regarding their fault. Don't trust the demon: don't try to do justice about what does not concern you. God wants neither you nor anyone else to set themselves up as a righter of the wrongs of His ministers. He reserves judgment to Himself, and He reserves it to His Vicar; and if the Vicar does not do justice, we should wait for the punishment and correction on the part of the sovereign judge, God Eternal." (Letters, Vol. I. Letter No. 28).

To return to this situation, I should tell you my sorrow in noting that your publications, despite the praiseworthy desire to guard against certain faults and sins, lack this sensibility that is required in order to appreciate the positive elements that are also amid the faults.

- "For it is in this regard that can be found the novelties of the new theology, that were condemned by the Church under Pius XII, and that were introduced into Vatican II. ... They would have us believe today that these novelties are but a development in conformity with the past. They were

already condemned, at least in their principles."
(Letter from Mgr. Bernard Fellay to Card. Castrillon,
Menzingen, June 21, 2001).

According to the opinion of the Society of St. Pius X,
the Catholic Church has strayed from the deposit of
Faith. "We are only a sign of the terrible tragedy that
runs through the Church, maybe the most terrible of
all until now, where not only dogma but everything is
attacked." (Letter from Mgr. Bernard Fellay to Card.
Castrillon, Menzingen, June 21, 2001).

- "A Magisterium that contradicts the teaching of the
past (for example, today's ecumenism versus
Mortalium Animos), a Magisterium that contradicts
itself (see the Joint Declaration on Justification and
the preceding note from Cardinal Cassidy, where one
finds a condemnation of and also praise for the term
"sister churches") - here lies a haunting problem.
Thousands and millions of faithful Catholics who
[leave] the Faith are damned because of the failures of
Rome, here is our concern." (Letter from Mgr.
Bernard Fellay to Card. Castrillon, Menzingen, June
21, 2001).

- "This crisis in the Magisterium constitutes a problem
that it is almost impossible to resolve practically.
Moreover, the nightmare concerns also the Curia and
the residential bishops." (Letter from Mgr. Bernard
Fellay to Card. Castrillon, Menzingen, June 21, 2001).

Your Excellency professes to believe in the
indefectibility of the Church, and one recognizes
gladly your merits in the vigorous struggle against
several sedevacantist heresies. However, as far as your
citation of Vatican I - on the character, the object and
the purpose of the infallibility of the Roman Pontiff -
is concerned [Bishop Fellay had quoted the following
passage from Pastor Aeternus in his letter to Card.
Hoyos: "The Holy Ghost was not promised to the
successors of Peter that by His revelation they might
disclose new doctrine, but that by His help they might
guard sacredly the revelation transmitted through the

apostles and the deposit of Faith, and might faithfully set it forth"], it seems necessary to me to cite in full what is contained in this paragraph and the next: "Indeed, their apostolic teaching was embraced by all the venerable fathers and revered and followed by all the holy orthodox doctors, for they knew very well that this See of St. Peter always remains unblemished by any error, in accordance with the divine promise of our Lord and Savior to the prince of his disciples: 'I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren.'"

The divine assurance that this text expresses, according to which the seat of the Apostle Peter will always be exempt from all kind of error, does not permit one to accuse the current Pontiff in the name of an earlier Council, as if there were no continuity between Councils and as if the promise of the Lord has been worthless since the Second Vatican Council. The indefectible charism of Truth and Faith ("This gift of truth and never-failing faith was therefore divinely conferred on Peter and his successors in this See" - Pastor Aeternus) has not been granted in any less degree to the person of John Paul II, whose faith is that of the Church of all time.

If Your Excellency seriously considers this declaration about the "never-ending faith" in the Roman Pontiff, it seems to me that it would be necessary to show a greater theological consistency in reflecting on the organic development of the magisterium of the Church in recent years. It is true that one notes differences of opinion and theological formation among the prelates of the Church; however, a simple sentence, even said by the Sovereign Pontiff, is not an act of the magisterium; we know that all statements assume different degrees of authority.

It is always possible to criticize this type of statement, as well as a style of governing. The criticism, however, demands an authentic understanding of the

thinking of the other person, and should presuppose that he also possess the Catholic faith. If one raises inconsistencies, the criticism, made with humility and charity, becomes a service rendered with great respect and in a spirit of sincere collaboration.

Origen, in *Contra Celsus*, said: "[T]aking in different acceptations those discourses which were believed by all to be divine, there arose heresies, which received their names from those individuals who admired, indeed, the origin of Christianity, but who were led, in some way or other, by certain plausible reasons, to discordant views. And yet no one would act rationally in avoiding medicine because of its heresies; nor would he who aimed at that which is seemly entertain a hatred of philosophy, and adduce its many heresies as a pretext for his antipathy. And so neither are the sacred books of Moses and the prophets to be condemned on account of the heresies in Judaism. Now, if these arguments hold good, why should we not defend, in the same way, the existence of heresies in Christianity? And respecting these, Paul appears to me to speak in a very striking manner when he says, "For there must be heresies among you, that they who are approved may be made manifest among you." For as that man is "approved" in medicine who, on account of his experience in various (medical) heresies, and his honest examination of the majority of them, has selected the preferable system,- and as the great proficient in philosophy is he who, after acquainting himself experimentally with the various views, has given in his adhesion to the best,--so I would say that the wisest Christian was he who had carefully studied the heresies both of Judaism and Christianity. Whereas he who finds fault with Christianity because of its heresies would find fault also with the teaching of Socrates, from whose school have issued many others of discordant views. Nay, the opinions of Plato might be chargeable with error, on account of Aristotle's having separated from his school, and founded a new one."

- "Rome is in a hurry to conclude. We are much less in a hurry, as Bishop Fellay said recently. After Vatican II, the train of reforms moved off, and little by little increased speed. ... It is speeding up more and more foolishly towards total anti-christianity, as Archbishop Lefebvre so rightly said in 1987." (Abbe Benoit de Jorna, Superior of the St. Pius X Seminary in Econe, Interview with Giovanni Pelli, May 15, 2001).

- "Rome approached us, saying: Listen, you have a problem; it needs to be solved. You are outside; you must come back in, under certain conditions. Now it is our turn to respond: No, it is not like that. If we are in the situation in which we currently find ourselves (a situation of being marginalized and persecuted), we are not the cause. The cause is to be found in Rome; it was because there are grave deficiencies at Rome that Archbishop Lefebvre had to adopt certain positions in order to conserve certain goods of the Church that were being vandalized." (Interview with Mgr. Fellay in the journal "Pacte" Summer 2001).

- "We reject the dilemma they are trying to snare us in again. It is very clear: we are not outside, nor will we allow ourselves to be caged." (Interview with Mgr. Fellay in the journal "Pacte" Summer 2001).

No heretic or schismatic, throughout history, has said he is wrong. They always thought that is was the Church that was wrong.

In particularly difficult circumstances, not only of persecution, the Church foresees the possibility of "states of necessity." But these states of necessity are always subject to the criteria of the judgment of the supreme ecclesiastical authority, and the measures it adopts in consequence; they cannot be claimed against or outside of this supreme authority, on the part of forces, orthodox though they may be, driven by a desire to reform and by good intentions. Your conception and your interpretation of these states of necessity are not consistent with faith in the indefectibility of the Church, and de facto were never

shared by the universal episcopate with the Pope as its head. It is a sorrow for us to see you shut up in such a position, which very much thwarts the return to full communion that is desired.

- "Personnally, I don't believe in discussions which would not deal with the heart of the matter: with Vatican II, with the new Mass, intrinsically evil as we always said in Tradition, with the new code of Canon Law, which introduces the new Vatican II ecclesiology in the legislation of the Church." (Abbe Benoit de Jorna, Superior of the St. Pius X Seminary in Econe, Interview with Giovanni Pelli, May 15, 2001).
- "After 20 years of pontificate, John Paul II has not changed. He still is the pope of Assisi. The new ecumenism born of Vatican II is his guiding idea. ... Personally, I think that he wants to integrate us, in this pluralistic church. This integration would be our desintegration." (Abbe Benoit de Jorna, Superior of the St. Pius X Seminary in Econe, Interview with Giovanni Pelli, May 15, 2001).
- "We are presently at a standstill, an impasse. I think that this stoppage results from the groundwork on which the dialogue was started." (Interview with Mgr. Fellay in the journal "Pacte" Summer 2001).

To qualify as Catholic one must always, before everything, seek full communion with Peter. Faced with possible doubts and problems, it is always possible to make criticisms that, in conscience and with humility, one considers to be truly constructive. Despite all difficulties, this thought of Leo XIII should enlighten us: "But the true church is one, as by unity of doctrine, so by unity of government, and she is catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for 'where Peter is, there is the church.' Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damasus: 'I, acknowledging no

other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the church was built upon him as its rock, and that whosoever gathereth not with you, scattereth.'"

Even if the members of your Fraternity recognize the legitimacy of the current Pope, John Paul II, and recognize him as the true successor of Peter and the legitimate Vicar of Christ, the language often used by certain of you is not very respectful. In fact, it seems that these do not accept the prerogatives of the Pope concerning possible modifications in the ritual form of the Holy Sacrifice of the Mass.

- "We refuse the new liturgy, because it is endangering our catholic faith." (Abbe Benoit de Jorna, Superior of the St. Pius X Seminary in Econe, Interview with Giovanni Pelli, May 15, 2001).

This attitude is to be compared with the teaching of the earlier magisterium (Council of Trent, Dz 1728): "The Holy Council declares moreover: The Church has always had, in the dispensation of the sacraments, their substance being saved, the power to decide or to modify what she judges better to suit the spiritual utility of those who receive them or with respect to the sacraments themselves, according to the variety of circumstances, times and places." In the encyclical *Mediator Dei*, Pope Pius XII writes: "In every measure taken, then, let proper contact with the ecclesiastical hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of Saint Peter, charged by the divine Redeemer with the feeding of His entire flock, and with him, in obedience to the Apostolic See, the bishops 'whom the Holy Ghost has placed ... to rule the Church of God,' have the right and the duty to govern the Christian people."

- "True, the Romans may always convert, but, again, given the track record such as the Vatican's over the last 40 years, then the burden of proof lies with those

who claim they have converted, and not with those who assume, by the Romans' fruits, that they are still wolves and foxes and sharks!" (Mgr. Williamson, Letter to Benefactors, Feb. 1, 2001).

- "And the recent message of Cardinal Sodano to the pilgrims from Paris to Chartres insists twice in six lines on the obedience to the bishops, on the necessary docility of Catholic traditionalists toward their persecutors for 30 years. For those who imagine that Rome opens wide her arms, it's a snub. One more." (Abbe G. de Tanouarn, Pacte, Summer 2001, p. 11).

I cannot fail to note with sadness that this tone, concerning the intentions of the Holy See, does not help toward reconciliation, since it is not in line with the superior gift of charity, as St. Irenaeus taught: "He shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, [positively] destroy it,--men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel. For no reformation of so great importance can be effected by them, as will compensate for the mischief arising from their schism. ... True knowledge is [that which consists in] the doctrine of the apostles, and the ancient constitution of the Church throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the bishops, by which they have handed down that Church which exists in every place, and has come even unto us, being guarded and preserved without any forging of Scriptures, by a very complete system of doctrine, and neither receiving addition nor [suffering] curtailment [in the truths which she believes]; and [it consists in] reading [the word of God] without falsification, and a lawful and diligent exposition in harmony with the Scriptures, both without danger and without

blasphemy; and [above all, it consists in] the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and which excels all the other gifts [of God]."

St. Thomas writes on what follows the suffering that schism causes, in commenting on a passage of St. Paul: "Et, similiter in ecclesia, imperfectionibus sunt magis consolationes adhibendae, quibus perfectiones non egent. Unde dicitur Is. 11, 11: in brachio suo congregabit agnos, et in sinu suo levabit, foetas ipse portabit, et, 1 Petr. III, 7 dicitur: viri quasi infirmiori vasculo muliebri impartientes honorem. est notandum quod triplicem defectum circa membra notavit, scilicet inhonestatis, ignobilitatis et infirmitatis. Quorum primum in membris ecclesiae pertinet ad culpam; secundum ad conditionem servilem; tertium ad statum imperfectionis. secundo ponit causam finalem, dicens ut non sit schisma in corpore. Quod quidem sequeretur, si defectui membrorum non subveniretur. Hoc autem schisma quantum ad membra corporis mystici manifeste vitatur, dum pax ecclesiae custoditur per hoc, quod singulis ea quae sunt necessaria attribuuntur. Unde et supra dictum est cap. I, v. 10: idipsum dicatis omnes, et non sint in vobis schismata."

Excellency, my sincere frankness regarding the beginning and course of our history is not intended in the least to vex or embarrass you. I consider total sincerity in relations a necessary condition of a true agreement and success of our project.

Excellency, I beg you to consider me truly as a brother who loves you and who desires the good of the Church, its clear unity, witnessed by the unity of Christ with the Father and the Holy Spirit, in the face of the world. You know that I have never wanted to promote the division of the Society of St. Pius X and its bishops, even if today I am convinced that there are those in your ranks who no longer have the true faith in the authentic Tradition of the Church; those who,

without a conversion caused by the Holy Spirit, will return with difficulty to unity, it seems to me.

Your Excellency knows the details of the event that I consider, and many others with me, as providential: the incorporation into full unity the group from Campos. I would not hesitate to say that, on our journey, there is a before and after: before Christmas 2001 and after Christmas 2001. On this date, as you know, the Holy Father John Paul II signed the letter according to which he welcomed into the fullness of Catholic communion His Excellency Mgr. Licinio Rangel, as well as the priest members of the Society of St. John Marie Vianney union, with all their faithful of Campos.

I had the joy of personally receiving the profession of faith and the vow of fidelity to the Roman Pontiff of this bishop, with all the priests of the union, in a moving public celebration which was held in the diocesan cathedral of Campos, last Jan. 18, in the presence of different bishops and of the Pontifical representative.

I firmly believe that this event of Campos - which healed an open wound on the Latin American continent, which was celebrated with emotion by all people present and was perceived as an event of grace - is rightly seen as an encouragement to continue our efforts, with the goal of arriving at the warm embrace that Peter desires to exchange with you, as he exchanged with the Society of St. John Marie Vianney union.

This embrace was put into concrete form with the most adaptable juridical model. Offered in a permanent manner, for the development of the charism of this union, at the heart of the only Church of Christ with Peter at Her head: I refer to the personal apostolic administration of Campos, which is not a transitional solution but is given in a stable manner (one can by no means doubt this stability and this will). I know that many people, lay, priests and

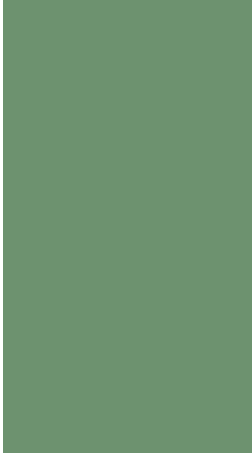
religious of the Society of St. Pius X, want to find peace of mind, in full reconciliation with the Church.

Already before the events of Campos I wished to meet with you; and now in light of the fact of this reconciliation and of the new personal apostolic administration, this meeting with Your Excellency would seem to me even more fitting and desirable: it could be held after Easter, to continue our dialogue, and to clarify also, in charity and truth, in fraternal support, all that is ripe in our heart following Campos. It would not serve a useful purpose, it seems to me, to continue our dialogue by direct or indirect writing, in order to shed light on the things that ought on the contrary to be treated on a personal and cordial level, as we have already experienced.

One cannot, in fact, fail to see how providential was the return to the fullness of communion of the Society of St. John Marie Vianney with the See of Peter, precisely in the week consecrated to the Unity of Christians, of these brothers who shared with your Fraternity the same ideals and who henceforth rejoice in having attained what, in conscience, they knew they could no longer delay: communion with the Vicar of Christ.

The suffering and prayers of many faithful have made possible this joy of recovering full communion with the Church guided by Peter by the Society of St. John Marie Vianney union; and I am convinced that our Lord Jesus, who began this work, will bring it to fulfillment.

What has urged me on from the beginning, and causes me to write to you today, is the charity of Christ which compels me not to neglect a single attempt to make unity, a true mark of charity, triumph. Today, more than yesterday, I suffer and carry the weight of knowing you are in a situation of excommunication, whereas all the faithful of Campos have henceforth happily passed from this situation, under the leadership of their pastor.



I therefore have a great desire to be able to meet with you as soon as possible; I assure you that I have written this letter with a spirit and heart filled with the sentiments of the approaching Second Sunday of Easter, the Sunday of Divine Mercy.

Wishing you every grace and blessing of Heaven, I remain united to and devoted to the course of Jesus and Mary.



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District Superior's Letter to Friends & Benefactors

August 2000

I would like to take the opportunity of keeping you up to date with the outcome of last month's General Chapter of the Fraternity of St. Peter. If I do this, it is not to exult in their tragedy, which is certainly a tragedy for the Church, nor to say *"I told you so"*, but simply to learn the lesson that their sad experience has to teach all Catholics.

Back in April an energetic and relatively young Cardinal was appointed to head up the *Ecclesia Dei* Commission, Cardinal Dario Castillon Hoyos, from Columbia. The reason for his appointment is clear from the decisive action that he took concerning the government of the Fraternity of St. Peter, action that makes it perfectly clear what attitude modernist Rome is going to have towards any community that aspires to anything like traditional life and liturgy.

In a letter addressed to the General Chapter he decided to follow the ancient principle of "divide and conquer". He did not fail to take advantage of the disagreement in principle within their organization with respect to the compromise worked out by the members last February, namely that they would concelebrate the New Mass, as Rome requested, but only once a year, on Holy Thursday. Reminding them that if they are to be logical with themselves and accept the legitimacy of the New Mass, then no superior can forbid a priest from celebrating this Mass *"which is officially in vigor in the Latin Church"*. *"A limitation of the exercise of this right"* to the New Mass *"cannot be inflicted on seminarians or be a reason for refusing them ordination"*. Of course, he is entirely wrong because his principle is wrong. The New Mass is NOT legitimate because it undermines and destroys the Faith, and does not adequately express the dogmas of the Church concerning the Holy Sacrifice of the Mass. Consequently, it cannot possibly be the official rite in vigor in the Latin Church, but is a compromise with protestantism and modernism that has no rights at all. There is nothing legal about a rite of Mass which does nothing to bring about the end of the Church's law, the salvation of souls.

The Cardinal President of the Commission then went on to explain to the Fraternity's members why he was obliging the appointment of a new Superior General, and new Seminary Rectors and faculty, all of a liberal tendency, of a mind to accept and promote the New Mass and to be integrated into the post-Conciliar church. Clearly concerning by the traditionalist tendencies of the younger of the Fraternity's members, he had this to say:

"In particular, you must avoid and combat a certain spirit of rebellion against today's Church, a spirit which easily finds supporters amongst young students, who like all young people, are drawn to extreme and rigorous positions...You cannot live in the Church and at the same time distance yourselves from it."

He then promises to watch more closely than in the past over the members of the Fraternity, that no groups be formed or opinions be expressed which are different from those imposed by Rome, via the puppet Superior General, Father Arnaud Devillers.

Back in 1988 Archbishop Lefebvre had clearly seen the thinly disguised politics of the neo-modernist Roman authorities. In his letter of May 24 to Cardinal Ratzinger he had stated the following:

"Upon reflection, it appears clear that the goal of these dialogues is to reabsorb us within the Conciliar Church, the only Church to which you make allusion during these meetings. We hoped that you would give us the means to continue and develop the works of Tradition, especially by giving us some coadjutors, at least three, and by giving a majority to Tradition in the Roman Commission. Now on these two points, which we deem necessary to maintain our works outside of all progressivist and conciliar influence, we are not satisfied...¹"

It is the least that he could have said. The Fraternity has proven that Rome had no intention of granting truly traditional bishops, free from the modernist hierarchy. Through the *Ecclesia Dei* Commission it has proven that there would not only not be a majority, but in fact not even one traditional Catholic working for that commission. Finally, Cardinal Castrillion Hoyos has made it perfectly clear that his mission is that of reabsorbing those who love the traditional Mass back into the post-Conciliar Church.

He is quite explicit about this in his discourse, which finishes with a *"personal reflection"*. He explained that the question of rite is only secondary, and not central to the Church or to the unity of Faith. We know that this is entire nonsense, for *"lex orandi, lex credendi"*, namely that we pray as we believe and believe as we pray, and that by deforming the way in which Catholics pray, the modernists will end up by destroying the Faith. The Cardinal explains:

"The rite is not the celebration itself. It is only one of its possible forms...Your role is not to modify the state of fact (that the New Mass is the common rite) or to speak of this rite (the New Mass) as if it were of less value, but to help those faithful who are attached to the old rite to feel more comfortable in the Church."

If this is not an avowal of the policy of reabsorption, then what would be? He continues:

"You must not give priority to the form of the liturgy in which you have the privilege of celebrating. It is much more appropriate to see in it the particular contribution of your institute to the common work of the Church."

So they must accept that the traditional Mass is no better than the new Mass! The Cardinal finishes with an interesting admission. There is no place in the Church, he explains, for contradiction, leaving it to be understood that those who refuse the New Mass are in contradiction with the modern Church. Here he is entirely right. How often we have said the same thing! However, modernist that he is, he requires that the Fraternity's contribution not contradict the New Mass and the new spirit, but that it complete it, and he continues, *"by doing this you will contribute at the same time to the New Evangelization..."* ! Clearly, then, those who stay in the Fraternity will contribute to the post-Conciliar revolution. Did it not ever occur to them that the contradictions do not come from the traditional Mass, nor from the dogmas that Catholics have always believed, but from the infiltration into the modern Church of secular, liberal, humanist ideals based upon the rights of man, in contradiction with the rights of God.

Here again, I cannot help but be reminded of the wonderfully clear-sighted statement of our founder to Pope John Paul II on June 2, 1988:

"It is to keep the Faith of our baptism intact that we have had to resist the spirit of Vatican II and the reforms inspired by it. The false ecumenism, which is at the origin of all the Council's innovations in the liturgy, in the new relationship between the Church and the world, in the conception of the Church itself, is leading the Church to its ruin, and Catholics to apostasy.

Being radically opposed to this destruction of our Faith and determined to remain with the traditional doctrine and discipline of the Church, especially as far as the formation of priests and the religious life is concerned, we find ourselves in the absolute necessity of having ecclesiastical authorities who embrace our concerns and will help us to protect ourselves against the spirit of Vatican II and the spirit of Assisi.

That is why we are asking for several bishops chosen from within Catholic Tradition, and for a majority of the members of the projected Roman Commission for Tradition, in order to protect ourselves against all compromise.

Given the refusal to consider our requests, and it being evident that the purpose of this reconciliation is not at all the same in the eyes of the Holy See as it is in our eyes, we believe it preferable to wait for times more propitious for the return of Rome to Tradition...²"

How right the Archbishop was, and how sad it is to see that the situation in Rome has not improved over the past 12 years. It has considerably worsened. Along with the Jubilee's diabolical exacerbation of ecumenism, from the Lutheran accord, to the public apologies for the Church! to the promotion of non-Catholic "witnesses of the faith", goes the determination to crush, by the abuse of authority, all traditional opposition. Our confidence lies only and entirely in Our Lord's words that He will remain with His Church all days, even to the end of the world, and that in the end, Our Lady's Immaculate Heart will triumph.

Let the principles of our daily combat for the Faith, for the Mass of all time, for a Catholic life of prayer, penance and submission to the Church's Magisterium be always before our eyes. This is the only assurance of our unity, and of harmony, as also of our sanctity. May God then grant that our perseverance flow forth from the clear-sightedness that is given by the gift of Counsel, which warns of the deceits of the devil.

Yours faithfully in the Sacred and Immaculate Hearts,

Fr. Peter R. Scott

FOOTNOTES

1. Laisney, Fr. François: *Archbishop Lefebvre and the Vatican*, p. 99.
2. *Ibid.* p. 108.

Faith Imperiled by Reason: Benedict XVI's Hermeneutics

by Msgr. Bernard Tissier de Mallerais, SSPX

PREFACE

Dr. Peter Chojnowski

Those who remain attached to the Catholic Faith as articulated by all the great dogmatic Councils of the Church are greatly indebted to His Excellency Bishop Bernard Tissier de Mallerais for this article, published just last summer in the French Dominican publication *Le Sel de la Terre* and just translated into English. The fight we are in for Catholic Tradition is not a fight over ceremonies and rituals, which some happen to like and others happen not to like. The Sacred Rites of the Church are “sacred” precisely because they express and apply to the concrete lives of the Faithful, the truths and grace which even God the Son did not “make up,” but were, rather, revealed to Him by His Father in Heaven. This article, which compares the theology of Josef Ratzinger (Benedict XVI) to that of the traditional theology of the Church as articulated by the Popes, the Fathers, and the Doctors, is truly a comprehensive study for all those interested in the doctrinal issues now being discussed behind closed doors. Since the Conciliar Church has decided to accept the personal theology of each new pope as its current interpretation of the fundamentals of the Faith, it is absolutely essential for real Catholics to understand the Modernist Revolution in its current stage. Please spread this article far and wide. The text is long, however, the reader should make it to the end in order to understand how the New Theology attempts to transform the most fundamental doctrines of the faith.

After reading this fascinating essay, anyone who thought that “reconciliation” between Catholic Tradition and Vatican II theology is right around the corner will have to think again!

January 2010

Faith Imperiled by Reason
Benedict XVI's Hermeneutics
Bishop Bernard Tissier de Mallerais

From La Sel de Terre, Issue 69, Summer 2009

Translated by C. Wilson

Translator's Note: I have decided rather to preserve the Bishop's slightly familiar writing style than to convert the tone of the article to something purely academic.

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Foreword

This is Benedict XVI's hermeneutic[1]:

Mgr. Bernard Tissier de Mallerais, SSPX

- First it is the hermeneutic which a pope proposes for the second Vatican Council so as to obtain for it, forty years after its conclusion, reception into the Church;
- Next it is the hermeneutic, very much like modern reason, which the Council and conciliar theologians propose for the faith of the Church, though these have opposed each other in a mutual exclusion since the Enlightenment, in order to reduce their opposition;
- Last, it is the hermeneutic of the thought of a pope and theologian who attempts to make faith reasonable to a reason trained to refuse it.

*

The triple problem which, according to Benedict XVI, hermeneutic ought to have resolved at the Council and which it must still resolve today is the following:

1. Modern science, with the atomic bomb and a consumerist view of man, violates the prohibitions of morality. Science without conscience is nothing more than the ruin of the soul, said a philosopher. How to give science a conscience? The Church in the past was discredited in the eyes of science by its condemnation of Galileo; by what conditions can she hope to offer positivistic reason ethical norms and values?
2. Confronted by a laicized, ideologically plural society, how can the Church play her role as seed of unity? Certainly not by expecting to impose the reign of Christ, nor by restoring a false universalism and its intolerance, but by making an allowance for positivistic reason to

challenge, in a fair competition, Christian values, duly purified and made palatable for the world which emerged after 1789, that is to say, after the Rights of Man.

3. Faced with ‘world religions’ better understood and more widespread, can the Church still claim exclusivity for her salvific values and a privileged status before the State? Certainly not. However, she wishes only to collaborate with other religions for the sake of world peace, by offering in concert with them, in a ‘polyphonic correlation,’ the values of the great religious traditions.

These three problems make no more than one: Joseph Ratzinger estimates that to a new epoch of history there must correspond a new relation between faith and reason:

“I would then willingly speak,” he has said, “of a necessary form of correlation between reason and faith, which are called to a mutual purification and regeneration.”[2]

Asking pardon of my reader for having perhaps anticipated my conclusion, with him I have just entered my subject by the back door.

BACK TO INDEX

INTRODUCTION

Pope Benedict XVI's speech to the Roman curia on December 22, 2005 appeared to be the programmatic speech of a new pontiff, elected pope the preceding April 19. It closely resembles his inaugural encyclical.

I am going to try to extract its ideas from it by force, then to analyze them freely. I thus offer to my reader a route of exploration through the garden of conciliar theology. Three avenues emerge at once:

1. Forty years after the close of the Council, Benedict XVI recognized that 'the reception of the Council has taken place in a rather difficult manner.' Why? he asks himself. 'Well, it all depends on the just interpretation of the Council or—as we would say it today—on its just hermeneutic.' Side by side with a 'hermeneutic of discontinuity and rupture' on the part of traditionalists and progressives, there is 'the hermeneutic of reform, of renewal in continuity.' This continuity is 'the continuity of a Church which is a unique entity. [...] It is an entity which grows with time and which develops itself, remaining always the same—the unique entity which is the people of God on its pilgrimage.

2. Such was the Council's intention: to guard the deposit of the Faith but to 'present [it] in a manner which corresponds to the need of our time' (John XXIII, opening speech to the Council). Benedict XVI explains:

This commitment with a view to expressing in a new fashion a determinate truth demands a new reflection upon it and a new vital connection with it [...]. The new way of speaking can only develop if it is born from a conscious understanding of the faith which is expressed and [...], on the other hand, if the reflection upon the faith demands equally that one live this faith.

3. Thus, to present a living faith, fruit of a vital new experience, was 'the program proposed by Pope John XXIII, extremely necessary, as

it is precisely the synthesis of fidelity and of dynamism.’

*

The Council’s hermeneutic, then, stands upon three principles which follow one upon the next:

- The subject of faith, with his reason, is an integral part of the object of faith.
- Thus, he must look for a new vital connection of reason with faith.
- Hence there is implemented a synthesis of fidelity and dynamism.

What sort of synthesis is this? The Council explains: to college ‘the requests of our times’ and ‘the values most prized by our contemporaries’ and, after having ‘purified’ them, ‘to bind them to their divine source’ (*Gaudium et Spes*, n. 11), that is to say, to introduce them to Christianity along with their philosophy. But to do this, the Church must for her part, as the Council determined it, ‘to revisit and equally to correct certain historical decisions’ (Benedict XVI, speech of December 22, 2005).

Such is the hermeneutical program which must be mutually imperative for reason and faith.

I will not attempt either an analysis or a synthesis of Benedict XVI’s thought, of his inspiration so eclectic and mobile. Professor Jacob Schmutz, in twelve sessions with the Sorbonne University, during 2007-2008, detailed its components: secularization, Christianity as *vera philosophia*[3], the human personality irreducible in nature, the Enlightenment (*Aufklärung*) who need God to limit their passion for independence, the historical contingencies which keep the conscience from seeing, etc.

In this extremely rich body of thought, I will content myself with outlining an extremely reduced philosophical and theological course, according to the custom of the initiate, guided by the idea of hermeneutic as by Ariadne’s thread.

In my progress, I will let Benedict XVI speak, sometimes commenting in a polemical manner, for I have chosen such a style with care for brevity, suitable to this unpretentious journal.

When I cite his writings earlier than his sovereign pontificate, I attribute them with all respect and truth to 'Joseph Ratzinger.' His work, *Introduction to Christianity*, reproduces the course of the young professor from Tübingen and, prepared in French in 1969, was reedited in 2005 with a preface from the author, who fundamentally confirms his writing: 'The fundamental orientation,' he wrote, 'was correct; that is why today I dare to place this book again in the reader's hands.'

Several texts will whet my reader's hermeneutical appetite. They are a little compendium of the developments which follow.

1. Concerning the corrective revisitation of Tradition

My fundamental impulse, precisely from the Council, has always been to free the very heart of the faith from under any ossified strata, and to give this heart strength and dynamism.[4]

Vatican Council II, with its new definition of the relation between faith and the Church and certain essential elements of modern thought, has equally revisited and corrected certain historical decisions; but in this apparent discontinuity, it has in return maintained and deepened its essential nature and its true identity.[5]

2. Concerning the purifying assimilation of modern philosophy

To assimilate into Christianity [modern] ideas born into a new world, often hostile and even now charged with an alien spirit, supposes a labor in the depths, by which the permanent principles of Christianity would take up a new development in assimilating the valuable contributions of the modern world, after having decanted then, purifying according to need.[6]

Certainly the philosophy of being, the natural metaphysics of the human spirit serves as instrument of faith for making explicit what it contains implicitly[7]: on the other hand, no philosophy can pose as partner of faith in ‘perfecting doctrine and faith like a philosophical invention for human minds.’[8]

CHAPTER I

The Hermeneutic of Continuity

1. The Christian Faith of Yesterday and Today: the ‘why’ of hermeneutics

‘What is constitutive of faith today?’ Such is the question which Joseph Ratzinger posed in 1973, during a group ecumenical discussion, and which he posed as the first question of his book, *The Principles of Catholic Theology*.^[9] ‘The question is ill framed,’ he amends; ‘it would be more correct to ask himself what, out of the collapse of the past, still remains today a constitutive element.’ The collapse is scientific, political, moral, even religious. Must one allow for a philosophy of history which accepts ruptures in faith as relevant, each thesis possessing its meaning as one moment from a whole? Thus, to paraphrase Ratzinger, ‘Thomistic as well as Kantian interpretation of Christian fact each has its truth in its own historical epoch but only remains true if one abandons it when its hour is finished, so as to include it in a whole which one constructs as a novelty.’

Joseph Ratzinger seems to dismiss this dialectical method precisely because it results in a new truth. It is not necessary to synthesize irreconcilables, but to find what continuity exists between them. Let us then find what permanence of Christian faith there is in the fluctuations of philosophies which have wished to explain it. Such is the theme of the professor of Tübingen’s work, *Introduction to Christianity*.^[10]

Since reason seems to evolve according to diverse philosophies and since the past of such an evolution adapts itself to the faith, the connection between faith and reason must be periodically revised so that it will always be possible to express the constant faith according to the concepts of contemporary man. This revision is the fruit of hermeneutic.

2. Faith at risk from philosophy

When Saint John, and the Holy Ghost who inspired him, chose the name ‘Word,’ in Greek Logos, to designate the person of the Son in the Holy Trinity, the word had been until then as ambiguous as possible. It commonly designated formulaic speech. Heraclitus, six centuries before John, spoke of a logos measuring everything, but that meant the fire which burns and consumed all. The stoics used this term to signify the intelligence of things, their seminal rational (logos spermatikos) which merged with the immanent principle of organization in the universe. Finally Philon (13 BC – 54 AD), a practicing Jew and Hellenist from Alexandria, saw in the logos the supreme intelligibility ordering the universe, but much inferior to the unknowable God—that of Abraham and of Moses.

John seizes a Greek word. He wrests it, in a manner of speaking, from those who have used it in ignorance or by mistake. From the first words of the prologue to his Gospel, he gives to it, he renders to it rather its absolute meaning. It is the eternal Son of God who is His word, His Logos, His Verbum. And this Word is incarnate [...]. Thus, the Revelation made to the Jews makes an effort, from its very beginnings, to express itself in the languages of Greek philosophy, without making any concession to it.[11]

Thus the faith expressed in human concepts is inspired Scripture; the faith explained in human concepts is theology, science of the faith; finally, the faith defined in human concepts is dogma. All these concepts have a plebian or philosophical origin, but they are only employed by faith once decanted and purified of all original, undesirable philosophical stench.

At the cost of what hesitations and what labors have the Fathers and the first councils resolved, when faced with heresies, to employ these philosophical terms and to forge new formulae of faith so as to clarify the gift of revelation! The use of the philosophical term, ousia (substance), hypostasis, prosôpon (person), to speak the mysteries of the Holy Trinity and of the Incarnation is accompanied by a necessary ‘process of purification and recasting’ of the concepts which these words signify.

It is only once extracted from their philosophical system and modified by a maturation in depth, then sometimes at first condemned because of their still inadequate content (monarchy, person, consubstantial), then understood correctly, admitted at last and qualified for application (but only analogically), that these concepts can become carriers of the new consistency of the Christian faith.[12]

These facts demonstrate that, far from expressing itself in the philosophy of the epoch, the faith must extricate itself from false philosophies and itself forge its own concepts. But is this to be extricated from all philosophy and to rest itself on a simple ‘common sense?’

With Father Garrigou-Lagrange, I will further respond to this question by showing that dogmas express themselves in the language of the philosophy of being, which is nothing besides a scientific instance of that common knowledge

3. Hermeneutics in the Patristic School

It was with repugnance, even, that the councils would consent to add precisions to the symbol of faith from the Council of Nicaea (325) which itself seemed sufficient to exclude every heresy. The council of Chalcedon (451), against the monophysite heresy, resolved to proceed to a definition (*horos*) of the faith, a novelty. A little after (458), the bishops would conclude that Chalcedon was no longer a extensive enough interpretation of Nicaea. The word, interpretation (*hèrmènéia*), was also used by Saint Hilary (Syn. 91) when speaking of the Fathers who, after Nicaea, had reverently interpreted the propriety of consubstantial. It was a matter neither of a new reading nor of a revision to the symbol of Nicaea, but of a more detailed explanation. Such is, in consequence, the meaning of the *hèrmènéia* achieved by Chalcedon. Later, one Vigilius of Thapsus would affirm that it was necessary, when faced with newly prepared heresies, to ‘bring forth new decrees of such a type that, even so, whatever the preceding councils have defined against the heretics remains intact.’[13] Then, Maximus the Confessor declared that the Fathers of Constantinople

had only confirmed the faith of Nicaea against those who sought to change it for themselves to their own meaning: for Maximus, Christ subsisting 'in two natures' is not 'another profession of faith' (allon pistéôs symbolon), but only a piercing (tranoûntes) look at Nicaea, which, by interpretations and subsequent fashionings (épéxègoumenoi kai épéxergazoménoi), must still be defended against deformative interpretations.[14]

Thus, the hermeneutic (hèrmènéia) that the Fathers practiced for the earlier magisterium was clarified as far as its end and as far as its form.

As far as the end, it is no matter of adapting a modern mentality, but of combating this modern mentality and of neutralizing the impression of modern philosophies upon the faith (it is in fact the characteristic of heretics to bring the faith to modern philosophical speculations which corrupt it). It is not any more a matter of justifying the old heretics in the name of a better comprehension of the Catholic formulae which have condemned them!

As far as the form, it is no matter of proposing modern principles in the name of the faith but of condemning them in the name of this same unchanged faith. In summary, the revisionist hermeneutic of Joseph Ratzinger is a stranger to the thought of the Fathers, There are, therefore, grounds for reviewing it radically.

4. The Homogenous progress of dogmas

It belongs to Saint Vincent of Lérins to have taught, in the year 434, the homogenous development of dogma, always by increase in explicitness but never by mutation:

It is characteristic of progress that each thing be amplified in itself; it is characteristic of change, on the other hand, that something be transformed into something else. [...] Whenever some part of the essential seed grows in the course of time, then one rejoices in it and cultivates it with care, but one never changes the nature of the germ:

then is added to it, certainly, its appearance, its form, its clarity, but the nature in each genus remains identical.[15]

In the same sense, in 1854 Pius IX, citing the same Vincent of Lérins in the bull defining the Immaculate Conception, and speaking of the ‘dogmas deposited with the Church,’ declared that she ‘devotes herself to polishing them in such a manner that these dogmas of heavenly doctrine receive proof, light, clarity, but retain fullness, integrity, propriety, and that they increase only in their genus, that is to say, in the same dogma, the same meaning and the same proposition’ [DS 2802].

According to this progress in clarity, dogmas do not progress in depth—a depth of which the Apostles have already received the plenitude—nor in truth, that is to say, in their aptness to that part of his mystery which God has revealed. The progress sought by theology and by the magisterium is that of a more precise expression of the divine mystery as it is, immutable as God is immutable. Concepts, always imperfect, could always be refined, but they would never fall out-of-date. A dogmatic formula, therefore, never has anything to do with, nor ever has to earn the vital reaction of the believing subject, but it would have everything to lose in doing so. It is rather that subject who must, on the contrary, efface himself and disappear before the objective content of dogma.

5. Return to the objectivity of the Fathers and the councils

Far from being obliged to take on in turn the successive, temporary forms of human subjectivity, the dogmatic effort is a labor of perseverance for the sake of making revealed truth objective upon its base of the gifts of Scripture and Tradition. It is a work of purge from the subjective in favor of an objectivity as perfect as possible. This work of purification is not in the first place an extraction of the heterogeneous so as to regain the homogenous, even though it can be this when faced with heresies and doctrinal deviations. The essential operation of dogmatic development is the effort to reassemble what is dispersed, to condense the diffused, to eliminate metaphors as far

as possible, to purify analogies so as to make them more suitable. Nicaea's consubstantial and Trent's transubstantiation come from such successful reductions.

Inevitably, dogmatic reduction deviates from scriptural depth: consubstantial will never have the depth of one word from Jesus, such as this: "Who sees me, sees the Father" (John 14, 9). In this word, what an introduction to an unfathomable abyss! What a source for interminable questions! What space for contemplation! And nonetheless, what progress in precision belongs to consubstantial! What a fountain of theological deductions! There is, it seems to me, Joseph Ratzinger's whole gnoseological difficulty: torn between the dogmas which he must hold with an absolute stability and the inquisitive quest of his mobile spirit, Joseph Ratzinger never achieves the reconciliation of the two poles of his faith.[16]

When will the affirmation of the 'I' efface itself before the 'Him'?

6. A new reflection by a new vital connection?

It is this effacement of the believing subject which Benedict XVI energetically refuses. For him, the evolution of the formulation of the faith is not the search for better precision, but the necessity of proposing a new and adapted formulation. It is novelty for novelty's sake. And the adaption is an adaption to the believer, not an adaption to the mystery. All this fits with John XXIII's syllogism, from the presentation of the program of Vatican II in his opening discourse:

From its renewed, serene and tranquil adherence to all the teaching of the Church in its integrity and its precision [...], the Christian, Catholic and apostolic spirit of the whole world waits a leap forward toward a doctrinal penetration and formation of consciences, in the most perfect correspondence of fidelity to the authentic doctrine, but also: this doctrine studied and explained through the forms of investigation and the literary formulation of modern thought. One, in fact, is the substance of the ancient faith from the depositum fidei, the other the formulation of its surface: and it is of the later that one must,

if there be need, take great care, by weighing everything according to the forms and the proportions of a magisterium whose character is above all pastoral.[17]

Such indeed was the Council's task, Benedict XVI says: the modern reformulation of the faith; according to a modern method and following modern principles, then according to a new method and after new principles. For there is always method, on the one hand, and principles on the other. To apply this method and to adopt these principles should still be the Church's task forty years later:

It is clear that this commitment in view of expressing in a new manner a determinate truth needs a new reflection upon that very truth and a new vital connection with it. It is equally clear that the new way of speaking can only mature if it is born from a conscious comprehension (*Verstehen*) of the expressed truth, and that on the other hand the reflection upon the faith demands just as much that one live that faith.[18]

There is the whole revolution of the magisterium implemented by the Council. Preoccupation with the subject of faith supplants care for the object of faith. In place of simply seeking to make dogma precise and explicit, the new magisterium will seek to reformulate and adapt it. In place of adapting man to God, it wishes to adapt God to man. Do we not then have a subverted magisterium, an anti-magisterium?

7. The Method: Dilthey's historicist hermeneutics

Where to find the method for this adapted rereading of dogma? A German philosopher who has influenced German theology and whose mark is found upon Joseph Ratzinger must intervene: Wilhelm Dilthey (1833-1911), father of hermeneutics and of historicism.

Hermeneutics, as we have seen, is the art of interpreting facts or documents.

Historicism then, wishes to consider the role of history in truth. For

Dilthey, as for Schelling and Hegel who were idealists, truth is only understood in its history. But whereas for Schelling and Hegel truth develops by itself, in a well-known dialectical process, on the other hand, for Dilthey a distinction must be made:

— **In physical sciences, development consists in explanation (Erklären), which is a purely rational function.

— But in human sciences, truth progresses by understanding (Verstehen) which includes the appetitive powers of the soul. Thus truth develops by the process of a vital reaction of the subject to the object, in accordance with the link of vital reaction between the historian, who looks into the facts of history, and the impact of history.

Thus, the emotive richness of the historian tends to enrich the object he studies. The subject enters into the object; it becomes a part of the object. History is charged with the energy of its readers' emotions and thus the judgments of the past are unceasingly colored by the vital reaction of the historian or of the reader. Now, it is at the end of each epoch that there fully appears the meaning of that epoch, Dilthey emphasizes, and this is very true; from there, at each such term, it is necessary to proceed to a new revision.

Let's apply this: the date 1962, that of the start of Vatican Council II, seemed the end of a modern epoch; thus one could then—and one was obliged to—revisit, revise all historical facts, the judgments of the past, especially concerning religion**—so as to disengage from them significant facts and permanent principles, not without coloring them anew with the preoccupations and emotions of the present.

In this sense, Hans Georg Gadamer (born in 1900) judges that the true historical consciousness does not, for the interpreter, consist in wishing to get rid of its prejudices—that would be the worst of prejudices—but in becoming aware of them and in finding better ones. This is not a vicious circle, the hermeneuticists say; it is a healthy realism which is called 'the hermeneutical circle.'

Applied to the faith, this retrospective necessarily purifies the past from what was added in an adventitious manner to the nucleus of the faith, and this revision, this retrospective, necessarily aggregates to the faith the coloring of present preoccupations. There is, thus, a double process: on the one hand, a rereading of the past which is a purification of the past, a disengagement from its parasitic growths, a highlighting of its implicit presuppositions, a becoming conscious of its fleeting circumstances, a reckoning of the emotive reactions of the past or of the philosophies of the past; and on the other hand, it must be an enrichment of historical facts and ideas by the actual vital reaction, which depends on the new circumstances in the actual epoch, as well as upon the actual mentality and thus upon actual philosophy.

It is indeed to this hermeneutic that the expert on the Council, Joseph Ratzinger, invited the assembly in the editing of 'schema XIII,' which would become *Gaudium et Spes*, in an article written before the fourth session of the Council. What he said there about moral principles applies as well to dogmatic ones:

The formulations of Christian ethics, which must be able to reach the real man, the one who lives in his time, necessarily takes on the coloration of that time. The general problem, the knowledge that truth is only historically formulated, arise in ethics with a particular acuity. Where does temporal conditioning stop and permanent begin, so that it can, as it must, cut out and detach the first so as to arrange its vital space in the second? There is a question which no one can ever settle in advance without equivocation: no epoch can in fact distinguish what abides from its own fleeting point of view. To recognize and practice it, it is thus still necessary always to engage in a new fight. Faced with all these difficulties, we must not expect too much from the conciliar text in this matter.[19]

8. Benedict XVI reclaims the purification of the Church's past

However uncertain and provisional it may be, this purification of the past is indeed what Benedict XVI reclaims for the Church, and this is

a constant in his life. He says it himself:

My fundamental impulse, precisely from the Council, has always been to free the very heart of the faith from under any ossified strata, and to give this heart strength and dynamism. This impulse is the constant in my life.[20]

In his speech on December 22, 2005, Benedict XVI enumerates the purifications of the past implemented by Vatican II and he justified them against the reproach of ‘discontinuity’ while invoking historicism:

In the first place, it was necessary to define in a new way the relation between faith and modern sciences [...]. In the second place, it was necessary to define in a new way the link between the Church and the modern State, which accorded a place to citizens of diverse religions and ideologies [...]. This was bound in the third place to the problem of religious tolerance, a question which needed a new definition of the link between the Christian faith and the religions of the world.

It is clear – Benedict XVI concedes – that in all these sectors of which the collection forms a singular question, there could emerge a certain form of discontinuity in which, nevertheless, once the diverse distinctions between concrete historical circumstances and their demands were established, it would appear that the continuity of principles had not been abandoned.

In this process of novelty in continuity – Benedict XVI justifies himself – we should learn to understand more concretely first of all that the decisions of the Church concerning contingent facts – for example, certain concrete forms of liberalism – must necessarily be themselves contingent because they refer to a specific reality, in itself changeable: It was necessary to learn to recognize that, in such decisions, only the principles express the enduring aspect, while remaining in the background and motivating decisions from within. On the other hand, the concrete forms are not as permanent; they depend on the historical situation and can thus be submitted to

changes.

Benedict XVI illustrates his proof by the example of religious liberty: Vatican Council II – he says – with the new definition of the relation between the faith of the Church and certain essential elements of modern thought, has revisited and likewise corrected certain historical decisions, but in this apparent discontinuity, it has in turn maintained and deepened its essential nature and its true identity.

Vatican Council II, recognizing and making its own through the decree on religious liberty an essential principle of the modern State, has captured anew the deepest patrimony of the Church.[21]

9. When hermeneutics begins to distort history

If only Benedict XVI would allow me to protest this distortion of history! The popes of the 19th century have condemned religious liberty, not only on account of the indifferentism of its promoters, but in itself:

— because it is not a natural right of man: Pius IX said that it is not a ‘*proprium cujuscumque hominis jus*,’[22] and Leo XIII said that it is not one of the ‘*jura quae homini natura dederit*.’[23]

— and because it proceeds from ‘an altogether distorted idea of the State,’[24] the idea of a State which would rather not have the duty of protecting the true religion against the expansion of religious error. These two motives for condemnation are absolutely general; they follow from the truth of Christ and of his Church, from the duty of the State to recognize it, and from its indirect duty to promote the eternal salvation of the citizens, not, indeed, by constraining them to believe in spite of themselves, but by protecting them against the influence of socially professed error, all things taught by Pius IX and Leo XIII.

If today, circumstances having changed, religious plurality demands, in the name of political prudence, civil measures for tolerance even of legal equality between diverse cults, religious liberty as a natural

right of the person, in the name of justice, should not be invoked. It remains a condemned error. The doctrine of the faith is immutable, even if its complete application is impeded by the malice of the times. And on the day when circumstances return to normal, to those of Christianity, the same practical application of repression of false cults must be made, as in the time of the Syllabus. Let's remember that circumstance which change application (consequent circumstances) do not affect the content of doctrine.

We must say the same thing concerning circumstances which prompt the magisterium to intervene (antecedent circumstances). That religious liberty had in 1965 a personalist context, very different from the context of aggressiveness that it had a hundred years earlier in 1864, at the time of the Syllabus, does not change its intrinsic malice. The circumstances of 1864 certainly caused Pius IX to act, but they did not affect the content of the condemnation that he set down for religious liberty. Should a new Luther arise in 2017, even without his attaching as in 1517 his 95 theses to the door of the collegial church of Wittenberg, he would be condemned in the very terms of 500 years before.[25] Let us reject then the equivocation between 'circumstantial' decision and prudential, provisional, fallible, reformable, correctible decision in matters of doctrine.

10. A new Thomas Aquinas

By consequence the purification of the past of the Church, the revision of 'certain of her historical decisions,' such as those which Benedict XVI proposes, is false and artificial. It is to be feared that the same goes for the assimilation by the Church's doctrine of the philosophies of the temps, which is promoted by the same Benedict XVI in his speech to the Curia in 2005.

Benedict XVI praises Saint Thomas Aquinas for having, in the 13th century, reconciled and allied faith and the new philosophy of his epoch. This new Thomas Aquinas says: Voilà, I am going to make for you the theory of alliance which the Council has attempted between faith and modern reason. I summarize.

Here are the pope's exact words:

When, in the 13th century, Aristotelian thought entered into contact with Medieval Christianity, formed by the Platonic tradition, and when faith and reason were at risk of entering into an irreconcilable opposition, it was Saint Thomas Aquinas who played the role of mediator in the new encounter between faith and philosophy, thus placing faith in a positive relation with the form of reason dominant in his epoch. [...] With Vatican Council II the moment when a new reflection of this type was necessary arrived. [...] Let us read it and welcome it, guided by a just hermeneutic.[26]

In short, Saint Thomas did not condemn Aristotelianism, despite its dangers, but he knew how to welcome, purify and establish it 'in a positive relation with the faith.' – This is very exact. – Very well, then, Vatican II did analogously; it did not condemn personalism, but it knew how to receive it, and , in return for some purifications, 'how thus to place the faith in a positive relation with the dominant form of reason' in the 20th century, how to integrate personalism into the vision of the Church. – Stay to see whether this integration is possible.

CHAPTER II

Joseph Ratzinger's Philosophical Itinerary

1. From Kant to Heidegger: a seminarian's intellectual itinerary

What then is this 'dominant form of reason' which seduced the young Ratzinger and challenged his faith, so much so that he must exert himself heroically to reconcile them? Just like what he studied as a young cleric, it comes out of the agnosticism of Immanuel Kant (1724-1804).

For the philosopher of Königsberg, our universal ideas do not take their necessity from the nature of things, which is unknowable, but from reason alone and from its innate 'a priori categories' of substance, causality, etc. Reason alone gives its structure and intelligibility to the real.

We only know a priori [that is to say, in a necessary manner] those things which we put there ourselves [Kant affirms]. [27]

Modern physical science already followed this idealism with fruit by maintaining that the nature of the physical world remains opaque to reason and that we can only have mathematical and symbolic representations for it, in scientific hypotheses, works of reason, which force nature to appear before its tribunal so as to constrain it, by experimentation, to confirm the judge's a priori. Once confirmed, the hypothesis is declared scientific theory, but it remains nonetheless a provisory and always perfectible hypothesis.

Kant wants to apply this rationalism to the knowledge of the operations of the intelligence itself upon the givens of sensible knowledge. It is our understanding, he says, which applies its a priori categories to things.

He does not see that the real beings most immediately perceived by the intelligence, such as being itself, or substance, or the essence of a

thing, are on the contrary intelligible by the simple abstraction which the intellect operates on them from the givens of sensible experience. In particular, the first thing known by our intelligence is the being of sensible things:

What is first conceived by the intellect is being; for everything is capable of being known according as it is in act [...]. This is why being is the proper object of the intellect; it is thus the first intelligible, as sound is the first object of hearing.[28]

And upon this apprehension of being is founded the natural knowledge of the first principles: being is not non-being; everything which happens has a cause; every agent acts for an end; all nature is made for something, etc.

On the contrary, the consequences of the Kantian ‘unknowing’ or agnosticism are catastrophic: being as being is unknowable; the analogy of being is indecipherable and the principle of causality has no metaphysical value; thus one cannot prove the existence of God from the things of the world, and any such analogy between creature and Creator is unknowable, even blasphemous.

2. Kantian agnosticism, father of modernism

Consequently, reason cannot know either the existence or the perfections of God. This agnosticism even so incurs this reproach from Wisdom:

Deranged by nature are all men in whom there is not the knowledge of God and who, from visible goods, have not known how to understand He who is, nor, by the consideration of his works, how to recognize by analogy Who is their creator.[29]

Likewise, since the analogy with God is impossible, the revealed analogies which unveil for us his supernatural mysteries are just metaphors; consequently, every word of God can only be allegorical, and all human discourse concerning God, inversely, can only be

mythological. This is the same principle of modernism condemned by Saint Pius X a century later: evangelical facts result from fabrications, and dogmas from a transfiguration of reality because of religious need. Dogmas have a practical and moral meaning which answers to our religious needs, while their intellectual meaning is derivative and subordinated. Their generative principle is within man; it is the principle of immanence.[30] For example, for Kant, already, the Trinity symbolize the union in a single being of three qualities of goodness, holiness and justice; the incarnate Son of God is no supernatural being; he is a moral ideal, that of a heroic man.[31] Therefore, dogmas are nothing more than symbols of states of soul.

3. The autonomy of practical reason, mother of the Rights of Man-without-God

On the other hand, in morality, according to common sense, human nature and its natural operations are defined by their ends, just as the nature and way of using a washing machine are what they are by their end. Well, Kant rejects the principle of finality itself, true and thereby the knowledge of our nature. He ignores that this nature is made for happiness and that true happiness consists in seeing God, who is the sovereign Good. Moreover, he denies the analogy between the sensible good, object of desire, and the genuine good, the will's goal according to the perennial philosophy. The notion of the good is not acquired from sensible experience, and the existence of the sovereign Good is unknowable. Then what about morality? For Kant, a good act is not that which has an object and an end conformed to (unknowable) human nature and which of itself ordains man to the last end, but it is to act independently of every object and every end, out of pure duty, which is pure good will:

A good will is good not because of what it effects or accomplishes, nor because of its fitness to attain some proposed end; it is good only through its willing, i.e., it is good in itself.[32]

This is really the refusal of the final cause, the negation of the good as the end of our acts and the exclusion of God as sovereign Good

and sovereign legislator. It is the proclamation of ‘the autonomy of practical reason.’ It is the German theory for the French Rights of Man in 1789. It is man taking the place of God.

Kantian virtue acts so as to ‘maintain in a person his humanity with its dignity.’[33] And as any such virtue, quasi stoical, does not coincide here below with happiness, it postulates the existence of a God who makes remuneration in the next life, a provisional and hypothetic Deus ex machina, concerning whom ‘one can only affirm that he exists apart from the rational thought of man.’[34]

4. Reconciling the Enlightenment with Christianity

Even if he seems to reprove such a ‘religion within the limits of reason alone,’ Joseph Ratzinger admires Kant, the philosopher par excellence from the Enlightenment. He salutes ‘the enormous effort’ of one who knew how ‘to bring out the category of the good’—that beats everything!—He proclaimed the current import of the Enlightenment, in his discourse at Subiaco, on April 1, 2005, one month before becoming pope. He analyzed the contemporary culture of the Enlightenment as being that of the rights of liberty, of which he enumerated the principles while adding**:

– “This canon of Enlightenment culture, though far from being complete, contains important values from which, as Christians, we cannot and we must not disassociate ourselves. [...] Undoubtedly, we have come to important acquisitions which can aspire to a universal value: the established point that religion cannot be imposed by the State but can only be welcomed into liberty; respect for the fundamental rights of man, which are the same for all; separation of powers and the control of power.”

– But, Joseph Ratzinger nonetheless objects, this Enlightenment culture is a secular culture, without God, anti-metaphysical because positivist, and based upon an auto-limitation of practical reason by which ‘man allows for no instance of morality independent from his self-interest.’ Consequently, ‘there exists contradictory Rights

of Man, as for example the opposition between a woman's wish for freedom and the embryo's right to life. [...] An ideology confused with liberty leads to a dogmatism always very hostile to liberty.”[35] By its absolute, this ‘radical Enlightenment culture’ is opposed to Christian culture.[36]

– How to overcome this opposition? Here is the synthesis:

On the one hand, Christianity, religion of logos, according to reason, must rediscover its roots in the first philosophy from the Enlightenment, which was its cradle and which, abandoning myth, sought for truth, goodness and the one God. In return for this, this nascent Christianity ‘refused to the State the right to regard religion as a part of the political order, postulating thus the liberty of the faith.’[37]

On the other hand, Enlightenment culture must return to its Christian roots. But of course: proclaiming the dignity of man, a Christian truth, ‘Enlightenment philosophy has a Christian origin, and it is not haphazardly that it was rightly born in the domain of the Christian faith’ (sic).

This, moreover, the future Benedict XVI underlines, was the work of the Council, its fundamental intention, exposed in its declaration concerning ‘the Church in the modern-day world,’ *Gaudium et Spes*: [The Council] has placed in evidence this profound correspondence between Christianity and the Enlightenment, trying to arrive at a true reconciliation between the Church and modernity, which is the great patrimony which each of the two parties must safeguard.[38]

To do this, Kant, in spite of his agnosticism, must be taken into account, the future pope judges: every man, even the unbelievers, can postulate the existence of God:

Kant denied that God can be known within the limits of pure reason, but at the same time he represented God, liberty and immortality, as so many postulates of practical reason, without which, he said in

perfect agreement with himself, no moral act is possible. Does not the contemporary situation of the world make us think again that he might have been right?[39]

5. In search of a new realist philosophy

From his first love, never renounced, for Kant, the intellectual itinerary of a young seminarian from Freising led Joseph Ratzinger to modern German philosophy. He recounts it in his memoirs. Counseled by my elder, Alfred Läßle, he said, ‘I read two volumes of the philosophical foundations for Steinbüchel’s moral theology, a new edition of which had just been prepared.’

[In this book, he continues,] I found first of all an excellent introduction to the thought of Heidegger and Jaspers, as well as to the philosophies of Nietzsche, Klages and Bergson. For me, Steinbüchel’s work, *The Revolution of Thought*, was nearly the most important. Just as one believes in physical power so as to abandon a mechanistic conception and establish a new opening into the unknown and consequently into ‘the known Unknown,’ God, so one can note, in philosophy, a new return to the metaphysics made inaccessible after Kant.

We know that the physicist Werner Karl Heisenberg (1901-1976) elaborated in 1927 a theory concerning the statistical position of atomic and molecular particles known by the name of the ‘uncertainty principle.’ In 1963, our professor of physical sciences in Paris, Monsieur Buisson, mocked the application, that certain ill-advised philosophers wanted to make of this principle, to substance and nature, which must henceforth be considered indeterminate and thus instable! It is unbelievable to see how the confusion between substance and quantity can have put the pseudo-philosophers, and even the pseudo-theologians, in a whirl for fifty years.

Steinbüchel, who began by studying Hegel and socialism, exemplified in the cited work the blossoming of personalism essentially due to Ferdinand Ebner, who also acted for him as a turning point in his intellectual development. The discovery of personalism, which we

find realized with a new force of conviction in the great Jewish thinker, Martin Buber, was for me a marked intellectual experience; this personalism was by itself linked in my eyes to the thought of Saint Augustine, which I discovered in the Confessions, with all his human passion and depth.[40]

6. Relapse into idealism: Husserl

The turning point of modern thought is marked by phenomenology. Edmund Husserl (1859-1938), a professor at various German universities, wanted to react against Kantian idealism and come 'to things themselves.' Very well. But to reach undeniable truth, he practiced a sort of methodical doubt, 'épochè,'[41] which in Greek signifies the suspension of judgment, and he 'struck into nothingness' whatever was not 'authentic.' He did not deny the existence of external things, but he put it 'between parentheses': thus experience was 'reduced' to what is 'give,' to what appears, to what manifests itself 'authentically.' Well, the demand of this process lead Husserl to profess provisionally the contrary of what he had expected: it is no longer the thing external to the spirit which is absolutely real, but it is the 'given,' that is to say, the reality of my act of aiming at my mental object, in which I know myself to be thinking something.

For consciousness – Husserl says – the given is essentially the same thing, whether the represented object exist, or whether it be imagined or even perhaps absurd.[42]

It is clear in any case that everything which is in the world of things is, by principle, only a presumed reality for me. On the contrary, myself [...], or if you like the actuality of my existence, is an absolute reality. [...] Consciousness considered in its purity must be held by a system of being closed on itself, by an absolute system of being.[43]

Curiously, we find at the same time in modernism, the same disinterest in reality applied to religion: the reality of the mysteries of the faith matters little; what is important is that they express the religious problems and needs of the believer and help him to resolve them

or to fulfill them. It was Alfred Loisy (1857-1940), Husserl's exact contemporary, who undertook this 'reduction' on the part of dogma. These ideas were in the air.

With Husserl and his extreme crisis of idealism, the 'turning point of thought' evoked by Joseph Ratzinger was still problematic.

7. Heidegger's existentialism

Let us understand the atmosphere of fresh air that existentialism, such as that of Heidegger, professor at Fribourg-en-Brigsau, can bring. Martin Heidegger (1889-1976) wanted to avoid Husserl's relapse into idealism; he consecrated himself to beings, whose existence—the fact that they are cast into existence—calls out to us. At last, you say, here we leave the ideal and plunge again into the real! Alas! Being above all is the person and the general conditions for his affirmation. For existentialism in general, to exist is to have oneself abandon what one is not, by a free choice of destiny; in this sense, 'existence precedes essence,' becoming precedes being. To define the nature of things is determinism. – Kantian agnosticism is alive and well! The difference is that being defines itself by its action, as in Maurice Blondel (1861-1949).

For Heidegger, the subject is not constituted statically, by its nature, but by its dynamism, by its connections with others. Cast into existence and exposed to the abrupt impression 'of finding myself there' and to the feeling of 'dereliction,' I deliver myself from my anguishes by casting ahead, by accepting my destiny courageously and by making the decision to assume my place in the world, to 'exceed myself,' by giving my whole self to others who exist with me and by granting them authentic being.

Joseph Ratzinger will apply the idea of excelling oneself as accomplishment of self to Christology: Christ will be the man who completely excels, by the hypostatic union, and again, differently, by the cross.

8. Max Scheler's philosophy of values

Another of Husserl's disciples, Max Scheler (1874-1928), a professor at Frankfurt, is the founder of the philosophy of values. According to this theory, human and community life is directed not by principles—which reason abstracts from the experience of things and which are founded on human nature, its finality and its Author—but by a state of spirit, a sense of life and of existence, which is nonetheless illuminated by immutable and transcendental values, which are imposed a priori (as Kant would say): liberty, person, dignity, truth, justice, concord, solidarity. These are the ideals, the many ideas which should live in action, in commitment to the service of others and by which all should commune, differently however according to cultures and religions.

The Council, John Paul II and Benedict XVI are imbued with this philosophy of values.

The Council proposed before all to judge by its light (of the faith) the values most prized by our contemporaries and reconnect them to their divine source. For these values, in so far as they proceed from the human genius, are very good.[44]

The Church should not be the only promoter of values in civil society. [...] Ecclesiastical participation in the life of the country, by an open dialogue with all other forces, guarantees to Italian society an irreplaceable contribution of great moral and civil inspiration.[45]

It would be absurd to wish to turn backwards, to a Christian political system [...]. We do not hope to impose Catholicism on the West. But we do wish that the fundamental values of Christianity and the liberal values dominant in the world today could meet and become fertile mutually.[46]

This is to suppress the final cause along with the efficient cause of man and of society, and to construct politics on pure Kantian formalism.

9. Personalism and communion of persons

Scheler is the originator of a Christian existentialism or personalism. On the basis of the same confusion between being and act which is characteristic of Blondel and Heidegger, Scheler affirms that the 'I' results from the synthesis of all my vital phenomena of knowledge, instinct, emotion, passion, especially love—a synthesis which transcends each of these phenomena by an 'unknowable something more' In this superior value the person discovers itself as 'the concret unity of being in its acts.' The person exists in his acts.

Love makes the person reach his 'highest value,' in an intersubjectivity where love shares in the life of the other and makes them interdependent. The Council was inspired by this to declare:

Man, the only creature upon the earth that God willed for its own sake, can only find himself fully in the disinterested gift of himself. [47]

There is the phenomenological view of charity, most characteristic of Scheler. But the danger is to reduce the redemption to an act of divine solidarity. Joseph Ratzinger will fall into this failing. Max Scheler goes only to the point of affirming that God has need of communicating himself to others, otherwise the disinterested solidarity which is the essence of love would not be authentic in Him. Joseph Ratzinger will apply this excess of intersubjectivity to the processions of the divine persons in the Trinity.

According to Scheler, the person is not only individual and 'unrepeatable,' but also plural and communal. It is of his essence to become part of a community which is a *Miteinander*, a 'living with,' a communion of experience.

Karol Wojtyla (1929-2005), the future Pope John Paul II, was an ardent disciple of Scheler, for whom he wished to supply his nonexistent[48] ethics, without correcting his metaphysic of the person. For Wojtyla, 'the person determines himself by his communion (or participation, communication, *Teilhabe*) with other persons.' [49] The person is relation, or tissue of relations.

Isn't this nonsense? The person, philosophically speaking, is a substance par excellence and not an accident or a collection of accidents. "The person is most perfect in its nature," Saint Thomas explains.[50] It is evident that this 'perfection' is to subsist in itself and not in any other. Invaluable then is Boethius' definition of person, maintained by Saint Thomas: "Hoc nomen persona significat subsistentem in aliqua natura intellectuali: the name 'person' signifies a being subsisting in an intellectual nature." [51]

Well, abandoning such healthy realism, all personalism adopts the relational definition of the person. And the application of this definition to social life seems to flow from the source: communion, Wojtyla said, is not anything which reaches the person from the exterior, but the very act of the person, which energizes it and reveals to it, through unity with the other, its interiority as a person.[52] The Council picks up this idea:

The social character of man becomes apparent by the fact that there is an interdependence between the growth of the person and the development of society itself. In fact the human person [...a Thomistic interpolation] is and must be the principle, the subject and the end of all institutions. Social life is not therefore for man something superfluous: as it is by exchange with others, by the reciprocity of services, by dialogue with his brothers that man grows according to all his capacities and can answer to his vocation. [Gaudium et Spes, #25, § 1]

We will see further this application of this principle to the Church and to political society: if the person itself constitutes society, it follows that one could even have economics as the final cause for society, unless the person be first made the end of society.

10. The dialogue of 'I and Thou' according to Martin Buber

Joseph Ratzinger has recounted how, by means of reading Steinbüchel, he made the acquaintance of 'the great Jewish thinker, Martin Buber.' [53] 'The discovery of personalism [...] realized with

a new force of conviction' in Buber was for Ratzinger 'a marked spiritual experience.'[54]

The central work of Martin Buber (1878-1965), *I and Thou* (Ich und Du, 1923), places relation at the beginning of human existence.

This relation is either 'I-it,' as in the technical sphere, or 'I-thou.' The 'I-it,' in human relations, reduces a fellow man to a thing, considered as a mere object or a simple means. On the contrary, the 'I-thou' establishes with another a reciprocity, a dialogue, which supposes that I, at the same time as the other, am a subject. Buber is the thinker of intersubjectivity. If the 'I*-it' is necessary or useful for the functioning of the world, only the 'I-thou' sets free the ultimate truth of man and thus opens a true relation between man and God, the eternal Thou.[55]

The relation to others, who hold the common nature of man, is important, with its power, authority, influence, appeal, invitation, answer, obedience, but the danger is to make this relation the constituent of the person, when it is only one of its perfections. Besides, in this matter Buber discovered nothing, since already Aristotle (384-322 BC) set friendship as the virtue which crowns intellectual life and happiness. He defined it as 'a mutual love founded on the communication of some good,'[56] as Saint Thomas (1225-1274) said, which, going even beyond Buber, makes charity (love of God) a true friendship:

As there is a certain communication of man with God, according as he communicates to us his beatitude, this communication must be founded upon a certain affection. Concerning this communication it is said in the first epistle to the Corinthians (1, 9): "God is faithful, by whom you are called into the fellowship of his Son, Jesus Christ our Lord." In fact, the love founded upon this communication is charity. It is thus manifest that charity is a certain friendship of man for God. [57]

Moreover, the danger, in the religious domain, is to confuse this

charity with faith and to make faith in God a dialogue of the believer with a God who ‘cries out to him,’ making an abstraction from the conceptual content of the faith, that is to say, from the truths that God has revealed—not to me, but to the prophets and Apostles—and that the Church teaches. See how Buber himself confuses Revelation, experience, encounter, faith and reciprocal relation.

Revelation is the experience which swoops down on man in an unexpected manner [...]. This experience is an encounter with an eternal Thou, with an Altogether-Other who addresses himself to me, who calls me by my name [...]. The image of encounter precisely translates the essence of religious experience. The Thou as an active and not objectifiable presence, comes to meet me and expects for me my establishment in the faith of reciprocal relation.[58]

It is to be feared that Joseph Ratzinger made this confusion between faith, Revelation and reciprocal relation, and that he also abstracted from the content of the faith, that is to say, from revealed truths. It is this that the continuation of my exposé will try to elucidate, first by examining Joseph Ratzinger’s theological itinerary, then by a more precise study of the notion of faith which the future Benedict XVI developed in the course of his career. But before that, let’s look at one last philosopher who interested the student in Munich.

11. ‘Going Out of Self’ according to Karl Jaspers

By Joseph Ratzinger’s own avowal, there was in fact another existentialist and personalist, Jaspers, who marked the young philosopher of Freising.

Karl Jaspers (1883-1969), a professor at Heidelberg, resembles a Christian existentialist and personalist, although he did not know how to reflect on the personality of God. He proposed an natural analogy for charity toward fellow men: communion. He is in fact less original in comparison with Scheler and Heidegger. He notes the experience of loving communication, made out of respect for the mysterious personality of the ‘other’ whom one even so wishes to

touch and to whom one wishes to give oneself. This going out of self (Ek-Stase) towards others would furnish to Joseph Ratzinger a philosophical substratum for the considerations of Dionysius' mystical theology concerning the ecstatic love of the soul for God and for a new interpretation of the redemptive love of Christ, as 'going out of myself,' in reaction to the pessimism of Heidegger for whom 'going out of self' is the solution for the anguish of an existence doomed to death.

Christ—Joseph Ratzinger will teach at Tübingen—is fully anthropocentric, fully ordained to man, because he was radically theocentric, in yielding the ego, and by this fact the being of man, to God. Then, in the measure by which this exodus of love is the 'Ek-Stase' of man outside of himself, an ecstasy by which he is extended forwards infinitely outside of himself and thus opened, is drawn beyond his apparent possibilities for development—in this very measure adoration [sacrifice] is simultaneously cross, suffering and heartbreak, the death of the grain of wheat which can bring forth no fruit until it passes through death.[59]

Is this not to effect a personalist or existentialist reinterpretation of the redemption? The cross should not be the torture of Jesus on the wood of the cross; without doubt it is not, as with Heidegger, an extension into the future so as to escape the present; but it is the extension outside of self for the sake of love which 'shatters, opens, crucifies and sunders.'[60] In this fatally naturalistic perspective, where is sin? Where is atonement?

The danger of wishing, with Heidegger or Jaspers, to find natural and existential bases for supernatural realities is that of succumbing to a temptation all too natural for a spirit which seeks to reconcile 'modern reason' with the Christian faith: to cause, in place of an aspiring analogy, a debasing reduction of supernatural mysteries. Was this not the process of Gnostic heresies?

Jaspers exceeds the rest in the fault of confusing natural with supernatural. His method of 'paradoxes' consists in finding for the

apparent contradictions of the natural order supernatural solutions. John Paul II seems to have given in to this fault in his encyclical on August 6, 1993, concerning the norm of morality: his letter presents itself as the modern solution for a modern antinomy:

How can obedience to universal and immutable moral norms respect the unique and unrepeatable character of a person and not violate its liberty and dignity?[61]

Dignity is considered in a personalist manner, as inviolability, and not in a Thomist manner, as virtue. Thus, to a false problem, a false solution:

The crucified Christ reveals the authentic meaning of liberty: the total gift of self. [VS 85]

The gift of self in the service of God and of one's brothers [accomplishes] the full revelation of the inseparable link between liberty and truth. [VS 87]

This is true on the supernatural level. But isn't it disproportionate to give a philosophical question a supernatural, theological solution: the cross? The true solution of the antinomy is the Thomistic: liberty is the faculty which pursues the good; and it is the role of moral law to indicate what is this good, and that's all.

This false antinomy reveals a subjectivist philosophy's incapacity to pose true questions. How to grasp the mystery of God, if the intellect has that for its first object how, not being, but the thinking subject or the questioned subject? If the notion of being does not allow one to climb again by analogy from created beings to the first Being? One is forced into the immanent genesis of dogmas, according to the modernist theory condemned by Pascendi. How to grasp the notion of good, the ratio boni, if thought cannot climb by analogy from sensible good to moral good? If the intellect does not know human nature and its ends, and the last end? One is condemned to the ethics of the person, the ethics of the inviolable subject or rather that of the subsistent relation. On all sides, there is an impasse.

CHAPTER III

Joseph Ratzinger's Theological Itinerary

Joseph Ratzinger's philosophical itinerary is then an impasse, because it abandons the road of the philosophy of being. Will the theological itinerary of the same Ratzinger leave that impasse? Will it find a way which leads to the first Being, to his infinite perfections, to his supernatural mysteries?

To answer this question, it is first necessary to situate the professor of Tübingen in the context of German theology, dependent on the celebrated school of theology in the university of that very city.

1. Living Tradition, continuous Revelation, according to the school of Tübingen

According to the founder of the Catholic school of Tübingen, Johann Sebastian von Drey (1777-1853), historical development is explained by a vital spiritual principle:

What encloses the various historical epochs into a united whole or what sets them in opposition to each other is a certain spirit which, at determined times, concludes historical development with a unity filled with life: this is the *Zeitgeist*, the spirit of the age.

[This spirit is constructive:] acting by going out of itself, it draws everything around itself like the center of a circle, which reduces opposition and reorganizes in accordance with itself whatever is conformed to it.[62]

The affinity of this thought to Dilthey's is striking, but for Drey, the *Zeitgeist* is nothing besides the spirit of Christ. The theologian's faith transfigures the philosopher's naturalism.

In his *Apologetik* (1838), Drey explains how evolution is necessary to Christianity, insofar as it is a historical phenomenon and insofar as

it is Revelation. Here is how Geiselmann summarizes Drey:

Christian Revelation is life, originally divine life—a life which, without interruption, increases from its original core towards its plenitude within the universal Church. As uninterrupted divine life, Revelation is not a completed gift, deposited, so to speak, in the cradle of the church and transmitted by human hands. It is this very Revelation, which, like all life, moves and continues of itself.[63]

Its movement is auto-movement, thanks to that portion of spiritual force which has dwelt in it since its origin, to know God's essential force and also his action, which, without failing, continues to act and to lead his creation towards its perfection.[64]

2. Revelation, living Tradition and evolution of dogma

This idea of Revelation, which 'no longer appeared simply as the transmission of truths addressed to the intellect, but as the historical action of God, in which Truth unveils itself little by little,'[65] would have been the thesis concerning Saint Bonaventure presented by Joseph Ratzinger in 1956 for his State authorization as a university professor. The author pretended that the Seraphic Doctor had seen in Revelation, not an ensemble of truths, but an act (which is not exclusive), and that 'the concept of "Revelation" always implies the subject who receives it'[66]: the Church thus forms a part of the concept of Revelation, that is to say, a part of Revelation itself. Similarly, the candidate for authorization maintained that 'to Scripture belongs the subject who understands it [the Church]—Scripture with which we have already given the essential meaning of Tradition.'[67] And Joseph Ratzinger tells just how his thesis-director, professor Michael Schmaus, 'did not at all see in these theses a faithful reconstruction of Bonaventure's thought [...] but a dangerous modernism, well on the way to turning the concept of Revelation into a subjective notion.'[68]

Well, this idea of Revelation as a divine intervention in history, which also was not closed by the death of the last of the Apostles,

but which continues in the Church which is its receptive subject, had been rejected meanwhile, after Drey and before Loisy, by the Roman magisterium: Revelation is not any divine intervention, but only a pronouncement from God, 'locutio Dei,'[69] not to the whole Church, but to 'the holy men of God' (1 P 1, 21), the prophets and Apostles'; the truth which it contains 'was complete with the Apostles'[70]; it is not perfectible,[71] but is a 'divine deposit' confided to the magisterium of the Church 'so that it might guard it as sacred and set it out faithfully.'[72]

The 'Revelation transmitted by the Apostles, or the deposit of the faith'[73] does at all times experience progress, not indeed in its content, of which the Apostles possessed the plenitude as well as the plenitude of understanding[74], but in its explanation, by a 'more ample interpretation'[75] or a clearer 'distinction,'[76] that is to say, by a passage from implicit to explicit[77] of that same deposit of faith closed at the death of the last of the Apostles.

Certainly, God continues to intervene in human history: the conversion of the emperor Constantine, the evangelization of America, the pontificate of Pope Saint Pius X were as milestones among so many others in God's providential action, but they do not have the value of divine Revelation. Here a very important distinction must be made: a progressive Revelation from God is undeniable in the Old Testament and even in the New until the death of Saint John. After that, public Revelation ended. Neither God nor anyone else could add anything whatsoever to it, as Saint John said in the Apocalypse:

For I testify to everyone that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. [Apoc. 22, 18-19]

Without doubt, as Saint Thomas says, 'in each epoch, the Church never lacks men filled with the spirit of prophecy, not indeed to draw

out a new doctrine of faith, but for the direction of human acts.’[78] These are the subjects and instruments of private revelations. If, therefore, anyone supposes that public Revelation is continued in the Church by the prophetic charism of its members or of the hierarchy, he falls into error. Here as elsewhere, Saint Thomas is a sure guide. Speaking of the Old Testament, he teaches that there has effectively been an increase in the articles of faith, not as regards their substance, but as regards their explanation:

As regards the substance of articles of faith, there has been no increase in these articles according to the succession of time, because all the later ones are believed to have been already contained in the faith of the early Fathers albeit implicitly. But as regards their explanation, the number of articles has increased: because certain among them have been explicitly understood by the successors, which were not explicitly understood by the first. Thus, the Lord said to Moses in Exodus: ‘I am the God of Abraham, the God of Isaac, the God of Jacob and my name of Adonai I did not tell them.’ And the Apostle says: ‘the mystery of Christ...in other generations was not known... as it is now revealed to his holy apostles and prophets’ (Ep. 3, 4-5) [79]

There is no parallel but only analogy between the time of Revelation and the time of the Church, between progressive Revelation, on the one hand, and progressive development of Christian dogma, on the other. Thus Saint Bonaventure must be interpreted. Until Christ and the Apostles, Revelation itself was developed while passing from implicit to explicit; after the Apostles, Revelation being terminated, its understanding, its application and its proposal by the Church are developed while passing from implicit to explicit.

We could summarize this in Latin: Ante Christum, creverunt articula fidei quia magis ac magis explicite a Deo revelata sunt; post Christum vero et apostolos, creverunt quidem articula fidei quia magis ac magis explicite tradita sunt ab Ecclesia.[80]

3. Tradition, a living interpretation of the Bible

The historicism in Joseph Ratzinger's concept of Tradition presupposes his subjectivism. The mystery of God is not an object; it is a person, an I who speaks to a Thou. The I who speaks is only perceived by a Thou who listens. This relation is inscribed in the notion of Tradition. Tradition, consequently, is nothing besides the living interpretation of Scripture:

There can be no pure *sola scriptura* ('by Scripture alone'). To Scripture belongs the subject who understands it—Scripture by which is already given to us the essential meaning of Tradition.[81]

This requires explanation. For idealist thought, the crude thing is unknown; it is the object (that is to say, the thought thing) which is known. For Kant, the subject forms a part of the object, imposing on it his a priori categories, his own coloring. For Husserl, the thought object is simply the correlative for the thinking subject, independent of the thing. Joseph Ratzinger would find an application of this idealism in Scripture and Tradition: crude Scripture is unintelligible; it must be 'understood' by the Church as subject, which is its correlative, and which interprets it in its own manner; in this sense, 'there can never be Scripture alone,' in rebuttal of what Luther pretended with his '*sola scriptura*.'

In fact, Joseph Ratzinger is here inspired by Martin Buber,[82] for whom the essence of the Decalogue is a summons: the summons of the human Thou by the divine I: 'Thou shalt not have strange gods before me...' (Ex. 20, 3). Interpretation of the Bible relives the experience of this summons. In this sense, there is no *sola scriptura* since there is always the summons, today in the Church.

The truth is that it is the Church who gives an authentic interpretation for the Bible. But this is not because she is 'the understanding subject,' but because she is its judge: 'It belongs to her to judge concerning the true meaning and interpretation of Holy Scripture.'[83] And to sustain this judgment, the Church has another source of faith: Tradition, that is to say, the truths of faith and morals received by the Apostles from the very mouth of Christ or from the holy Ghost, which have been

transmitted from them to us without alteration, as though from hand to hand.[84] The witnesses for Tradition are the holy Fathers, the liturgy, the dispersed and unanimous magisterium of the bishops and the magisterium of councils and popes. All these voices succeed each other, but Tradition in essence is immutable.

It is because it is immutable that it can be a rule for the faith, because elastic rules are no rules at all. It is therefore insofar as it is immutable that Tradition is a rule of interpretation for the Bible; there is no actual reading of the Bible, different from yesterday's, which can suffer Scripture to undergo a 'process of reinterpretation and of amplification,' as Benedict XVI pretends.[85]

Immutable in itself, Tradition progresses in becoming more explicit. Here is a truth which Vatican Council II, in its constitution *Dei Verbum* concerning Divine Revelation, has obscured by alleging an historical progress for Tradition in 'its perception' and in 'its understanding' of the things revealed by God, and an 'incessant tendency of the Church towards the plenitude of divine truth'—things absolutely impossible, as I have shown. I cite:

This Tradition, which comes from the Apostles, progresses in the Church, with the assistance of the Holy Ghost: in fact, the collection of things as well as the words transmitted increases, whether by the contemplation and study of believers who meditate upon them in their heart (see Luke, 2, 19 and 51), or by deep understanding of spiritual things which they experience, or by the predication of those who, with Episcopal succession, receive a certain charism of truth. Thus, the Church, while the centuries pass, tends constantly towards the plenitude of divine truth, until the words of God are accomplished in her. [*Dei Verbum*, # 8]

I have already let you understand how doctrinal progress in becoming explicit is inversely proportional to progress in depth of understanding, which does not exist absolutely since, as Saint Thomas says:

The Apostles were most fully instructed in the mysteries: just as

they received before anyone else in time, so they received more abundantly than anyone else. Such is the interpretation of the gloss on this passage of the Epistle to the Romans (8, 23): 'It is we ourselves who have the first-fruits of the Spirit.' [...] Those who were closer to Christ, whether before him, like John the Baptist, or after him, like the Apostles, knew more fully the mysteries of the faith.[86]

Who in the Church could surpass the Apostles in understanding of the faith? It is inevitable that this in-depth understanding should decrease among their successors, despite being teachers of the faith provided with the charism of truth, excluding the several lights who are the doctors of the Church. This sane realism has given place, in the Council, to the illusion of necessary progress towards a pretended plenitude, which did not belong to the Apostles.

4. The doctrine of faith as experience of God

It is not only the idea of Tradition, but also that of Revelation, which Joseph Ratzinger revises either in light of his idealism or in light of his personalism.

Thus, concerning Revelation, considered as somehow actual, Joseph Ratzinger is of the opinion that 'the concept of "Revelation" always implies the subject who receives it.'[87] The author supposes wrongly that the receiving subject is the believer, or the Church, and not only the Apostles; he falls into a Protestant error.

Concerning theology, Joseph Ratzinger judges that 'pure objectivity does not exist,' no more in theology than in physics. Just as in physics 'the observer himself forms a part of the experience, and 'in his response there is always some part of the question posed and of the questioner,' so in theology 'whoever engages in the experience receives an answer which not only reflects God but also our own question; it teaches us something concerning God by refraction through our own being.'[88]

Concerning the faith itself, Joseph Ratzinger assures us that pure

objectivity is not even possible:

When someone pretends to provide an objective response, free from all passion, a response, in fact, which surpasses the prejudices of pious persons, a purely scientific piece of information [about God], let us declare that he deceives himself. This kind of objectivity is outside the capacities of man. He cannot question and exist as a mere observer. As such, he would never learn anything. To perceive the reality 'God,' he must equally engage in the experience of God, the experience that we call faith. Only the one who engages in it can learn; only by participating in the experience is it possible to pose a question truly and to receive a response.[89]

I object that, if to have faith an 'experience of God' is necessary, very few Christians have faith. Faith, adherence of the intellect to the divine mystery is a thing requisite for salvation; but the life of faith, *ex fide*, as Saint Paul said, is a normal, desirable thing, but not equally necessary; and in any case, the experience of God is not requisite for it.

But above all, if one defines faith as 'experience of God,' one repeats the modernist heresy, which consecrates every religion as true, since all pretend to have some authentic experience of the divine.[90]

Finally, concerning the magisterium of the Church, Joseph Ratzinger has as well a dialectic vision or, let us say, one conversational with its decisions, which must be, according to him, answers to the believers questions or the result of his experimentation with God:

Dogmatic formulae themselves—for example, one nature in three Persons—include this refraction through the human; they reflect in our example man at the end of antiquity who inquired and experimented with the philosophical categories from the end of antiquity, these categories determining the point of view from which he poses his questions.[91]

Let me first say just one word about the Kantian substratum for this

problem.

Just as the physicist, Kant said, even before Claude Bernard, selects phenomena and submits them to the experience which he has rationally conceived, so as to obtain from them an answer which confirms the a priori of his theory, so the philosopher must question phenomena—objects of spontaneous experience—while applying to them the a priori categories of his understanding—making thought objects of them—so as to verify their pertinence for these ends.

Just as easily could all science of necessity be a reflection, not only of such things as appear to us (phenomena), but even of the spirit which imposes on them its modes by which they are represented to itself.[92]

One could in fact allow that the long and difficult adaptation of the concepts of dogma so as to proclaim them adequately is a kind of experimentation practiced by the Church. But by doing so, it is neither God nor his mystery that are thus challenged, but rather human concepts. It is not reason—ancient or medieval—which ‘experiments with God,’ but rather divine faith which ‘experiments with reason.’

This being established, the fundamental problem remains: does our intellect reach the being of things, yes or no? Is truth objective? Is there a philosophy of the real? Are the concepts chosen and polished by the faith concepts of a particular, historical philosophy: Platonist, Aristotelian, Thomist, Kantian, personalist? Or rather are they more simply the concepts of the most elementary philosophy of being, that of common sense?

I mean by common sense the spontaneous exercise of the intellect, which reaches the being of the things of natural reality so as to find in them certain causes and certain principles. For example, reason spontaneously affirms that, besides the coming into being of a reality, there is in that reality something which abides (principle of substance). Or again: every agent acts for an end (principle of finality).

To the proposed question, I have already sketched above the answer, but it must be demonstrated.

Common sense, philosophy of being and dogmatic formulae

To limit ourselves to the dogma of the Divine Trinity, the principle mystery is the reconciliation of the divine unity with the real distinction of the Three Divine Persons. Let us examine the concepts which express better and better the mysterious antinomy.

The confession of faith in its primitive simplicity is this: 'I believe in one God, the Father Almighty, and in Jesus Christ his only Son, and in the Holy Ghost.' This expresses the mystery clearly but still imperfectly. The heresies of the first three centuries dismissed the true meaning of this formula, either by denying the real distinction of the Three (Sabellius), or by denying the divinity of the Son (Arius), or that of the Holy Ghost (Macedonius), or by professing in opposition three gods (tritheism). This last error was condemned in 262 by a letter of Pope Dionysius. [93]

The Council of Nicea (325) clarified the dogma against the Arians, not only under a negative form by anathema, but in a positive manner, by expanding the apostolic symbol with the development of the idea of filiation and generation: 'Jesus Christ, the Son of God, the only-begotten of the Father, that is, of the Father's substance [...], begotten, not made, consubstantial with the Father.' [94] Here appears the notion of 'substance,' which remains in the domain of common sense, but also the judgment of 'consubstantial' (homoousios), which already surpasses what expression the common sense can give to the shared divinity of the Father and Son.

Later, the first Council of Constantinople (381) clarified the divinity of the Holy Ghost. Finally, the second Council of Constantinople (553) clarified in its turn 'that it is necessary to adore one deity in three subsistences or persons.' [95] This was an anathema, but it positively determined what must be believed. Besides the abstract terms of nature and substance ('mian physin ètoi ousian: a single

nature or substance'), the formula utilized the concrete terms of subsistence and person ('en trisin hypostasesin ègoun prosôpois: in three subsistences or persons'), the first of which, 'subsistence' (or hypostasis), was already a developed philosophical notion, since it had been precisely distinguished from 'substance' (or ousia).

To continue, the eleventh private council of Toledo (675) distinguished the divine persons from each other by naming them in relation to each other: 'In the relative names of the Persons, the Father is linked to the Son, the Son to the Father, and the Holy Ghost comes from the two others. And although, according to these relations, three Persons are affirmed, yet one still believes in only one nature or substance.' [96] From then on it has been believed that there are in God three real relations which characterize and number the persons.

At the council of Lyon (1274) was defined, by the Filioque, the procession of the Holy Spirit from both Father and Son (Dz 463). In 1441, the Council of Florence, in its decree for the Jacobites, gave the final expression of dogmatic progress concerning the Trinity: There is a distinction of persons by their relations of origin; their unity is total 'wherever there is no opposition of relation' [97]; the Holy Ghost proceeds from the Father and the Son as from a single principle; and the persons are present in each other (circumincession) (Dz 703-704). It is evident that the notions of 'relative nomenclature,' of 'opposition of relation,' of principle without principle,' 'principle from principle' and 'unique principle' surpass the level of common sense and denote a philosophy, and a well-developed philosophy, but a philosophy which cannot be specifically named.

Even later, the Church, by the voice of Pius IX, condemned in 1857 the explanation of the Trinity made by Anton Günther (1783-1863). The person being 'consciousness of myself,' said the later, the two divine processions of the word and of love must be reinterpreted as being three intellectual processions: consciousness of the thinking self, consciousness of the thought self and the correlation between the two. This is Husserl before the fact. Pius IX declared this explanation to be 'an aberrance from the Catholic faith and from the

true explanation of unity in the divine substance' (Dz 1655). Pius IX's act contained an implicit approbation of the definition of person made by Boethius (470-525): 'a person is an individual substance of a rational nature,' a definition which surpasses common sense and which is coherent with the philosophy of being, though opposite to personalist philosophy, which confuses metaphysical personality and psychological personality.

I will conclude with Father Reginald Garrigou-Lagrange:

- The dogmatic formulae developed by the Church contain concepts which surpass common sense.
- These formulae and concepts belong to the philosophy of being, which maintains that the intellect knows, not primarily its own act, but first being.
- These concepts are all the same accessible to the common sense, insofar as it is the philosophy of being in its rudimentary state.
- This amounts to saying that the concepts of dogmatic formulae belong to the philosophy of being, which is the scientific instance of common sense.
- It follows from this, and is verified by facts, that idealist philosophies, which reject the philosophy of being, do away with the common sense and become inept for explaining dogma.
- Finally, the philosophy of being, suitable for proclaiming dogma, is not a 'particular philosophy,' nor a system, but rather the philosophy of all time, the philosophia perennis, to cite Gottfried Wilhelm Leibniz (1646-1716), the philosophy inherited from Plato and Aristotle.

Here is a beautiful witness offered to this philosophy of being by Henri Bergson (1859-1941), who, without being a Thomist, was not for all that ignorant of the great Greeks or of Saint Thomas:

Of the immense edifice constructed by them, a solid framework

still remains, and this framework draws the grand outlines of a metaphysics which is, we believe, the natural metaphysics of the human intellect.[98]

– The final reason for the suitability of the philosophy of being for developing dogma is their pre-established harmony, as was shown by Newman.

5. The power of assimilation, driving force of doctrinal progress, according to Newman

It was John Henry Newman (1801-1890) who first made a driving force for doctrinal development reside in the assimilation by Catholic doctrine of elements foreign to Revelation, that is to say, of philosophical principles. But, as an idealist, he saw in this assimilation a general sign of correct progress of ideas:

The facts and opinions which until now have been considered under other connections and were grouped around other centers are from now on gradually attracted by a new influence and submitted to a new sovereign. They are modified, reconsidered, set aside according to each case. A new element of order and of composition has entered among them; and its life is proved by a capacity for expansion, without introducing any disorder or dissolution.

The process of deduction, of conservation, of assimilation, of purification, of molding, a unitive process, is the essence of a fruitful development and is its third distinctive mark.[99]

And Newman gives an example, a unique example of such a fruitful assimilation: the assimilation by Catholic theology of the philosophical principle of instrumental causality. This assimilation, he says, results from an antecedent affinity between the revealed truth and the natural reality.

That an idea becomes more willingly coalescent with some rather than with others does not indicate that it has been unduly influenced,

that is to say, corrupted by them, but that there was an antecedent affinity between them. At the least, one must admit here that, when the Gospel speaks of a virtue going out of Our Lord (Luke, 6, 19) or of the cure that he effected with mud that his lips had moistened (John 9, 6), these facts offer examples, not of the perversion of Christianity, but of its affinity with notions exterior to it.[100]

This nice text allows us to evoke the fruitfulness of the assimilation by Christian doctrine of the principle of instrumental causality: one can think about the efficacy of grace in the sacred humanity of Jesus as instrument of his divinity, first in his passion, then in the mass and in the sacraments, which Saint Thomas taught and which the Council of Trent utilized to define the action *ex opere operato* of the sacraments.[101]

One can also think, on the other hand, about the sterility to which Protestantism condemned itself by refusing this assimilation: the so-called Christ is the sole cause of grace without any instrument or mediation. Vatican Council II, likewise, was sterilized by refusing, in 1963, according to the counsel of the experts Rahner and Ratzinger, to proclaim the blessed Virgin ‘Mediatrice of all graces,’ because, they said, such a title ‘would result in unimaginable evils from the ecumenical point of view.’[102]

On the contrary, in Catholicism, the principle of instrumental causality has been the revealer of multiple faces of Christian dogma, which, without it, would have remained veiled in the depth of mystery and would have escaped the explicit knowledge of the faith.

Without doubt, assimilation, by dogma or by theology, of philosophical principles has no resemblance to the growth of living beings through nutrition, that is to say, by intussusception![103] Progress is made by a comparison of one proposition of faith (some one of Jesus’ miracles) with a judgment of reason (instrumental causality) which lends him its humble light, so as to draw from it a theological conclusion which will aid in clarifying dogma. In the progress of the science of the faith, the premise of reason is only an instrument for the premise of faith,

an auxiliary of faith, for disengaging what exists in a virtual state, or even already in an actually implicit state—I will not go into the secret of this distinction. What must be understood is that the truth of reason cannot be included in the faith, but that it can be ‘assimilated’ by faith only as a tool for investigation and precision.

But what matters to us is the final rational for this pre-established harmony between dogma and philosophy. It is that, according to the philosophy of being, through our concepts the intellect reaches the being of things and, by analogy, can know something of the first Being, God. And we certify with admiration that what the philosophy of being says concerning the perfections of the first Being is in exact accordance with what Revelation unveils for us. On the other hand, what in God surpasses the capacity of every created intellect is supernaturally revealed to us, is expressed in human language and may be developed in the concepts of the philosophy of being.

The suitability of this philosophy for proclaiming and causing dogma to progress is an indication of its truth. On the contrary, the unsuitability of idealist philosophies for doing this is the indication of their falsehood.

6. Far from pledging allegiance to our concepts, Revelation judges and uses them

If the philosophy of being can express and develop dogma, it is also, and this must be emphasized, because that dogma, or Revelation, has judged and purified its concepts, extracting them from particular philosophies or from what Benedict XVI calls ‘the dominant form of reason’ in an epoch. The whole endeavor of Saint Thomas was to purify Aristotle of his bad Arabic interpreters, to join to him elements of Platonism, and to correct him again by the light of Revelation, so as to make of him the instrument of choice for theology and dogma. Some excellent authors further clarify this conclusion.

It is only once extracted from their philosophical system and modified by a maturation in depth, then sometimes at first condemned

because of their as yet inadequate terminology (monarchy, person, consubstantial), then correctly understood, at last recognized and qualified as applicable—but only analogically—that these concepts could become bearers of the new substance of the Christian faith. [104]

It is by placing in the light of Revelation the notions developed by pagan philosophy that the Church has remained faithful to the Gospel and has made progress in the formulation of the faith.[105] [And she has resisted, I add, the attacks of that philosophy—still poorly developed.]

Far from pledging its allegiance to these concepts, the Church uses them in her service; she uses them as in every realm a superior uses an inferior, in the philosophic sense of the word, that is to say, by ordaining it to its end. Supernature uses nature. Before using these concepts and these terms in his service, Christ, through the Church, judges and approves them according to a wholly divine light, which does not have time for its measurement, but immutable eternity. These concepts, evidently inadequate, could always be made more precise; they will never become outdated.

Dogma thus defines cannot allow itself to be assimilated by human thought in a perpetual evolution; this evolution would only be a corruption. On the contrary it is [dogma] which wishes to assimilate to itself this human thought which only changes unceasingly because it dies everyday; it wishes to assimilate it to itself so as to communicate to it while here below something of the immutable life of God. The great believer is he whose intellect is basically more passive toward God, who vivifies it.[106]

In light of our analysis of the role of the philosophy of being in the development of dogma, a role so well clarified by the three others whom I just cited, how defective and relativistic appears the idea that Benedict XVI has concerning the ‘encounter between faith and philosophy.’

When in the XIIIth century—he says—by the intermediation of Jewish and Arabic philosophers, Aristotelian thought entered into contact medieval Christianity, and faith and reason were at risk of entering an irreconcilable opposition, it was above all Saint Thomas Aquinas who played the role of mediator in the new encounter between faith and philosophy [with Aristotelian philosophy], thus setting the faith in a positive relation with the dominant form of reason in his age. [107]

According to Benedict XVI, the task determined by Vatican Council II, in accordance with the program sketched by John XXIII, was none other than today to set the faith in a positive relation with modern idealist philosophy, in order to suppress the deplorable antagonism between faith and modern reason, and to implement in sacred doctrine a new leap forward. Very well, let us see how Joseph Ratzinger himself, following this program which was also his own, has employed these ‘dominant’ philosophies of the 1950’s to reread several articles of the Creed and to expose the three great mysteries of the faith. Let us first watch the exegete comment on three articles from the Creed, two of which are evangelical facts.

CHAPTER IV

An Existentialist Exegesis of the Gospel

Nominated, in the summer of 1966, as professor of dogmatic theology in the illustrious faculty of Catholic theology at the university of Tübingen, Joseph Ratzinger was confronted with an introduction to Heidegger's theology of existentialism by the protestant Rudolph Bultmann. In his courses for winter 1966-1967, he 'tried to fight against the existentialist reduction' of doctrines concerning God and concerning Christ.[108] My reader will judge whether this combat was victorious; its content figures in the work prepared in 1968 under the title *Einführung in das Christentum* (Introduction to Christianity [109]). Among other things, the author there comments upon three articles from the Apostle's Creed, two of which are among the facts narrated by the Gospel.

1. 'He Descended into Hell'

'No other article of faith [...] is as strange to our modern consciousness.'[110]

– But no! Let us not eliminate this article: 'It represents the experience of our age,' that of dereliction [Heidegger's theme], dereliction through God's absence (Ratzinger clarifies), of which Jesus had experience on the cross: 'My God, why hast thou forsaken me?' (Matt 27, 46)[111]

– Thus, this article of faith explains 'that Jesus has crossed through the door of our ultimate solitude, that he has entered, by means of his Passion, into the abyss of our dereliction.' The limbo of the Saints of the Old Testament visited by Jesus (this limbo is passed over in silence) is the sign that where no other word can reach us, there He is. Thus, hell is overcome, or more exactly, death which previously was hell is no longer so [...] since within death dwells love.'[112]

2. 'He rose again from the dead'

– Man is doomed to death (p. 214) (another theme of Heidegger's). Can Christ be made an exception?

– In fact, this article corresponds to the desire for love, 'which aspires to eternity' (p. 214); because 'love is stronger than death.' (Canticle 8, 9) Thus, man 'can only survive by continuing to subsist in another' (p. 214), in that Other 'who is' (p. 215), He, 'the God of the living [...]; I am in fact more myself in Him than when I try to be simply myself' (p. 215). (Notice the Platonism: I would be more real in God than in myself).

– Thus, in presenting himself really 'from the outside' to the disciples [very well], Jesus 'shows himself powerful enough to prove to them [...] that in him, the power of love is manifestly stronger than the power of death' (p. 220)

The conclusion that one must logically draw: the reanimation of Christ's body on Easter morning was not necessary; Christ's 'survival' by the force of his love suffices; and this survival is guaranteed to be ours by love... – This does not reassure me concerning the reality of my future resurrection.

3. 'He ascended into heaven'

– 'To speak of the ascension into heaven or the descent into hell reflects, in the eyes of our generation awakened by Bultmann's critique, the image of a world of three levels which we call mythical and that we consider as definitively outdated' (p. 221). The earth is round; there is neither top nor bottom.

– 'This [outdated] conception certainly furnished images by which the faith represented its mysteries, but it is also certain that it [this conception] does not constitute the essence of asserted reality' (p. 221). The reality is that there are 'two poles.'

– Thus, the reader concludes logically, Christ's ascension was not in the dimensions of the cosmos, but in the dimensions of human

existence. In the same way that the descent into hell represents the plunge into ‘the zone of solitude of love refused’ (p. 222), the ascension of Christ ‘evokes [sic] the other pole of human existence: contact with all other men through contact with divine love, so that human existence can find in some way its geometric place in the intimacy of God’ (p. 222).

4. The reality of Evangelical facts put between parentheses

The physical reality of the mysteries is neither described nor commented upon, it is neither affirmed nor denied—save that of the ascension, which seems quite denied; very simply it does not have any interest, it is put in parentheses, as Husserl would do, because it is not the ‘reality.’ ‘For consciousness,’ said the phenomenologist of Friburg, the given is a thing essentially the same, whether the represented object exist or whether it be imagined or even perhaps absurd.”[113] By this account, little matters the historical reality of the Gospel; what matters is that the scriptural symbols of descent, resurrection and ascension and the dogmas which correspond to them should be able to explain the interior experience of the man of the 20th or 21st century. Joseph Ratzinger simply gives to this experience a Christian substance drawn from several parts of the Gospel: the dereliction of the cross. Thus Christianized, the existentialist rereading of the dogma is confirmed: the truth of the facts of the Gospel, the truth of dogma—it is their power of evoking the existential problems of the present epoch. Such is the movement toward introversion affected by the ‘new type’ of modernism.

5. Existentialist exegesis, a divinatory art

There must be a free movement for the vital creation of a new understanding of Scripture. Exegesis becomes a divinatory art: it divines what God never meant to signify: the historical sense being denied or ostracized, the divined sense rests on nothing. Well, the whole secondary meaning of Scripture, as St. Thomas explains, ‘is founded on the first meaning and presupposes it.’[114] Thus, to take again the Gospel as commented upon by Joseph Ratzinger, man’s

escape outside the zone of dereliction into a geometrical place within the presence of God presupposes, to be an understanding of Scripture, Jesus' physical ascension – 'He was lifted up as they watched, and a cloud hid him from their eyes'[115] – as its foundation. Consequently, denying or passing over the literal sense in silence is the ruin of all exegesis.

Such was the fault of Origen: persuaded that the moral or spiritual sense of Scripture was the principal, he neglected to explain the literal sense and sank into an arbitrary allegorical interpretation. [116] Saint Jerome rose in force against this deviation and begged a correspondent: 'Distance yourself from the heresy of Origen!'[117] And Cardinal Billot, who cites this text, shows how Alfred Loisy, commenting on Saint John, wishes that the multiplication of loaves were only a symbol of the Eucharist, the historical fact being no more than a fiction.[118] Joseph Ratzinger—this is patent after what we have read—falls into Origen's fault, a 'heresy' according to Saint Jerome, and he risks falling into the heresy characterized by Loisy.

Exegesis can become, in turn, a pure art of deconstruction: in the mystery which possesses us, the ascension is no more than a purely verbal poetic allegory; under the appearance of the deeds and gestures of Christ, it directly explains the moral fact of the soul's return to God.

Exegesis becomes, when all is said and done, an art of free creation according to the road of immanence denounced by Saint Pius X: the 'transfiguration,' by holy writ, of its religious sentiments into fabulous facts, and in turn, the demythologization of evangelical facts by the exegete.[119]

6. A Historicist Hermeneutic

But exegesis becomes above all, thanks to history, a historicist hermeneutic.

Every word of weight—writes the exegete Pontiff—contains much

more than is in the author's consciousness; it surpasses the instant when it was pronounced and it will mature in the process of history and of faith.[120]

Is this possible? Saint Paul's high principles of wisdom were known by him in all their elevation and also in all their potency (in potentia) for application. They had no need of 'maturation' but simply of being preached and meditated, so as to be applied to the varied circumstances which the Apostle did not have in mind (in actu).

An author, following the exegete, does not speak only from himself, but he speaks 'in potency,' 'in a common history which bears him and in which are secretly present possibilities for his future. The process of interpretation and amplification of words would not be possible if there were not already present in the words themselves such intrinsic starting-points.'[121]

If it was a matter of progress in distinction and precision, as Saint Vincent of Lerins allows, this would be just. But the words, 'interpretation and amplification of words' are revelatory: for Joseph Ratzinger it is a matter of progress effected by the play of vital reactions from believers in successive epochs, according to the idealist and historicist principle. This is the dream of a living, evolving Tradition, contrary to the essential immutability of Tradition.

Pius XII, in his encyclical *Humani Generis* of August 12, 1950, had condemned the penetration of the 'system of evolution' and of the philosophies of existentialism and of historicism into dogma. One must believe that, seventeen years having elapsed and Vatican II having passed over all this, Joseph Ratzinger did not feel himself bound by this new Syllabus, which stated among other things:

The fiction of this evolution, causing the rejection of everything absolute, constant and immutable, has opened the way for a new, aberrant philosophy, which, going beyond idealism, immanentism and pragmatism, is named existentialism, because, neglecting the immutable essences of things, it only concerns itself with the existence

of each. To this is added a false historicism which, only attaching itself to the events of human life, overthrows the foundations of all truth and of all absolute law in the domain of philosophy and even more in that of Christian dogma.[122]

Thus was condemned not only living, evolving Tradition, but also the existentialist rereading of dogma and the very method of historicist revisionism of doctrine and faith. The whole future Joseph Ratzinger was analyzed and condemned in advance.

One understands that the exegetical audacities of professor Joseph Ratzinger, even before his *Introduction to Christianity* (1968), had very soon frightened the Roman theologians, if one believes Cardinal Cottier concerning the rest of them. This man confided in his biography, embellished with a brief commentary, the recent propositions of a witness whom he does not name but who has not invented the fact:

Recently was reported to me the word of a eminent professor of Rome, who had written certain preparatory texts [for the Council] and had said later to his students, while speaking of Ratzinger, ‘this young theologian will do much evil to the Church!’—This is marvelous, no?[123]

Marvelous or tragic? Has the young theologian of yesterday made his act of contrition?

CHAPTER V

Hermeneutic of Three Great Christian Dogmas

We will leave here the domain of exegesis so as to enter the vaster domain of theology and of theological explanation of dogma. According to Saint Anselm (1033-1109), theology is faith in search of understanding, *fides quaerens intellectum*. Could it give to us moderns a modern understanding of dogmas? Yes, Joseph Ratzinger answers, and ‘the answer will not only reflect God, but also our own [modern] question: it will teach us something about God by refraction from our own [modern] being.’[124] Here, first of all, is the modern attempt at refraction of the divine through the human, which the theologian of Tübingen undertook for the dogmas of the Trinity, the incarnation and the redemption.

1. The dogma of the Trinity reviewed by personalism

‘For a positive understanding of the mystery,’ look at the title; there the thesis is set forth thus: ‘The paradox, “one nature, three persons,” is a result of the concept of the person.’

We are thus warned that we are going to have an explanation of the dogma dependent upon a particular philosophy and not the doctrine mastering and employing the philosophy of being. And the author continues: ‘[The paradox] must be understood as an implication internal to the concept of person.’[125]

And here is the reasoning:

– According to the Christian philosopher from the end of the antiquity, Boethius (470-525), the person is an individual substance of a rational nature. Based on this, to confess God to be a personal being and to be three persons is to confess one subsistent in three substances.

– Antithesis: but this substantialist affirmation, opposed to progress, of the person necessarily engenders by its absolute exactly its

opposite. According to Max Scheler (1874-1928), the person is the concrete unity of being in its acts, and it attains its supreme value in the love of other persons, that is to say, in participation with the reality of the other: this intersubjectivity in fact helps the person to achieve objectivity in itself. Karol Wojtyła, Scheler's disciple, saw the characteristic feature of the person in the tissue of the relations of communion (Teilhabe) which relates it to others, and the perfection of the person in acts of the communion of reality. Similarly, for Martin Buber, the ultimate truth of the human is found in the 'I-Thou' relation.

– Synthesis: the ontological view, opposed to progress, of the person is conformed neither to modern experience nor to its modes of investigation, which see the person not as a distinct being, but as a 'being-among.'

To recognize God as person is thus necessarily to recognize as a nature demanding relations, as 'communication,' as fecundity [...]. A being absolutely one, who was without origin or term of relation, would not be a person. Person in absolute singularity does not exist. This emerges already from the words which have give birth to the concept of the person: the Greek word *prosôpon* literally means 'to look towards'; the prefix *pros* (= directed towards) implies relation as a constitutive element. Likewise for the Latin word *persona*: to resonate through, again the prefix *per* (= through, towards) explains the relation, but this time as a relation in speech. In other words, if the Absolute be a person, he should not be an absolute singularity. In that way, in the concept of person is necessarily implied the surpassing of singularity.[126]

Of course, the author emphasizes that the term of person is only applied to God by an analogy which respects 'the infinite difference between the personal being of God and the personal being of man' (p. 115). But I note that by the reasoning of this theologian is demonstrated that the trinity of persons (or at least their plurality) comes from the personality of God. Well, that God must be personal is a truth of simple natural reason. Thus is demonstrated the plurality of divine

persons by natural reason, which is impossible and heretical.

This disorder was avoided by Saint Thomas. With him, the divine persons as relations are the summit, not the starting-point, of his treatise on the Trinity. In his *Summa Theologica*, the holy doctor sets out from the divine unity and, upon the givens of faith, he establishes that there is in God a first immanent procession, an intellectual procession, that of the Word. Then, by analogy with the human soul created in the image of God, in which there is an immanent procession of love, the holy doctor deduces that all this supports the thought that the Holy Ghost proceeds from the Father and the Word according to a procession of love. Finally, he deduces from this that there are in God real relations, subsistent[127] and distinct: paternity, filiation and spiration; and he concludes that these three relations constitute the three divine persons which Revelation teaches to us: in fact, he explains, the name of person signifies the distinction, while in God there is only distinction by the relations of origin, so that the three persons are these three subsistent relations.[128] This singular deduction occurs entirely within the faith; it sets out from a truth of faith, the processions, so as to end in clarifying this other truth of faith, the three persons.

The success of the philosophy of person as substance with Thomas and the failure with Benedict of the philosophy of person as relation confirms the truth of the first and the falsehood of the second. What a pity that the young Ratzinger was turned aside from Saint Thomas during his studies as a seminarian, as he relates:

This personalism was of itself linked in my eyes to the thought of Saint Augustine, which I discovered in the *Confessions*, with all his passion and his human depth. On the other hand, I hardly understood Saint Thomas Aquinas, whose crystalline logic appeared to me to be too much closed in on itself, too impersonal and too stereotypical. [129]

The fact, however, is that Saint Thomas asked many more questions than his master Saint Augustine, but that, differently from the latter,

he asked them in crystalline order and had a crystalline answer for all. Joseph Ratzinger would prefer to remain among questions and to search without ceasing for other answers less crystalline.

2. The equivocation of the perpetual search for truth

Joseph Ratzinger has explained his love for Saint Augustine, born from his readings as a seminarian:

I have been from the beginning—he said to Peter Seewald—very vividly interested by Saint Augustine, as counterweight, so to speak, to Saint Thomas Aquinas[...]. What moved me [...] was the freshness and vivacity of his thought. Scholasticism has its grandeur, but all there is very impersonal. There is need of a certain time in order to enter it and discover in it its interior tension. With Augustine, on the contrary, the impassioned, suffering, questioning man is directly there, and one can identify oneself with him.[130]

If Saint Thomas is the genius of synthesis, his beloved master Saint Augustine is the genius of analysis. A synthesis is always more arid than an analysis, and more attractive search for the lure of the unknown and for the discounted discovery. Henri-Irene Marrou, another devotee of Saint Augustine, well describes the very lively movement of the great doctor's thought:

[Still more than his memory of innumerable treasures], the power of his speculative genius must be celebrated, which knew how to detect that there was, here or there, a problem, how to pose it, then how to cling to it, to push it to the extreme, to face one by one the difficulties which arise, and not to declare itself too soon satisfied. It is a moving spectacle to see this great thought make itself clear and to express itself by groping about at the cost of immense efforts.[131]

But the Church, in declaring Saint Thomas her 'Common Doctor,' invites her sons not to remain groping, but to progress to the synthesis, an effort which ought to cost them much. There is the very effort which seems to have been renounced by Joseph Ratzinger, whose

faith as whose theology is characterized, like that of the innovators, not by the stability of assent, but by the mobility of perpetual seeking. He seems to have suffered the malady of all those philosophers who, elevating becoming above being, unceasing doubt above certitude, the quest above possession, find their paradigm in Gotthold Lessing (1729-1781), German poet and skeptic philosopher, follower of the Enlightenment, from whom there is here a famous passage:

It is not truth, which is or is thought to be possessed, but the sincere effort that is made so as to attain it, which gives value to a man. For it is not by possession but by search for the truth that he develops those energies which alone constitute his ever-increasing perfection. Possession renders the spirit stagnant, indolent, prideful. If God, in his right hand, hold enclosed all truth, and in his left hand the impulse always in motion towards truth, it must be at the cost of my eternal wandering; if he say to me: "Choose!" I would incline myself humbly before his left hand and would say, "Father, give me this! Pure truth is for you alone." (Lessing, *Samtliche Schriften*, X, 206, cited by Will and Ariel Durant, *The Story of Civilization*, X, Rousseau and Revolution, Simon and Schuster, New York, 1967, p. 512)

In place of humility, what refined pride! The subject prefers himself to the object. One is in total subjectivism, and this is irreconcilable with religion, which wills the submission of the creature to the Creator. Is there nothing of this pride in Joseph Ratzinger's infatuation with personalism and its inquiry, and in the distaste that he has for Thomist philosophy and its simple supports?

3. The dogma of the incarnation, revised by Heidegger's existentialism

The 'refraction of the divine through the human' is again sought by Joseph Ratzinger in the dogma of the incarnation, revised in light of existentialism. Existentialist philosophy will be used, the process of immanence will be borrowed and the method of historicism will be practiced. The principle of immanence says that the object of faith comes from within us and the method of historicism says that there is

a necessary reinterpretation of dogma.

Here is how the dogma of the incarnation is presented after the theologian Joseph Ratzinger, in his book, *The Christian Faith*, of 1968, according to the schema of thesis, antithesis and synthesis.

– Thesis: the philosopher Boethius, at the end of antiquity, has defined the person, the human person, as ‘an individual substance of a rational nature,’ allowing the development of the dogma of the two natures in the single person of Jesus Christ, defined at the Council of Chalcedon in 451. There is the thesis; it is classical. Boethius, Christian philosopher, has illuminated the notion of person and has helped the dogma of Chalcedon to develop. Very good.

– Antithesis: today, Boethius is surpassed by Martin Heidegger, German existentialist, who sees in the person a ‘going beyond self,’ which is more conformed to experience than is subsistence in an intellectual nature. He prefers to go beyond self. We realize our person in surpassing ourselves; there is the definition of person according to Heidegger.

–Synthesis: the God-man, whose divinity we profess in the Credo, logically no longer has need of being considered as God made man. He is the man who ‘in tending infinitely beyond himself, totally surpassed himself and by this truly exists; he is one with the infinite, Jesus Christ.’[132] I repeat: it is necessary to believe in the divinity of Jesus Christ, but—this is logically implied—there is no need to consider him as God made man. No, it must be supposed that, in tending infinitely beyond himself, Jesus totally surpasses himself and, thereby, truly exists. He is one with the infinite, Jesus Christ. Thus, it is man who surpasses himself, who auto-accomplishes himself and who becomes divine. There is the mystery of the incarnation reinterpreted in the light of existentialism and historicism simultaneously.

A logical consequence of this reinterpretation of the incarnation could be that the blessed Virgin is no longer the Mother of God, but that she is only the mother of a man who becomes divine. One risks

falling into Nestorius' heresy, condemned in 425 by the council of Ephesus in these terms:

If anyone should confess that the Emmanuel is not God in truth and that for this reason the Blessed Virgin is not Mother of God (because she has physically engendered the Word of God made flesh), let him be anathema. [DS 252]

Someone might say that Boethius has been surpassed and that Heidegger must be preferred because Boethius' experience has been surpassed; Martin Heidegger's experience is 'a new vital link' to the person; it corresponds to our actual problems, to our actual psychological problems: how to overcome egoism? One conquers it by going beyond self. Jesus Christ has conquered egoism, radically, by infinitely surpassing himself, by uniting himself to the infinite.

It seems to me all the same that the incarnation is above all the abasement of the Son of God, if I believe Saint Paul: "Who, being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man." (Phil. 2, 6-7) Evidently, going beyond self is, in the regard of the moderns, more valuable than humbling self. However, the true improvement of man by the incarnation is clarified by the Fathers: "God made himself man so that man might be made God," that is to say, might be divinized by sanctifying grace.

Henri de Lubac, twenty years before Joseph Ratzinger, had already attempted a personalist and humanist reinterpretation of the incarnation, but with person as 'consciousness of self':

By Christ, the person become adult, the man emerges definitively before the universe, he takes full consciousness of himself. From now on, even before the triumphal cry: *Agnosce o christiane dignitatem tuam* [Know, o Christian, your worth] (St. Leo), it will be possible to celebrate the dignity of man: *dignitatem conditionis humanae* [the worth of the human condition]. The precept of the sage: 'Know

thymself,' assumes a new meaning. Each man, in saying 'I,' pronounces something absolute, something definitive.[133]

Thus, the incarnation of the Son of God becomes the pedestal for human pride. The absolute person, independent of his acts, without consideration of his virtues or his vices, abstraction being made from his restoration or not in the supernatural order, saw his inalienable dignity magnified by God made man. We have here a fine example of the 'humanist turn' or 'anthropology' of theology, put into practice by Karl Rahner in Germany and by Henri de Lubac in France.

Joseph Ratzinger's theological anthropologism is a very near neighbor to this: in place of person as consciousness of self, he opts for person as going beyond self.

But the 'conscious comprehension of expressed truth' of dogma is pursued with this author by a new understanding of the dogma of redemption.

4. The dogma of the redemption reviewed by Christian existentialism

It was Gabriel Marcel (1889-1973) who was the instrument of this revision. According to this French philosopher, a Christian existentialist, disinterest and unconditional availability in regard to another, to the other, causes its entire ontological density to adhere to our ego. In this, Marcel is disciple of Scheler and neighbor to Buber.

According to Marcel, devotion, by its absolute, unveils the person of the absolute Being who is God, alone capable of explaining this experience by guaranteeing to it its value.[134] It follows that Christ, by his gift of his life for men, is the emblem of this revelatory gift of self from God.

The dialectical structure of the reasoning is Joseph Ratzinger's in his work, *Introduction to Christianity*. I summarize the process of the theologian of Tübingen's thought: again it has the schema of thesis,

antithesis, synthesis.

– Since Saint Anselm (1033-1109), Christian piety has seen in the cross an expiatory sacrifice. But this is a pessimistic piety. For the rest, the New Testament did not say that man reconciled himself to God, but that it was God who reconciled man (2 Cor. 5, 18; Col. 1, 22) by offering him his love. That God needed from his Son ‘a human sacrifice,’ is a cruelty which is not conformed to the ‘message of love’ in the New Testament.[135]

– But this negation, by its absolute, engenders its contrary (antithesis): a whole series of New Testament texts (1 Pet. 2, 24; Col. 1, 13-14; 1 John 1, 7; 1 John 2, 2) affirms a satisfaction and a penal substitution offered by Jesus in our place to God his Father, ‘such that we see reappear all that we just dismissed.’[136]

– Thus (synthesis), on the cross Jesus indeed was substituted for us, not to pay a debt, nor to suffer a penalty, but to ‘love in our place’ (p. 202). Thus, the thesis reconquers, enriched by the antithesis, in the synthesis.

We note well that here as in the dialectic of G.W. F. Hegel (1770-1831), the antithesis and the thesis, rather than contradictories, both make a part of the truth. The antithesis is not a simple objection which one may resolve by its elimination or by retaining its bit of truth; no, it is a contradictory truth which one resolves by its integration. [137] If this be so, truth, and the truth of faith equally, is subject of a continual and indefinite evolution: at each synthesis, the human spirit will always find new antitheses to oppose it, so as to effect ‘new syntheses’ (*Gaudium et Spes*, #5, §3). The result for redemption is that ‘the Christian sacrifice is nothing other than exodus of for the sake of, consisting of a departure from self, accomplished wholly in the man who is entirely in exodus, surpassing himself by love.’[138]

There is thus need of making a ‘rereading’ of the New Testament (Benedict XVI, first address, April 20, 2005), conforming to modern sensibility and to the existentialist ‘mode of investigation and of

formulation,’ as is demanded by ‘a new reflection on truth and a new vital link with it’ (Benedict XVI, December 22, 2005). At the end of this ‘process of reinterpretation and amplification of words,’ the passion of Jesus Christ no longer causes our salvation by means of merit, not by means of satisfaction, nor by means of sacrifice, nor by means of efficient causality,[139] but by the example of the absolute gift of self (a Platonic idea?), and by the appeal of offered love, a mode of causality which J. G. Fichte wanted to call ‘spiritual,’ irreducible to efficiency and finality.

From this revolution in the idea of expiation, and thus in the very axis of religious relativity, the Christian cult and all Christian existence also themselves received a new orientation.[140]

This was professed in 1967, printed in 1968, and finally realized in 1969 by the new mass, the new priesthood, the new Christianity without enemies, without combat, without reparation, without renunciation, without sacrifice, without propitiation.

5. Satisfaction, the tact of divine mercy

It is however true that charity is the soul of the redemptive passion of Jesus. But Joseph Ratzinger sins by angelism in placing between parentheses, by a pocketing worthy of Husserl, the reality of Christ’s sufferings and their role in the redemption. Did not Isaiah, however, describe Christ as ‘the man of sorrows [...], stricken by God, wounded for our iniquities, bruised for our sins,’ adding that ‘the chastisement of our peace was upon him and by his bruises we are healed’ (Is. 53, 3-5)?

In the sinner, Saint Thomas explains, there is a formal element, *aversio a Deo* (the fact of his turning away from God), and a material element, *conversio ad creaturam* (the fact of his turning towards a creature and adhering to it in a disordered fashion). The charity and obedience with which Jesus offered his sufferings compensate by a superabundant satisfaction for the *aversio a Deo* of all humanity; but as for the adherence to creatures, its disorder can only be repaired by

a pain voluntarily undergone: this is Jesus' penal satisfaction, offered to God his Father in our place, and by which all our satisfactions hold their value.[141]

Thus, far from having suppressed all offering of satisfaction to God by man, the Redeemer has been, says Saint Thomas, our 'satisfier,' whose sacrifice we offer in the Eucharist. Man is thus rendered capable of redeeming himself. In this work, Saint Leo the Great says,[142] God did justly and mercifully at the same time. God does not snatch man from his slavery to the devil by an act of main strength, but by a work of equality, that is to say of compensation. It is, says Saint Thomas, on God's part a greater mercy to offer to man the possibility of redeeming himself, than to redeem him by simple 'condonement'[143] of the penalty, without demanding any compensation. This contributes to man's dignity the ability to redeem himself.[144] Not, indeed, that man redeems himself of himself, but he receives it from God to give it back to him. What we give to God is always 'de tuis donis et datis' ('from those things which you have given us'—Roman Canon). And even if our gift procures nothing for God, who has no need of our goods (Psalm 15, 2) in order to be infinitely happy, it is nevertheless owed to God in strict justice—and not only in 'metaphorical' justice,[145] which is the interior good order of our faculties—as our contribution to the reparation of the order injured by sin. There are in these truths a sublime metaphysics refused by Joseph Ratzinger, who only sees love in the cross. We must reject in the name of the faith this dematerialization of the cross.

6. A denial worse than Luther's

The error of the neo-modernists does not consist in affirming the primacy of charity in the redemption—Saint Thomas did it before them—but it is that heresy which consists in denying that the redemption is an act of justice. See the denials of Joseph Ratzinger:

For a great number of Christians, and above all for those who do only know the faith from afar, the cross situates itself within a mechanism of right wronged and reestablished. [...] This is the manner in which

God's justice, infinitely offended, is reconciled anew by an infinite satisfaction. [...]

Thus the cross appears to express an attitude of God demanding a rigorous equivalency between right and credit; and at the same time one retains the feeling that this equivalency and this compensation rests in spite of all upon a fiction. [...] He [God] gifts first secretly with the left hand what he takes back solemnly with the right. [...] The infinite satisfaction that God seems to demand thus takes on an aspect doubly unsettling. [...]

Certain devotional texts seem to suggest that the Christian faith in the cross represents to itself a God whose inexorable justice has claimed its human sacrifice, the sacrifice of his own son. And one turns in horror from a justice whose somber wrath steals all credibility from the message of love.[146]

But the series of denials is not closed; it relentlessly prosecutes the satisfaction of Jesus Christ and the offering that we renew in the mass:

It is not man who approaches God to bring him a compensatory offering.[147]

The cross [...] is not the work of reconciliation that humanity offers to an angered God.[148] [What becomes, on account of these denials, of the propitiatory nature of the sacrifice of the mass?]

Adoration in Christianity consists first in a welcome that is cognizant of the salvific action of God. [What becomes of the mass, sacramental renewal of the salvific action of Calvary?] [...] In this cult, it is not human actions which are offered to God; it consists rather in that with which a man lets himself be filled. [...] We do not glorify God in bringing to him what is so-called ours—as if all this did not already appertain to him—but in accepting his gifts. [...] The Christian sacrifice does not consist in giving to God something that he would not possess without us.[149]

He has offered himself. He has taken from men their offerings so as to substitute his own person offered in sacrifice, his own ego.[150]

If the text affirms in spite of everything that Jesus accomplished the reconciliation by his blood (Heb. 9, 12), this is not to be understood as a material gift, as a means of expiation quantitatively measured. [...] The essence of the Christian cult does not consist in the offering of things. [...] The Christian cult [...] consists in a new form of substitution, included in this love: to know that Christ has loved for us and that we let ourselves be seized by him. This cult signifies thus that we put aside our own attempts at justification.[151]

There is in these repeated denials from Joseph Ratzinger a repetition of the Protestant heresy: Jesus has done all, man has nothing to do or to offer for his redemption. Hence, the sacrifice of the mass is rendered superfluous, detrimental to the work of the cross; it is only an 'adoration.' [152] How would it be a propitiatory sacrifice?

Well, to this heresy another is added: the denial of the expiatory and satisfactory virtue of the sacrifice of the cross itself. This denial is a heresy worse than Luther's. At least Luther believed in the expiation of Calvary. Here is his profession of faith:

I believe that Jesus Christ is not only true God, generated by the Father from all eternity, but also true man, born of the Virgin Mary; that he is my lord and that he has redeemed me and delivered me from all my sins, from death and from slavery to the devil, me who was lost and damned, and that he has truly acquitted me and earned, not with silver and gold, but with his precious blood and by his sufferings and his innocent death, that I might belong entirely to him and that, living under his empire, I might serve him in perpetual justice, innocence and liberty, and like him, who rose again from the dead, live and reign into the age of ages. This is what I firmly believe.[153]

Which of the two is Christian? The one who affirms with a powerful inspiration the efficacy of the sufferings and blood of Christ for redeeming us, or the one who denies it? Who is the Christian? The

one who confesses, with Saint Thomas, the expiation, satisfaction and efficiency of Christ's passion, or the one who, inspired by existentialism, denies these things?

It is true that Joseph Ratzinger recognizes in Jesus on the cross the gift of his own person and compensatory love; but why does he refuse to admit the complementary truths? Why does he profess diminished truths? – Because divine justice does not please modern man. At the end, Gadamer is right: just like the historian who wants to rewrite history, the theologian who wants to rethink the faith is always the accomplice of his prejudices.

The ambition of hermeneutics to enrich religious truth and to engender its progress by a philosophical rereading is thus a staggering failure. It results rather in an impoverishment, which is a heresy.[154] This attempt had already been stigmatized by Pius IX in 1846 in these terms:

On those men who rave so miserably falls with much justice the reproach which Tertullian made in his time against the philosophers 'who presented a stoic, Platonic, dialectic Christianity.'[155]

Nihil novi sub sole (Nothing new under the sun, Eccl. 1, 10).

But this new Christianity in the last analysis rests upon a misunderstanding of divine justice and upon an existentialist reduction of sin. It is this which we must examine in order to reach the bottom.

7. Existentialist sin

A stoic or Platonic neo-Christianity is a Christianity purged of sin. Joseph Ratzinger's language is symptomatic: Christ has not reconciled the sinner, but he has reconciled man. For the rest, in his Introduction to Christianity, the author almost never mentions the word sin, sin in the article of the Credo, 'I believe in the remission of sin,' hardly mentioned and commented upon in half a page (p. 240).

The only serious mention of sin: when Joseph Ratzinger sets forth Saint Anselm's doctrine concerning Christ's vicarious satisfaction:

By the sin of man, who is directed against God, the order of justice has been injured in an infinite manner. There is behind this affirmation, Ratzinger comments, the idea that the offense is the measure of the one who is offended: the offense made against a beggar leads to other consequences that that made against a head of State. The weight of the offense depends on the one who undergoes it. God being infinite, the offense which is made against him on the part of humanity by sin has an infinite weight. The injured right must be reestablished, because God is the God of order and justice; he is justice itself.[156]

Hence the necessity, if God wishes culpable humanity itself to repair its sin, for a leader offering in the name of all humanity a satisfaction which, seeing the dignity of his life, would have an infinite value and would thus be sufficient compensation: only the life of a God-man would have this virtue.[157]

Well, Joseph Ratzinger, while indeed recognizing that 'this theory [sic] contains decisive intuitions, as much from a biblical point of view as from a generally human point of view' and that 'it is worthy of consideration' (p. 157), accuses him of schematizing and deforming the perspectives, and of presenting God 'under a disquieting light' (p. 158). – No, he says, Christ is not such a satisfier acquitting men of a debt of sin; it is the gratuitous gift of his Ego 'for' men:

His vocation is simply to be for others. It is the call to this 'for the sake of,' in which man courageously renounces himself, ceases to cling to himself, so as to risk the leap into infinity, which alone permits him to find himself.[158]

It would be neither a question of a 'work separated from himself' which Christ must accomplish, not a 'performance' that God demands from his incarnate Son; no, Jesus of Nazareth is simply 'the exemplary man,' who by his example helps man to surpass himself and thereby to find himself (p. 158-159).

In this theory, what becomes of sin? It is ‘the incapacity to love,’[159] it is egoism, withdrawal into oneself. Culpability is the man bent back on himself (p. 198), in ‘the self-satisfied attitude, consisting in letting himself simply live’ (p. 240), the one who ‘simply abandons himself to his natural gravity’ (p. 241). Redemption consists in Jesus’ leading man to go out of self, to conquer egoism, to stand erect: ‘His justice is grace; it is active justice, which readjusts the bent man, which straightens him, which sets him straight’ (p. 198).

It is exactly right that Christ’s justice straightens the sinner, corrects the disorder of sin, frees charity within the love of God and neighbor: ‘God, [...] infuse in our hearts the sentiment of our love, so that loving you in all and above all [...].’[160] But is this what Joseph Ratzinger wishes to say?

Whatever it may be, it conceals this capital truth: sin is first formally an insubordination of man under the law of God, a break in the ordination of man to God. This first ordination, realized by sanctifying grace, was the source of the submission of powers lower in the soul than reason, and this double ordination, exterior and interior, constituted original justice, which was lost by original sin. This lost sanctifying grace for man and inflicted on his nature the quadruple wound of ignorance, malice, weakness and concupiscence,[161] wounds which remain even after baptism.

Well, as all human nature, common to every man, was thus despoiled of the gratuitous gift of grace and wounded in its natural faculties, it is necessary that the Redeemer accomplish an act which, not limited to affecting each man in the sequence of ages, embraces all humanity in a single stroke. This was not possible by mere force of example or by attraction; this must be by the virtue of satisfaction and of redemption, which are works of a juridical nature.

As I have already said, according to Leo and Saint Thomas, God could have repaired humanity by the simple condonement of his debt, by a general amnesty; but man would quickly have fallen again into sin and this would have accomplished nothing! Thus God’s

prudence and his free will chose a plan more onerous for God and more honorable and advantageous for man.

This plan of unfathomable wisdom was that the Son of God made man should suffer the passion and die upon the cross, offering thus a perfect and superabundant satisfaction for God's justice and meriting for all men the grace of pardon, because of the dignity of his life, which was that of the God-man, and because of the immensity of charity with which he suffered, and the universality of the sufferings that he assumed (see III, q. 48, a. 2). And from the merits and satisfactions of Christ follow the good works—charitable acts and sacrifices—of Christians. Thus, in Jesus Christ, one of our own, it would be humanity which would rise up, and, joining its holy labors to those of its leader, it would cooperate actively in its own raising. "Thanks be to God for his ineffable gift!" (2 Cor. 9, 15).

Far, therefore, from assuming a 'disquieting aspect,' the God's care for our redemption by ourselves, in virtue of the merits and satisfactions of Jesus Christ, is the proof of God's delicate respect for his creature, and the demonstration of a superior mercy.

There is the mystery which Joseph Ratzinger, alas, seems not to have assimilated. Why then? One is constrained to ask himself if he has not lost the sense of sin, lost the sense of God, of the God of infinite majesty. Does he forget the 'dimitte nobis debita nostra' from the Pater Noster (Matt. 6, 12)? Does he not admit the infinite debt contracted before God by a single mortal sin? Does he not then understand God's care that an infinite reparation be offered him on the part of sinners? Hell, moreover, is not for him a punishment inflicted by God, but only the outcome of love refused, 'a solitude into which no longer penetrates the word of love.' [162] Joseph Ratzinger's religion is shortened. Sin is no longer a debt, it is a shortage. This is existentialist sin.

Well, Joseph Ratzinger declares, 'from the revolution in the idea of expiation, the Christian cult receives a new orientation.' [163]

8. The priesthood reduced to the power of teaching

This new cult will be the new mass.

The mass becomes, according to the request of Dom Odo Casel, Benedictine monk of Maria Laach, the common celebration of faith. It is no longer a thing offered to God; it is no longer an action separate from that of the people; it is an action of interpersonal communion. It is a common experience of the faith, the celebration of the high deeds of Jesus. 'It is only a matter of making remembrance,' says the Missal for the flower of faithful French speakers in 1972.

On the other side, in parallel, according to Joseph Ratzinger, the priesthood 'has surpassed the level of polemic' which, at the council of Trent, had shrunk the vision of the priesthood by seeing in the priest a mere maker of sacrifices (Session XXIII, Decree on the Sacrament of Orders). The council of Trent shrunk the global vision of priesthood; Vatican II broadened the perspectives. Joseph Ratzinger tells us:

Vatican II has, by chance, surpassed the polemical level and has drawn a complete and positive picture of the position of the Church as regards the priesthood where were equally welcomed the requests of the Reform.[164]

You read aright: the requests of the Protestant 'Reform,' which saw the priest as the man of God's word, of the preaching of the Gospel; this one point is all.

So then, Joseph Ratzinger continues:

In the last analysis, the totality of the problem of priesthood comes down to the question of the power of teaching the Church in a universal manner.[165]

Thus he brings the whole priesthood back to the power of teaching the Church. He will not deny sacrifice, simply he says: "Everything comes down to the power of teaching the Church.' Logically, even

the offering of the mass by the priest at the altar must be reread in the perspective of teaching the word of God. The priesthood must be revisited, as also sacrifice, as also consecration: this is nothing other than the celebration of the high deeds of Christ, his incarnation, his passion, his resurrection, his ascension, lived in common under the presidency of the priest, as Dom Casel pretended. The priesthood has been revised. The priest is become the organizer of the celebration and of the communal life of the faith.

This is only a parenthesis to show how Joseph Ratzinger's existentialist and personalist ideas, from 1967, concerning redemption and priesthood, that is to say, concerning Christ the High Priest, have been effectively applied in 1969, in the new mass.

But this new Christianity will necessarily assume a social form, on the one hand in the spiritual society of the Church, and on the other hand in the temporal city. What then will be its ecclesiology, and what will become of Christ the King?

CHAPTER VI

Personalism and Ecclesiology

The trouble of putting a little weight upon the manner in which personalism has penetrated ecclesiology, that is to say, the theology of the Church, would here be worthwhile.

1. The Church, communion in charity

Applied to the spiritual society, the Church, Scheler, Buber and Wojtyla's personalism, which I analyzed in chapter II, makes the Church seem to be a simple communion in charity, by lessening the fundamental communion in the true faith. From there emerged ecumenism, even expanded to all religions, as in the colorful gathering at Assisi on October 27, 1986, which gathered the representatives of the 'world religions,' if not to pray together, at least to 'be together to pray.'

'The creaturely unity' of the 'human family,' John Paul II assures us, is greater than differences in faith, which come from a 'human fact.' 'Differences are an element made less important by a link in unity which, on the contrary, is radical, fundamental and dominant.' [166]

Indeed, men are all issue of Adam, in whom they recognize their common father, and by him they form one family. Besides, by the fact that man is created in the image of God, that is to say, endowed with intelligence, he is capable, differing from other animals, of tying the bonds of amity with all like him. There thus exists in potency a certain universal fraternity between all men. [167]

However, original sin and, later, the sin of Babel has broken up the human family into a mass of 'familiae gentium peccati vulnere disagregatae (families of nations broken apart by the wound of sin),' as says the collect for the feast of Christ the King.

In order to make real the universal brotherhood between all men,

there must be a reparatory principle which can embrace all humanity. Well, for such a principle, there is only one option: Christ. 'For other foundation no man can lay, but that which is laid, which is Jesus Christ.'[168] (I Cor. 3, 11)

The beautiful collect of Easter Thursday brings out well the natural contrast and the supernatural synthesis between the universality of nations and the unity of faith:

God, who has reunited the diversity of nations in the confession of your name, give to those who are reborn by the fount of Baptism the unity of the faith in their spirits and of piety in their actions, through Our Lord, Jesus Christ.[169]

There is no other universal society possible than the Church, or perhaps Christianity. The beautiful invocation *Veni Sancte Spiritus* proclaims this:

Come, Holy Ghost, fill the hearts of thy faithful and inkindle in them the fire of thy love, who, beyond the diversity of tongues, has reunited the nations in the unity of the faith.[170]

It is the Holy Ghost, bond of charity between Father and Son, who is also the driving force behind a unity for all diverse people, by reassembling them in the unity of the faith. Upon this unity of faith is founded the supernatural fraternity of Christians, of which Jesus said: 'All you are brethren [...] for one is your father who is in heaven.' (Matt. 23, 8-9)[171]

But the pure communion of charity, in which, according to the personalists, the Church consists, does not limit itself to eliding the faith; it also lessens the hierarchy. However, if the Church is a combatant and pilgrim here below, it is because she is not yet in her final state; upon this earth, she always has a finality: eternal salvation. It is this end which gives its form to the multitude of believers and makes of them a single organized multitude; it is this end which, also, demands a human efficient cause for this end: the Church is thus

necessarily hierarchic. It is this which causes one of the differences with the Church in heaven. The Church of the blessed, already attained to man's ultimate end, possessing God without possibility of loss, has no more need of hierarchy. She has only a hierarchy of saints, saints great and small, under the Blessed Virgin Mary and under Christ, the only head, who subjugates them and unites them all to God his Father.

The conciliar idea of the Church as 'the people of God' tends also to falsify what remains of the hierarchy. Which is seen solely as a diversity of 'ministers' among the people of God, already essentially constituted by the communion of charity between members, and not as a distinction of divine institution, constitutive of the very establishment of the Church.

The faithful of Church, says the new code of Canon Law, are those who, in so far as they are incorporated in Christ by Baptism, are constituted in the people of God and who, for this reason, being made participants after their own manner in the sacerdotal, prophetic and royal function of Christ, are called to exercise, each according to his own condition, the mission which God has confided to the Church so that she may accomplish it in the world.[172]

Personalism is the root of the religious democracy which is the Church of communion. That the new code of Canon Law, which I just cited, consecrated this revolution, John Paul II did not hide in its promulgation on January 25, 1983. He describes thus what he himself called the 'new ecclesiology':

Among the elements which express the Church's own true image, he writes in his apostolic constitution, there are those which must above all be reckoned up: the doctrine of the Church as the people of God (cf *Lumen Gentium*, #2); that of authority, hierarchic just as service is; the doctrine of the Church as a communion, which consequently establishes the relations which must exist between the particular Church and the universal, between collegiality and primacy.[173]

2. The Church of Christ 'subsists' in the Catholic Church

To this ill-defined communion of the members of the Church is joined the idea of a more or less full communion with non-Catholics, from the fact of the ‘ecclesial elements’ which these keep despite their separation. It was during the Council that Pastor Wilhelm Schmidt would suggest to Joseph Ratzinger to have done with the affirmation of identity between the Church of Christ and the Catholic Church, an identity reaffirmed by Pius XII in *Mystici Corporis* (# 13) and *Divini Redemptoris* (DS 2319). The formula proposed by the pastor, and which Joseph Ratzinger transmitted to the German bishops, was that in place of saying, ‘The Church of Christ is the Catholic Church,’ it should be said, “The Church of Christ subsists in the Catholic Church.’ The reporter for the doctrinal commission explained that: *Subsistit in* was employed in place of *est*, so that the expression would harmonize better with the affirmation of ecclesial elements which exist elsewhere.’ ‘This is unacceptable,’ Mgr. Luigi Carli protested in the conciliar court, for one could believe that the Church of Christ and the Catholic Church are two distinct realities, the first abiding in the latter as in a subject.’

From then on, the conciliar teaching would recognize in separated ‘Churches and ecclesial communities’ an ‘ecclesial nature’ and the constitution *Lumen Gentium* concerning the Church would adopt the *Subsistit in*, while the declaration *Unitatis Redintegratio* concerning ecumenism would recognize, contrary to the whole Tradition, that ‘these Churches and ecclesial communities are in no way deprived of significance in the mystery of salvation; the Spirit of Christ in fact not refusing to serve itself by them as means of salvation’ (UR, #3). – An impossible thing, as Mgr. Marcel Lefebvre explained to Vatican II, in a few luminous lines filed with the secretary of the Council in November 1963:

A community, in so far as it is a separated community, cannot enjoy the Holy Ghost’s assistance, since its separation is a resistance to the Holy Ghost. He cannot act directly upon souls or use means which, of themselves, bear any sign of separation.[174]

Cardinal Ratzinger himself explained the *subsistit in*: The Church

of Christ subsists in the Catholic Church; it is not said to subsist elsewhere.

By the word *subsistit*, the Council wished to express the singularity and not the multiplicity of the Catholic Church: The Church exists as a subject in historical reality.[175]

Thus, the *subsistit* would signify that the permanence of the Church of Christ is the Catholic Church. This explanation does not reflect the real intention for change. For the rest, Joseph Ratzinger, in the same text, clarifies:

The difference between *subsistit* and *est* reinforces, however, the tragedy of ecclesial division. Although the Church should be only one and subsists in a single subject, ecclesial realities exist outside of this subject: true local churches and diverse ecclesial communities. Since sin is a contradiction, one cannot, in the last analysis, fully resolve from a logical point of view this difference between *subsistit* and *est*. In the paradox of difference between singularity and concretization in the Church, on the one hand, and the existence of ecclesial reality outside the unique subject, on the other, is reflected the contradictory character of human sin, the contradiction of division. This division is something totally different from relativistic dialectic [...] in which the division of Christians loses its dolorous aspect and, in reality, is not a fracture, but only the manifestation of many variations on a single theme, in which the variations have reason, after a certain manner, and again do not have reason.[176]

In reality, sin introduces its contradiction in the will only, which revolts against the principles—here the principle of unity: “Thou art Peter and upon this rock, I will build my Church” (Matt. 16, 18). But the principle remains untouched, without any internal contradiction. It is the unrepentant denial of the principle of non-contradiction which introduces a contradiction into understanding and into the principles; sin would never come to be, if sin were not contrary to the understanding of the first principles.

The truth is that the churches and separated communities have no 'ecclesial nature,' since they lack either hierarchic community with the Roman pontiff, or communion with the Catholic faith. The notion of communion invoked by Joseph Ratzinger is in this regard entirely adequate. Commenting upon what Saint John said concerning the communion of charity through Christ with the Father (1 John 1, 3-4), the cardinal says:

Here appeared in the very first place the starting-point for 'communion': the encounter with the Son of God, Jesus Christ, who, by the Church's announcement, came among men. Thus was born the communion of men with each other, and that in its turn was founded upon communion with the one and triune God. Communion with God is accessed by the intermediation of this realization of the communion of God with man, which is Jesus Christ in his person; the encounter with Christ creates a communion with him and thus with the Father, in the Holy Spirit.[177]

The new notion of communion as 'encounter' proposed by Joseph Ratzinger is evidently attributal to Martin Buber's personalism, for whom the intersubjective 'I-Thou' relation sets free the ultimate truth of the human and opens to the true relation between man and God, the eternal Thou. Christianized by Joseph Ratzinger, is this communion-encounter the communion of charity? We don't know. It is in any case neither communion in faith, nor hierarchical communion, which are however the two essential components of the Church.

CHAPTER VII

Political and Social Personalism

If, from the Church, we pass to the city, we will see the disintegration which personalism causes, in political society first, and then in social life.

1. Personalism and political society

According to the theory which considers the person as a tissue of relations, as society itself is relation, it follows that the person would be its own end unto itself in society; it would be the end of society; the good of the person-communion would identify itself with the good of the political city.

According to the philosophy of Aristotle and Saint Thomas Aquinas, on the other hand, the good of the person does not constitute the common good of the city: this common good is ‘an added good’ which will make the person attain to an added perfection. To this common good the person must ordain himself as to his temporal end, as potency is ordained to act. This classical conception allows it to be justified that the person must sometimes sacrifice his own goods—and even his life—for the common good of the city. In short, the person finds his temporal perfection in ordaining himself to the end of the political community.

The personalist conception deprives political society of a proper finality which transcends the good of its members who are persons. The whole postconciliar magisterium, or what holds its place, would make of common good a collection of the rights of the person, of rights’ of which there is as yet no complete catalogue, and which appears sometimes contradictory,’ as Joseph Ratzinger avows.[178]

The Thomist, later personalist, philosopher Jacques Maritain (1882-1973) came to the aid of this theory by distinguishing two things in man. On the one hand, he should be an individual, ordained to the

political community as to his end, as the part is to the whole. On the other hand, his is a person who transcends the city and who is not a mere part of its whole.

In reality, this distinction is specious: it is only true that in the supernatural order, where the person is elevated by sanctifying grace above his nature; but it is false in the natural order where the person is only an individual of a rational nature, making one part of the whole of reasonable natures, and consequently ordained to this whole as a part to its whole. This is however very simple; it is simply a matter of applying the principle of totality: the part is for the whole. Certainly this principle may be modified, according to the fact that the city is not a substantial whole but a whole of order between substances, but this modification does not suppress the necessary and natural ordination of the person to the city, in the temporal order, as to its end.

Thus, the definition of the person as a tissue of relations, by abandoning Boethius' definition, leads to the denial of final causality for political society. One finds in conciliar politics the same lacuna of the final cause that one finds, in individual ethics, with Kant and all Enlightenment philosophy.

2. Personalism applied to marriage and chastity

A last application of personalism will be made by the Council to marriage and chastity.

Let us first consider sexuality and the virtue of chastity. The new 'catechism of the Catholic church' patronized by Cardinal Ratzinger makes chastity 'the successful integration of sexuality into the person,' that is to say, 'in the relation of person to person by an entire mutual gift [...] of the man and the woman,'[179] without reference to the first and proper end of sexuality, which is procreation, or reference to sin and to concupiscence.

The disappearance of the end implies ignorance of the nature of things. Thus, the nature of carnal desire (*appetitus venereus*) is passed

over in silence, though Saint Thomas said of it that ‘it is especially connatural to us since it is ordained to the conservation of the nature [...] and thus, if it be nourished, it will increased to a higher degree [...] and thus at that higher degree it will have need of being checked’ (castigatus, chastised, from which comes chastity’s name).[180]

The tendency to abstract from the final cause and the nature of things is constant in personalism and in philosophies issued from Kant. Joseph Ratzinger’s intellectual itinerary is marked by this agnosticism.

Here is the truth: God, author and redeemer of human nature, is the legislator of conjugal society. It is he who willed marriage to be fruitful, for the propagation of mankind: ‘Increase and multiply,’ as he commanded the first human couple (Gen. 1, 28). The morality of marriage is dominated by this end: procreation. The traditional code of Canon Law decrees that ‘the primary end of marriage is the procreation and education of children’ and that ‘the secondary end is mutual help and a remedy for concupiscence’ (canon 1013). Contraception and sterilization are immoral because they divert the conjugal act from its end, just as is periodic continence without grave reason, which diverts the conjugal state from its end. Well, personalism will corrupt these objective principles with subjectivism.

[According to the Council, procreation—or the refusal to procreate—] must be determined by objective criteria [very good] drawn from the nature of the person and of his acts, criteria which respect, in a context of true love, the total significance of a reciprocal gift and of a procreation worthy of man; an impossible thing if conjugal chastity is not practiced with a loyal heart.[181]

A first glance, this text withers subjectivism and calls for objectivity. In reality, it is the contrary. Is not the ‘nature of the person’ (barbarism) the intellectuality of human nature, capable of proportioning its acts by good reason? Where is the individuality of the person [which is common in him with the beasts], and what should give foundation to his moral autonomy (I. Kant; Marc Sangnier and le Sillon[182])? Or rather is this the intersubjective relation of the ‘I-Thou’ dialogue

(Martin Buber), or the amorous, interpersonal relation, which is ‘the disinterested impulse towards a person as such’ (Max Scheler)? According to this philosophy of values, love ‘possesses in itself its own finality.’[183] The objective order of beings and of ends, according to Pius XII’s expression, is not taken into account.

If nature, said Pius XII, had had exclusively in view, or at least in the first place, a reciprocal gift and possession of the spouses in joy and in love, and if it had regulated this act solely so as to make as happy as possible their personal experience, and not for the end of spurring them on in service of life, the Creator would have adopted another plan in the formation and constitution of the natural act. But, this act is on the contrary entirely subordinated and ordained to the great law of the generation and education of the child, ‘*generatio et educatio proles*,’ that is to say, to the accomplishment of the first end of marriage, origin and source of life.[184]

Well, denying Pius XII and the natural order, the new code of Canon Law places ‘the good of the spouses’ before ‘the procreation and education of children’ (canon 1055). This inversion of the ends of marriage is an open door to free unions and to pacs, to contraception and abortion. Imbued with underlying relational personalism, a professor René Frydman envisages the human embryo ‘as a being of becoming, who takes the status of person when he enters the couple’s plan.’[185] If thus the mother does not feel any relation to the infant which she carries within her, it is no person and may be eliminated.

Has not Joseph Ratzinger on his own part taught—certainly with no view for abortion, but the principle is set out there—that ‘a being [...] which has neither origin nor term of relation would not be a person?’ (See above, p. 58 in the original or p. 39 here)

The pretended civilization of love is a civilization of death. Christ the King, legislator of nature, being rejected, Christianity runs towards physical extinction. There is the ultimate outcome of personalism.

CHAPTER VIII

Christ the King Re-envisioned by Personalism

The political kingship of Jesus is the consequence of his divinity. If this man, Jesus Christ, is God, then he is king. Not only the Church is submitted to him as to the head from whom she receives all spiritual influence, but civil society itself, in the temporal order which is its own, must be submitted to his government. Indeed, Christ does not himself directly exercise this temporal government, but he leaves it to his retainers who exercise it in his name (Pius XI, encyclical *Quas Primas*, December 11, 1925)

1. Political implications of man's ultimate end

Well, all human things, spiritual with temporal, are ordained to the only and unique last end, eternal beatitude, otherwise called, because of sin, eternal salvation. And Christ was incarnated and suffered his passion precisely so as to lead men to this ultimate end.

It follows from the singularity of the last end that civil society, or the city, is willed by God, not only so as to assure for men here below 'the good life according to virtue' (Aristotle), but 'so that, by this virtuous life, they may reach to enjoyment of God.'[186] It follows that the temporal common good, the proper end of the State, must be ordained to the last end of man, eternal beatitude. This ordination is only indirect because temporal means are not proportionate for obtaining a supernatural effect. From this ordination follows that the State's duty 'of procuring [in the temporal order] the good life of the multitude, according as it is necessary to make them obtain celestial beatitude; that is to say that it must prescribe what leads them there and, in the measure possible, forbid what is contrary to it.'[187] In this consists the State's ministerial function in regard to the Church, since celestial beatitude, or the salvation of souls, is the proper end of the Church.

Even if the application of these principles depends on the historical

conditions of societies, whether unanimously Christian, or religiously plural, or laicized, or non-Christian, the principles remain. They are in particular the foundation of two sentences of Pius IX. The first, in his encyclical *Quanta Cura*, attributes to the well-constituted State the office of reprimanding ‘the violators of the Catholic religion.’[188] The second, in the *Syllabus*, does not recognize for immigrants into Christian countries any right to exercise freely their dissident cult (DS 2978). These sentences suppose a Christian state; they are conditioned for that state, but the principles which underlie them are timeless and remain.

What will Vatican Council II do? – Christ the King will also be purified in a historicist and personalist vision. This is no longer existentialism, this French personalism, with Emmanuel Mounier (1905-1950) and Jacques Maritain (1882-1973), both Catholics.

2. Religious liberty purified by the help of Emmanuel Mounier

A first revision, postulated by philosophical progress, affects the human person; then a second, postulated by the meaning of history, will affect the State, in the ties that the person and the State have with religion. Let us first consider the person.

– Thesis. Felicité de Lamennais (1782-1864) was condemned in 1832 by Gregory XVI’s encyclical *Mirari Vos*, for having understood that for each freedom of conscience and of opinions must be recognized, for the advantage of religion, and that the Church must be separated from the State (Dz 1613-1615). In this freedom of conscience was included the freedom of cult for each.

– Antithesis. To Lamennais was lacking the necessary tool for introducing freedom of cult ‘into Christianity.’[189] Gregory XVI, attributing a ‘putrid source of indifferentism’ to this freedom, did not know how to see the Christian root of that same freedom. This tool, which must purify religious liberty from all stench of indifferentism, was procured by Emmanuel Mounier (1905-1950): it is the dignity of the human person.

The freedom of cult, Vatican II will say, is one of the ‘values most prized by our contemporaries’; ‘proceeding from the human genius, which is a gift of God, it is very good.’ It is only there ‘to retie them to their divine source’; but ‘tainted by the corruption of mankind, it has been diverted from the requisite order; it thus has need of correction’ (*Gaudium et Spes*, # 11, § 2).

Joseph Ratzinger took up again this synthesis twenty years later: religious liberty is one of the ‘least tested values from two centuries of liberal culture’[190]; today it may be ‘purified and corrected’ (Congar and Ratzinger), if, in place of making it rest on the moving sand of freedom of conscience, founded on religious indifference, it be founded upon the solid rock of ‘the nature of the person’ (John Paul II, *Veritatis Splendor*, August 6, 1993, # 50). According to Mounier, the person constitutes himself by his free action, responsible ‘by virtue of his own choices.’ According to Maritain, the dignity of the person demands ‘his freedom of exulting in its risks and perils.’

– Synthesis. The result of this correction is the religious liberty proclaimed by Vatican II (declaration *Dignitatis Humanae*, # 2). The person who, in religious areas, ‘acts according the consciousness of his duty’ or who, in the exercise of his religious cult, is supposed to be in search of truth—even if it is not so in fact—is worthy of respect and consequently has a right for freedom in exercising his cult. This synthesis is the product of a double process: purification of the past condemnation, that supported by Gregory XVI and Pius IX, and assimilation of the present philosophical thesis, that of personalism from the 1950s. This double process of purification-assimilation the same method of hermeneutics, from Dilthey to Gadamer.

It is however evident that for the objective criterion of Christ, the Council has substituted the subjective criterion of the ‘truth of man.’ It was John Paul II who clarified this criterion in *Veritatis Splendor*, #40. He made reference to *Gaudium et spes*, #41, which speaks of the ‘essential truth of man’ (§ 1), and which says that ‘the Gospel [...] scrupulously respects the dignity of the conscience and its free choice’ (§ 2). In the end, the moving sand of the conscience remains

the foundation.

3. Jacques Maritain's vitally Christian lay civilization

If we consider now the State in its ties to religion, the same process is applied, thanks to the idea of 'historic climes' from the philosopher Jacques Maritain (1882-1973), the apostle of a 'new Christianity' which would be the modern 'analog' to medieval Christianity.

– Medieval Christianity was characterized by the maximum constraint for a theocratic social order, by a univocal application of principles at the cost of the person, an application which lasted fifteen centuries, from Constantine to Robespierre.

– To this past historical ideal must today succeed a 'new Christianity,' which will be analogically a Christianity, taking new circumstances into account. This Christianity will be characterized by maximum freedom in service of the person and his 'freedom for exultation.' This is the only 'concrete historical ideal' of our modern epoch.[191]

– The origin of this thought with Drey and Dilthey is striking. – On supposes moreover that, just like the philosopher, the State is become agnostic: it does not constitute an instance capable of recognizing the divinity of Jesus Christ.[192]

– It follows that the social reign of Christ can be, must be no more what it has been. Now there must be 'a lay society of Christian inspiration' (Maritain). This will be an open, even positive, laity, spiritual animated by 'the ethical values religions' (Vatican II, *Dignitatis Humanae*, n. 4; Benedict XVI, December 22, 2005). In a world religiously plural, the dignity of the person appeared already to Mounier 'the only base adapted to a generous union of good wills.'[193]

4. Sophistic refutations

In adopting this political personalism, the conciliar Church adopts Masonic ideology and renounces the preaching of Christ, king of nations. Man takes the place of God. But the trouble of examining

Benedict XVI's argument is worthwhile.

– The separation of Church and State appears to Benedict XVI to be ‘the new recovery of the Church’s deepest patrimony’ (Speech of December 22, 2005). – Answer: the deepest patrimony of the Church is the submission of the State to Christ the King.

– ‘In praying for emperors but refusing to adore them, the Church has clearly rejected state-religion’ (Ibid.). – Answer: it has rejected the false state-religion!

– ‘The martyrs of the primitive Church died for their faith in the God who is revealed in Jesus Christ, and precisely thus they died for liberty of conscience and for the freedom to profess their faith’ (Ibid.). – Answer: they died for the freedom of the true faith and against liberty of conscience! The Church’s authentic patrimony is not ‘freedom’ but the truth of Jesus Christ and the Church.

– ‘Freedom of religion must be considered [...] as an intrinsic consequence of the truth which cannot be imposed from without, but which must be adopted by man only through the process of conviction’ (Ibid.). – Answer: although the faith must not be imposed on a person who has reached the age of reason (for the Baptism of children is a legitimate and praiseworthy custom), however, there is one good constraint, that which protects the Catholic Faith against the contagion of error and which preserves the unity of the Christian city in peaceful communion of this faith, communion which is the source of true temporal peace.[194]

– ‘The modern State accords a place to citizens of diverse religions and ideologies, behaving towards these religions in an impartial fashion and assuming simply the responsibility for an ordered and tolerant coexistence between citizens and for their freedom to exercise their religion’ (Ibid.). This type of modern State, offered by ‘the American revolution’ and by the inspiration of the Enlightenment, would found itself on the separation of the two powers, spiritual (of the Church) and temporal (of the State), according to the words of Christ: ‘Render

to Caesar the things that are Caesar's and to God the things that are God's' (Matt 23, 21). – Answer: however what must not be forgotten is what Caesar owes to God! The distinction of the two powers does not logically imply their separation, but rather their subordination: that Caesar has obligation to Christ, and not to Allah or to Buddha. Otherwise, as well deduce from the distinction of body and soul their separation, and that would be death. What legal implication of Christ and his Church's truth there must be is the constant teaching of the popes, of Leo XIII, for example in his encyclical *Immortale Dei* from November 1, 1885:

Heads of State must keep the name of God holy and place among the number of their chief duties that of favoring religion, of protecting it by their kindness, of shielding it with an authority that teaches law, and of decreeing nothing which may be contrary to its integrity.[195]

Then, Leo XIII clarified that by religion he meant 'the true relation.' Finally he exposed the doctrine of tolerance: false religions are an evil which one can tolerate 'in view of a good to be attained or an ill to be prevented,'[196] if necessary by according a civil right to their cult, but without ever recognizing a natural right for them.[197] For this would be to deny the divinity of Our Lord Jesus Christ. The conciliar right of the person for religious freedom is thus a lack of faith. In upholding this right, Benedict XVI lacks faith.

CHAPTER IX

Benedict XVI's Personalist Faith

How to explain this lack of faith? Here is a theologian, a cardinal, a pope, who is disinterested in the reality of the incarnation, who practices a 'pocketing' of the materiality of the redemption and who denies the royalty of Our Lord Jesus Christ. – It is that he has a personalist faith. I will attempt to demonstrate this.

1. Faith, encounter, presence and love

You never find, when Joseph Ratzinger speaks of faith, any mention either of the object of faith (revealed truths) or of the motive of faith (the authority of a supremely true God). This is not denied, but it is never evoked. In place of this, you find the initial impact, the encounter, the interpersonal relation with Jesus and the meaning that this encounter gives to life. Nothing of this is false, but this is not faith; it is a personalist view of faith.

The theologian of Tübingen comments thus upon 'I believe [...] in Jesus Christ':

The Christian faith is an encounter with the man Jesus, and it discovers in such an encounter that the meaning of the world is a person. Jesus is the witness of God, or better, he is the presence of the eternal himself in this world. In his life and by his total gift of himself for men, the meaning of life is revealed as a presence, under the form of love, which loves me also and which causes life to be worth the pain of living.[198]

Encounter, presence, love,...this is not faith, and it hides the object of faith.

In our Credo, Joseph Ratzinger, writes, the central formula does not say, 'I believe in something,' but 'I believe in You.' – The affirmation is true; we do believe in Jesus Christ, a living person (his divinity

must still be believed); but is not the denial ('I do not believe in something') heretical? For it denies the object of faith, the articles of faith, the twelve articles of the Apostle's creed.

Having become Prefect of the Sacred Congregation for the Doctrine of the Faith, Joseph Ratzinger thus describes Catholicism:

It is a matter of entering into a structure of life, and this englobes the plan of our life in its totality. Here is why, I believe, one can never express it in words. Naturally, one can designate essential points. [199]

And faith is to believe in an event, but hardly in a conceptual content:

To become Christian, he says, the essential thing is to believe in this event: God entered into the world, and he acted; it is thus an action, a reality, not only a configuration of ideas.[200]

An elder and friend of Benedict XVI has furnished this very realistic testimony concerning Joseph Ratzinger's anti-conceptualism:

Ratzinger has always been angry against this impulse which pushes one to consider truth as an object which one possesses and must defend. He does not feel at his ease with neoscholastic definitions, which appear to him as barriers: that what is contained in the definition should be truth and what is outside only error. [...] The truth is a Thou who loves first of all. According to him, God cannot be known because he is the summum bonum which a person seizes and demonstrates by exact formulae, but because he is a Thou who comes to the encounter and makes himself known.[201]

This faith without the truths of faith, without dogmas, or at least which depreciates them, is the personalist reduction of what had been Joseph Ratzinger's childhood faith. His faith became, in the manner of Max Scheler and Martin Buber, encounter with the 'Thou' of Christ. His faith is also a 'fundamental decision to perceive God and to welcome him,' as with Gabriel Marcel, for whom faith is a

strictly personal event, and in this sense incommunicable.

The Catholic faith is thus set aside. Faith, firm adherence of the intellect to revealed truths, is passed over in silence. The authority of God who reveals is fatally replaced by the religious experience of each.

2. Philosophical experimentation and mystical experience

For the rest, is the faith-encounter a mystical experience? ‘God exists, I have met him,’ André Frossard titled his narration of his conversion to the Christian faith, an undeniably authentic grace. But to rely essentially upon an encounter or on an impression of an interrogation—this can lead to illusion. The true mystic goes beyond emotions: the mystery of the incarnation was accomplished in the Virgin Mary without her feeling what it was; all was done in pure faith.

The taste of Christ which communicates the gifts of wisdom and understanding is not perceptible to sense: thus, it is founded on true faith and corroborates truth faith. As to what are the riches that grace gives mystically to faith, it is necessary to reaffirm what Father Marin Sola teaches:

The sole objective source of all supernatural knowledge is the truth of faith: *Accedentem ad Deum oportet credere* (he who wishes to reach God must believe),’ Saint Paul says (Heb. 11, 6). From this is born the essential dependency and the subordination of speculative theology or mystical theology in regard to the revealed deposit and the authority of the Church. By the intuitive view from the gifts of the Holy Spirit, mystical theology can seize truth more or more quickly, but it cannot attain more of it than what the revealed deposit has always contained implicitly.[202]

This established, it must be said that faith which wants ‘to experiment with God’ in concepts of either existentialist or personalist philosophy has nothing to do with mystical theology! For the depth of the mystery

is one thing, before which the mystic stops admiringly, but another is the intensity of emotion by which the idealist is stopped in his interpersonal relation with Christ.

Saint Pius X, in Pascendi, has, however, underlined how emotion and experience are more likely to trouble the faith which gives them basis.

Let us return, in fact, for a moment, he writes to the bishops, to this pernicious doctrine of agnosticism. The whole issue being concluded concerning God on the side of intelligence, the modernists try hard to open another on the side of sentiment and action. A vain attempt [...]. What commonsense says is that emotion and everything that captivates the soul, far from favoring the discovery of the truth, hobbles it [...]. As far as experience goes, what does it add to it? Absolutely nothing, besides a certain intensity which influences a conviction proportionate to the reality of the object. Well, these two things do not cause sentiment to be anything but sentiment; they do not take away its character, which is to trick it if intellect do not guide it; on the contrary, they confirm and aggravate this character, because the more intense a sentiment, the more it is a sentiment.[203]

The difference between the true believer, mystical at times, and the false believer, multiform idealist, consists in this: the mystic effaces self before the mystery and makes himself only an adorer; the idealist affirms himself as the 'I' correlative to the 'Thou,' as the subject who enters into an interaction with the object of his faith. Personalism affirms itself also as a subject who enters into interrelation with another subject, the Wholly-Other. – On the contrary, the contemplative theologian, and likewise the preacher or teacher, like Saint Thomas Aquinas, 'does not have the goal of making a confidence to his hearers of the sentiments which rise in the soul of the doctor of contemplated truth, but to set free that very truth.'[204]

3. Divine authority replaced by human authority

If, with the philosophies issued from Kant, one admits that the subject

is a part of the object, then the believer is part of faith. By the same blow, the formal motive of faith (divine revealing authority) makes way for human experience, deprived of authority and source of illusion. You see how Benedict XVI, in his encyclical *Spe Salvi* from November 30, 2007, in # 7, no longer understands the beautiful definition that Saint Paul gave for faith: ‘Fides est substantia sperandarum rerum, argumentum non apparentium (faith is the substance of things hoped for, and the proof of things which are invisible’ (Heb. 11, 1). What, then, is that ‘proof of things invisible’ if not the authority of God who reveals these things? And is it not on this divine authority alone that the certitude of the believer rests? We adhere, says Vatican Council I, to divine truth ‘propter auctoritatem Dei revelantis’ (because of the authority of God revealing – Dz 1789 and 1811). Well, it is very necessary to note that all this escapes Benedict XVI.

There is a temptation, in the actual encyclicals as in modern preaching, to present the evangelical message as the preacher’s personal witness, provided by his personal reactions. This is a confusion. Only the Apostles were ‘witnesses’; only they had witnessed what they had touched, seen and heard. Hear, for example, the witness of Saint John the Apostle:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life. For the life was manifested: and we have seen and do bear witness and declare unto you the life eternal, which was with the Father and hath appeared to us. That which we have seen and have heard, we declare unto you: that you also may have fellowship with us and our fellowship may be with the Father and with his Son Jesus Christ. And these things we write to you, that you may rejoice and your joy may be full. [1 John 1, 1-4]

But the Apostles’ successors, the bishops and priests who assisted them in the holy preaching, are not witnesses of the evangelical facts, like the resurrection and ascension of Jesus Christ; they are simply messengers, transmitters, of a sacred deposit which they have received and which they must deliver as it was. The force of conviction for the

faith which they put into proclaiming the divine message is indeed necessary for moving the passions and will of their hearers, but it will not affect the content of this divine message, any more than their state of soul in its intersubjective relation with God.

Take care, Mgr Marcel Lefebvre said to his priests, to tendency, this shortcoming of considering faith as a science and seeking to penetrate the great mysteries of the faith by our human intelligence, trying to understand these mysteries in the same way as those which are attached to medicine or to the other human sciences. This would be a great obstacle, in place of a help for souls' belief. For the faith consists in adhering to these truths because of the authority of God who reveals them to us, and not because of the knowledge that we can have of it.[205]

To adhere to the mysteries of God because of the light of my own search, or because of the heat of my interpersonal relation with Christ, the link between my 'I' and his 'Thou' is to acquire an opinion of the mystery, in place of adhering to it very firmly with divine faith:

Those who address the Church to demand the faith, says Mgr. Lefebvre to priests, already have that conviction that the faith which you must give them comes from God. If thus they already submit themselves to the authority of God, they will demand no more than one thing: that someone teach them what God has said. [...] Then it will be necessary to affirm the truths of faith. The faithful await this because, in this affirmation of the faith, it is God's entire authority which passes through you. It is not your gratuitous opinion. It is not your authority that you set out, but God's authority.[206]

CHAPTER X

Skeptical Supermodernism

To conclude, I would like to say that today we are dealing with a modernism renovated and perfected. The modernists considered dogmas to be products of religious experience, and as mere symbols serving to renovate this experience unceasingly. A century later, the immanent providence of all the divine mysteries is no longer affirmed. They are simply put between parentheses so as to seek for them only an existentialist or personalist vital significance.

No longer are denied either dogmas or the decisions of the past magisterium, but they are revisited so as to have for them a ‘conscious understanding’ which was lacking to past popes and doctors, an understanding (*Verstehen*) purificatrice from past, pretended circumstance and assimilatrice of present circumstance. No one becomes an atheist or heretic openly; no, simply, thanks to the tool of modern philosophy, the real Trinity is rethought, the real incarnation is disincarnated, the real redemption is sublimated, Christ the real King is relativized; will the real God be replaced next?

1. An inaugural anti-program

Immanuel Kant, imbued with his agnosticism, wrote in 1793 a work entitled *Religion within the Limits of Reason Alone*, in which he already considered dogmas as mere symbols of moral ideas.

A hundred years after, following liberal Protestants Friedrich Schleiermacher (1768-1834) and Adolf Harnack (1851-1930), a priest, Catholic but soon excommunicated, Alfred Loisy (1857-1940) held the same theories, denounced by Pius X in 1907, in *Pascendi*.

And then, a hundred years after *Pascendi*, in 2007, there are Catholic theologians, one of whom has become pope, who, imbued with the philosophy of Kant and that of the 19th and 20th centuries, of Hegel, Dilthey, Husserl, Heidegger, Scheler, Jaspers, Buber, Marcel,

Mounier and Maritain, have the ambition of purifying, correcting, enriching the doctrine of the faith and of engendering its progress by its actualized philosophical reinterpretation.

In the Middle Ages, Saint Thomas Aquinas happily resolved what seemed then an antinomy: to effect a synthesis of the Christian faith and the philosophy of Aristotle. In the 20th century, it seems it feel again to Vatican Council II and to its theologians, to make a synthesis between faith and the new philosophy. Should we be as happy with the ‘I’ (or the ‘I-Thou’) philosophy as formerly with the philosophy of being? Are the philosophies of auto-coherence or of intersubjectivity as fruitful as that of the order of beings and ends?

These theologians, or rather these philosophers, have in part effected this process of synthesis in the Council, and as that has not been a success—they admit it—unrepentantly they wish to pursue its application. Benedict XVI has renewed the theory and has proclaimed again that program in his speech of December 22, 2005.

Well, if it is true, as Joseph Ratzinger wrote in his *Principles of Theology*, that Vatican II, through *Gaudium et Spes*, has announced a kind of ‘counter-Syllabus’ insofar as the conciliar text ‘represents an attempt at an official reconciliation of the Church with the world, such as it has become since 1789,’[207] then it is true that the speech of December 22, 2005, which proposed the theory of the reconciliation and mutual fecundation of revealed faith with agnostic reason, is the anti-program of Pope Benedict XVI’s inaugural quasi-encyclical.

In so doing, the advocates of such an anti-program disincarnate, uncrucify and uncrown Jesus Christ with more ferocity than Kant and Loisy. But their subjective faith is ‘in the hold of the flood of doubt’ of which Joseph Ratzinger spoke in his work, *Introduction to Christianity*. [208]

2. A resigned and demoralized skepticism

This faith believes by encountering God in place of believing simply

in him. This faith believes by entering into interaction with God in place of adhering simply to his mystery. This faith frees itself by its experience of God, in place of relying upon the authority of God who reveals. This faith is made fragile by its human reason.

It is in the grip of doubt, for Joseph Ratzinger says that the believer, like the unbeliever, is always menaced by doubt concerning his position: ‘The believer will always be threatened by unbelief and the unbeliever will always be threatened by faith.’[209]

In a world without God, in peril of losing itself, can such a believer still propose eternal salvation and, as source of salvation, the ‘God of Our Lord Jesus Christ?’ Alas, no! He can only propose the guarantee of the values and norms drawn from the Enlightenment—which are the Rights of Man—a God considered nominally as the creative Reason of the universe and conventionally called the dispenser of the Rights of Man.

Is this hypothetical God different from the ideal God postulated, according to Immanuel Kant, by ethics? A God, as the same Kant avowed, ‘of whom no one knows how to affirm that he exists outside of man’s rational thought?’[210]

It is this provisional God of the Rights of Man that the Church must preach to the Muslims, according to the wish expressed by Benedict XVI on his return from Turkey, so as to make them effect an update of Islam thanks to the Enlightenment, in place of converting them to ‘the true Light which enlightens every man.’ (Concerning this wish, I refer my reader to my afterword.) At bottom, it is the religion of the Enlightenment which agrees the best with humanity today.

In the time of the Enlightenment, there was a search to establish universal laws valuable even if God did not exist; today, Joseph Ratzinger counsels, it is necessary to invert the order of this speech and say:

Even the one who does not succeed in finding the way of accepting

God must seek to live and to direct his life as if God existed.[211]
There is the social solution for bringing order into the world: ‘Man must seek to life and to organize his life as if God existed,’ not because God does exist and because Jesus Christ is God, no. This is the last outcome of modernism. Modernism leads to skepticism, that is to say, to Christians who are no longer sure of what they believe; they content themselves with advising: act as if you believed!

It seems to me that this skepticism is no stranger to the pessimism which Joseph Ratzinger’s confidence made to Peter Seewald in 1996 reveals, and which was inspired by the conciliar idealism of the Church conceived as ‘the messianic people [...] who often keep the appearance of a little flock’ (Lumen Gentium, # 9b), a Church as ‘seed of unity’ and which must be ‘like the sacrament of unity for mankind’ (Lumen Gentium, # 1 and 9c):

Perhaps we must say goodbye to the idea of the Church reuniting all peoples. It is possible that we are on the sill of a new era, constituted very differently, of the Church’s history, in which Christianity will exist rather under the sign of the grain mustard, in little groups apparently without importance, but which live intensely in order to fight again evil and implant the good in the world; who open the door to God.[212]

At the Council, on the subject of the schema for the missions, presented in October 1965, Father Maurice Queguiner, superior general of the society of foreign missions in Paris, had reacted to such an opinion: ‘It is important,’ he said, ‘to drive back in an explicit manner the opinion of those who condemn the Church to be no more than a little entity, the least in the world’ (146th general congregation). This was a man of faith, a missionary.

3. Faced with skepticism, the remedy is found in Saint Thomas Aquinas

The lack of faith which, on the contrary, Benedict XVI suffers, is explained by his hermeneutic. His mutual reinterpretation of faith by

idealist reason and of reason by modernist faith is only complicity.

His philosophy is no longer an instrument of faith in search of understanding, but the partner of faith, in order to impose on it his emotional whims. By his agnosticism, ignoring nature and its finalities, it replaces nature with the person and suppresses final and efficient causes, returning to full barbarism.

As far as his faith, it is only a symbolic rereading of dogmas according to the postulates of modern sensibility. Thus, Christ is more a man sublimated than a God incarnated. Sin does not offend God and the sinner does not redeem himself. Redemption, without defined end or agent, no longer effects justice towards God. God being no long the last end of the city, Christ the King is a historic error to be repaired by democracy and laicity. Such is the result of Benedict XVI's hermeneutic.

A century before, in his inaugural encyclical *E Supremi Apostolatus*, his predecessor Saint Pius X described 'the profound malady which torments mankind': 'it is,' he said, 'as regards God, abandonment and apostasy.'

But 'the hermeneutics of the Council and of Benedict XVI,' as I call them by convenience, lead to something more serious than simple loss of faith; they lead to the establishment of another religion, made of a shaky faith in God and of a faith reassured by man and by is inalienable and inviolable dignity. Man takes the place of God (2 Thess. 3, 3-17) both within and without the sanctuary. The mystery of iniquity develops in broad daylight.

God wishes that we should oppose ourselves to this diabolical disorientation. Let us arm ourselves. Against the revisions of hermeneutics and the doubts of agnosticism, let us equip ourselves with a great, preventative remedy.

To keep the faith stable and supernatural, 'firm assent of the intellect to the divine truth received from without, by the very authority of this

divine truth,' the great protective remedy is Saint Thomas Aquinas, from whom comes this beautiful definition of faith.

In fact, it is because this objective, Catholic faith harmonizes perfectly which the philosophy of being set forth by Saint Thomas Aquinas, that Pope Saint Pius X prescribed to future priests 'the study of the philosophy which the Angelic Doctor has bequeathed to us' (Saint Pius X, *Motu Proprio Doctoris Angelici*, June 29, 1914).

Faced with the impiety of those who pretend, by hermeneutics, 'to detach from ossified layers of the past the deepest patrimony of the Church,' let us take again into account the motto of the order of venerable Claude François Poullart de Places, of whom we are the heirs by the intermediation of venerable Father Henri Le Floch and of His Excellency Mgr. Marcel Lefebvre:

A pious clerk, without knowledge, has a blind zeal; a knowing clerk, without piety is at risk of becoming a heretic and a rebel against the Church.

Let us combine in ourselves piety (respect for the Church's Tradition) with science (Thomist theology), so as to be neither blind men nor rebels. May the Virgin Mary, Immaculate in the faith, aid us in this:

She is the shield of faith, the pillar of the supernatural order. – She is neither liberal, nor modernist, nor ecumenist. She is allergic to all errors and with greater reason to heresies and to apostasy.[213]

This is also a question of taste: to skeptical furor, we prefer Thomist fervor.

EPILOGUE

Epilogue: Hermeneutic of the last ends

Forty years separate Joseph Ratzinger's Christian Faith and Benedict XVI's *Spe Salvi* (encyclical of November 30, 2007). Has the theologian pontiff retracted his past opinions? Has he changed his method?

1. Retractions

Yes, Benedict XVI seems to have changed his opinion concerning the redemption and passion of Christ:

Man has for God a value so great that he made himself man so as to be able to sympathize with man in a very real manner, in flesh and blood, as is shown to us in the account of the passion of Christ. [*Spe Salvi*, # 39]

This stain (of sin) has already been destroyed in the passion of Christ. [*Spe Salvi*, # 47]

If 'the East ignores the purifying and expiatory suffering of souls in the next life' (# 48), as Benedict XVI says, this would signify that for him the West does not ignore it at all.

But, alas, the offering of daily pains, that he recommends in *Spe salvi*, is seen by him more as a compassion than as a properly so-called expiation, which would have an 'unhealthy' aspect:

The thought of being able to offer up little everyday pains [...], attributing to them a meaning, was a form of devotion, perhaps less in practice today, but not so long ago still very widespread. In this devotion, there were certainly things exaggerated and perhaps even unhealthy, but it is necessary to ask whether something essential, which could be a help, was not in some way contained in it. What does the word 'offer' wish to say? These persons were convinced

that their little pains could be attached to Christ's great compassion and thus would enter the treasury of compassion which mankind needs, (and) [...] contribute to the economy of good, of love between men. Perhaps we could ask ourselves truly is such a thing could not become again a judicious perspective for us. [Spe Salvi, #40]

The timidity of that 'perhaps' and the nostalgia denoted by those repeated uses of the past tense only goes to reinforce the evidence of change in religion: the offering of pains is no longer either reparative or expiatory, for that was exaggerated and unhealthy; it is only a care for compassion, a spirit of solidarity, that is to say, of fraternal participation in the sufferings of men, which humanity needs in order to leave the solitude of the lack of love. It is under this title of solidarity alone that the new religion 'could perhaps' salvage this offering of pains, though duly reviewed and corrected by a 'hermeneutic right.'

To wish to flee or to suppress suffering, Benedict XVI adds, is 'to sink into an empty existence,' where is found 'the obscure feeling of a lack of meaning and of solitude':

It is not the act of dodging suffering, of fleeing before sorrow, which cures man, but the capacity of accepting tribulations and of maturing through them, of finding meaning in them by union with Christ, who suffered with an infinite love. [Spe Salvi, # 37]

But what is this 'meaning?' Why did Christ suffer? Benedict XVI is quiet about this. – Jesus Christ suffered to expiate our sins: there is what the new religion rejects; it absolutely excludes the treasury of Christ's superabundant merits and satisfactions.

At base, Benedict XVI notes down no repentance, he never reaches acceptance of the mystery of the redemption, the mystery of ransom by suffering. The demands of divine justice always cause him fear; he is victim of the emotionality of his time. And this emotionality continues by a progress which must lead the doctrine of the faith to 'new syntheses,' as the Council said:

Mankind passes from a rather static notion of the order of things to a more dynamic and evolutionary conception; from there is born a new problem, immense, which provokes us to new analyses and new syntheses. [Gaudium et Spes, # 5, § 3]

By this, the Church officially opened its doors to Marxism. It is in fidelity to this spirit from the Council that leading theologians embraced Teilhard de Chardin's evolutionism and existentially reinterpreted the mystery of the redemption. Thus, the Bishop of Metz, Paul Schmitt, dared to declare at Saint-Avold in September of 1967:

The mutation of the civilization in which we live influences changes not only in our behavior, but even in the conception that we make for ourselves of creation as much as of the salvation brought by Jesus Christ.[214]

And it was as a reader and disciple of Joseph Ratzinger in his Introduction to Christianity that the bishop of Arras, Gérard Huyghe, in the collective catechism entitled The Bishops Speak the Faith of the Church, dared write, in 1978:

The door of entrance into the mystery of Jesus' suffering must not be mistaken. In other times this mystery was presented as a simple (and fearful) juridical method. God (the Father!), having undergone an infinite offense (why?) by the sin of man, would only agree to pardon men after an infinite 'satisfaction' (what a horrible word). [A citation of Introduction to Christianity follows: Could God demand the death of his own Son?] God wishes no one's death, either as chastisement, or as means of redemption. It was not the act of God that death entered into the world through sin.

There is only one door for opening it, only one door of love. Thus, we can dismiss all explanation of the passion in which Christ is not deeply integral to the human condition [...], with the condition of unhappy man. [...] This love joins man, the whole man whatever he is, even if he be executioner, and radically changes his destiny.

If the key of love be not taken, the right meaning, the correct and spontaneous feeling, is offended: how can anyone open himself to a God who is not a Father, who does not love, a Moloch who expects his ration of blood, of sufferings and of victims?[215]

Thus the hermeneutics practiced by Joseph Ratzinger have poisoned the catechesis of redemption. You see how a German bishop, Mgr. Zollitsch again in a television broadcast of May 2009 preached the redemption as a divine solidarity with unhappy, wounded humanity. [216] A week later, he outlined a retraction in his diocesan bulletin. But Benedict XVI, on his side, has never shown sign of repentance.

2. Limbo reinterpreted by hermeneutics

The Fathers' interpretation or *hémènéia*, we have seen, only lent the philosophy of being to the faith as an instrument, without posing any opinion, philosophic or otherwise, besides the faith. On the contrary, modern hermeneutics argue for feelings: it poses in antithesis to traditional faith the sentimental impression of the contemporary epoch and infers from this 'new syntheses.'

Limbo is the victim of this. The common doctrine of the Church, not defined, certainly, but commonly admitted, teaches that the souls of infants who die unbaptized are, by reason of the original sin from which they have not been purified, deprived of the beatific vision of God, but are, by reason of their lack of all personal sin, exempt from the fires of hell, in a state or place called limbo.

Well, here is the point of departure for hermeneutic reasoning:

Parents [of infants who die without baptism] suffer great grief [...] and it is found more and more difficult to accept the fact that God is just and merciful if he excludes from eternal happiness children who have no personal sins, whether they are Christians or non-Christians [sic].[217]

This sentimental premise is amplified in a theological assertion which

looks for its justification in a scriptural text cited out of context:

Where sin has abounded, grace has superabounded (Rom. 5, 20). There is the absolute [sic] teaching of Scripture; but the doctrine of Limbo seems to restrain this superabundance [# 91].

But are there not other scriptural texts which affirm, *ad rem*, the universality of original sin and the necessity of Baptism for salvation?

Tradition and the documents of the magisterium which reaffirmed this necessity must be interpreted [# 7].

There must be a hermeneutic reflection concerning the manner in which the witnesses of biblical Tradition [sic], the Fathers of the Church, the magisterium, the theologians have read and employed biblical texts [# 10].

In other words, traditional *héménéia* is too simplistic; it deduced Limbo too abruptly from the assertion that only baptism effaces original sin. Hermeneutics must be preferred, in which the reaction of the subject, believing in the word of God in the 21st century, his ‘new reflection’ and his new ‘vital bond’ with it, result in a ‘synthesis of fidelity and dynamism’ which will be the ‘correct interpretation’ (see the speech on December 22, 2005).

Thus, hermeneutics purify *héménéia* from its primitive naivety and enrich it with the values of its emotive reactions—for which it makes an effort to find the echo in the Bible, by citing texts from it completely out of their context; a disgrace! – This is why the status of reason is not at all the same in the Thomist reading of Revelation and in the hermeneutic rereading. In the first, reason, purified of all subjectivity is a simple instrument for making the faith more explicit; in the second, reason, impregnated with subjectivity, sets itself up as a partner for faith and imposes on it its whims. Instead of magnifying glasses, hermeneutics recommends tinted and distorted glasses.

Well, the shape of these glasses, their tint, the whim of this reason are,

fatally, the dominant shape, tint, whim of the epoch. This contemporary whim is neither science nor scientism; it is sentimentalism.

O theologians who twist texts, false spirits full of shrewdness, emotional enemies of truth, flowing with feelings and arid of faith! You reread and revisit the Tradition of the Church with your prejudices of today and you declare haughtily that this revision rediscovers ‘the deepest patrimony of the Church.’ On the contrary, you ought to find this patrimony in the Tradition of the Church, its constant practice and its invariable teaching, by bringing forth the high principles and by them condemning your prejudices of today.

3. Death, a remedy

Traditionally, death is the separation of the soul and the body, and the end of human life upon earth: it is the greatest temporal evil and the most feared. Death is not against nature, since all composite being is dissoluble and since God only preserved our first parents in the terrestrial paradise from it by a gratuitous preternatural gift. But it is, in fact, the penalty of sin: ‘Do not eat from the tree of knowledge of good and evil, God commanded Adam, for the day on which you eat of it, you will die the death” (Gen. 2, 17).

This vision of death must be revised by existentialism. One of Saint Ambrose’s sermons, is only existentialist sermon, appears opportunely:

Death, the bishop of Milan says there, is not natural, but it is become so; for from the beginning, God did not create death; he gave it to us as a remedy [...] for transgression; the life of men becomes miserable in its daily work and by insupportable tears. A term must be set for his unhappiness, so that death may render to him what life had lost.[218]

In fact, Ecclesiasticus (Sirach) affirms, ‘Better is death than a bitter life: and everlasting rest than continual sickness’ (Eccl./Sir. 30, 17). – Still, eternal rest, whose enemy, like the enemy of life, is sin, must be merited.

And Benedict XVI underlines the existentialist paradox of death:

On the one hand, we should not wish to die [...], while on the other we also do not desire to continue this limited existence, and the world was not even created in this perspective [Spe Salvi, #11].

I would say that this paradox does not exist. Provided that it be without too terrible infirmities, what man does not want to continue living? The paradox is false because it fails to mention that death is the wages of sin: ‘stipendium enim peccati mors’ (Rom. 6, 23). Without doubt, it is more positive to see death as the remedy of our temporality than as a sanction for our malice. Religion is thereby rendered more acceptable for our fragile generation. But why hide from ourselves that Jesus, by the cross, has made of death a remedy, a truth: the expiation for sin?

4. Eternal life, immersion in love

Eternal life, Benedict XVI teaches, is not ‘an interminable life,’ an idea ‘which causes fear’; it is, as Saint Augustine said, ‘the happy life.’ In what does this consist?

It is a matter, Benedict XVI explains, of the moment of immersion in the ocean of infinite love, in which time—before and after—no longer exists [...], an immersion always renewed in the immensity of being, while we are simply filled with joy [Spe Salvi, #12].

Why this condition ‘it is a matter of?’ What is that ‘ocean of infinite love?’ What is that ‘immensity of being?’ One is not very reassured by these images nor by their dimensions. It is only on the following page that we learn that heaven is ‘to live with God forever.’ – It is true that eternal life, begun on earth by sanctifying grace, is a life with God; but what has changed in heaven? Is it only the ‘forever?’

Benedict XVI does not even feel capable, if not of giving a definition of heaven, at least of giving an exact description of it! Why does he conceal from us that the life of heaven is the vision of God himself,

the vision facing God, God seen face to face, ‘facie ad faciem’ (1 Cor. 13, 12), that is to say, without created intermediary? It is Saint John, the Apostle of love, who teaches: ‘We know that when he shall appear we shall be like to him: because we shall see him as he is’ (1 John 3, 2). Saint Paul explains that in faith, knowledge, as ‘through a glass, in a dark manner’ (1 Cor. 13, 12), will be succeeded by the immediate vision of God. It is this view which will beatify the souls of the elect.

But is this view perhaps too precise for the spirit of Benedict XVI, recalcitrant in all definition? In any case, the pontiff clarifies one precondition for the happy life: it is not to live isolated from others, as Henri de Lubac showed, he said. From the Fathers, Lubac would have proved that ‘salvation has always been considered a communal reality’ (Spe Salvi, #14).

[The happy life] thus presupposes an exodus from the prison of my own self, because it is only in the opening of this universal subject [others] that also opens the sight of the source of joy, of love itself, of God [Spe Salvi, #14].

5. Collective salvation according to Henri de Lubac

The French theologian honored by Spe Salvi has in fact reinterpreted the dogma, ‘no salvation outside of the Church,’ by invoking a collective salvation: no salvation for the individual without a community of salvation. This would remain quite traditional. But it is not only this. There will be no need for every infidel to enter in good time into the bosom of the Church; it suffices that each and every one of them make up a part of that humanity which is on the way to unity thanks to Christianity:

How then would there be salvation for the members, if by some impossibility the body was not itself saved? But the salvation for this body—for humanity—consists in receiving the form of Christ, and this is only done by means of the Catholic Church. [...] Is it not she, finally, who is charged with realizing, for as many as lend themselves

to her, the spiritual unification of all men? Thus, this Church, which, as the invisible body of Christ, identifies itself with final salvation, as a visible, historical institution is the providential means of this salvation. 'In her alone is mankind remade and recreated' (St. Augustine, ep. 118, #33, PL 33, 448).[219]

Saint Augustine does not, however, speak of the unity of mankind, but of its recreation and this is more than a nuance. Does Father de Lubac judge it easier to impress the form of Christ upon the collectivity of humanity than to impress it by Baptism upon each of millions of souls to be saved? This would be a brilliant Platonic solution.

Another solution, more elegant, is proposed by the scurrilous[220] Jesuit: each of the millions of human beings has been and has still his role in the preparation of the Gospel throughout the centuries, despite the groping 'of research, of laborious elaborations, of partial anticipations, of correct natural inventions, and of still imperfect solutions' (p. 172). These living stones of the scaffolding for the building of the body of Christ will not be rejected 'once the edifice is achieved' (p. 172):

Providentially indispensable to the building of the Body of Christ, the 'infidels' must benefit in their manner from the vital exchanges of this Body. By an extension of the dogma of the communion of saints, it thus seems just to think that, since they are not themselves places in the normal conditions for salvation, they could nevertheless obtain this salvation in virtue of the mysterious ties which unify them to the faithful. In short, they could be saved because they make up an integrated part of the humanity which will be saved.[221]

This is no longer Platonism; this is theological fiction: to an imaginary preparation for the Gospel within paganism, a meritorious virtue of grace is attributed, in favor of the obscure artisans of this preparation. But can the recompense of an imaginary elaboration be anything other than an imaginary grace?

The sentimental care for enlarging the door of salvation, because

the Church has become a little flock, makes reason a vagabond in the imagination. Benedict XVI makes a similar attempt to lessen the pains of Purgatory. Let's see.

6. Purgatory diminished

Benedict XVI welcomes 'the old Jewish idea of an intermediary condition between death and resurrection,' that is, a state 'in which the judgment is yet lacking' and in which souls 'already undergo punishment [...] or on the contrary already rejoice in the provisional forms of beatitude' (Spe Salvi, #45).

This is, very simply, to repeat Pope John XXII's error, condemned ex cathedra by his successor Benedict XII, defining that the souls of the just, 'immediately after their death and purification [...], for those who should have need of it, [...] have been, are and will be in heaven, in the Kingdom of heaven, and in the heavenly paradise with Christ, united to the company of the holy angels.'[222]

In this [intermediary] state, Benedict XVI continues, are possibilities for purification and healing which make the soul ripe for communion with God. The primitive Church took up these conceptions, from which finally the Western Church [he wants to say Catholic] developed little by little the doctrine of Purgatory [Spe Salvi, #45].

To this heresy of the intermediary state (mixture of the old Jewish sheol and the Limbo of the Patriarchs) and to this theory of Purgatory with its old Jewish origin, Benedict XVI proposes a modern alternative which decidedly pleases him better:

Certain recent theologians are of the opinion that the fire which burns and at the same time saves may be Christ himself, the Judge and Savior. The encounter with him is the decisive act of judgment; before his eyes all falsehood vanishes. It is the encounter with him which, burning us, transforms us and frees us to become truly ourselves [Spe Salvi, # 47].

There is no question of a lingering debt to be acquitted, nor of a temporal penalty to be purged; he ignores that it is about this purification: might it be from sin? Whatever it may be, it is a liberation for the sake of becoming oneself anew; it is an existentialist transformation:

Christ's regard, the beating of his heart heals us thanks to transformation indeed sorrowful, 'as by fire,' as Saint Paul said (I Cor. 3, 12-15). Nevertheless, it is a happy suffering, in which the holy power of love penetrates us like a flame [Spe Salvi, #47].

I thought that the suffering of Purgatory was first a certain penalty of displeasure: the delay of access to the beatific vision, and besides that a penalty of fire, inflicted by God to purify the soul from its inordinate attachments to creatures. Is this explanation, which accords so well with the nature of sin—aversion from God and adherence to creatures—to clear for Benedict XVI? It is simply that the fire of love avails more to destroy 'the filth' of the soul, than a fire inflicted by the sovereign judge! Purgatory becomes quite sympathetic, since the same fire of love there destroys, as on earth, the stains on the soul. – However the saints are not of this opinion; they have the faith, and they understand, like Saint Theresa of Lisieux, that 'the fire of love is more sanctifying than the fire of purgatory': that it is not thus the same fire.

Indeed, the advantage of the theory patronized by the pontiff is that this instantaneous purification through Christ's regard enormously shortens Purgatory, with regard to our hurried generation. Here is a handy Christianity. Here is an 'easier' religion, such as was conceived by an English reformer. Here is the 'reign of God,' Kant would say, 'in which the faith of the Church is overcome and replaced by religious faith, that is, by simple rational faith.' [223] For the rest, Kant adds, 'if Christianity should cease to be likeable [...], one would necessarily see [...] the heart of the majority of men incited to aversion and revolt against it.' [224] (Texts cited by Spe Salvi # 19, without the pontiff's remarking that Kant justifies this and, in so doing, without condemning him.)

Benedict XVI however clarifies something concerning this instantaneous Purgatory:

We cannot calculate with this world's chronological measures the duration of this burning which transforms. The transforming moment of this encounter escapes all terrestrial chronometry. It is the time of the heart, the time of passage into communion with God in the body of Christ [Spe Salvi, #47].

Thus it is confirmed that Purgatory is a moment, a passage. There is no longer any question of remaining 'in purgatory until the end of the world,' as Our Lady dared to say to Lucia at Fatima, May 13, 1917, concerning a certain Amelia.[225] Decidedly, this new religion is more reassuring.

7. A humanistic particular judgment

God's judgment is hope, Benedict XVI affirms: as much because he is justice as because he is grace. If he were only grace which make everything earthly insignificant, God would still owe to us an answer to the question concerning justice. If he were pure justice, in the end he could be for us no more than a motive of fear [Spe Salvi, #47].

I regret to contradict these reflections which seem to make good sense. No, if divine justice is desirable, it is not because it gives recompense to the 'earthly,' but to our merits, that is to say, our good works accomplished in the state of grace. But Benedict XVI precisely does not believe in merit:

God's reign is a gift, and rightly because of this it is great and beautiful, and it constitutes the answer to hope. And we cannot—to employ classical terminology—'merit' heaven thanks to 'our good works.' It is always more than what we merit. [...] Nevertheless, with all our consciousness of the 'super-value' of 'heaven,' it remains not the less always true that our acts are not indifferent before God [Spe Salvi, # 35].

Let us remind ourselves of the anathema of the Council of Trent”

If anyone say that man, justified by his good works, does not truly merit [...] eternal life [...], let him be anathema.[226]

Likewise, if the divine justice of judgment ‘causes us fear,’ it is not because it could be ‘pure justice,’ but rather because it can inflict pains upon us, the eternal pain of those who die in the state of mortal sin and the pains of Purgatory for the rest.

But all these distinctions exceed Benedict XVI, as we will again note; his theology is diminished and hazy; the distinction between natural and supernatural is too large and too clear for his eye.

8. The fundamental option, economy of mortal sin

According to the tradition doctrine of the faith, by a single mortal sin, in fact the soul loses sanctifying grace (DS 1544) and merits eternal hell; while venial sin only merits a temporal penalty, perhaps expiated by any good work.

This distinction, however, is not conformed to the feelings of our contemporaries. (By whose fault? – The conciliar clergy’s!) They judge that, setting aside war criminals and the authors of genocide, with whom ‘everything is a lie’ and who have ‘lived for hate,’ and setting aside the saints ‘who let themselves be totally penetrated by God’ and have ‘totally opened themselves to their neighbor,’ there is ‘the norm,’ that of ‘the most part of men,’ in whom good and bad are present at the same time and sometimes evil more than good. But despite this:

In the greatest depth of their being remains a final, interior opening to truth, to love, to God. However, in the concrete choices of life, this is covered [...] by compromises with evil. Much filth covers purity, the thirst for which nonetheless endures and which, despite this, emerges always anew out of any baseness and remains present in the soul [Spe Salvi, # 46].

In this theory, there are no longer the just man and the unjust (theologically), no longer the state of grace and the state of mortal sin. All sin or state of sin gives way to salvation, provided that the fundamental option be guarded by God, by ‘the thirst for purity,’ ‘the interior opening to truth, love, God.’ In this case, ‘the Christian experience built upon Jesus Christ’ is a ‘foundation which can no longer be removed’ (#46). Such a soul could be saved by passing through the fire which consumes evil deeds (Ibid., I Cor. 3, 12).

In the final account, Benedict XVI republishes the Protestant error of ‘man at once just and sinful.’ He also republishes the theory that was however condemned by his predecessor John Paul II in the encyclical *Veritatis Splendor* (# 63-68), that of the fundamental good option, which keeps particular, sinful choices from interrupting the relation with God. Against this error, John Paul II reaffirmed the distinction between mortal and venial sin (VS 69-70). Benedict XVI’s religion is decidedly more convenient.

9. Hell, a state of soul

“Hell is other people,” said John-Paul Sartre. Benedict XVI takes the counter-stance against this diabolical egoism. Hell is irrevocable egoism, that of those who ‘have totally destroyed in themselves the desire for the truth and availability of love.’ He explains:

In such individuals, there would no longer be anything remediable and the destruction of good would be irrevocable: it is this which is indicated by the word hell [*Spe Salvi*, # 45].

Here is an equivocation. It is necessary to clarify that the one in a state of mortal sin already is in a state of damnation, but that this damnation is not irrevocable as after death. This then is hell, place and state of souls damned at once by their fault and by the sentence of the just Judge. If this distinction is lacking, the equivocation of mixing the state of the sinner’s revocable damnation and the state and place of hell’s irrevocable damnation remains.

And for want of knowing of what one is talking, one puts hells into the conditional: it 'would be' the state of a man irremediably closed to truth and bent back on himself. It is disquieting for the egoists that we all are, but who is entirely egoist? To sum up, who can be truly in hell? By such a manner, hell is a state of soul.

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As a fruit of his hermeneutics, Benedict XVI's religion is a religion which presents itself as very likeable, but it is a religion in the conditional.

AFTERWORD

Christianity and Enlightenment

1. A fragile equilibrium

I have mentioned the wish expressed by Benedict XVI, after his return from Turkey, on December 22, 2006, before the members of the Roman curia, of seeing Islam update itself with the help of the Enlightenment, a process effected in the Church by Vatican II, 'at the end of a long and difficult search,' the pontiff avowed, explaining:

It is a matter of the attitude that the community of faithful must adopt when faced with the convictions and demands which are affirmed in the philosophy of the Enlightenment.

On the one hand, we must oppose ourselves to the dictatorship of positivist reason, which excludes God and the life of community and of public organization, thus depriving man of his specific criteria for measurement.

On the other hand, it is necessary to welcome the true conquests of Enlightenment philosophy, the Rights of Man and in particular the liberty of the faith and of its exercise, by recognizing in them equally essential elements for the authenticity of religion.[227]

Leaving to the reader the care of appreciating the justice of the free exercise of 'faiths,' the advantage of 'the authenticity' of Islam, and the degree of realism in the opening of Islam to the Enlightenment rather than the conversion of Muslims to the true Light 'which enlightens all men' (John 1, 9), I will consider the nature of the welcome, by the Church of Vatican II, for the quintessence of the Enlightenment: the Rights of Man. Joseph Ratzinger describes this recent welcome as an 'acquisition' and a 'balance':

The problem of the 1960s was of acquiring the better values expressed by two centuries of 'liberal' culture. These are in fact the values

which, even if they are born outside the Church, can find their place, purified and corrected, in its vision of the world. It is what has been done. But it is necessary to admit that some hopes doubtless too naïve have been deceived. It is a matter of finding a new equilibrium.[228]

This text is an implicit citation of Yves Congar's texts which I have quoted in my introduction, to which I send my reader. Father Congar proposed as early as 1938 (and in his work from 1950 for a 'true reform of the Church'[229]), Christianity's assimilation of 'valuable contributions' from the modern world, after the Church has 'decanted and at need purified' them. This is what the Council attempted, but in fact has this synthesis not been assisted to an unstable and not yet attained equilibrium? In fact, does not the one who says the word equilibrium suppose an engagement of forces between two antagonists?

This is what seems to me to emerge from one of Joseph Ratzinger's conferences treating exactly of a mutual purification and a correlation of Christianity and the Enlightenment.[230] – I summarize this text:

1. On the one hand, religion should make positivistic rationality hear reason by causing it to admit, in science as in politics, 'the challenge and the chance of faith in God, who is in person the creative Reason of the universe.'[231] Positivist reason should not even be asked to accept natural right—whose legislator is God, author of human nature:

This instrument [J. Ratzinger judges] is unhappily blunted, and it is why I prefer not to lean upon it in this debate.

The idea of natural right presupposes a concept of nature where nature and reason interpenetrate each other, in which nature herself is rational. This vision of nature collapsed when the theory of evolution triumphed. Nature as such may not be rational, even if there are in it rational behaviors. There is the diagnostic which is addressed to us from this very moment, and which seems impossible today to contradict [p. 25].

But is human nature not rational for God who conceived it and affixed to it its ends? Is it not ration for man, who, by his natural reason, apprehends his natural inclinations as good and thus as ends to be attained by his action?[232]

It is necessary to suppose that Joseph Ratzinger is incapable of grasping such an argument, no so much because he adopts the evolutionary antithesis which he sets forth, but because he refuses the idea of finality and the notion of final cause.

However, he does consent to admit as a base for natural right what would be the Rights of Man:

As the ultimate element of natural right, which would wish to be in its depth a reasonable right—in any case, in modern times—the Rights of Man are put in place. They are incomprehensible without the presupposition that man as man, by virtue of his simple membership of the species ‘man,’ is a subject of rights, which his being itself bears in itself for values and norms—which are a matter of discovery and not of invention [p. 25].

My readers will be indignant, I hope, at this ‘human species’ without knowable nature, which serves as a foundation, not for rights (to what really is right, because this is suited to human nature and its ends), but as a foundation for a ‘subject of rights,’ who says only ‘I have the right,’ without knowing first to what he has a right nor from what he holds this ‘I have the right.’ He will be indignant too at this ‘values’ which, without being the order owed to the end suited to the nature, are all the same ‘values maintained by themselves, issued from the essence of the human and thus inviolable by all those who possess this essence’ (p. 21). He will be indignant then at those ‘norms’ which apparently have no author, not even that God who is however ‘the creative Reason of the universe.’ He will be indignant at last that those ‘values and norms’ must be, according to Joseph Ratzinger, completed, limited by a list of the ‘duties of man.’ Is this the Decalogue? Instead of the norms of natural right following naturally from the commandments of God, one has duties as a man,

antagonistic and regulatory to one's rights:

Perhaps today the doctrine of the Rights of Man must be completed by a doctrine of the duties of man and the limits of man, and that is what could, in spite of everything, help to renew the question of knowing whether there can be a reason to nature and thus a reasonable right. [...] For Christians, they would deal with creation and with Creator. In the Indian world, it would correspond to the notion of dharma, to the internal causality of being; in Chinese tradition, it is the idea of the celestial orders. [p. 25].

Is the Creator no longer the supreme and unique legislator of nature? He is only the police for the Rights of Man? Between the Christian faith (or other religious traditions) and the Enlightenment (and its Rights of Man), the assimilation dreamed up by Yves Congar, the acquisition wished by Joseph Ratzinger, the equilibrium called for by Benedict XVI prove itself to be a trial of strength.

2. On the other hand, Christianity (like all religions)—cured of its 'pathologies' (p. 27) by a purification of its tendency to be, in place of a force for salvation, 'an archaic and dangerous force which builds false universalisms [the reign of Christ, or Jihad] and foments thus intolerance and terrorism' (p. 22)—would ratify the Rights of Man, duly purified and limited, as 'the translation of the codified convictions of the Christian faith into the language of the secularized world,' according to the expression of Jürgen Habermas in the same dialogue.[233]

2. Mutual regeneration and polyphonic correlation

In summary, Joseph Ratzinger declares: "I feel myself in general agreement with Jürgen Habermas' account concerning a post-secular society, concerning the will for mutual learning and concerning self-limitation on the part of each'; he explains himself:

– There are extremely dangerous pathologies in religions; they make it a necessity to consider the divine light of reason [sic] as a sort of

organ of control which religion must accept as a permanent organ for purification and regulation [...]

– But there also exist pathologies in reason [...], a hubris (passion) of reason, which is not less dangerous [...]: the atomic bomb, man as product. This is why in an inverse sense, reason also must be recalled to its limits and learn a capacity for hearing in regard to the great religious traditions of humanity. [...]

– Kurt Hubner recently formulated a similar need and declared that with such a thesis there was not question of a ‘return to faith,’ but of a ‘liberation in relation to a historical blindness, which supposes that [faith] no longer has anything to say to modern man from the fact that it is opposed to its humanistic idea of reason, of Aufklärung and of liberty’; I would thus willingly speak of a necessary form of correlation between reason and faith, reason and religion, called to a purification and to a mutual regeneration. [...]

[As for other cultural or religious components], it is important to integrate them in an attempt for polyphonic correlation, in which they will open themselves to the essential complementarity between reason and faith. Thus could be born a universal process of purification in which, in the final account, values and norms, known or intuited in one manner or another by all men [sic], will gain a new force of radiance. What maintains the world in unity will in this way rediscover new vigor [p. 27-28].

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Thus, Benedict XVI’s hermeneutics goes much further even than I discerned at the beginning: more than a reinterpretation, it is a regeneration; and it goes beyond the only links of the Catholic religion with Western rationality. It consists first in a mutual purification of faith and reason, which corrects the intolerant drift of the first and the blind autonomy of the second. It finally consists in a mutual regeneration of faith and reason, which would enrich faith with the liberal values, duly limited, of the Enlightenment, and which would win reason over to a hearing of the faith duly decoded and

transcribe in secularized language. And this process would stretch out universally to all religious faiths and to all rationalities.

Without realizing a one world ethos (p. 27), thus vigor would be given to the values which must support the world.

*

Does it not seem to my reader that what maintains the world is neither Max Scheler's 'values,' nor the Enlightenment's man as 'subject of rights,' but Jesus Christ, author, reformer and elevator of human nature? 'For other foundation no man can lay, but that which is laid: which is Christ Jesus' (I Cor. 3, 11). Before this conviction which the Christian faith grants, the whole equilibrist construction of a theologian in his room – *salva reverentia* – collapses like a castle of cards, as the New World Order will collapse which it wishes to serve. For secularized reason, the faith has only one true word: 'Omnia instaurare in Christo (to restore all things in Christ)' (Eph. 1, 10).

THANKS

In concluding this study, I thank my confreres, Father Benoît de Jorna and Jean-Michel Gleize for their intellectual rivalry, as metaphysical as ecclesiological, which furnished me with precious ideas and documents. I likewise thank Father Jean-Dominique Favre for his help with German philosophy and Father François Knittel for his labors in ethics which I pillaged shamelessly; Father Renaud de Sainte-Marie for his master's thesis for philosophy concerning The Role of the Sensible Good in the Representation and the Obtainment of the Moral Good in Saint Thomas Aquinas and Kant (Institut universitaire Saint-Pie X, Juin 2006); Father Alain Lorans for his 'Analysis' of the speech of December 22, 2006, in DICI, # 148, January 13, 2007, p. 11-12, which I copied; Father Dominique Bourmaud for his work One Hundred Years of Modernism: Genealogy of Vatican Council II, Clovis, 2003, and his article Karl Rahner, Son of Modernism, in Fideliter # 179, September-October 2007, p. 29; Father Christian Thouvenot for his article The Faith According to Joseph Ratzinger, appearing in the same issue of Fideliter, p. 32; Father Xavier Beauvais for his article concerning contemporary modernist faith appearing in Le Chardonnet, # 236, March 2008, after Marcel De Corte; Father Grégoire Celier for his methodological counsel; and Father Pierre-Marie de Kergorlay for the important corrections that he suggested to me.

Thanks to what I have learned from these men, all in the school of Saint Thomas Aquinas, I can dare to say with the wise king Solomon: 'The wisdom which I have learned without guile, I communicate without envy and her riches I hide not' (Wis. 7, 13).

END NOTES:

- [1] Hermeneutics is the art of interpreting facts or documents.
- [2] J. Ratzinger, "Right, Democracy and Religion" (debate with Jürgen Habermas, Catholic Academy of Bavaria, Munich, January 19, 2004), *Esprit*, July 2004, p. 28,
- [3] True philosophy
- [4] J. Ratzinger, *Le Sel de Terre*, Flammarion-Cerf, 1997, p. 78-79.
- [5] Benedict XVI, speech of December 22, 2005.
- [6] Y. Congar, *True and False Reform in the Church*, Paris, Cerf, 1950, p. 345-346.
- [7] See Pius XII, *Humani Generis*, Dz 2314.
- [8] Vatican I, constitution *Dei Filius*, ch. 4, *De fide et ratione*, DS 3020.
- [9] J. Ratzinger, *The Principles of Catholic Theology*, Téqui, 1982, p. 13
- [10] J. Ratzinger, *The Christian Faith of Yesterday and Today*, Cerf, 2005 (reissue without any change from the 1st edition of 1969).
- [11] André Clement, *The Wisdom of Thomas Aquinas*, NEL, 1983, p.33-34.
- [12] Michael Fiedrowicz, *Theologie der Kirchenväter, Grundlagen frühchristlicher Glaubensreflexion*, Herder, 2007, p. 340.
- [13] Vigilius of Thapsus, *Against Eutyches*, 5, 2.
- [14] Maximus the Confessor, opusc. 4, PG 91, 260: Fiedrowicz, *Theologie der Kirchenväter*, p. 356-357.
- [15] Saint Vincent of Lerins, *Commonitorium*, RJ 2173-2174.
- [16] See J. Ratzinger, *My Life, Memories, 1927-1977*, Paris, Fayard, 1998, p.43-44.
- [17] John XXIII, *Gaudet Mater Ecclesiae*, opening speech of the Council from October 11, 1962, translation according to the Italian text prepared in *l'Osservatore Romano*, October 12, 1962, p. 3. See on this subject Paolo Pasqualluci, 'Vatican II and modern thought: Considerations from a celebrated talk of John XXIII,' *The Religion of Vatican II – First Paris Symposium*, October 4-6, 2002, p. 313-314. (NDLR.)
- [18] Benedict XVI, speech from December 22, 2005.
- [19] J. Ratzinger, *Der Christ und die Welt von heute*, in J. B. Metz, *Weltverständnis im Glauben*, Matthias Grünewald Verlag, Mainz, 1965, p. 145.
- [20] J. Ratzinger, *The Salt of the Earth*, p. 78-79.
- [21] Benedict XVI, speech from December 22, 2005.
- [22] "A right proper to each man": Pius IX, encyclical *Quanta cura*, Dz 1690.

- [23] 'Rights which nature has given to man': Leo XIII, encyclical *Libertas*, Dz 1932.
- [24] Pius IX, encyclical *Quanta Cura*, Dz 1690.
- [25] See: Fr. François Knittel, "Benedict XVI: debate concerning Vatican II," in *Courrier de Rome*, Si si no no, # 290, June 2006, p. 6.
- [26] Benedict XVI, speech of December 22, 2005.
- [27] Immanuel Kant, *Critique of Pure Reason*, preface to the 2nd edition, III, 13.
- [28] "Primo in conceptione intellectus cadit ens; quia secundum hoc unumquodque cognoscibile est in quantum est actu; unde ens est proprium objectum intellectus, et sic est primum intelligibile, sicut sonus est primum audibile." (I, q. 5, a. 2).
- [29] Wisdom 13, 1-5: "But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen could not understand him that is. Neither by attending to the works have acknowledged who was the workman." (Douay-Rheims version)
- [30] St. Pius X, encyclical *Pascendi Dominici Gregis*, # 9 and 13, Dz 2076 and 2079.
- [31] Immanuel Kant, *Religion Within the Limits of Reason Alone*, 1793.
- [32] Immanuel Kant, *Grounding for the Metaphysics of Morals* (1785), Hackett Publishing Company, Inc. (trans. by James W. Ellington), 1981, p. 7.
- [33] Immanuel Kant, *Critique of Practical Reason* (1788), Paris, PUF, 1965, p. 92-93.
- [34] Immanuel Kant, *Opus postumum*, *Convolutum VII*.
- [35] Joseph Ratzinger, speech at Subiaco, *Documentation catholique*, 2005, special edition, p.121-122.
- [36] J. Ratzinger, *ibid*.
- [37] J. Ratzinger, *ibid*.
- [38] J. Ratzinger, *ibid*.
- [39] J. Ratzinger, *ibid*., p. 124-125.
- [40] J. Ratzinger, *My Life, Memories, 1927-1977*, Paris, Fayard, 1998, p. 52.
- [41] reduction
- [42] Husserl, *Logical Investigations*, II, 2nd part, translated by H. Hélie, PUF, 1970, p. 151.
- [43] Husserl, *Directive Ideas*, translated by Ricoeur, Gallimard, 1950, p. 164.
- [44] Vatican II, *Gaudium et Spes*, #11, § 2.
- [45] John Paul II to President Bettino Craxi, at the time of the ratification of a

new Italian concordat, June 3, 1985 (The Cross, June 5, 1985).

[46] Joseph Ratzinger, interview with the daily newspaper, *Le Monde*, November 17, 1992.

[47] *Gaudium et Spes*, #24, § 3.

[48] “Si in luce ambulamus,” St. John said, “societatem habemus ad invicem” (If we walk in the light, we are in communion with each other – 1 John 1, 7): Society is a matter of virtue.

[49] Karol Wojtyla, *Person und Tat* (Person and Act), Freiburg, Herder, 1981, ch. 7, n.9, p. 311 and 341.

[50] “Persona est perfectissimus in natura.” *Summa Theologica*, I, q. 29, a. 3.

[51] *Summa Theologica*, I, q. 39, a. 3, obj., 4.

[52] Rocco Buttiglione, *The Thought of Karol Wojtyla*, Communio-Fayard, 1984, p. 291.

[53] Joseph Ratzinger, *My Life, Memories, 1927-1977*, p. 52.

[54] *Ibid.*

[55] Summarized from our perusal of G. Bensussan, art. ‘Buber,’ in Jean-François Mattéi, *Universal Philosophical Encyclopedia*, Paris, PUF, 1972, t. 2, p. 2301-2302.

[56] ‘Mutua amatio [quae] fundatur super aliqua communicatione’ II-II, q. 23, a. 1.

[57] II-II, q. 23, a. 1.

[58] Martin Buber, *The Eclipse of God*, Paris, Nouvelle Cité, 1987, p. 35; cited by Daniel Tangay, *Leo Strauss, an Intellectual Biography*, Paris, Livre de poche, p. 296.

[59] Joseph Ratzinger, *The Christian Faith of Yesterday and Today*, p. 203-204.

[60] *Ibid.*, p. 204

[61] John Paul II, *Veritatis Splendor*, # 85.

[62] Josef Rupert Geiselmann, *Die katholische Tübinger Schule*, Freiburg, Herder, 1964, p. 22.

[63] Josef Rupert Geiselmann, *Die katholische Tübinger Schule*, p. 36.

[64] Drey, *Apologetik*, I, p. 377-378; Josef Rupert Geiselmann, *Die katholische Tübinger Schule*, p. 36.

[65] J Ratzinger, *My Life, Memories, 1927-1977*, p. 82

[66] *Ibid.*, p. 87.

[67] *Ibid.*, p. 88.

[68] *Ibid.*

[69] Pius IX, 1846, Dz 1637.

- [70] St. Pius X, decree *Lamentabili*, 1907, Dz 2021
- [71] Pius IX, Dz 1636; Vatican I, Dz 1800.
- [72] Vatican I, Dz 1836.
- [73] Dz 1836.
- [74] Saint Thomas, II-II, q. 1, a. 7, obj. 4 and reply 4.
- [75] ‘*Interpretatione latiori*,’ ‘Letter of the bishops after the council of Chalcedon,’ 458, in *Acta conciliorum oecumenicorum* published by W. de Gruyter, 1936, 2, 5, 47. (Cited in Michael Fiedrowicz, *Theologie der Kirchenväter*, Herder, 2007, p. 355, note 97.
- [76] Saint Vincent of Lerins, *Commonitorium*, 434, RJ 2174.
- [77] Saint Thomas, I, q. 36, a. 2, reply 2.
- [78] II-II, q. 174, a. 6, reply 3
- [79] II-II, q. 1, a. 7.
- [80] Before Christ, the articles of faith increased because they were revealed more and more explicitly by God; after Christ and the Apostles, the articles of faith increased because they were transmitted more and more explicitly by the Church.
- [81] J. Ratzinger, *My Life, Memories*, 1927-1977, p. 88.
- [82] See: Martin Buber, *Moses*, Oxford, East and West Library, 1946.
- [83] The Council of Trent, session IV, Dz 786.
- [84] *Ibid.*, Dz 783.
- [85] Benedict XVI, *Jesus of Nazareth*, Paris, Flammarion, 2007, foreword, p. 15.
- [86] ‘*Apostoli plenissime fuerunt instructi de mysteriis: acceperunt enim, sicut tempore prius, ita et ceteris abundantius, ut dicit Glossa, super illud, Rm 8, 23, “nos ipsi primitias spiritus habentes.” [...] Illi qui fuerunt propinquiore Christo vel ante sicut Joannes, vel post sicut Apostoli, plenius mysteria fidei cognoverunt.*’ (II-II, q. 1, a. 7, obj. 4 and reply 4)
- [87] Joseph Ratzinger, *My Life, Memories*, 1927-1977, p. 87.
- [88] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 111.
- [89] *Ibid.*, p. 110.
- [90] See Pascendi, # 16, Dz 2082.
- [91] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 111.
- [92] See Kant, *Critique of Pure Reason*, preface to the second edition, III, 10-14.
- [93] Dz 48, DS 112.
- [94] “*Jesum Christum, Filium Dei, natum ex Patre unigenitum, hoc est de*

substantia Patris[,,,] genitum no factum, consubstantialem Patri' (Dz 54).

[95] 'Unam deitatem in tribus subsistentiis sive personis adorandam' (Dz 213).

[96] 'In relativis vero personarum nominibus, Pater ad Filium, Filius ad Patrem, Sanctus Spiritus ab utroque referetur; quae cum relative tres personae dicantur, una tamen nature vel substantia creditur' (Dz 278).

[97] 'Ubi non obviate relationis oppositio' (Dz 703).

[98] Henri Bergson, *Creative Evolution*, p. 352, cited by Garrigou-Lagrange, *Common Sense*, Paris, 1922, 7th edition, p. 92.

[99] John Henry Newman, *An Essay on the Development of Christian Doctrine*, 1878, reprinted by the University of Notre Dame, Indiana, 2006, p. 185-186.

[100] John Henry Newman, *An Essay*, p. 187.

[101] Council of Trent, session VII, canon 8, Dz 851.

[102] Ralph Wiltgen, *The Rhine flows into the Tiber*, Paris, Cèdre, 1974, p. 90. See also Father Victor Alain Berto, letter of November 30, 1963, to Father B., published in *Le Sel de la terre* 43 (winter 2002-2003), p. 29.

[103] Translator's note: by this word, the Bishop could be referring either to the medical disorder in which one part of the intestine is invaginated (sheathed) in another, or to the process of blood vessel growth by the splitting of one into two. However, neither of these meanings makes much sense in context, so perhaps he had the etymological meaning in mind: *intus-suscipere* – to receive within oneself, which could be understood as 'to digest.'

[104] Michael Fiedrowicz, *Theologie der Kirchenväter*, Herder, 2007, p. 340.

[105] André Clement, *The Wisdom of Thomas Aquinas*, NEL, 1983, p. 42.

[106] Fr. Reginald Garrigou-Lagrange O.P., *Common Sense and Dogmatic Formulae*, Nouvelle Librairie Nationale, 1922, p. 358-359.

[107] Benedict XVI, *Speech to the Curia from December 22, 2005*, ORLF December 27, 2005.

[108] J. Ratzinger, *My Life, Memories, 1927-1977*, ch. 11, p. 121.

[109] J. Ratzinger, *The Christian Faith of Yesterday and Today*, Cerf, 2005 (a new edition without any change to the 1st edition from 1969).

[110] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 207

[111] *Ibid.*

[112] *Ibid.*, p. 213.

[113] Fifth logical research, in Husserl, *Logical Researches*, t. II-2, Paris, PUF, 1961.

[114] I, q. 1, a. 10.

[115] *Videntibus illis, elevatus est, et nubes suscepit eum ab oculis eorum* (Acts

1, 9).

[116] See Tixeront, *Handbook of Patrology*, Paris, Victor Lecoffre, 1918, p. 120-121.

[117] Saint Jerome, *Letter contra Joannem Hierosolymitanum*.

[118] Louis Billot, *De Ecclesia*, t. II, Rome, Gregorian University, 1929, p. 96.

[119] See Pascendi, # 9, Dz 2076,

[120] Benedict XVI, foreword to *Jesus of Nazareth*, Flammarion, 2007, p. 15.

[121] *Ibid.*

[122] Pius XII, *Humani Generis*, August 12, 1950, Dz 2306, DS 3878.

[123] Patrice Favre, Georges Cottier, *Itinerary of a Believer*, Tours, CLD, 2007, p. 73.

[124] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 111.

[125] *Ibid.*, p. 113.

[126] *Ibid.*, p. 113-114.

[127] I, q. 28, a. 2.

[128] I, q. 29, a. 4.

[129] J. Ratzinger, *My Life, Memories, 1927-1977*, p. 52.

[130] J. Ratzinger, *The Salt of the Earth*, p. 60-61.

[131] H-I. Marrou, *Saint Augustine and Augustinianism*, Seuil, 1955, p. 62.

[132] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 159.

[133] H. de Lubac, *Catholicism*, Paris, Cerf, 1954, 264-265.

[134] See F. J. Thonnard, *Handbook of the History of Philosophy*, Desclée, 1966, p. 1081-1082.

[135] See J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 197-198.

[136] *Ibid.*, p. 199.

[137] See Thonnard, *Handbook of the History of Philosophy*, p. 676-677.

[138] J. Ratzinger, *op. cit.*, p. 203.

[139] See Saint Thomas, III, q. 48.

[140] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 199.

[141] See III, q. 1, a. 2, ad. 2; q. 48, a. 2 and 4.

[142] Saint Leo the Great, *First and Second Christmas Sermons*, Paris, Cerf, 'Christian Sources' #22a, 1964, p. 69 and pp. 81-82.

[143] From the Latin, 'condono': to give freely, without claiming anything in return.

[144] See III, q. 46, a. 1, ad. 3.

[145] See I-II, q. 113, a. 1.

[146] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 197.

- [147] Ibid.
- [148] Ibid., p. 198.
- [149] Ibid., p. 199.
- [150] Ibid., p. 201.
- [151] Ibid., p. 202.
- [152] Ibid., p. 202 and 204.
- [153] Luther's Little Catechism, cited by Louis Bouyer, Concerning Protestantism in the Church, 3rd edition, Paris, Le Cerf, collection 'Unam Sanctam' #27, 1959, p. 27.
- [154] 'Heresy,' in Greek etymology *hairésis*, means: retreat, selective choice, preference, diminution.
- [155] Pius IX, encyclical *Qui Pluribus* of November 9, 1846.
- [156] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 157.
- [157] See III, q. 1, a. 2, ad. 2. Saint Thomas Aquinas has pointed out the doctrine that Saint Anselm proposed in his *Cur Deus Homo* (why did God become man). J. Ratzinger's critiques opposing Saint Anselm in fact are directed against Saint Thomas Aquinas himself.
- [158] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 158.
- [159] Benedict XVI, encyclical *Spe Salvi* of November 30, 2007, #44.
- [160] 'Deus [...], infunde cordibus nostris tuis amoris affectum: ut te in omnibus et super omnia diligentes [...].' (Collect of the Fifth Sunday after Pentecost)
- [161] See I-II, q. 85, a. 3.
- [162] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 212.
- [163] Ibid., p. 199.
- [164] J. Ratzinger, *The Principles of Theology*, p. 279.
- [165] Ibid.
- [166] John Paul II, Speech to the Cardinals in the Curia, October 22, 1986, DC #1933, year 1987, p. 133-134.
- [167] See Pius XII, encyclical *Summi pontificatus*, October 20, 1939, in Utz-Groner-Savignat, *Human Relations and Contemporary Society*, Fribourg, ed. Saint-Paul, t. 1, p. 17-9, #26-35.
- [168] 'Fundamentum enim aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus.'
- [169] —Deus, qui diversitatem gentium in confessione tui nominis adunasti: da, ut renatis fonte baptismatis una sit fides mentium, et pietas actionum, per Dominum nostrum Jesum Christum.
- [170] *Veni Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis*

- ignem accende: qui per diversitatem linguarum cunctarum, gentes in unitate fidei congregasti. (Antiphon for the office of Pentecost)
- [171] See Jean Carmignac, *To Hear Our Father*, Paris edition, 1971, p. 17.
- [172] Code of Canon Law from 1983, canon 204, §1.
- [173] John Paul II, apostolic constitution *Sacrae disciplinae leges* (January 25, 1983), promulgating the new code of Canon Law.
- [174] *I accuse the Council*, Martigny, ed. Saint-Gabriel, 1976, p. 34.
- [175] J. Ratzinger, 'Conference on the ecclesiology of *Lumen Gentium* to the congress of studies concerning Vatican II from February 25-27, 2000,' *DC* 2223 (2000), p. 311.
- [176] *Ibid.*
- [177] *Ibid.*, p 305.
- [178] J. Ratzinger, 'Conference at Subiaco,' April 1, 2005, *DC* special edition, 2005, p. 121.
- [179] *Catechism of the Catholic Church*, Mame/Plon, 1992, #2337.
- [180] II-II, q. 151, a. 2, ad. 2.
- [181] *Gaudium et Spes*, n. 51, 3; John Paul II, *Familiaris consortio*, # 32.
- [182] See Saint Pius X, letter *Our Apostolic Charge*, # 25.
- [183] Father Marie-Dominique Philippe, *At the Heart of Love*, Jubilé, 1998, p. 115.
- [184] Pius XII, Speech to midwives, October 29, 1951, *Utz-Groner-Savignat*, # 1160. *EPS-Mariage*, # 646.
- [185] R. Frydman, *God, Medicine and the Embryo*, ed. Odile Jacob, 2003.
- [186] Saint Thomas Aquinas, *De Regno*, l.1, ch. 14.
- [187] *Ibid.*, ch. 15.
- [188] *Dz* 1689. This passage has been suppressed in editions after the Denzinger.
- [189] See Yves Congar, *True and False Reform in the Church*, Paris, Cerf, 1950, p. 344.
- [190] J. Ratzinger, 'Why the Faith is in Crisis,' debate with Vittorio Messori, *Jesus*, November 1984.
- [191] See J. Maritain, *Integrated Humanism*, Paris, Aubier, 1936, p. 134-135.
- [192] See the relation Mgr. Emil De Smedt's discussion on the Council from May 28, 1965; and the debate between Cardinal Ratzinger and Mgr. Marcel Lefebvre on July 14, 1987 (see Mgr. Bernard Tissier de Mallerais, *Marcel Lefebvre*, Étampes, Clovis, 2002, p. 576).
- [193] See F. J. Thonnard, *Handbook of the History of Philosophy*, Desclée, 1966, # 657, p. 1091.

- [194] See the schema of Cardinal Ottaviani at Vatican Council II concerning the relations between Church and State (analyzed in *The Salt of the Earth* 39, winter 2001-2002, p. 74 and sq., notably p. 93).
- [195] EPS-PIN, # 131-132.
- [196] *Ibid.*, # 154; Dz 1873.
- [197] Leo XIII, encyclical *Libertas*, June 20, 1888, Dz 1932.
- [198] J. Ratzinger, *The Christian Faith of Yesterday and Today*, p. 36-37.
- [199] J. Ratzinger, *The Salt of the Earth*, 2nd ed., Flammarion, 2005, p. 19.
- [200] *Ibid.*, p. 21.
- [201] Alred Läßle, 'Testimony,' in *30 Days*, 24th year, 2006, #1-2, p. 60.
- [202] Marin Sola, O.P., *The Homogenous Evolution of Dogma*, 2nd ed., Fribourg (Switzerland), Lib. Saint-Paul, t. 1, 1924, p. 375.
- [203] Pascendi, # 54, Dz 2106.
- [204] DTC, 'Thomas Aquinas': see the section on the 'objectivity of his doctoral teaching.'
- [205] Mgr. Lefebvre, homely at Jurançon, July 29, 1979.
- [206] *Ibid.*
- [207] J. Ratzinger, *The Principles of Catholic Theology*, Téqui, 1982, p. 426.
- [208] J. Ratzinger, *The Christian Faith of Yesterday and Today*, Cerf, 2005, p. 11-12.
- [209] *Ibid.*, p. 11.
- [210] Immanuel Kant, *Opus Postumum*, *Convolutum VII*.
- [211] J. Ratzinger, 'Europe in the Crisis of Cultures,' conference at Subiaco on April 1, 2005 (just before being elected Pope), Sienne, Cantagalli, 2005.
- [212] J. Ratzinger, *The Salt of the Earth*, Flammarion-Cerf, 1997, p. 16.
- [213] Mgr Marcel Lefebvre, *Conference at Mortain, 1947; A Spiritual Itinerary*, Écône, 1990.
- [214] Official Bulletin of the Diocese of Metz, October 1, 1967, cited by *Itinéraires*, # 118.
- [215] *The Bishops Speak the Faith of the Church*, Paris, Cerf, 1978, p. 229-230.
- [216] See *Mitteilungsblatt* of the Priestly Society of Saint Pius X, Stuttgart, May 2009.
- [217] *The Hope of Salvation for Children Who Die Unbaptized. Reflections of the International Theological Commission*, published by Benedict XVI's oral authorization in April 2007, # 2.
- [218] Homily on the Death of his Brother Saturus, II, 47, CSEL 73, 274, cited by Benedict XVI, *Spe salvi*, # 10.

- [219] H. de Lubac, *Catholicism, the Social Aspects of Dogma*, Cerf, 1938, p. 164-165.
- [220] Translator's note: the bishop's word choice here was 'sulfureux,' meaning sulfurous or possibly lurid. Since 'the sulfurous/lurid Jesuit' made little sense, scurrilous or suspect seemed to be about the best interpretation.
- [221] H. de Lubac, *op. cit.*, p. 173.
- [222] Mox post mortem et purgationem [...] in illis qui purgatione hujusmodi indigebant [...] sunt et erunt in caelo, coelorum regno et pardiso coelesti cum Christo, sanctorum angelorum consortio aggregatae (DS 1000).
- [223] Immanuel Kant, *The Victory of the Good Principle over the Evil and the Foundation of a Kingdom of God on Earth* (1792), in *Philosophical Works*, Gallimard, La Pléiade, t. 3, 2003, p. 140.
- [224] Kant, *Das Ende aller Dinge – The End of All Things* (1795), in *Philosophical Works*, Gallimard, La Pléiade, t. 3, 2003, p. 324-325.
- [225] See Lucia Retells Fatima, DDB-Résiact, 1981, p. 159.
- [226] Council of Trent, session VI, chapter 16, can. 32, DS 1582.
- [227] DC #2373, February 4, 2007, p. 108.
- [228] J. Ratzinger, *Why the Faith is in Crisis*, debate with Vittorio Messori, *Jesus*, November 1984, p. 72.
- [229] Y. Congar, *True and False reform in the Church*, Paris, Cerf, 1950, p. 345-346.
- [230] J. Ratzinger, 'Democracy, Right and Religion' in *The Prepolitical Foundations for the Democratic State*, Dialogue with Jürgen Habermas, Munich, January 19, 2004, translation by Jean-Louis Schlegel, in the review *Esprit*, July 2004, p. 5-28.
- [231] Speech of December 22, 2006, to the Curia, DC # 2373, February 4, 2007, p. 107.
- [232] See I-II, q. 94, a. 2.
- [233] See J. Ratzinger, speech of December 22, 2006, DC 2373, p. 107.



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Question 5

What is wrong with the *Novus Ordo Missae*?

A. Preliminary remarks

1. A criticism of the New Rite cannot be a criticism of the Mass in itself, for this is the very sacrifice of Our Lord bequeathed to His Church, but it is an exanitation, whether it is a fit rite for embodying and enacting this august Sacrifice.



A typical New Mass

2. It is difficult for those who have known nothing other than the *Novus Ordo Missae* to understand of what they have been deprived, and attending a "Latin Mass" often just seems alien. To see clearly what it is all about, it is necessary to have a clear understanding of the defined truths of our Faith on the Mass ([principles 11-18](#) are some of them). Only in the light of these can the "new rite" of Mass be evaluated.

B. What is the *Novus Ordo Missae*?

Let us answer this by looking at its four causes, as the philosophers would say:

What are the **elements** that make up the New Rite? Some are Catholic:

- a priest,
- bread and wine,
- genuflections,
- signs of the Cross, etc.,

but some are Protestant:

- a table,
- common-place utensils,
- communion under both kinds and in the hand, etc.

Now, the *Novus Ordo Missae* assumes these heterodox elements alongside the Catholic ones to form a **liturgy for a modernist religion** which would marry the Church and the world, Catholicism and Protestantism, light and darkness. Indeed, the *Novus Ordo Missae* presents itself as:

- a meal (vs. [principle 11](#)). This is shown by its use of a table around which the people of God gather to offer bread and wine (vs. [principle 18](#)) and to communicate from rather common-place utensils, often under both kinds (vs. [principle 15](#)), and usually in the hand (vs. [principle 16](#)). (Note too the almost complete deletion of references to sacrifice).
- a narrative of a past event (vs. [principle 12](#)). This told out loud by the one presiding (vs. [principle 14](#)), who recounts Our Lord's words as read in Scripture (rather than pronouncing a sacramental formula) and who makes no pause until he has shown the Host to the people.
- a community gathering, (vs. [principle 13](#)). Christ is perhaps considered to be morally present but ignored in his Sacramental Presence (vs. [principles 16 & 17](#)).

Notice also the numerous **rubrical** changes:

- the celebrant facing the people from where the tabernacle was formerly kept.
- just after the consecration, all acclaim He "*will come again*."
- sacred vessels are no longer gilt.
- Sacred Particles are ignored (vs. [principle 15](#))
 - a. the priest no longer joins thumb and forefinger after the consecration.
 - b. the vessels are not purified as they used to be.
 - c. Communion is most frequently given in the hand.
 - d. genuflections on the part of the priest and kneeling on the part of the faithful are much reduced.
 - e. the people take over much of what the priest formerly did.

Moreover, the *Novus Ordo Missae* defined itself this way:

The Lord's Supper, or Mass, is a *sacred synaxis*, or assembly of the people of God gathered together under the presidency of the priest to celebrate the memorial of the Lord. (Pope Paul VI, *Institutio Generalis*, §7, 1969 version)

What is the **aim** of the *Novus Ordo Missae* as a rite?

...the intention of Pope Paul VI with regard to what is commonly called the Mass, was to reform the Catholic liturgy in such a way that it should almost coincide with the Protestant liturgy... there was with Pope Paul VI an ecumenical intention to remove, or at least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist mass...*

*Jean Guitton on December 19, 1993 in *Apropos* (17), p. 8ff [also in *Christian Order*, October 1994]. Jean Guitton was an intimate friend of Pope Paul VI. Paul VI had 116 of his books and had made marginal study notes in 17 of these:

When I began work on this trilogy I was concerned at the extent to which the Catholic liturgy was being Protestantized. The more detailed my study of the Revolution, the more evident it has become that it has by-passed Protestantism and its final goal is humanism. (*Pope Paul's New Mass*, pp. 137 and 149)

This latter is a fair evaluation when one considers the changes implemented, the results achieved, and the tendency of modern theology, even papal theology (*cf. question 2*).

5. WHO made up the *Novus Ordo Missae*?

It is the invention of a liturgical commission, the *Consilium*, whose guiding light was Fr. Annibale Bugnini (made an archbishop in 1972 for his services), and which also included six Protestant experts. Fr. Bugnini (principal author of Vatican II's *Sacrosanctum Concilium*) had his own ideas on popular involvement in the liturgy (*La Riforma Liturgia*, A. Bugnini, *Centro Liturgico Vincenziano*, 1983), while the Protestant advisors had their own heretical ideas on the essence of the Mass.

Archbishop Bugnini, one of the architects of the New Mass

But the one on whose authority the *Novus Ordo Missae* was enforced was Pope Paul VI, who "promulgated" it by his apostolic constitution, *Missale Romanum* (April 3, 1969).

6. Or did Pope Paul VI REALLY DO SO?

- In the original version of *Missale Romanum*, signed by Pope Paul VI, no mention was made either of anyone's being obliged to use the *Novus Ordo Missae* or when such an obligation might begin.
- Translators of the constitution **mistranslated** *cogere et efficere* (*i.e.*, to sum up and draw a conclusion) as to give force of law.
- The version in the *Acta Apostolicae Sedis* (which records all official texts of the papacy) has an added paragraph "enjoining" the new missal, but it is in the wrong tense, the past, and reads *praescipimus* (*i.e.*, which we have ordered) thereby referring to a past obligation, and nothing, moreover, in *Missale Romanum* prescribes, but at most permits the use of the "*New Rite*" (*The Angelus*, March 1997, p. 35).

Can it be true that Pope Paul VI wanted this missal but that it was not properly imposed (it is known moreover, that Pope Paul VI signed the *Institutio Generalis* without reading it and without ensuring that it had been previously confirmed by the Holy Office).

C. Judgment on the *Novus Ordo Missae*

1. Judging the *Novus Ordo Missae* in itself and in its official Latin form (printed in 1969)*, Cardinals Ottaviani and Bacci wrote to Pope Paul VI:

...the *Novus Ordo* represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXIII of the Council of Trent. (*A Brief Critical Study of the Novus Ordo Missae*, September 25, 1969)

*A *Novus Ordo Missae* celebrated according to the 1969 typical edition would look very similar to the traditional Roman Rite, with the celebrant saying most (if not all) the prayers in Latin, facing the tabernacle and wearing the traditional Mass vestments, with a male altar server, and Gregorian chant, etc. None of the current abuses, *e.g.*, Communion in the hand, Eucharistic Ministers, liturgical dancing, guitar-masses, etc., have part with this official form. Hence, the aforementioned cardinals' (as well as the SSPX's) critique of the *Novus Ordo Missae* is not of its abuses or misapplication, but rather of its **essential and official form**.

And Archbishop Lefebvre definitely agreed with them when he wrote:

The *Novus Ordo Missae*, even when said with piety and respect for the liturgical rules, ...is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith (*An Open Letter to Confused Catholics*, p. 29 [[appendix 2](#)])

The dissimulation of Catholic elements and the pandering to Protestants which are evident in the *Novus Ordo Missae* render it a danger to our faith, and, as such, evil, given that it lacks the good which the sacred rite of Mass ought to have.

2. By their fruits you shall know them:

We were promised the *Novus Ordo Missae* would renew Catholic fervor, inspire the young, draw back the lapsed and attract non-Catholics.

Who today can pretend that these things are its fruits? Together with the *Novus Ordo Missae* did there not instead come a dramatic decline in Mass attendance and vocations, an "identity crisis" among priests, a slowing in the rate of conversions, and an acceleration of apostasies? So, from the point of view of its fruits, the *Novus Ordo Missae* is not a rite conducive to the flourishing of the Church's mission.

3. Does it follow from the apparent promulgation by the popes that the *Novus Ordo Missae* is truly Catholic? No, for the indefectibility of the Church does not prevent the pope personally from promoting defective and modernist rites in the Latin rite of the Church. Moreover, the *Novus Ordo Missae*:

- was not properly promulgated (and therefore does not have force of law; *cf.*, [[vi](#)] above),
- the old Roman Mass (aka, the Tridentine or traditional Latin Mass) was not abolished or superseded in the constitution *Missale Romanum*, hence in virtue of the *Quo Primum* (which *de jure* [by law] is still the liturgical law and therefore the official Mass of the Roman Rite), it can always be said ([principle 19](#)),
- and lastly, the constitution *Missale Romanum* does not engage the Church's infallibility.*

*Let us remember that a pope engages his infallibility not only when teaching on faith or morals (or legislating on what is necessarily connected with them) but when so doing with full pontifical authority and definitively (*cf.* Vatican I [*Dz* 1839]. But as regards the *Novus Ordo Missae*, Pope Paul VI has stated (November 19, 1969) that:

...the rite and its related rubric are not in themselves a dogmatic definition. They are capable of various theological qualifications, depending on the liturgical context to which they relate. They are gestures and terms relating to a lived and living religious action which involves the ineffable mystery of God's presence; it is an action that is not always carried out in the exact same form, an action that only theological analysis can examine and express in doctrinal formulas that are logically satisfying.

NB: It should be also be understood that the papal bull, *Quo Primum* is neither an infallible document, but rather only a disciplinary document regarding the liturgical law that governs the Tridentine Rite (*cf.* this [Catholic FAQ](#) for details).

D. This being so, can it be said that the *Novus Ordo Missae* is invalid?

This does not necessarily follow from the above defects, as serious as they might be, for only three things are required for validity (presupposing a validly ordained priest), proper:

- matter,
- form,
- and intention.

However, the celebrant must intend to do what the Church does. The *Novus Ordo Missae* will no longer in and of itself guarantee that the celebrant has this intention. That will depend on his personal faith (generally unknown to those assisting, but more and more doubtful as the crisis in the Church is prolonged).

Therefore, these Masses can be of doubtful validity, and more so with time.

The words of consecration, especially of the wine, have been tampered with. Has the "*substance of the sacrament*" (*cf.*, Pope Pius XII quoted in [principle 5](#)) been respected? This is even more of a problem in Masses in the vernacular where *pro multis* (*for many*) has been deliberately mistranslated as "*for all*". While we should assume that despite this change the consecration is still valid, nevertheless this does add to the doubt.

E. Considering what has been said, are we obliged in conscience to attend the *Novus Ordo Missae*?

If the *Novus Ordo Missae* is not truly Catholic, then it cannot oblige for one's Sunday obligation. Many Catholics who do assist at it are unaware of its all pervasive degree of serious innovation and are exempt from guilt. However, any Catholic who is aware of its harm, does not have the right to participate. He could only then assist at it by a mere physical presence without positively taking part in it, and then and for major family reasons (weddings, funerals, etc).

More on this topic

A Brief Critical Study of the *Novus Ordo Missae*

Commonly referred to as the *Ottaviani Intervention*, this excellent and well-known study on the *Novus Ordo Missae* was chaired by Archbishop Lefebvre 

The Theology and Spirituality of the Holy Sacrifice of the Mass

Summarizes what the battle over the Mass is about: the purity of the Catholic doctrine 

The Problem of the Liturgical Reform: the book sent to the pope

This book contains "The Mass of Vatican II and of Paul VI; A Theological and Liturgical Study by the SSPX" and Bishop Fellay's address when he presented a copy to Pope John Paul II 2000

What Archbishop Lefebvre said about the New Mass... in the beginning

...I am convinced that one cannot take part in the New Mass, and even just to be present one must have a serious reason. We cannot collaborate in spreading a rite which, even if it is not heretical, leads to heresy. This is the rule I am giving my friends... 1-22-2013

What Bishop Fellay really said to Cardinal Canizares about the New Mass

As very often in such circumstances, a phrase has been interpreted badly: I was describing to Cardinal Canizares (and this was some five or six years ago) that the abuses in the liturgy have caused a major reaction amongst us... 1-21-2013

Is the New Mass Legit?

"...this document [*Universae Ecclesiae*] affords us the chance to go over the reasons why Archbishop Lefebvre always contested the legitimacy of the liturgical revolution of 1969. We will show this in three ways, of increasing importance: the legal aspect, the historical context, and the dogmatic context..." 5-25-2011

Pastor's Corner: What Reconciliation?

"...at least it is a recognition that, in the minds of the faithful, there is a real problem with the *Novus Ordo*. This is what we have said all along! The problem of the new liturgy is a doctrinal rupture"... 5-20-2011

The Indult Mass: Should One Attend it All?

Despite the *motu proprio*, this article continues to have pertinent points, particularly about fulfilling one's Sunday Obligation vis-à-vis the existing conciliarist environment

Archbishop Lefebvre was right! Some comments on the legitimate resistance of traditional Catholics to the ecclesiastical abuse of power

September 2000 District Superior's Letter

The new rubrics for the *Novus Ordo*

Superior General's Letter #56, April 1999

30 years of the *Novus Ordo Missae*

Superior General's Letter #54, March 1998

The corruption of the Mass

Bishop de Castro Mayer's Letter to Pope Paul VI regarding the promulgation of the New Mass

Written on September 12, 1969, this letter pre-dates the famous *Brief Critical Study of the New Order of Mass*, and briefly highlights some of the doctrinal problems with the New Mass

Motu proprio propries

about the *motu proprios*, *Summorum Pontificum* (July 7, 2007) and *Ecclesiae Unitatem* (July 2, 2009) both promulgated Pope Benedict XVI and their ongoing consequences

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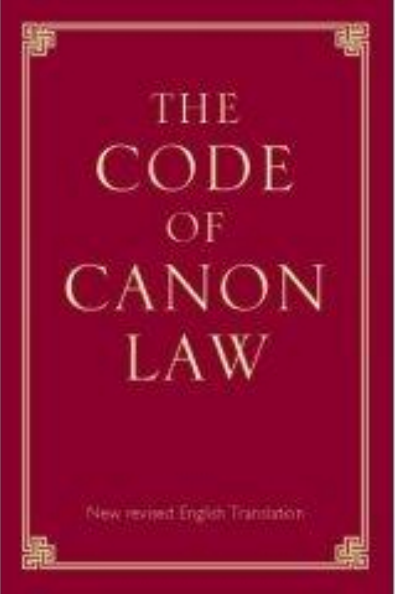
Question 8

Should we accept the 1983 Code of Canon Law?

A code is a collection of laws, each one being an order of the competent authority: each canon in the 1917 Code of Canon Law was a law of Benedict XV, and each canon in the 1983 Code of Canon Law (commonly called the "New Code") is a law of Pope John Paul II.

For Pope John Paul II, the purpose of the 1983 Code of Canon Law is the expression of the Second Vatican Council's new ecclesiology (*i.e.*, the new understanding that the Church has of her nature and mission) in canonical language, and it must be understood always in the light of conciliar teaching. *Sacra Disciplinae Leges*, January 25, 1983

But [Vatican II](#) adulterated Catholic teaching.



1983 Code of Canon Law

We must, therefore, suspect the new legislation of codifying the same errors and so be ready not to accept all its "laws," [[principle 9](#)] but only those which do not evidently compromise Catholic teaching on faith or morals.

For the most part, we may regret the loss of clarity, precision and integrity the 1917 Code of Canon Law had, but that is insufficient reason to reject these canons.

There a few novelties that must be rejected though:

Canon 844, §4 allows the administration of penance, anointing of the sick, and even holy communion to non-Catholics who manifest "*Catholic faith*" (*vs.* [principle 7](#)) in these sacraments.

This used to be considered a mortal sin and was gravely forbidden (1917 Code of Canon Law, canon 731, §21) because it implicitly denies the dogma, "*Outside the Church, no salvation*" ([principle 2](#)).

This is an inadmissible surrender to modernist ecumenism.

Canon 1055, §1 no longer defines marriage by its primary end, the procreation of children, but mentions this only after a secondary end, the good of the spouses. And this latter, as we can see in the light of annulments now given, has become the ***essence*** of marriage [*vs.* [principles 5 & 6](#)]: the partners give each other their whole selves (and not just "*the exclusive and perpetual right over the body of the partner as regards the acts capable in themselves of generating offspring*," 1917 Code of Canon Law, canon 1081, §2) for their self-fulfillment in wedlock (canon 1057, §2).

There is considered to be no marriage where one spouse cannot provide the other this help (canon 1095, 20 and 30, canon 1098, etc., *cf.* canon 1063, 40). Whence today's annulments' fiasco: in the United States, for example, there were 338 annulments granted in 1968; there were 59,030 in 1992.

Hence grave doubts are to be held concerning the annulments issued by *Novus Ordo* tribunals.

Canon 336 codifies the collegiality of Vatican II. The "*college of bishops*," a 20th century invention, is now made a permanent subject, together with the pope, of supreme and full power over the Universal Church. A bishop, moreover, participates in this universal jurisdiction by the mere fact of his consecration (*cf.* canon 375, §2).*

*This becomes all the more disconcerting when one considers the recognition now given by the Vatican to the Orthodox bishops. *Cf.*, Pope Paul VI:

It is on the heads of the Churches, of their hierarchy, that the obligation rests to guide the Churches along the way that leads to full communion again. They ought to do this by recognizing and respecting each other as pastors of the flock of Christ entrusted to them...

Quoted at Balamand, by the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church, *Final Statement* §18 *cf.*, §14; *Ut Unum Sint* §§50-63

This collegiality tampers with the divine constitution of the Church, derogates from the pope's powers, and hampers his government of the Church (and that of the bishops in their dioceses). "episcopal conferences" now assume authority, which thus becomes impersonal and unanswerable.

These are but the most grave deficiencies; other defective points include the following:

- mixed marriages (canons 1125, 1127),
- diminution in censures (excommunication of freemasons, etc.),
- the teaching of St. Thomas Aquinas is no longer strictly enjoined in seminaries (canons 251ff), and
- general absolutions are more readily available (canons 961-963, etc.).

In passing, it is interesting to note that for Pope John Paul II the 1983 Code of Canon Law has less weight than a conciliar constitution.

More on this topic

New laws for a new ecumenism

According to John Paul II, the Council's ecclesiological structure clearly required a renewed formulation of its laws... the reason for the close relationship between Vatican Council II and the Code of Canon Law was that the 1983 Code was the culmination of Vatican II... 2-1-2013 DICI

Archbishop Lefebvre on the New Code of Canon Law

A conference given in Turin, Italy in 1984 shortly after the publication of the New Code

Ought Priests of the Conciliar Church to Be “Re-Ordained” When They Come to Tradition?

More and more priests ordained in the new rite are turning to the traditional Mass. However, since it is now nearly 40 years since the new rite of ordination was introduced, some traditional Catholics question the validity of their ordination and hesitate to receive the sacraments from them. Each case is different in practice, it is true, and is to be decided by the superiors.

However, the following explanation of the principles that form the basis of these decisions can be of help in understanding them.

1) The three sacraments that confer a character cannot be repeated.

This principle was already established with respect to the sacrament of baptism in the letter of Pope St. Stephen I to St. Cyprian condemning the latter's practice of re-baptizing heretics when receiving them into the Church. This was also defined by the Council of Trent, which declared an anathema against those who maintained that the three sacraments that imprint an indelible mark, namely, Baptism, Confirmation, and Holy Orders, can be repeated (Session VII, Canon 9, Dz. 852).

2) When it concerns the validity of the sacraments, we are obliged to follow a “tutorist” position, or safest possible course of action.

We cannot choose a less certain option, called by the moral theologians a simply probable manner of acting, that could place in doubt the validity of the sacraments, as we are sometimes obliged to do in other moral questions. If we were able to follow a less certain way of acting, we would run the risk of grave sacrilege and uncertainty concerning the sacraments, which would place the eternal salvation of souls in great jeopardy. Even the lax “probabilist” theologians admitted this principle with respect to baptism and holy orders, since the contrary opinion was condemned by Pope Innocent XI in 1679. Innocent XI condemned the position that it is permissible

in conferring sacraments to follow a probable opinion regarding the value of the sacrament, the safer opinion being abandoned.... Therefore, one should not make use of probable opinions only in conferring baptism, sacerdotal or episcopal orders. (Proposition 1 condemned and prohibited by Innocent XI, Dz. 1151)

Consequently, it is forbidden to accept a likely or probably valid ordination for the subsequent conferring of sacraments. One must have the greatest possible moral certitude, as in other things necessary for eternal salvation.

The faithful themselves understand this principle, and it really is a part of the “*sensus Ecclesiae*,” the spirit of the Church. They do not want to share modernist, liberal rites, and have an aversion to receiving the sacraments from priests ordained in such rites, for they cannot tolerate a doubt in such matters. It is for this reason that they turn to the superiors to guarantee validity.

3) A negative doubt is to be despised.

This axiom is accepted by all moral theologians. A negative doubt is a doubt that is not based upon any reason. It is the question “what if” that we frequently ask for no reason at all. Such a doubt cannot weaken moral certitude and is not reasonable. (Cf. Prummer, *Manuale Theologiae Moralis*, I, §328.) Consequently we cannot question the validity of a sacrament such as Holy Orders without having a positive reason for doing so, namely, a reason to believe that there might be some defect of one of the three elements necessary for validity: matter, form, and intention.

4) When a doubt arises in the administration of a sacrament that cannot be repeated, it is possible and even obligatory to reiterate the sacrament “*sub conditione*,” that is under the condition that it was invalid the first time.

Thus it is that both moral certitude as to the administration of the sacrament is **acquired** and the sacrilege of simulating a sacrament that has already been administered is avoided. This is frequently spoken of in the rubrics of the Roman *Rituale*, for example in the case of adult converts from heresy in whom there is a positive doubt as to the validity of baptism, or even foundlings who “should be baptized conditionally, unless there is a certainty from due investigation that they have already been baptized.” The condition is thus expressed: “if you are not baptized....” In fact, the custom before Vatican II was to baptize all adult converts from Protestantism, it being impossible to guarantee with moral certitude the form, or intention, or simultaneity of matter and form necessary for certain validity. Likewise, it is the custom to administer conditionally the sacrament of Confirmation to those confirmed in the new rite, in the frequent case that a valid form and intention cannot be established with certitude.

Under similar circumstances, there is no sacrilege in reiterating conditionally a priestly ordination, as Archbishop Lefebvre himself did many times.

5) The matter and the form of the Latin rite of priestly ordination introduced by Pope Paul VI in 1968 are not subject to positive doubt.

They are, in effect, practically identical to those defined by Pope Pius XII in 1947 in *Sacramentum Ordinis*. (In this, priestly ordination differs from the sacrament of Confirmation, which in the new rite uses an entirely different and variable form, and one whose validity has been questioned.)

However, this moral certitude may not necessarily exist with vernacular translations of the form, which would have to be reviewed to exclude all positive doubt. One such change was the provisional ICEL translation of the form itself, substituting “Give the dignity of the presbyterate” for the traditional expression “Confer the dignity of the priesthood.” Michael Davies comments: “In English speaking countries the priesthood has never been referred to as the presbyterate” (*The Order of Melchisedech*, 1st ed., p.88). It is not always easy to determine what English translation was used, and whether or not it induces a positive doubt.

Not infrequently, Archbishop Lefebvre is quoted as stating that the New Mass is a bastard Mass, and that the same can be said of the new rites for the sacraments, such as Holy Orders. How could such a Mass and sacraments be valid? In fact, the expression is a poor translation of the French “*messe bâtarde*,” which is correctly translated as “illegitimate Mass,” or “illegitimate rites” being the fruit of an adulterous union between the Church and the Revolution, the French expression not having the pejorative force of the English counterpart. Such an expression points out the illicit nature of such a compromise, but does not have a direct bearing on the validity of the rites. He explained this during the sermon he gave in Lille in 1976:

The New Mass is a sort of hybrid Mass, which is no longer hierarchical; it is democratic, where the assembly takes the place of the priest, and so it is no longer a veritable Mass that affirms the royalty of Our Lord. (*A Bishop Speaks*, p.271. Available from Angelus Press; price: \$20.00.)

It is for this reason that he called the traditional Mass the “true” Mass, not meaning thereby to question the validity of Masses celebrated in the new rite.

The new rites of ordination are similarly illegitimate, for they do not adequately express the Catholic Faith in the priesthood. By writing very strongly against them, Archbishop Lefebvre did not intend to declare their invalidity. He stated very clearly, in *Open Letter to Confused Catholics*, quoting parts of the ceremony that are certainly not a part of the form of the sacrament and consequently not necessary for validity, that such a ceremony destroys the priesthood:

Everything is bound up together. By attacking the base of the building it is destroyed entirely. No more Mass, no more priests. The ritual, before it was altered, had the bishop say “Receive the power to offer to God the Holy Sacrifice and to celebrate Holy Mass both for the living and for the dead, in the name of the Lord.” He had previously blessed the hands of the ordinand by pronouncing these words: “So that all

that they bless may be blessed and all that they consecrate may be consecrated and sanctified.” The power conferred is expressed without ambiguity: “That for the salvation of Thy people and by their holy blessing, they may effect the Transubstantiation of the bread and the wine into the Body and Blood of Thy Divine Son.” Nowadays the bishop says: “Receive the offering of the holy people to present it to God.” He makes the new priest an intermediary rather than the holder of the ministerial priesthood and the offerer of a sacrifice. The conception is wholly different. (p.54)

Despite such firm words, the Archbishop has this to say: “The ‘matter’ of the sacrament has been preserved in the laying on of hands which takes place next, and likewise the ‘form,’ namely, the words of ordination” (*ibid.*, p.51). The destruction he is speaking about is of the Mass as it ought to be and of the priesthood as it ought to be. His intention is, consequently, to point out that it is the Catholic notion of the priesthood that is destroyed, not necessarily the validity of the sacrament of holy orders.

6) There can be reasons to doubt the intention of the ordaining bishop in the conciliar Church.

The minister of the sacrament does not have to intend what the Church intends, which is why a heretic can administer a valid sacrament. He must, however, intend to do what the Church does. The positive doubt that can exist in this regard is well described by Michael Davies:

Every prayer in the traditional rite which stated specifically the essential role of a priest as a man ordained to offer propitiatory sacrifice for the living and dead has been removed. In most cases these were the precise prayers removed by the Protestant Reformers, [*e.g.*, “Receive the power to offer sacrifice to God and to celebrate Mass, both for the living and the dead, in the name of the Lord”] or if not precisely the same there are clear parallels.... Their omission by the Protestant Reformers was taken by Pope Leo XIII as an indication of an intention not to consecrate sacrificing priests. (*Ibid.*, pp.82, 86)

This is the text of *Apostolicae Curiae* (Leo XIII, 1896), §33:

With this inherent defect of form is joined the defect of intention which is equally essential to the sacrament.... If the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

If it cannot be said, as with Anglican orders, that the *Novus Ordo* rite was changed with the manifest intention of rejecting a sacrificing priesthood, nevertheless the deliberate exclusion of the notion of propitiation, in order to please Protestants, could easily be considered as casting a doubt on the intention of doing what the Church does, namely of offering a true and propitiatory sacrifice. Of course, this doubt would not exist if the ordaining bishop had indicated

otherwise his truly Catholic intention of doing what the Church does.

However, the difficulty lies in the fact that the accompanying ceremonies in the new rite of ordination do not adequately express either the Catholic conception of the priesthood or the intention, as do the ceremonies in the old rite. The following texts from the Archbishop, taken from spiritual conferences to seminarians, refer to the intention of the priest celebrating Mass. However, the same principles can be applied to the bishop ordaining a priest:

In the old rite, the intention was clearly determined by all the prayers that were said before and after the consecration. There was a collection of ceremonies all along the sacrifice of the Mass that determined clearly the priest's intention. It is by the Offertory that the priest expresses clearly his intention. However, this does not exist in the new *Ordo*. The new Mass can be either valid or invalid depending upon the intention of the celebrant, whereas in the traditional Mass, it is impossible for anyone who has the Faith to not have the precise intention of offering a sacrifice and accomplishing it according to the ends foreseen by Holy Church.... These young priests will not have the intention of doing that which the Church does, for they will not have been taught that the Mass is a true sacrifice. They will not have the intention of offering a sacrifice. They will have the intention of celebrating a Eucharist, a sharing, a communion, a memorial, all of which has nothing to do with faith in the sacrifice of the Mass. Hence from this moment, inasmuch as these deformed priests no longer have the intention of doing what the Church does, their Masses will obviously be more and more invalid. (Quoted in Archbishop Marcel Lefebvre, *La messe de toujours*, pp.373-374, available in English translation, *The Mass of All Time* in October 2007 from Angelus Press-Ed.)

There can be no doubt that Archbishop Lefebvre entertained serious doubts as to the intention of some conciliar bishops when they ordain priests. In *Open Letter to Confused Catholics* (p.50), he points out that the doubt that overhangs the other sacraments also applies to the ordination of priests and gives examples, asking the question: “Are they true priests at all? Put it another way, are their ordinations valid?” He goes on to explain the reason why he considers that a doubt exists over the ordaining bishop's intention, for it is frequently no longer the intention of ordaining a priest to offer sacrifice:

We are obliged to point out that the intention is far from clear. Has the priest been ordained... to establish justice, fellowship and peace at a level which appears to be limited to the natural order only?... The definition of the priesthood given by St. Paul and by the Council of Trent has been radically altered. The priest is no longer one who goes up to the altar and offers up to God a sacrifice of praise, for the remission of sins.” (*Ibid.*, pp.51-52)

Hence the Archbishop's affirmation that the whole conception of the priesthood has changed and that the priest is no longer regarded as one having the power to do things that the faithful cannot do (*ibid.*, p.54), but rather as one who presides over the assembly. This modernist conception certainly casts a grave shadow of doubt over the intention of the ordaining bishop.

7) The question of episcopal consecration in the 1968 rite promulgated by Paul VI is even more delicate.

The difficulty lies in the complete change of the wording of the form of episcopal consecration. The very erudite article of Fr. Pierre-Marie, O.P., published in *The Angelus* (December 2005 & January 2006), establishes that the form is in itself valid. Although radically different from the traditional Latin form, and although only similar, but not identical, to the forms used in the Eastern rites, it is in itself valid, the meaning designating sufficiently clearly the Catholic episcopacy. For the form of Holy Orders is variable and changeable, this being one of the sacraments established only in general terms. The substance is consequently retained for as long as the words have essentially the same meaning.

However, this does not mean that this new rite of episcopal ordination is valid in every concrete case, for this could depend upon the translation, modifications (now that the principle of change has been accepted), and eventual defect of intention. For the danger of the creeping in of a defective intention, as with the rite of priestly ordination, cannot be excluded. This is what Fr. Nicolas Portail of the Society of Saint Pius X wrote in the January 2007 issue of *Le Chardonnet*:

The authors correctly observe that this rite is the vehicle of a conception of the episcopacy according to Vatican II. It also shows that the functions that are special to the episcopal order (ordaining priests, consecrating churches, administering confirmation...) are not mentioned in the consecratory preface, in opposition to other prefaces in the Eastern rites.

In addition, the specific error of collegiality is explicitly mentioned in the consecrator's allocution. It cannot be denied that this rite is, from a traditional perspective, weak, ambiguous, imperfect, defective, and manifestly illicit.

Yet, even the bishops who ordain priests in the traditional rite were all consecrated bishops according to this new rite. It can easily be imagined how a defect of intention could creep into the episcopal succession, even in the case of "traditional" priests who depend upon conciliar bishops for their ordinations. Fr. Portail quotes a remark by some young priests of the Fraternity of St. Peter who had just been ordained by Archbishop Decourtray to some priests of the Society of St. Pius X: "You are more certain of your ordination than we are of ours" (*ibid.*). It would, indeed, be tragic if all traditional priests did not have moral certitude as to their ordination, and if there existed two different grades of priests, a higher grade ordained in Tradition, and a lower grade. It is for this reason that the superiors have the right to insist on conditional re-ordination for any priest turning towards Tradition, and will only accept ordinations in the conciliar Church after having investigated both priestly and episcopal ordinations and established moral certitude.

Archbishop Lefebvre clearly recognized his obligation of providing priests concerning whose ordination there was no doubt. It was one of the reasons for the episcopal consecrations of 1988, as he declared in the sermon for the occasion:

You well know, my dear brethren, that there can be no priests without bishops. When God calls me—this will certainly not be long—from whom would these seminarians receive the Sacrament of Orders? From conciliar bishops, who, due to their doubtful intentions, confer doubtful sacraments? This is not possible.

He continued, explaining that he could not leave the faithful orphans, nor abandon the seminarians who entrusted themselves to him, for "they came to our seminaries, despite all the difficulties that they have encountered, in order to receive a true ordination to the Priesthood..." (Fr. François Laisney, *Archbishop Lefebvre and the Vatican*, p.120. Available from Angelus Press; price: \$15.00). He considered it his duty to guarantee the certitude of the sacrament of Holy Orders by the consecration of bishops in the traditional rite, who would then ordain only in the traditional rite.

We must observe the same balance as Archbishop Lefebvre. On the one hand, it is our duty to avoid the excess of sedevacantism, which unreasonably denies the very validity and existence of the post-conciliar Church and its priesthood. On the other hand, however, we must likewise reject the laxist and liberal approach that does not take seriously the real doubts that can arise concerning the validity of priestly ordinations in the post-conciliar Church, failing to consider the enormous importance and necessity of a certainly valid priesthood for the good of the Church, for the eternal salvation of souls, and for the tranquillity of the consciences of the faithful. Given the gravity of these issues, it is not even a slight doubt that is acceptable. Hence the duty of examining in each particular case the vernacular form of priestly ordination, the intention of the ordaining bishop, the rite of consecration of the ordaining bishop, and the intention of the consecrators.

Just as the superiors take seriously their duty of guaranteeing the moral certitude of the Holy Orders of their priests, whether by means of conditional ordination or careful investigation (when possible), so also must priests who join the Society accept conditional ordination in case of even slight positive doubt, and so also must the faithful recognize that each case is different and accept the decision of those who alone are in a position to perform the necessary investigations. For regardless of the technical question of the validity of a priest's Holy Orders, we all recognize the Catholic sense that tells us that there can be no mixing of the illegitimate new rites with the traditional Catholic rites, a principle so simply elucidated by Archbishop Lefebvre on June 29, 1976:

We are not of this religion. We do not accept this new religion. We are of the religion of all time, of the Catholic religion. We are not of that universal religion, as they call it today. It is no longer the Catholic religion. We are not of that liberal, modernist religion that has its worship, its priests, its faith, its catechisms, its Bible.... 

Fr. Peter Scott was ordained by Archbishop Lefebvre in 1988. After assignments as seminary professor and the US District Superior, he is currently the rector of Holy Cross Seminary in Goulburn, Australia.



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Archbishop Lefebvre was right!



The recent publication of the *motu proprio, Summorum Pontificum*, vindicates the resistance of Archbishop Lefebvre against the ecclesiastical *"abuse of power"* which sought to forbid the traditional Roman Mass and proves the veracity of the following two quotes from him:

This Mass is not forbidden and cannot be forbidden. (...) If a priest were censured or even excommunicated on this ground [*i.e.*, for saying the traditional Roman Mass - Ed.], the sentence would be absolutely invalid. (...) We can celebrate it and the faithful can attend it with complete peace of mind, knowing furthermore it is the best way of maintaining their faith. (*Open Letter to Confused Catholics*)

I would say that we have to choose between an appearance of obedience - for the Holy Father cannot ask us to abandon our faith - and the preservation of our faith. Well, we choose not to abandon our faith. (*Ibid.*)

It would do well to remember that ultimately, the issue for Archbishop Lefebvre and for those who adhere to Catholic Tradition is the Faith as taught by Holy Mother Church:

We do not want to break away from the Church; on the contrary, we want the Church to continue. A Church which breaks away from her past is no longer the Catholic Church. (...) We are certain that the truth will come back. It cannot be otherwise. The Good God does not abandon His Church. (Homily, Geneva, May 15, 1978)

Time will certainly vindicate Archbishop Lefebvre of what else he stood for and defended.



Thank you, Archbishop Lefebvre!

Behold, a great priest who in his days pleased God, and was found just; and in the time of wrath he was made a reconciliation. (Epistle from the Mass of a Confessor Bishop)

More on this topic

Motu proprios articles

about the *motu proprios, Summorum Pontificum* (July 7, 2007) and *Ecclesiae Unitatem* (July 2, 2009) both promulgated Pope Benedict XVI and their ongoing consequences



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Catholic principles

some texts as guiding principles in today's crisis

These quotes and texts are used in conjunction with the [SSPX FAQs](#) section

1. The Catholic Church is divine

Moreover, in order that we may perform satisfactorily the duty of embracing the true faith and of continuously persevering in it, God, through His only-begotten Son, has instituted the Church and provided it with clear signs of His institution, so that it can be recognized by all as the guardian and teacher of the revealed word. (Vatican I, *Dz* 1793).

2. The Catholic Church is the unique Ark of Salvation

The Catholic Church firmly believes, professes, and proclaims that those not living within Her, not only pagans, but also Jews, heretics, and schismatics, cannot become participants in eternal life but will depart 'into everlasting fire which was prepared for the devil and his angels' (Mt. 25:41), unless before the end of life the same have been added to the flock... (Council of Florence, *Dz* 714).

3. The Catholic Church is visible and indefectible

Moreover, what the Chief of pastors and the Great Pastor of sheep, the Lord Jesus, established in the blessed Apostle Peter for the perpetual salvation and perennial good of the Church, this by the same Author must endure always in the Church which was founded upon a rock and will endure firm until the end of the ages. (Vatican I, *Dz* 1824 [*cf.* *Dz* 1793 above]).

The one Church of Christ is visible to all and will remain, according to the Will of its Author, exactly the same as He instituted it. (Pius XI, *Mortalium Animos*, §15).

4. The Church is founded upon Peter and his successors forever

If anyone then says that it is not from the institution of Christ the Lord Himself or by divine right that the blessed Peter has perpetual successors in the primacy over the universal Church...let him be anathema....

If anyone thus speaks, that the Roman Pontiff has only the office of inspection or direction but not the full and supreme power of jurisdiction over the universal Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread over the whole world...let him be anathema. (Vatican I, *Dz* 1825, 1831).

But it is opposed to the truth and in evident contradiction with the divine constitution of the Church to hold that, while each bishop is individually bound to obey the authority of the Roman Pontiffs, taken collectively the bishops are not so bound. (Leo XIII, *Satis Cognitum*).

5. The pope has power only "unto edification and not unto destruction" (II Cor 13:10) of Christ's Church

For, the Holy Spirit was not promised to the successors of Peter that by His revelation they might disclose new doctrine, but that by His help they might guard sacredly the revelation transmitted through the apostles and the deposit of faith, and might faithfully set it forth. (Vatican I, *Dz* 1836).

And for these sacraments instituted by Christ the Lord, in the course of the ages the Church has not and could not substitute other sacraments, since, as the Council of Trent teaches, the seven sacraments of the New Law have all been instituted by Jesus Christ our Lord and the Church has no power over the "substance of the sacraments," that is, over those things which, with the sources of divine revelation as witnesses, Christ the Lord Himself decreed to be preserved in a sacramental sign... (Pius XII, *Sacramentum Ordinis*, *Dz* 2301).

It is well known unto all men...with what great care and pastoral vigilance our predecessors the Roman Pontiffs have discharged the office entrusted by Christ Our Lord to them in the person of the most blessed Peter, Prince of the Apostles, have unremittingly discharged the duty of feeding the lambs and the sheep, and have diligently nourished the Lord's entire flock with the words of faith, imbued it with salutary doctrine, and guarded it from poisoned pastures. And those our predecessors, who were the assertors and champions of the august Catholic religion, of truth and justice, being as they were chiefly solicitous for the salvation of souls, held nothing to be of so great importance as the duty of exposing and condemning, in their most wise Letters and Constitutions, all heresies and errors which are hostile to moral honesty and to the eternal salvation of mankind... (Pius IX, *Quanta Cura* §1).

6. Church teaching cannot change

Revelation, constituting the object of Catholic faith, was not completed with the apostles (Condemned by St. Pius X, *Lamentabili*, *Dz* 2021).

Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in Tradition, and which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed....

Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding... definitions of the Roman Pontiff from himself, but not from the consensus of the Church, are unalterable (Vatican I, *Dz* 1792; 1800; 1839).

7. Protestants and other non-Catholics do not have the Faith

Now it is manifest that he who adheres to the teaching of the Church, as to an infallible rule, assents to whatever the Church teaches; otherwise, if, of the things taught by the Church, he holds what he chooses to hold, and rejects what he chooses to reject, he no longer adheres to the teaching of the Church as to an infallible rule, but to his own will... Therefore it is clear that such a heretic with regard to one article has no faith in the other articles, but only a kind of opinion in accordance with his own will (St. Thomas Aquinas, *Summa Theologica*, II II, Q.5, A.3).

8. Human law is ordained to divine law

Likewise the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects... but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law, as in the principle of all law (Leo XIII, *Libertas* §10).

9. Bad laws are not laws

If, then, by any one in authority, something be sanctioned out of conformity with the principles of right reason, and consequently hurtful to the commonwealth, such an enactment can have no binding force of law, as being no rule of justice, but certain to lead men away from that good which is the very end of civil society... But where the power to command is wanting, or where a law is enacted contrary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest, while obeying man, we become disobedient to God (Leo XIII, *Libertas* §10, 13).

10. In certain circumstances ecclesiastical laws do not oblige

a) When doubtful: "*When there is a doubt of law, laws do not bind even if they be nullifying and disqualifying ones...*" (1917 Code of Canon Law, canon 15; 1983 Code of Canon Law, canon 14).

b) When retroactive: "*A law comes into existence when it is promulgated.*" (1917 Code of Canon Law, canon 8, §1 [*cf.*, canon 17, §2]; 1983 Code of Canon Law, canon 7, [*cf.* canon 16, §2]).

c) When they cannot be observed (physically or morally): "*No positive law obliges where there is grave inconvenience*" is a principle of moral theology (*cf.* 1917 Code of Canon Law, canon 2205, §2; 1983 Code of Canon Law, canon 1323, 40). There certainly is such a grave inconvenience when observance would be detrimental to souls, for "*the salvation of souls must always be the supreme law of the Church*" (1983 Code of Canon Law, canon 1752).

11. The Mass is not essentially a meal

If anyone says that in the Mass a true and real sacrifice is not offered to God, or that the act of offering is nothing else than Christ being given to us to eat, let him be anathema. (Council of Trent, *Dz* 948.).

12. THE MASS IS THE RE-ENACTMENT OF CALVARY (and not just a narrative of the Last Supper, which was itself but a pre-enactment of Calvary)

He, therefore, our God and Lord, though He was about to offer Himself once to God the Father upon the altar of the Cross...nevertheless, at His sacerdotal office might not come to an end with His death, at the Last Supper, on the night He was betrayed, so that He might leave to His beloved spouse the Church a visible sacrifice (as the nature of man demands), whereby that bloody sacrifice once to be completed on the Cross might be represented, and the memory of it remain even to the end of the world... offered to God the Father His own body and blood under the species of bread and wine.... (Council of Trent, *Dz* 950).

13. The Mass is not a community gathering

If anyone says that Masses in which the priest alone communicates sacramentally, are illicit and are therefore to be abrogated, let him be anathema. (Council of Trent, *Dz* 955, *cf.*, [principle 14](#))

14. The prayers of the Mass are not directed to the people but to God

If anyone says that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned..., let him be anathema. (Council of Trent, *Dz* 956)

15. Holy Communion under both species is not necessary for the laity

If anyone denies that the whole Christ is contained in the venerable sacrament of the Eucharist under each species and under every part of each species, when the separation has been made, let him be anathema. (Council of Trent, *Dz* 885)

If anyone says that the holy Catholic Church has not been influenced by just causes and reasons to give communion under the form of bread only to laymen and even to clerics when not consecrating, or that she has erred in this, let him be anathema. (Council of Trent, *Dz* 935)

16. The Blessed Sacrament is Our Lord and must be worshipped

If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly with the worship of *latria*... let him be anathema. (Council of Trent, *Dz* 888).

17. The Blessed Sacrament contains the whole Christ under the species of bread and wine

If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as by a sign or figure, or force, let him be anathema. (Council of Trent, *Dz* 883).

18. The Catholic priesthood is of divine origin

If anyone says that by these words: "*Do this for a commemoration of me,*" (Lk. 22:19; I Cor. 11:24), Christ did not make the Apostles priests, or did not ordain that they and other priests might offer His own body and blood: let him be anathema. (Council of Trent, *Dz* 949).

19. The traditional Roman Mass is still in force in virtue of Quo Primum

By these present (ordinances) and by virtue of Our Apostolic Authority, We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used... We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and that this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law... (St. Pius V, *Quo Primum*).

- As immemorial custom: "*...unless it makes express mention of centenary or immemorial customs, a law does not revoke them...*" (1917 Code of Canon Law, canon 30; 1983 Code of Canon Law, canon 28).
- And because the *Novus Ordo Missae* is not to be regarded as an option open to faithful Catholics:

1. The accompanying [Critical Study](#) is the work of a select group of bishops, theologians, liturgists and pastors of souls. Despite its brevity, the study shows quite clearly that the *Novus Ordo Missae* - considering the new elements susceptible to widely different interpretations which are implied or taken for granted - represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent. The "canons" of the rite definitively fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery. (Cardinals Ottaviani and Bacci, *Short Critical Study of the New Order of Mass*, p. 27)

To abandon a liturgical tradition which for four centuries stood as a sign and pledge of unity in worship, and to replace it with another liturgy which, due to the countless liberties it implicitly authorizes, cannot but be a sign of division - a liturgy which teems with insinuations or manifest errors against the integrity of the Catholic Faith - is, we feel bound in conscience to proclaim, an incalculable error. (Cardinals Ottaviani and Bacci, *Short Critical Study of the New Order of Mass*, p. 55)



The LUMINOUS MYSTERIES

of the ROSARY

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The Rosary modified

On Wednesday, October 16, Pope John Paul II published the apostolic letter *Rosarium Virginis Mariae* by which he decreed the Year of the Rosary, to run from October 2002 to October 2003. He also proposed five new mysteries to the meditation of the faithful. This long document calls for a few comments.

Firstly, it is heartening to see the pope strive to restore to honor the praying of the rosary. It has fallen into disuse and even contempt, especially among ecclesiastics, a fact which led, to give one example from among thousands, to the dismissal of seminarians for the habitual recitation of the rosary. No word could be too scornful for stigmatizing this fetishism from another age. It has to be said, though, that this prayer has remained in high esteem among many pious Catholics.

The papal letter represents first of all a welcome exhortation to recite the rosary, but it also dwells lengthily on the method for reciting it well. It passes in review the different mysteries and concludes by suggesting two special intentions: peace and the family. These passages contain beautiful meditations and judicious advice, such as the need for families to pray the rosary together and for reflecting on the interior life of the Blessed Virgin in order to imitate her in contemplating the mysteries of the rosary. Still, at the risk of seeming incorrigible, we must point out difficulties with the letter on several planes.

A Vatican II appropriation

Firstly, we are more than surprised by the affirmation that *"the rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican II Constitution Lumen Gentium, a chapter which discusses the wondrous presence of the Mother of God in the mystery of Christ"* (§2), for it is well-known that this chapter is in fact the result of a sustained attack against the privileges of the Virgin Mary, in particular against her title of Mediatrix. Initially it had been intended to treat of the Blessed Virgin Mary at the Council in a separate schema prepared by the Preparatory Commission. At the moment of discussions in the Council hall, the modernists vigorously attacked this schema, for it represented a major obstacle to ecumenism with the Protestants.[1] It was decided to reject the schema and to reduce it to a chapter of the Constitution on the Church, avoiding thereby everything that bothered its most virulent opponents and yet allowing some suitable part to remain to the Queen of Heaven. Let us add that more than a hundred bishops, among whom were Bishop Rendeiro and Cardinal Cerejeira, asked that, in the newly constituted chapter, the rosary be mentioned among the practices and pious exercises in honor of the most Holy Virgin. The Theological Commission refused. These facts explain our astonishment.

A false pacifism

Another difficulty is found in the presentation of one of the prayer intentions proposed by the pope. It is true that *"the rosary has many times been proposed by my predecessors and myself as a prayer for peace."* But, with all due respect to the pope's words, this presentation is simplistic. If one considers in fact the history and development of the rosary, it becomes immediately evident that this marvelous prayer is linked to the Church's combat against all her enemies. The history of its placement in the liturgical calendar follows the successes of the Christian armies: against the Albigenses at the time of St. Dominic, against Islam under St. Pius V, who had recruited the prayers of all the rosary confraternities of Christendom, by the victory of Lepanto on October 7, 1571. In honor of that event, a feast of Our Lady of Victories was instituted, which was changed by Gregory XIII into the Feast of Holy Mary of the Rosary. Clement XI inscribed the feast in the calendar of the universal Church in thanksgiving for the victory that Prince Eugene of Savoy had just gained at Peterwardein (today Petrovaradin, suburb of Novi Sad, Serbia) on August 5, 1716, against the Turks. Leo X declared that it was instituted to oppose all pernicious heresiarchs and heresies, and Jules III called it the glory of the Church. Finally, Leo XIII, who devoted twelve encyclicals to the holy rosary, did not hesitate to recall these facts frequently, and to call this *prayer "like a most powerful warlike weapon for combating the enemies of the Faith,"*[2] affirming that *"it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defense for the Church and all Christians."*[3]

The source of this simplification can be found in a sort of pacifism according to which there are no more enemies to fight. This stance follows from the idea of religious liberty and from the politics of ecumenism and interreligious harmony which are in vogue today, and from a spirit that aims *"to make this world more beautiful, more just, more closely conformed to God's plan."*[4] It is clear that we must avoid bellicosity and pointless confrontation, and that we must seek the will of God for the world, but it is equally clear on the one hand that numerous, divers, and organized forces have it in for the Church, and on the other that beauty and justice in the world can only be obtained by conversion to Our Lord, which neither ecumenism nor interreligious dialogue seeks. The sense of fighting for the Faith, for one's own and for that of others, is a constant in the Church's history. We must seek peace in every way, but pacifism is incapable of giving it. Leo XIII is explicit on this point in his encyclicals on the holy rosary.

The new "Luminous" Mysteries

We come to the point that constitutes the principal difficulty: the addition of five *"mysteries of light."* It is true that, in itself, the choice of the mysteries of the rosary is not untouchable; in itself, the form of the rosary could equally be different. But in fact, the mysteries that are meditated and the form which we know have been established over centuries of usage, confirmed by the office of Our Lady of the Rosary, and sanctioned by the immemorial practice of the Church. As Pope Leo XIII reminds us, this prayer was called the Psalter of the Blessed Virgin by several Roman Pontiffs⁵ from the 150 Aves that correspond to the 150 Psalms, as, indeed, is acknowledged in the Letter *Rosarium Virginis Mariae* §19. To decree that henceforth the rosary will comprise 200 Aves will efface this symbolism. In this there is an attack against tradition written with a little *t*, but by the very fact troubles Christian life and piety. The pope was entirely free to create a new chaplet. Whether in the form of a *corona* (the Latin word for chaplet) or in the form of a rosary, there are dozens of devotions to the Blessed Virgin, like the chaplet of St. Brigit, or of St. Joseph, or of the Holy Trinity, or of the Precious Blood, etc. To give an example, the chaplet of the Seven Dolours of Our Lady, proper to the Servite Order which is consecrated to the contemplation of our Lady's sufferings, is composed of seven series of seven Aves, to which are added four others in order to total the 53 of the ordinary rosary. It would have been easy enough to add to this list a chaplet of John Paul II comprising the Mysteries of Light. In this regard, consider the story of the psalms themselves. In the fourth century St. Jerome had been asked to revise the old Latin translation, which was linguistically defective. The saint refused in the name of tradition, and proceeded merely to make a few minor corrections because he did not want to alter a version which had already entered men's memories. Yet it was scarcely a hundred years old. He later proceeded to make his own, excellent translation which remains to us as testimony to his genius.

After the extrinsic argument from tradition, we come to the consideration of the five *"mysteries of light"* or luminous mysteries to be inserted between the joyful mysteries and the sorrowful mysteries, and which are meant to be a meditation on Our Lord's public life. Here is the enumeration of the mysteries as found in the Apostolic Letter:

1. [Christ's] Baptism in the Jordan,
2. his self-manifestation at the wedding of Cana,
3. his proclamation of the Kingdom of God, with his call to conversion,
4. his Transfiguration, and finally,
5. his institution of the Eucharist, as the sacramental expression of the Paschal Mystery (§21).

Let us note first of all that the central mystery, the *"proclamation of the Kingdom of God,"* is not an precise historic event like the other mysteries of the rosary, but a general aspect of the preaching of the gospel, which makes its meditation difficult. As Leo XIII says,

It is not dogmas of faith or doctrinal principles that the rosary offers to our meditation, but rather events to contemplate with one's eyes and to remember, and these events presented with their circumstances of person, place, and time are thereby the better impressed upon our souls.[5]

This fact is moreover recognized by the Letter (*cf.* §29), whence a certain illogicality. Moreover, the proclamation of the Kingdom of God is one of the central themes of the Council, for which the Kingdom is humanity taken as a whole. Furthermore, the fifth mystery refers to the "Paschal mystery," a traditional theological concept that has been reinterpreted by the new theology to signify a novel appreciation of the mystery of Redemption. These mysteries thus appear more or less imbued with the conciliar coloring which has invested them with a new meaning.

Let us conclude by recognizing what is evident, that the Christian soul cannot but profit from meditating on all the actions of Our Lord, and that the wedding feast at Cana or the institution of the Blessed Sacrament plunge the soul into the marvels of divine charity. Nonetheless, they could have been included in the new chaplet of John Paul II instead of upsetting tradition.

In the wake of Dei Verbum

This addition of the new mysteries has an expressly humanistic connotation, a reflection of John Paul II's thinking. The pope explains himself in the Apostolic Letter:

In the light of what has been said so far on the mysteries of Christ, it is not difficult to go deeper into this *anthropological significance* of the rosary, which is far deeper than may appear at first sight. Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him *the truth about man*. This is the great affirmation of the Second Vatican Council which I have so often discussed in my own teaching since the encyclical letter *Redemptor Hominis*: *"It is only in the mystery of the Word made flesh that the mystery of man is seen in its true light."*[6] The rosary helps to open up the way to this light. Following in the path of Christ, in whom man's path is *"recapitulated,"*[7] revealed and redeemed, believers come face to face with the image of the true man. Contemplating Christ's birth, they learn of the sanctity of life; seeing the household of Nazareth, they learn the original truth of the family according to God's plan; listening to the Master in the mysteries of his public ministry, they find the light which leads them to enter the Kingdom of God; and following him on the way to Calvary, they learn the meaning of salvific suffering. Finally, contemplating Christ and his Blessed Mother in glory, they see the goal towards which each of us is called, if we allow ourselves to be healed and transformed by the Holy Spirit. It could be said that each mystery of the rosary, carefully meditated, sheds light on the mystery of man. (§25)

Conclusion

Here we find the fundamental novelty of the Council: Divine revelation is no longer the revelation to man of the supernatural mystery of God, but *"by revealing the Father and by being revealed by him, the Christ ultimately reveals man to himself."*[8] In conclusion, it seems that we can state that this novelty fits the pattern of preceding reforms: integrate elements of the Church's tradition into the new thinking of Vatican II. While wanting to honor the Virgin Mary and restore the rosary to its place of honor, the pope tends to give it a new twist and a different spirit than the one Tradition has bequeathed to us. Still, and precisely in order to try to maintain this prayer in the place and form in which it has come down to us from antiquity, we welcome the Year of the rosary that the pope has given to Christendom, and throughout the year we shall study all the Church documents and teaching which show its richness, grandeur, virtue, power, and beauty. We place this initiative under the patronage of the Queen of the Most Holy Rosary.

Translated from the SSPX's international news bulletin, DICI, #63, October 26, 2002

Footnotes

1 *"Were the text to be accepted as it stood, [Fr. Karl Rahner] contended, 'unimaginable harm would result from an ecumenical point of view,' and [he] added, 'that all the success achieved in the field of ecumenism through the Council and in connection with the Council will be rendered worthless by the retention of the schema as it stands.'"* Cited by Ralph Wiltgen, *The Rhine Flows into the Tiber* (Devon: Augustine Publishing Co., 1979), p. 91.

2 Encyclical *Octobri Mense*, September 22, 1891.

3 Encyclical *Supremi Apostolatus*, September 1, 1883. Further information on the development of the rosary and the military victories which Christendom owes to it, see the articles by Rev. Fr. Marie-Dominique in the French review *Sel de la terre*, Nos. 38 and 41, as well as the article by Fr. Thomas Esser, "The Rosary and Islam" in No. 39.

4 Letter *Rosarium Virginis Mariae*, §40.

5 Encyclical *Augustissimae Virginis*, September 12, 1897.

6 On this topic one can consult Jakob Schutz, *Die Geschichte des Rosenkranzes*, vol. 6 (Paderborn, 1909), and also the pages of the *Roman Ritual*.

7 Conc. Oecum. Vat. II, *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*), §22.

8 Henri de Lubac, *Catholicisme: Gaudium et Spes*.



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REFERENCE ABBREVIATIONS

*Dz: Denzinger, The Sources of
Catholic Dogma* [available from
[Angelus Press](#)]

ST: Summa Theologica

- When can the Prayer to St. Michael against the devil and the bad angels be recited?
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- Are the prayers after Low Mass to be recited for the conversion of Russia, and if so why is this rarely announced?
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- Why is it that the priests of the Society do not send faithful who
- Is the *Novus Ordo Mass* invalid, or sacrilegious, and should I assist at it when I have no alternative?
- Can Ss. Catherine of Siena and Therese of the Child Jesus be considered Doctors of the Church?
- Can a traditional Catholic go to confession to a *Novus Ordo* priest?
- How can I get my four-year-old to participate in our daily Rosary?
- Is it permissible to attend a concert where music is performed in a Catholic church?
- Has the consecration of Russia to the Immaculate Heart requested by Our Lady been accomplished?
- I do not believe that it is right for the Society of St. Pius X to say "*we are not the Church*," for are not the other bishops all apostates?
- Why is there so little unity among traditional groups?
- Does the Society of St. Pius X promote Nocturnal Adoration in the home?
- In what way is feminism a harmful movement? Surely it is time women began to assert themselves as equal to men?

- have grounds of annulment to the local diocesan tribunal?
- Why does the Society of St. Pius X administer conditionally the sacraments of baptism and confirmation to those who received them in the Novus Ordo?
- Can it still be affirmed that a wife should be submissive to her husband, given the changes in modern society?

When can the Prayer to St. Michael against the devil and the bad angels be recited?

This powerful prayer (see below in its original entirety), written by Pope Leo XIII in 1888, was incorporated into the *Roman Ritual* in 1925 (Tit. XI, Cap. 3) with the rubric that it can be recited by bishops or by priests who have received the authority to do so from their Ordinaries. However, this rubric concerns the public prayers of the Church that are contained in the *Roman Ritual*. The same restriction does not apply to the private recitation of this prayer by any individual priest, or any of the faithful for that matter, as many bishops permitted and encouraged before Vatican II.

The Church's traditional teaching concerning the recitation of private exorcism prayers is contained in the *Moral Theology* manual of Dominicus Prümmer (Vol. II, §463):

It is not only clerics who can pronounce an exorcism in a private and secret manner, enjoying a special power over the devils in virtue of the order of the exorcistate, but also the laity themselves. It is in no way forbidden to the laity nor does any inconvenient arise from it. Thus we read in history how several lay persons, such as St. Catherine of Siena and St. Anthony of the Desert, cast out devils.

Consequently, it is in no way inappropriate for the laity to recite the exorcism prayer of Pope Leo XIII, provided that they do so privately. It will certainly be very powerful in overcoming the temptations and evil snares of the devil.

One wonders why it is that post-Vatican II authors have scruples concerning the recitation of this magnificent prayer, stating that since the 1983 *Code of Canon Law* it is no longer permitted. In fact, the same rule of the necessity of permission for public exorcisms is retained (Canon 1172). There is, however, no determination concerning the private recitation of an exorcism prayer, which is consequently perfectly permissible. Of course, we all know why it is that the modern church has changed the rites of exorcism, done away with the traditional powerful prayers, and discouraged all such commands in the name of Christ against the power of evil: it is that the devil is henceforth treated more as a mythical figure than as a reality that we must deal with every day, as St. Peter teaches: "*Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour*" (I Pet. 5:8).

The gravity of sin, the danger of eternal damnation and the personal power of evil that the devil is able to exercise in this corrupt world, the corruption of the

Church, and its infiltration by its enemies, even to the papacy, are so many realities pushed aside by the modernists, but of which we are reminded in this prayer:

On men depraved in mind and corrupt in heart the wicked dragon pours out like a most foul river the poison of his villainy, a spirit of lying, impiety and blasphemy; and the deadly breath of lust and of all iniquities and vices. Her most crafty enemies have engulfed the Church, the Spouse of the Immaculate Lamb, with sorrows, they have drenched her with wormwood; on all Her desirable things they have laid their wicked hands. Where the See of Blessed Peter and the Chair of Truth have been set up for the light of the Gentiles, there they have placed the throne of the abomination of their wickedness, so that, the Pastor having been struck, they may also be able to scatter the flock. Therefore, O thou unconquerable Leader, be present with the people of God against the spiritual wickednesses which are bursting in upon them: and bring them the victory.

Is it any wonder that the modernists consider this prayer "dangerous" for the soul? In fact, to the contrary, it is the refusal to pray in this way that is dangerous for the soul.

Is it true to say that now there is a "conciliar" Church?

The term "conciliar" is an adjective that has long been used to describe those things that relate to the Second Vatican Council, such as the documents, commissions, or novel teachings such as Religious Liberty and Ecumenism. The question raises the objection as to whether this adjective can be used to describe the Catholic Church after the Second Vatican Council.

In order to respond to the question a clear distinction has to be made. If by the term "church" is understood the visible, hierarchical structure, founded upon the rock of St. Peter, then clearly there can only be one Church, the Catholic Church. If we were to call the Catholic Church after Vatican II "conciliar" in this sense, then we would claim that it is no longer Catholic at all, but instead a separate visible, hierarchical structure. However, this is manifestly false, both because the adepts of Vatican II have hijacked the visible hierarchical structure of the Catholic Church, and because they profess publicly to be Catholics.

However, there is another sense in which the term "conciliar" can rightly be applied to the majority of persons who profess to be Catholic, as well as to their ideas and opinions, profoundly influenced as they are by the Second Vatican Council. In this sense "conciliar" refers to the persons who have embraced and who promote the novelties of Vatican II, as well as to the novelties themselves. There are varying degrees of influence of the modern errors, from liberal Catholicism through rash opposition to Tradition to outright apostasy. The term conciliar or post-conciliar can consequently be applied to the modernist church, not as it is a canonical institution, but inasmuch and to the degree that it promotes the revolutionary errors of Vatican II.

Archbishop Lefebvre understood this reality very clearly, and the grave danger brought about by the infiltration of all these modernist principles within the very bosom of the Catholic Church. He had this to say of Rome in 1974, in his famous declaration of November 21:

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this Faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were

clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

In his book *Spiritual Journey*, Archbishop Lefebvre explained how the end result of this Conciliar Church is to separate its members little by little from the true Catholic Church established by Our Lord. By this he means that its revolutionary principles of freedom at all cost separate the clergy and faithful little by little from Tradition and produce indifferentism for all religions, eventually destroying the Catholic faith in the one true Church, and bringing about a generalized apostasy, even of those persons who outwardly appear to still be members of the Catholic Church.

Certainly, the Church itself guards its sanctity and its sources of sanctification, but the control of its institutions by unfaithful popes and apostate bishops ruins the faith of the faithful and the clergy, sterilizes the instruments of grace, and favors the assault of all the powers of Hell which seem to triumph. This apostasy makes its members adulterers, schismatics opposed to all Tradition, separated from the past of the Church, and thus separated from the Church of today, in the measure that it remains faithful to the Church of Our Lord. [p.54]

[Answered by Fr. Peter R. Scott]

Why is it that priests are not assigned to their own countries, or to their own part of the world even, or to their own language?

Although there are a multitude of different factors that superiors have to take into account in assigning priests, and although these include the natural capacities of the priest, his understanding of culture, language, historical background of the people to be administered to, there is another much more profound reason according to which priestly assignments must be seen as the work of divine Providence.

This reason is precisely the maintaining of the profoundly supernatural quality of our work to restore all things in Christ. This is why it is that the assignment of priests is not uniquely, or even primarily, on account of language or natural gifts and talents. There can be no place for personal empires and endeavors in a Society like ours. Each of us must, like St. John the Baptist, "*decrease*" that Christ might "*increase*" (Jn. 3:30). The priest's willingness to accept this is the sure sign that his work is Christ's work, the work of grace.

Likewise the willingness of the faithful to accept the transfer of priests is essential to the success of our work. Frequently, there will be no apparent reason. In fact, often times, it will simply not make sense at all according to any human calculations, on account of the difficulties of dealing with priests who may not be familiar with the language, culture, history, customs of the souls entrusted to them, or on account of the great sacrifices of self-denial required by both priests and faithful.

However, the great treasure is that it is precisely through such reassignments that the work remains profoundly and fundamentally the same, and that is maintained the supernatural unity of our Society, living its motto *Cor unum et anima una*, having "*but one heart and one soul*" (Acts 4:32). Indeed, for the soul who understands the Faith and spiritual things there is one common language that transcends all else, and it is that of the Faith. It is a great consolation to know that regardless of what part of the world we come from, which language we speak, what be our social, educational, economic or cultural background, we share, promote, preach, teach, live the same supernatural inheritance. It is this religious spirit that is essential to the supernatural work of our Society.

[Answered by Fr. Peter Scott]

Are the prayers after Low Mass to be recited for the conversion of Russia, and if so why is this rarely announced?

It was Pope Leo XIII who prescribed the recitation of prayers after private Low Masses, by a decree dated January 6, 1884. This included all the prayers that are customarily said after private Low Masses, with the exception of the prayer *Most Sacred Heart of Jesus, have mercy on us*. The three-fold repetition of this prayer was strongly recommended by St. Pius X on August 19, 1904. Benedict XV requested that these prayers continue to be said, but it was only Pius XI, who in a consistorial allocution of June 30, 1930, requested that these prayers be said for the freedom of the Church in Russia. At the same time, he urged priests and bishops to remind the faithful frequently of this intention.

As is well known, atheism reigns supreme in Russia, despite the apparent fall of Communism. The Church continues to be persecuted, despite the attempts of Cardinal Kasper to promote ecumenism with the Orthodox, and the Catholic Church is not one of the four religions that enjoy freedom of religion in Russia. Furthermore, we are very far from the conversion of Russia, that Our Lady of Fatima asked us to pray for, as a sign of the triumph of her Immaculate Heart. Consequently, it is eminently appropriate for us to often renew this intention given by Pope Pius XI. If priests rarely announce this special intention, it is probably because they presume that the faithful are aware of it. However, it would not be at all out of place to renew this reminder more often. [Answered by Fr. Peter Scott]

Is it a sin for a traditional Catholic family to have a television in the home?

I do not believe that the question is asked in the correct way, which would be: Is it the will of God for a traditional Catholic family to have a television in the home? I think that simply by rephrasing the question, the answer becomes much more obvious. Nevertheless, let us answer the question as posed.

It is manifestly obvious that in itself the television is but an electronic gadget, and the fact of owning such a gadget is neither morally good nor morally evil. It is indifferent. The morality comes from the end for which the television exists in the home, and from the associated circumstances that inseparably accompany the existence of such a gadget in the home.

It is equally obvious, and every traditional Catholic will admit it, that the regular watching of television for children is an occasion of sin, and this not just because of the obvious sins of impurity, but especially of materialism, concupiscence of the eyes, the loss of the Faith and the perversion of the mind by the parading of the false ideals of subjectivism and liberalism continually before the eyes of the young. He who exposes himself deliberately to a proximate occasion of sin commits a sin, and it will be a mortal sin if the proximate occasion to which he exposes himself is of a mortal sin. How much more serious is the culpability of those parents who expose their defenseless children to the perversions presented as ideals by the world of television!

However, there are many traditional Catholics who admit the above principles, but who still feel that they can keep a television in their home. After all, they are intelligent people, and they are perfectly capable of controlling the use of television to only good, approved shows, and it enables them to watch videos which are entirely within their control. Why would this not be licit, they maintain.

Such an abstract consideration of the use of television fails to consider an essential circumstance that substantially modifies the morality of the use of television. It is profoundly addictive, for it panders to our desire for visual self-satisfaction and to our inborn laziness. Any person who claims that he can control its inroads into his own life, let alone his family's life, is sadly deceiving himself.

He denies the ugly reality of the wounds of original sin, that we all have to live with. Furthermore, television, in the practical use to which man puts it, necessarily provokes the capital vice of sloth. For it preoccupies man with transitory, visual, material things, paralyzes his ability to think and to elevate his soul to spiritual things, and prevents him from rejoicing in the things of God, in divine truth, and in heavenly aspirations. This is precisely how St. Thomas Aquinas defines the capital sin of sloth. By promoting sloth, television destroys recollection, the interior life of prayer, and union with God. How rare indeed is that situation in which, in practice, it is not at least an imperfection or venial sin for a traditional Catholic man to allow a television to remain in his home!

Some folks object to this radical conclusion by stating that they only use their television for watching videos, and especially religious videos, and that there is no sin at all in watching such videos. This is all perfectly true, and there may indeed be some families in which there is such strict discipline that there is no temptation to use this means other than for such edifying videos, and in which such audiovisual means are kept so carefully under control that there is no danger of provoking sloth. In such circumstances there is manifestly no sin at all, but we all know how infrequent and fragile such a situation is.

Furthermore, a family that is truly God-centered, a family that strives to maintain an interior life, a family that desires to distance itself from the world, is going to have a horror for this terribly effective instrument for the perversion of modern society. It will realize that the television is a destroyer of all family life, of shared activities of all kinds, as well as of the supernatural life. It will see that the little benefit to be gained by an occasional video is far outweighed by the grave danger of placing such an occasion of worldliness in their midst, and will reject it outright.

It is precisely for this reason that the television is forbidden in religious communities, which furthermore have the discipline that could potentially prevent its abuse. Archbishop Lefebvre was a great example in this regard. After he fought against the introduction of the television into the Holy Ghost Fathers during the 1960's, he had the wisdom to include this very categorical prescription in the Statutes of the Society of St. Pius X:

They shall take care to break with the habits of the world, which has become a slave to radio, television, vacations and costly leisure. Hence, there shall be no television set in our communities.... Our true television is the Tabernacle, where dwells He Who puts us in communication with all spiritual and temporal realities. (VI, 7)

Note that the Archbishop does not just forbid television in our houses, but also gives the reason why. If such a rule is good enough for the spiritual family of the Society, why would it not be good enough for traditional Catholic families, in which there is much greater danger of abuse?

Our holy founder had likewise the same wisdom when it came to writing the rule of the Third Order of the Society of St. Pius X. Not only did he list "*to abstain from television*" amongst the personal obligations of Third Order members. He also listed it again under the obligations of the married, when he described how their home should be, and when he lists television as one of two examples of things that can harm the souls of children. Here is the full obligation:

To make of the family home a sanctuary consecrated to the Hearts of Jesus and Mary where evening prayers are recited in the family and, if possible, the Rosary. Liturgical life should be paramount on Sundays and feast days. Avoid everything that could harm the souls of children; television, unclean magazines.

Surely this means that televisions should not even be present in the home, in the same way that a Catholic man would detest the thought of having unclean magazines somewhere hidden in his home.

It is this aspect of the rule of the Society's Third Order that has most discouraged the faithful from joining. They consider that it is too difficult, too radical, too different from the ways of the world. They consider that it would be much easier to join one of the other older Third Orders, which do not have this in their rule, such as the Carmelite, Franciscan or Dominican.

[Ed's note in the October 2003 issue of *The Angelus*: It has been brought to our attention that, contrary to a July 2003 answer in this column, it is not only the Third Order of the SSPX which has in its statutes a requirement that its members abstain from television. The Dominican Tertiaries attached to the Convent of la Haye-aux-Bonshommes in Avrillé, France, also have the same rule in their statutes: "*Insofar as they are in authority, they will not have television in their homes*" (Ch. IX, no. 43 under "The Obligation to Avoid Worldly Outings and Amusements"). It should be further noted that the other traditional Third Orders are currently under the direction of Society priests, and not priests of their respective Orders (*i.e.*, Carmelites, Franciscans). As these Orders similarly forbid "*worldly outings and amusements*" in their Third Order constitutions, certainly if their Rules had been updated for modern problems (which the traditional Dominican Fathers of Avrillé did), they too would have forbidden television in the homes of their Tertiaries].

They seriously deceive themselves, for if the exclusion of television is not a part of these Third Order rules, it is not that it is any less important for these Third Orders than it is for the Third Order of the Society of St. Pius X, but simply that the television did not exist when the rules were written. Any person who is serious about his own and his family's spiritual life, and who desires to join a Third Order, will have a great desire to rid himself of the television, and will consider that the little gain of being able to watch videos is nothing compared to the grave danger of having such an instrument of perversion in the midst of his family.

This elimination of the television from the homes of Third Order members is in fact an illustration of the great value of the Society's Third Order. Not only is it adapted to the real times in which we are presently living, but in addition it unites the laity to the priests in their daily Masses, spiritual life, and sacrifices, so that they can share in the special grace of the Society to fight for the Social Kingship of Our Lord Jesus Christ, and contribute their own merits to this combat. May there be many generous families willing to rid their homes of the television, grave impediment to their spiritual life as it is, in order to live the supernatural life of grace more profoundly. [Answered by Fr. Peter R. Scott]

Protestants say that a tithe of 10% of gross income is obligatory according to Scripture. Are Catholics bound to keep this rule?

The obligation of offering a tenth part of the produce as an offering to God and to His ministers is one of the legal prescriptions of the Mosaic law (*Dt.* 14:22) that Our Lord did away with when He came to fulfill the law in His own person. It is certainly true that under the new law, as under the old, the faithful owe support to the ministers of the altar. However, since the new law is interior, it is left to the generosity of the faithful in the practice of the virtues of justice and charity to determine the quantity.

In fact, the Church has declared that support is strictly owed in justice to the ministers of the Church, and that it is not pure alms that can be withdrawn at will. The contrary opinion was one of the errors of John Wycliffe condemned at the Council of Constance in 1415 (*Dz*, 598). This is indeed a part of the natural law, that requires that those who minister receive a commensurate remuneration.

It is also according to the divine law, as taught by Our Lord, "for the workman is worthy of his meat" (*Mt.* 10:10) and by St. Paul:

Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar. So also the Lord ordained that they who preach the gospel should live by the gospel. (*I Cor.* 9:13,14)

Thus it is that the Waldensian heretics had to recant the denial of this when being received back into the Church in 1208 by professing: "*We believe that tithes and first fruits and oblations should be paid to the clergy, according to the Lord's command.*" (*Dz*, 427). Consequently those who refuse to contribute to the support of the Church and the clergy are guilty of two sins: they are guilty of injustice, by refusing the support that they owe, and they are guilty of a sin against religion by not contributing according to their means to the support of the Church.

In many places during the Middle Ages it became custom and particular law for the 10% figure to become obligatory, especially in the East. Bouscaren & Ellis in their *Canon Law: A Text and Commentary*, have this to say: "(This) *has long since become obsolete except in a few churches which have kept the ancient custom by reason of local statutes*" (p. 747). Consequently, the Church's law gives no precision about the quantity of the donations that are to be given in support of the clergy. The current mind of the Church on the matter is reflected in canon 1502 of the 1917 *Code of Canon Law*: "*Local statutes as well as laudable customs regarding tithes and first fruits are to be respected.*"

When speaking of this issue, St. Thomas Aquinas explains why it is that the Church does not demand the 10% tithe, and why it would be dis-edifying and inappropriate to revive this local custom:

The ministers of the Church ought to be more solicitous for the increase of spiritual goods in the people, than for the amassing of temporal goods: and hence the Apostle was unwilling to make use of the right given him by the Lord of receiving his livelihood from those to whom he preached the Gospel, lest he should occasion a hindrance to the Gospel of Christ....In like manner the ministers of the Church rightly refrain from demanding the Church's tithes, when they could not demand them without scandal, on account of their having fallen into desuetude, or for some other reason. Nevertheless those who do not give tithes in places where the Church does not demand them are not in a state of damnation, unless they be obstinate, and unwilling to pay even if tithes were demanded of them. (*ST*, IIa IIae, Q. 87, A. 1 ad. 5)

This judicious balance of the Angelic Doctor is remarkable. The principle of contributing to the support is maintained, but the Church is not so small-minded as to insist on a certain sum or proportion, although it has the right to do so. It leaves all this in God's hands, knowing that God will provide for all the needs of His true Church, and of the clergy who have consecrated their lives to its service. Protestants who demand a tithe err by acting as if the Mosaic law were still in vigor, by a very materialist conception of the law, centered upon temporal goods, and by failing to give due priority to the Church's true mission —the salvation of souls.

Consequently, no Catholic should feel under any kind of moral obligation to give 10% to the support of the Church, and most importantly if it would mean sacrificing the necessities of food, clothing, shelter and transportation. Yet every Catholic is under the moral obligation to give according to their means, whether their farthing be 1%, or whether, perhaps, if they are comfortably established in life, it be closer to 20% or even more. It is for each person to decide before God

what is a reasonable proportion to contribute to the support of the Church, and the Church's charitable works, concealing his generosity, so that, figuratively at least, the right hand does not know what the left hand is doing. Nevertheless, if he is prudent he will also include this proportion, whatever he decides upon, in his budget for the month. [Answered by Fr. Peter R. Scott]

CATHOLIC FAQs ARTICLE

[Why is it that we have so relatively few vocations in the traditional movement?](#)

This answer is featured as a separate article due to its lengthy reply: click on the question to go to the article.

[Is Alcoholics Anonymous penetrated by the principles of naturalism, and if so, how can it be justifiable for a traditional Catholic to belong to it?](#)

There can be no doubt about the essential accusation of naturalism, nor that it is penetrated by the principles of syncretism, that theory that regards all religions as different aspects of one world religion. It is certainly true that AA has never pretended to be anything else but this. It openly encourages all to believe in their god or power, as they understand it. As such it is a danger to the Faith of the weak. In this way it is penetrated with the ideas of Freemasonry. However, it cannot be equated with this condemned organization, which truly is a secret society and has a hidden purpose. AA's purpose is not to promote anti-Catholic philosophies, but to help alcoholics, albeit by purely naturalistic means.

I always feel uncomfortable recommending our faithful to attend AA. However, sometimes there is simply no choice. A purely spiritual solution does not work, for these people have a severe personality disorder that requires a natural and psychological help. Anybody who maintains that confession and the spirit of penance suffice to cure alcoholism have absolutely no medical understanding of the condition at all. They are necessary, but not sufficient. The weak character, filled with self-doubt, lack of self-confidence and poor self esteem also needs help. There can be no denying the fact that Alcoholics Anonymous is particularly effective in providing this psychological help. Innumerable are the traditional Catholics who owe their sanity and their ability to live in the state of grace to the psychological support that this organization has given. In actual fact, we have no serious alternative to AA, with the sole exception of regular weekly professional counseling, which can be prohibitively expensive, and often times not nearly as effective.

Consequently, I maintain that it is permissible to use AA, in cases where the alcoholic has a strong faith, and provided that the danger to the faith be avoided by regular reception of the sacraments and spiritual direction. [Answered by Fr. Peter R. Scott]

CATHOLIC FAQs ARTICLE

[Is it possible to say that the post-Conciliar Church is a new religion, and if so, how can it be considered as Catholic?](#)

This answer is featured as a separate article due to its lengthy reply: click on the question to go to the article.

Why is it that the priests of the Society do not send faithful who have grounds of annulment to the local diocesan tribunal?

Not infrequently the priests of the Society are contacted by faithful who have been previously married, but whose marriage failed. They will sometimes present convincing evidence of the nullity of their previous marriage, such as the refusal of children on the part of one or both parties. They are there placed in a difficult predicament:

- On the one hand the Society does not have jurisdiction to establish tribunals that could give a certain judgment in such a case;
- On the other hand, the diocesan tribunals do not grant certitude either, for even when there are solid potential grounds to truly question the validity of the marriage, they will always resort to the easy grounds of "*lack of due discretion*," provided for in the 1983 *Code of Canon Law*, canon 1095, §2.

Consequently, if a traditional priest were to send his faithful to a diocesan tribunal, he would effectively condemn them to uncertainty, to never knowing for sure their marriage status. However, the whole purpose of an annulment tribunal is to establish moral certitude, on the basis of which a person can act. A tribunal that refuses to do this does not perform its duty and is worthless. The modernist tribunals almost always consider exclusively psychological reasons, such as lack of maturity, that make the marriage imprudent. They call this "lack of due discretion." However, this in no way proves that the marriage did not happen, and that the vows were without any object, as when one of the couple refuses true consent. Consequently, the decision of the modernist tribunals gives no certitude at all, and certainly does not give the person the ability to act as if he or she were not married and to enter into another marriage. This is why the Society of St. Pius X refuses to marry people who have decrees of nullity from modernist tribunals.

The faithful who have an upright intention, who are seeking true certitude, and who would never dream of entering sacrilegiously into a subsequent doubtful marriage, consequently come to the Society asking us to resolve their doubt. Our priests know full well that it is not because there seems to be some good grounds that the marriage can be considered as null and void. It takes a tribunal to make such a declaration, after due consideration, following all the norms of canon law. The salvation of souls requires that the Society have such tribunals, and consequently the Church supplies jurisdiction for such judgments, as it does for marriages themselves.

Sometimes it is objected that the Society should study the case first, and then send it to a diocesan tribunal. The problem is that simply studying the case will not obtain the required moral certitude. It is only a canonical judgment, following the norms of marriage tribunals that can do this. We can only study it by erecting tribunals to treat these cases. Any other way of studying them would be misleading, unjust and would perpetrate the uncertainty.

Another reason why Society priests refuse to refer their faithful to the *Novus Ordo* tribunals is to avoid confusion and scandal for the weak. How can the faithful be expected to accept our firm rulings, protecting the sanctity and indissolubility of marriage, if we were to send our faithful to tribunals who do not at all, in practice, accept them? Human nature is such that they will listen only to the answer they want to hear. It is only years later, after entering into a second, and possibly invalid second marriage, that they will have to grapple with their compromised conscience. It would be a total contradiction of all that we are doing to restore all things in Christ and to save souls, if we were to do this. The continued worsening of the crisis in the Church has made it more necessary than ever before for us to be very firm on this point. [Answered by Fr. Peter R. Scott]

Why does the Society of St. Pius X administer conditionally the sacraments of baptism and confirmation to those who received them in the *Novus Ordo*?

It is forbidden for a priest to administer a sacrament conditionally unless there is some doubt about the validity of the sacrament already received. A mere suspicion does not suffice, but any real doubt does (*i.e.*, when there is a positive reason to think that the sacrament might have been invalidly administered), since the sacraments are so necessary for the salvation and sanctification of our souls.

In general there is no doubt as to the validity of the sacrament of baptism administered in the post-Conciliar Church, since the matter and the form are very simple and have been retained, despite the whole new theology replacing the washing of original sin (and actual sin in adults) from the soul with the nebulous social concept of belonging to a community. In general, there is no reason to doubt that the priest has the intention of doing what the Church does, even though he may have a false notion of what this is. However, it will happen from time to time, that the sacrament is administered in such a sacrilegious way as to place in doubt even the matter or form or even the intention of doing what the Church does. In such rare cases, in which even the rules of the *Novus Ordo* are not followed, it may be necessary to administer the sacrament of baptism conditionally in order to guarantee validity.

The bishops of the Society administer the sacrament of confirmation conditionally when the faithful request it, that is, when they have a reasonable doubt as to the validity of the sacrament that they received, and this doubt cannot be resolved, as is usually the case. This is the case if oil other than the sacred chrism is used, or an oil other than olive oil (highly doubtful, since at variance with the divine institution of using olive oil) as is now permitted in the new rites, or if the signing with the sacred chrism and the imposition of the hand were not done at the same time, or if there is a doubt about the words used. Since there is a great variety in the words used, and since the traditional words "*I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost*" are never used, there is very frequently a doubt about the validity of the administration of this sacrament. This is the reason why the Society's bishops do not hesitate to administer it conditionally when asked to do so. [Answered by Fr. Peter R. Scott]

Is the *Novus Ordo Mass* invalid, or sacrilegious, and should I assist at it when I have no alternative?

The validity of the reformed rite of Mass, as issued in Latin by Paul VI in 1969, must be judged according to the same criteria as the validity of the other sacraments; namely matter, form and intention. The defective theology and meaning of the rites, eliminating as they do every reference to the principal propitiatory end of sacrifice, do not necessarily invalidate the Mass. The intention of doing what the Church does, even if the priest understands it imperfectly, is sufficient for validity. With respect to the matter, pure wheaten bread and true wine from grapes are what is required for validity. The changes in the words of the form in the Latin original, although certainly illicit and unprecedented in the history of the Church, do not alter the substance of its meaning, and consequently do not invalidate the Mass.

However, we all know that such a New Mass celebrated in Latin is an oddity, doomed to extinction by the very fact of the reform. The validity of the New Masses that are actually celebrated in today's parishes more than 30 years later is a quite different question. Additives to the host sometimes invalidate the matter. The change in the translation from the words of Our Lord, "*for many*" to the ecumenically acceptable "*for all*" throws at least some doubt on the validity of the form. Most importantly, however, is the fact that the intention of the Church of offering up a true sacrifice in propitiation for the sins of the living and the dead

has been obliterated for 30 years. In fact, most liturgies present the contrary intention of a celebration by the community of the praise of God. In such circumstances it is very easy for a priest to no longer have the intention of doing what the Church does, and for the New Mass to become invalid for this reason. The problem is that this is hidden and nobody knows. Whereas the traditional Mass expresses the true intention of the Church in a clear and unambiguous manner, so that everyone can be certain of the priest's intention, the New Mass does no such thing. Consequently, the doubt of invalidity for lack of intention, especially in the case of manifestly modernist priests, cannot be easily lifted or removed.

Clearly, an invalid Mass is not a Mass at all, and does not satisfy the Sunday obligation. Furthermore, when it comes to the sacraments, Catholics are obliged to follow the "*pars tutior*," the safer path. It is not permissible to knowingly receive doubtful sacraments. Consequently nobody has the obligation to satisfy his Sunday obligation by attending the New Mass, even if there is no other alternative.

However, even if we could be certain of the validity of the *Novus Ordo* Masses celebrated in today's Conciliar churches, it does not follow that they are pleasing to God. Much to the contrary, they are objectively sacrilegious, even if those who assist at them are not aware of it. By such a statement, I do not mean that all those who celebrate or assist at the New Mass are necessarily in mortal sin, having done something directly insulting to Almighty God and to our Divine Savior.

Sacrilege is a sin against the virtue of religion, and is defined as "*the unbecoming treatment of a sacred person, place or thing as far as these are consecrated to God*" (Jones, *Moral Theology*, p.108). The moral theologians explain that sacrilege is in itself and generally a mortal sin (*ex genere suo*), but that it is not always a mortal sin, because it can concern a relatively small or unimportant thing. Here we are speaking of a real sacrilege, the dishonoring of the Holy Sacrifice of the Mass, by the elimination of the prayers and ceremonies that protect its holiness, by the absence of respect, piety and adoration, and by the failure to express the Catholic doctrine of the Mass as a true propitiatory sacrifice for our sins. Here there are varying degrees. Just as it is a grave sacrilege and objective mortal sin for a lay person to touch the sacred host without reason, so it is, for example, a venial sin to do the same thing to the chalice or the blessed linens, such as the purificator or pall.

Likewise with the New Mass. It can be an objectively mortal sin of sacrilege if Holy Communion is distributed in the hand or by lay ministers, if there is no respect, if there is talking or dancing in church, or if it includes some kind of ecumenical celebration, etc. It can also be an objectively venial sin of sacrilege if it is celebrated with unusual respect and devotion, so that it appears becoming and reverential to Almighty God. This in virtue of the omissions in the rites and ceremonies, which constitute a true disrespect to Our Lord in the Blessed Sacrament and to the Blessed Trinity, and of the failure to express the true nature of what the Mass really is. In each case, the subjective culpability is an altogether other question that God only can judge.

However, regardless of the gravity of the sacrilege, the New Mass still remains a sacrilege, and it is still in itself sinful. Furthermore, it is never permitted to knowingly and willingly participate in an evil or sinful thing, even if it is only venially sinful. For the end does not justify the means. Consequently, although it is a good thing to want to assist at Mass and satisfy one's Sunday obligation, it is never permitted to use a sinful means to do this. To assist at the New Mass, for a person who is aware of the objective sacrilege involved, is consequently at least a venial sin. It is opportunism. Consequently, it is not permissible for a traditional Catholic, who understands that the New Mass is insulting to Our Divine Savior, to assist at the New Mass, and this even if there is no danger of scandal to others or

of the perversion of one's own Faith (as in an older person, for example), and even if it is the only Mass available. [Answered by Fr. Peter R. Scott]

Can Ss. Catherine of Siena and Therese of the Child Jesus be considered Doctors of the Church?

The term "Doctor of the Church" is a title of honor that was first attributed to those of the Fathers who were most eminent in the wisdom of their writings and the holiness of their lives. They were consequently extraordinary teachers of the Faith. The original or great Doctors were the four Western doctors, St. Ambrose, St. Augustine, St. Jerome, and St. Gregory the Great, and the four eastern doctors, St. Athanasius, St. Basil the Great, St. Gregory of Nazianzen and St. John Chrysostom.

Additional Doctors have been declared over the centuries, and it was Pope Benedict XIV who laid down the three conditions for such a proclamation: *eminens doctrina, insignis vitae sanctitas, Ecclesiae declaratio*, that is eminent learning, a high degree of sanctity and the express declaration of the Church, as Pope Pius XI reiterated at the time of the proclamation of St. John of the Cross as Doctor of the Universal Church in 1926 (*Die Vicesima Septima*). The theologians add that there is a fourth and presumed condition, namely the orthodoxy of faith (Cf. Zubizarreta, Vol. I, No. 692).

The *Catholic Encyclopedia* has this to say about the conferring of the title Doctor of the Church before Vatican II:

In practice the procedure consists in extending to the Universal Church the use of the Office and Mass of a saint in which the title of Doctor is applied to him. The decree is issued by the Congregation of Sacred Rites and approved by the pope, after a careful examination, if necessary, of the saint's writings. It is not in any way an ex cathedra decision, nor does it even amount to a declaration that no error is to be found in the teaching of the Doctor. It is, indeed, well known that the very greatest of them are not wholly immune from error. No martyr has ever been included in the list, since the Office and Mass are for Confessors (Vol. V, p. 75).

It is not surprising that most of the early Doctors were bishops, since the bishops make up the *Ecclesia docens*, the teaching Church, whereas the rest of us make up the *Ecclesia discens*, the Church inasmuch as it is taught or instructed. The reason for this distinction is that the bishops alone have the official function to teach the deposit of the Faith, whereas the rest of us have the duty to learn and keep it. It is certainly understandable that the concept of Doctor would be enlarged to also include priests who were saints, for priests participate in the bishops' teaching role. Thus St. Jerome, a Father of the Church is included, and also other priests such as St. John of the Cross, St. Thomas Aquinas, St. Bernard, and St. Anthony of Padua. It is also reasonable that St. Ephraem, who was a deacon, would also be included. All are Confessors, and the liturgical privileges of Doctors can be applied even to those who are not Pontiffs.

However, the post-Vatican II idea of including these very great women saints in the list of Doctors is a novelty. Liturgically they are not Confessors but Virgins, nor can they be treated as Confessors, for the public teaching of the Faith is not something that can be delegated to women, according to St. Paul:

Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church (*I Cor.* 14:34, 35).

This being said, it is nevertheless manifestly obvious that the lives of these three great women fulfill all four conditions laid down for the proclamation of a Doctor of the Church, and that they played no less of a leadership role for the Universal Church than St. Joan of Arc did for France. No Catholic can doubt their orthodoxy nor their sanctity. Moreover if they did not have the eminent book learning of Sacred Theology that is generally associated with a Doctor of the Church, they most assuredly did have infused knowledge from God, allowing their words and writings to make a profound impact on the history and development of the Church.

Moreover, it must be remembered that there was nothing feminist about these great saints, whose every action defending the Church's magisterial teaching authority, whether it be St. Catherine of Siena, encouraging Pope Gregory XI to return to Rome, St. Teresa of Avila laying down the principles of the mystical life and the Carmelite reform for both men and women, or St. Therese of the Child Jesus, opening up to all souls the little way of childlike abandonment by the incredible story of her soul, thus becoming the patron of the missions.

We could legitimately ask the question why clergymen would feel the need to expand the notion of a Doctor to include women, and whether there is in this desire a deep-seated influence from the feminist egalitarianism that is one aspect of the post-Conciliar revolution in the Church. It certainly seems that this is the real motivation. However, the right of the Church to extend the concept of "Doctor" in an analogical sense, to those who share the necessary qualities, but who are not actually Confessors, that is public teachers, but Virgins, cannot be denied. The term "Doctor" still retains a very real meaning, even if the differences, as in every analogy, are greater than the similarity.

This is what is meant by Pope John Paul II in his Apostolic Letter of October 19, 1997, *Divini Amoris Scientia*, which admits that *"in the writings of Therese of Lisieux we do not find, perhaps, as in other Doctors, a scholarly presentation of the things of God"* (§7), but nevertheless declares that the eminence of her teaching concerning the spiritual life is the basis for this honor:

From careful study of the writings of St. Therese of the Child Jesus and from the resonance they have had in the Church, salient aspects can be noted of her 'eminent doctrine', which is the fundamental element for conferring the title of Doctor of the Church (*Ibid.*).

He makes a comparison with the proclamation of St. Catherine of Siena as Doctor of the Church by Paul VI in 1970:

We can apply to Therese of Lisieux what my Predecessor, Paul VI, said of another young saint and Doctor of the Church, Catherine of Siena: *"What strikes us most about the saint is her infused wisdom, that is to say, her lucid, profound and inebriating absorption of the divine truths and mysteries of faith..."* (*Ibid.*).

In conclusion, we can certainly accept the proclamation of these great saints as Doctors, for as John Paul II says of St. Therese, she *"appears as an authentic teacher of faith and the Christian life"* (*op. cit.* §8). However, we must be aware that we are not using this term in the same way as it is used to indicate Doctors who are Confessors, whether Pontiffs or not. When applied to a Doctor who is a Virgin it takes on an analogical and quite different sense to that which it has for a Doctor who is a Confessor. These holy Virgins taught despite themselves, moved by divine inspiration, without having any pretense of having the public function of doing so. Furthermore, these Doctor Virgins can clearly not be assimilated to Doctor Confessors in the texts of the Liturgy. However, it is in the liturgical offices that the practical consequences of the title of "Doctor" are most felt, hence the bizarreness of Doctor Virgins, for whom there is no place in the traditional Mass. [Answered by Fr. Peter R. Scott]

Can a traditional Catholic go to confession to a *Novus Ordo* priest?

It would certainly be valid to go to confession to a priest who still celebrates the *Novus Ordo* Mass, provided that the penitent were assured of the doctrinal orthodoxy of the priest, his intention of doing what the Church does, and his use of the correct formula of absolution. It would furthermore be permissible in a state of necessity, such as when a person is dying and no traditional priest can be found.

However, it is not easy to have the assurance of a valid absolution, given the fact that the post-Conciliar Church consistently downgrades the reality and gravity of mortal sin, the benefits of confessing venial sins, the graces to be obtained from frequent confession, and the necessity of doing penance. Very often souls who have felt the urgent need to go to a *Novus Ordo* priest have come to me afterwards in confession, doubting the validity of their confession to this priest, on account of his trivializing of their sins.

Furthermore, I do not hesitate to strongly recommend against going to confession to such a priest, even when there is an assurance of a valid absolution. A penitent does not go to confession simply to receive the absolution of his sins. He has the desire to receive all the effects of the sacrament, including the direction, and if need be reprimand of the confessor, growth in the love of God and in sanctifying grace, a firmer purpose of amendment and the satisfaction of the temporal punishment due to his sins. All this is only possible if he sees in the confessor a judge, a teacher, and a physician. It is to guarantee these full effects of the sacrament of Penance that the Church supplies jurisdiction so that the faithful can ask any priest to hear their confessions, for any just reason (canon 2261, §2, 1917 *Code* and canon 1335 of the 1983 *Code*).

Manifestly it is not possible to have confidence in the guidance of a priest who compromises with modernism by celebrating the New Mass, even if he otherwise appears orthodox. Neither his judgment as to the reality of our contrition, nor his instruction as to the gravity of our sins, nor his remedies for the ills of our sins can be depended upon. The supernatural vision of Faith will necessarily have been undermined by the humanism and naturalism of the New Mass and the spirit of Vatican II. Our souls are much too precious to place in the hands of those who lack conviction.

Consequently, outside case of danger of death, it is preferable to make an act of perfect contrition, and to wait until one can open one's soul to a traditional priest that can be trusted. [Answered by Fr. Peter R. Scott]

How can I get my four-year-old to participate in our daily Rosary?

The prayer of little children is a very delicate thing. Not unlike the disciples, who rebuked those who brought little children to be blessed by Our Lord, we find it difficult to understand that children can do what we find so difficult ourselves, namely prayer. Yet Our Lord was clear: "*Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such*" (Mt. 19:14).

Children can indeed pray, but only within the limits of their capacities, namely their understanding, concentration, and attention span. Moreover, their prayer must retain childlike simplicity to be genuine, that is spontaneity in asking for what they need, in praying for Mommy and Daddy, in telling Jesus they are sorry for their faults, etc. Mary Reed Newland's article, "*Teaching Children to Pray*" in *Raising Your Children* [[available from Angelus Press](#)] has some practical suggestions:

Children have such simple faith in the efficacy of prayer that it is easy for them to form the habit of praying on all sorts of occasions ...

occasions of minor crises during the day ...They will voice their prayer aloud, matter of factly, and with the simplicity of the faith that is as a grain of mustard, they wait for the mountain to be moved.... It is very easy to plant the habit, and their world is so much more secure, because of this faith that God is ready and willing to help them on every hand, that calling on Him is second nature to them (pp.137-138).

If the family Rosary is not to become an interminable chore for little children, these principles must be applied. It must first be recognized that every family and every child is different. There are some families and some children, used to a more strict discipline, who will kneel or sit quietly during the recitation of the Rosary. There are others who find it impossible to stay still. The discipline required for the Rosary must be in proportion to the discipline required for the rest of their lives. If family life as a whole is disciplined, little Johnny will know how to sit still and be quiet during the sacred time of prayer. However, flexibility needs to be shown on the exterior details, depending upon the individual circumstances for each child (e.g., age, temperament and maturity) and each family.

Furthermore, unless they be malicious disruptions, distractions and lack of concentration should not be punished, lest prayer become onerous and painful. The emphasis should rather be given to positive rewards for good efforts, such as a fun activity or a treat after the recitation of the Rosary. The active involvement of the children, according to their age level, is crucial. This does not just mean saying the *Our Father's* and *Hail Mary's*, when they are able to do so. Each decade could be preceded by a very brief discussion of the mystery, and the children could be asked their intentions for each particular decade. A special virtue can be asked for, as well as sorrow for a fault. In this way the spontaneity can be renewed at the beginning of every decade.

Another key help to profiting from the daily Rosary is to take advantage of children's ease in praying always, as Our Lord suggested. Their trust in Providence can be so profound, their sense of right and wrong so acute, that it can bring on a spontaneous prayer for God's help or forgiveness. Very short but fervent prayers can punctuate the day. A parent can do well to take advantage of this and spread out the mysteries of the Rosary during the day.

However, above all else in importance is the example of the parents themselves. If the parents are bored and distracted during the recitation of the Rosary, irritable and picky towards their children, and if they recite the Rosary in a mechanical and routine manner, without unction or fervor, then the same will be found in their children. However, if they are recollected and fervent, able to verbalize the object of their meditation and the graces to be obtained, and if the parents find this an enjoyable time in God's presence, rising above the million and one interruptions of fidgety children, then their children will strive to follow their example. [Answered by Fr. Peter R. Scott]

Is it permissible to attend a concert where music is performed in a Catholic church?

The answer to this question is immediately obvious to the Catholic who understands why a church is blessed or consecrated: *"By the term church is understood a sacred structure devoted to divine worship for the principal purpose of being used by all the faithful for public divine worship"* (canon 1161 of the 1917 Code). This is precisely what Our Lord meant when he declared *"My house shall be called the house of prayer (Mt. 21:13)"*. It is sacred, and must consequently be separated from all secular use, as from personal profit or advantage, under pain of becoming *"a den of thieves"*. The consequence of this is drawn in the canon 1178 of the 1917 Code, which states that: *"Business and*

trafficking, and in general whatever is out of harmony with the holiness of the place, should be excluded". Canon 1220,§1 of the 1983 Code says the same.

The question is, then, whether the performance of music in a church, which is not for the liturgy, takes away from its sacredness. The answer is given by canon 1264, §1 of the 1917 *Code*, which simply reproduces a decision of the Council of Trent, but which is, alas, not maintained in the 1983 *Code*. "*Music, whether instrumental, from the organ or other instruments, or vocal, in which there is any tinge of the lascivious or impure, must be entirely excluded from churches*".

In order to understand this, a clear distinction has to be made between the different kinds of music. There is first of all sacred music, which is that used in the Sacred Liturgy, and which is primarily Gregorian Chant, but also on occasion polyphonic music in the tradition of such composers as Palaestrina. Secondly, there is religious music, which is not composed or performed for the liturgy, but which has as its purpose to elevate the soul to the contemplation of divine truths. Finally, there is secular music, that has no rapport with religion at all.

Clearly, the performance of sacred music is possible within Catholic churches, even outside the liturgy. An instruction of the Sacred Congregation of Rites of September 3, 1958 also indicated that it is permissible to perform religious music in churches outside the liturgy, under certain conditions:

Religious music ...that seeks to express and stir up pious and religious emotions ...is to be greatly esteemed and opportunely promoted, because of its obvious benefits to religion. [this type of] Religious music cannot be used in liturgical or other sacred functions, since it belongs properly to the music hall or theater, and not to the church dedicated to divine worship. Where no auditorium or hall is available, a concert of religious music may be given in a church, if such a concert can be expected to benefit the faithful spiritually. (Quoted in *Matters Liturgical*, p. 49).

Such religious music would include the singing of hymns, or the great Masses, and Oratorios of the Baroque period.

Clearly, this presumes that precautions are taken to avoid disrespect, such as the removal of the Blessed Sacrament, and the forbidding of applause. However, rarely will it be the case that a concert is of purely religious music, with such a spiritual objective in mind, and more rarely yet is it the case that no suitable auditorium is available.

Moreover, it is clearly not permitted to perform or attend a concert of secular music in a Catholic church, for secular music is appeals primarily to the senses. This would include all music written in the style from the romantic period down to the present time, and all popular and modern music, such as folk music or spirituals. To use a blessed or consecrated church as a concert hall for such music, without regard for its sacredness, would certainly be to steal the honor and glory owed to Almighty God. This is, alas, what is currently happening, and Catholics must refuse to perform at such concerts or attend them. It is no justification to say that *Novus Ordo* churches are desecrated by secular music in the liturgy itself, as if one person's desecration of a church would justify another to do likewise. Clearly these prohibitions do not apply to protestant churches, which are in no way sacred, provided that in attending a concert there one does not, at the same time, partake in any religious ceremony (*cf.* canon 1258 of the 1917 *Code*). [Answered by Fr. Peter R. Scott]

Has the consecration of Russia to the Immaculate Heart requested by Our Lady been accomplished?

Our Lady of Fatima asked that the Holy Father consecrate Russia to Her Immaculate Heart, together with all the world's bishops (June 13, 1929). Pope Pius XII twice consecrated Russia to Her Immaculate Heart himself, in 1942 and again in 1952, but alone. The consecration made by Paul VI in 1964 and those made by John Paul II on May 13, 1982 and March 25, 1984 did not mention Russia specifically. Furthermore, although the world's bishops were invited to join in, many did not participate. This was the point made by Sister Lucy in 1985 when she explained that the consecration requested by Our Lady at Fatima had not been accomplished. (*cf. Fatima Priest* by Francis Alban, pp.84-85). That is why Russia has not ceased to spread its error of atheism. [Answered by Fr. Peter R. Scott]

I do not believe that it is right for the Society of St. Pius X to say "*we are not the Church*," for are not the other bishops all apostates?

The statement that "*we are not the Church*" is made in answer to the accusation that we in the Society of St. Pius X believe that outside the Society there is no salvation. Now this is a manifestly preposterous statement. Society priests do not have a monopoly of the Catholic Faith. There are many other Catholics, in all the rites, who accept all that the Church teaches.

The problem with many of the modern-day Catholics and bishops who have effectively apostatized, since they deny one or more doctrines of Faith, (a recent study showed that only 17% of Catholics between 20 and 39 years of age agree with the pope that only men can be priests) is that they are still members of the visible Church. They perform functions in the Church, and they hold authority in the Church (which they abuse by spreading their modernist errors), although they are dead and corrupt members (separated from the principle of union, Christ, by their lack of faith and supernatural charity). However, since they have not been publicly condemned as having separated themselves from the Church, they remain within the visible structure of the Church.

Furthermore, there are many faithful and priests in the post-Conciliar Church who do not understand the gravity of the modern errors, but who are yet in good faith and have supernatural faith and charity. Due to ignorance, they fail to understand the contradiction of the new humanistic ideas with the Catholic Faith. The motive of their faith is still intact, that is the authority of God who reveals. They are not only visible members, but also living members, of the mystical body, and some of them have a sanctity which puts to shame some traditional Catholics who have regular access to the traditional sacraments and true Mass. [Answered by Fr. Peter R. Scott]

Why is there so little unity among traditional groups?

I can understand why you are scandalized by the division in the traditional movement. Many others have also been scandalized, until they realize that unity is impossible without a strong hierarchy to enforce it and insist upon it. There will only be true unity when we have once more a strong pope, backed up by docile bishops.

It is a part of the diversity of the Church that there be different groups, organizations, religious orders and activities to defend different aspects of Catholic Tradition. They complement one another, and should retain their specific differences in order to do their best for Holy Mother Church. This is in no way opposed to the unity of the Faith, which binds us all together. Thus in Tradition there are diverse orders of teaching sisters; there are active orders such as the Society of St. Pius X; and there are contemplatives, such as the Benedictines, Dominicans, Capuchins and Redemptorists. They all have a different role to play in the Church. There is also a place for lay organizations, and specific apostolates such as Fr. Gruner's to promote devotion to Our Lady of Fatima. Despite their

different methods and emphasis, all these organizations share a profound unity. However, there are some groups that cannot be considered a part of this unity. These are the *sedevacantists* and the communities (e.g., St. Peter's, St. John's, Institute of Christ the King, etc.) which accept the orthodoxy of the New Mass and Vatican II and which celebrate the Indult. Such are outside the moral unity of the traditional movement.

Clearly it is imperative that all these truly Catholic orders, organizations and apostolates work together. It seems clear that this profound unity can be found in all of those which are officially affiliated with the work of the Society of St. Pius X. It is when a group or activity refuses such an affiliation that it becomes forced either into a compromise with liberalism or into the excesses of rigorism. [Answered by Fr. Peter R. Scott]

Does the Society of St. Pius X promote Nocturnal Adoration in the home?

The Society of St. Pius X does indeed promote Nocturnal Adoration in the home. This apostolate is a part of the Enthronement of the Sacred Heart in the Home, as promoted by Fr. Mateo Boevey-Crawley and by all of our priests. However, it is not obligatory, but is an additional practice that very generous families will choose to offer to Our Lord. It consists of taking a nocturnal hour once a month, sometime between 9:00 p.m. and 6:00 a.m., in order to make reparation to the Sacred Heart. Many mothers are involved in this apostolate of prayer and sacrifice, and that is why the Nocturnal Adoration is organized by the *Catholic Mothers Exchange*. However, not only mothers, but any Catholic can watch for an hour with Our Lord once a month. Contact information can be obtained from the [District Office](#). [Answered by Fr. Peter R. Scott]

Should the mother or the father be responsible for teaching children their catechism?

The very formulation of the question presupposes a false dichotomy, since both are responsible. Yet both are not responsible equally and in the same way.

Since the father is the head of the family, he has the responsibility for planning, and foresight is his prerogative and duty. His is the responsibility to look to the future, and to plan out the religious formation of his children, just as it is his duty to lead the family in prayer and other religious activities. He has no right to opt out of all involvement, on the grounds that he is not home long enough, but must act towards his family as Christ, who is the invisible head of the mystical body, the Catholic Church. His paternal prudence requires that he determine how and when his children's religious education is to take place, even if he is not able to do it himself.

Ed Willock had this to say a half century ago:

Few fathers realize their own dignity as fathers, and few see the unique role that the Church insists that they play in this work of revolutionary change (i.e., the formation of character in children). He should recognize that the American tradition of the last quarter century, which assigns to him the role of eternal adolescence, is a belittlement of his vocation. He is the bridge between Church and State. He is the bridge between state and family. He is the bridge between family and Church (*Fatherhood and Family*, Angelus Press, p. 81 [\[available from Angelus Press\]](#)).

However, the mother is the one who is responsible for the daily implementation of her husband's foresight. She is the one who will teach them the holy names of Jesus and Mary at her knees, and who will repeatedly go over their catechism questions with them by heart.

Nevertheless, as the children grow older the father's role in the actual teaching of the Faith ought to increase, inasmuch as it is possible. It is he who ought to lead family discussions defending the great teachings on the Faith, and who must instruct his children on how to defend their Faith out in the world, and how also to defend the Church. By so doing, his authority and leadership will make the learning and expression of the Faith a profound reality in the lives of his children, instead of a superficial veneer. [Answered by Fr. Peter R. Scott]

In what way is feminism a harmful movement? Surely it is time women began to assert themselves as equal to men?

It was Rousseau who claimed that man is born free, that all men are by nature equal and that man is naturally good. This triple dogma of the sage of Geneva is mingled with truths and errors which must clearly be distinguished for one of the currents underpinning the Feminist Movement as Rousseauistic in origin. It is true in the psychological order that is when each acts in accordance with his nature, that every activity and every tendency is directed toward the good as towards its proper end, but in the moral order a necessary distinction imposes itself; the higher faculties reason and will have a morally good natural tendency; by definition they are conformable to reason, but the lower appetites, the inferior faculties can oppose and frustrate reason.

Liberty is natural to man, *i.e.*, the basic power or faculty itself but regarding the exercise of his freedom man enjoys only a partial and not an absolute independence of action for he must indeed submit to laws not only for his own good but also for the good of society. That all men are equal as regards the constitutional elements of man's specific nature, in an abstract way, agree; with reference to men's individual nature, all men are not equal neither in fact nor as a matter of right; the variety of talents which each possesses ensures that human nature does not make us equal.

Furthermore in questions of merit and demerit, each man cannot receive the same reward or punishment. Equality is for the most part an illusion.

It is this lamentable lack of reason which underlies feminist thinking if it can be called that. Men and women are different physically and psychologically. Their respective human natures are not in opposition nor do they seek to usurp each other's function and role but are complementary.

The Church has always been, historically, a great defender of woman. In ancient civilizations women were frequently subject to male tyranny and despotism. Christianity raised woman from this degrading servitude by sanctifying marriage and making it inviolable. The Church sanctioned the supernatural equality of man and woman by praising both marriage and virginity.

The recognition of the unique role of woman and its defense must not be confused with radical aberrant fanatical feminism; the latter fails to appreciate and value the true purpose and aim of womanhood. Feminism is a vain and foolish imitation of masculinity at the expense of a tragic loss in femininity. Feminism is not the exaltation of woman but her obliteration, the reduction of the feminine character to that of the masculine. It is a self-imposed slavery and loss of identity. It is a travesty of nature in so far as it refuses the nature of woman in the divine plan; it is a perversion also in the natural sphere. Feminists have not understood true freedom, human nature, nor the essential distinctions involved in a proper evaluation of the notion of equality.

The natural order differentiates the two sexes by subordinating the one to the other. In the order of creation the woman comes after man. She is subject to man though not his final end. The final end of both is absolutely equal.

St. Paul makes it clear: *"There is neither male nor female just as there is neither Jew nor Gentile nor freeman nor slave"* (Gal. 3:28). There are specific differences between male and female but all the baptized are clothed in the same dignity before God. As Sacred Scripture points out, the subjection of the female to the male does not have its principle in the male but in the Lord.

"Wives be subject to your husbands in the Lord." Furthermore, this matter is more fully explained when St. Paul addressing married couples in his letter to the Ephesians says: *"Be subject to one another."*

There is a subordination which many choose to ignore, a subordination given us by Divine revelation: *"The head of every man is Christ; the head of the woman is man; and the head of Christ is God."*

Feminism refuses the true nature of woman, confuses the natural and supernatural relations between the sexes and embarks upon a deviant path at the end of which the suicide of thought and the death of womanhood is inevitable. [Answered by Fr. Leo Boyle]

Can it still be affirmed that a wife should be submissive to her husband, given the changes in modern society?

The due submission of a wife to her husband can be considered on two different planes:

- firstly that of the natural law, man and woman having each a profoundly different function in the building block of society which is the family;
- and secondly on the supernatural plane.

This second perspective is by far the most important, and illuminates all of married life. For if the submission of a wife to her husband is totally clear in the natural law to any woman who has not been tainted by the rebellious principles of liberalism, it was explicitly confirmed in the New Testament. St. Paul, in the fifth chapter of his epistle to the Ephesians, lays down the principles. A husband has, in virtue of the sacrament of matrimony, always to imitate Christ in His love for the Church, and a wife has always, in virtue of the same sacrament, to imitate the Church in her love for Christ. Thus a man is really the head of his wife, and has the duty to take leadership, whereas the wife must strive to be the heart responding to and dependent upon the head.

Pope Leo XIII treats of this question explicitly in his Encyclical *Arcanum Divinae Sapientiae* of Feb. 10, 1880:

The husband is the chief of the family, and the head of the wife. The woman, because she is flesh of his flesh and bone of his bone, must be subject to her husband and obey him: not, indeed as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. For *"the husband is the head of the wife, as Christ is the head of the Church... Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things"* (Eph. 5:23-24) (*Matrimony, Papal Teachings*, by the monks of Solesmes, p. 141).

Since man's nature cannot change, neither can the natural law, and since divine revelation was completed with the death of the last of the apostles, neither can this supernatural plan change either. In order to resist the corruption of nature and God's supernatural gifts, husbands and wives need to remember that they do

not belong to this world, otherwise modern-day liberalism will succeed in destroying the family. Husbands will consequently take responsibility and leadership, even when they feel inadequate, and wives will take delight in denying their own will and obeying their husbands.

These questions have been treated often in *The Angelus*, and I would like to take the opportunity of recommending the following articles, which treat explicitly of this subject:

- *The Angelus*, June 1997: The two articles: *When Mothers Need Mothering* and *Flesh of My Flesh*.
- *The Angelus*, October 1995: The two articles: *The Leadership of Fathers* and *What Is a Mother?*

It is this authority of a man over his wife (not of men over women) which the liberals detest, and which, alas, Pope John Paul II has fought against on the basis of the false rights of man. In his analysis of this change of teaching, author Luigi Accattoli does not hesitate to affirm (approvingly) that the pope "*corrects the teaching of St. Paul*" (*When a Pope Asks Forgiveness*, Alba House, pp.105-108, 1998).

In regard to the radically feminist nature of the assertion of the equality in marriage of husband and wife, it suffices to quote some passages from the above author, based as they are on the pope's September 1988 Encyclical *Mulieris Dignitatem*:

The boldest stroke is also found in *Mulieris Dignitatem*, which contains a summation of the biblical references to individual women and even corrects two thousand years of interpretation of the passages in St. Paul which describe man as the "head" of the woman. He even corrects St. Paul —or what is based on antiquity in his writings —when he states: "*All the reasons in favor of the subjection of woman to man in marriage must be understood in the sense of a mutual subjection of both out of reverence for Christ*" (*Ibid.*, citing *Mulieris Dignitatem* 9;24).

Accattoli is certainly accurate in pointing out that this is a radical transformation in the Church's teaching. Nobody could possibly doubt that the letter and sense of St. Paul is of a one-sided submission, and that the pope, by reinterpreting it as a "*mutual subjection*" is both emptying the text of all sense and going directly against divine revelation for the sake of his humanistic and false principles on the equality and dignity of man.

Truly feminine wives will consequently abhor this feminine perversion of Catholic Truth, and practice the submission and obedience which both nature and grace incline them to. [Answered by Fr. Peter R. Scott]



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Opening of the Doctrinal Discussions Between Rome and the Society of Saint Pius X

13-11-2009

Filed under [From Rome](#), [News](#)



On Monday, October 26, from 9:30 am until 12:30pm, at the Palace of the Holy Office, the first doctrinal meeting between the Holy See and the Society of St. Pius X took place. Late in the morning, the Vatican Press Office gave a press release, and a little later a correction about the bimestrial rhythm of the next meetings and not bi-monthly as it was erroneously announced previously (see integral text in our Documents section). In the press release, we can note that the list of “the questions of a doctrinal character which must be dealt with and discussed” omits none of the theological problems which raise

difficulties: “the notion of Tradition, the Paul VI missal, the interpretation of the Second Vatican Council in continuity with the Catholic doctrinal Tradition, the themes of the unity of the Church and of the Catholic principles of ecumenism, the relationship between Christianity and non-Christian religions, and religious liberty.”

One point of agreement has already been reached, the observation of full discretion regarding these works which could not be done in the hustle so dear to the media. Actually, at the end of the meeting, the participants went to lunch without making any declaration to the some ten journalists waiting for them outside. The only exclusive “revelation” reported by Vatican observer for *Il Giornale*, Andrea Tornielli was that the theologians were henceforth to “work actively, using the Internet to exchange their viewpoints” until the next meeting scheduled after the Christmas season. Likewise, *La Repubblica* thought it was making a scoop by revealing that during this first meeting the criticism which has been raised by the Society of St. Pius about religious liberty and the relations of the Church with non-Christian religions for more than 40 years came under discussion.

When he met with journalists in the middle of the day Fr. Federico Lombardi, head of the Holy See Press Office, declared: “At last competent and authorized persons discussed doctrinal questions.” In his opinion, this first meeting and the next are guided by a “spirit of trust.” (DICI n° 204 – 13/11/09 – Sources: vatican.va//Giornale/La Repubblica/Imedia/private sources)

In the Press

For lack of direct information, journalists are reduced to conjecture, surmise, or even to imagine... Some are noticeable for their interesting creativity.

The ex-journalist of *Le Monde*, Henri Tincq, already sees the dusk setting in for traditionalists: “No one is unaware of the crumbling state of integrist Catholic circles today. (...) As years went by, integrist dissidence became a pitiful prey to the deviations customary to any sectarian small group.” (Slate.fr, October 25, 2009) He only forgets that he wrote the contrary last year: “The ‘Tradis’ are still there. Mainly French at the beginning — because of the nationality of Archbishop Lefebvre and the tensions about the modern liturgy in the Hexagon — the phenomenon became worldwide. (...) The seminaries of the Society of St. Pius X, the hard core of the schism, have spread to Germany, Australia, the United States (MN) and Latin America. The generations of priests (some 500) which were trained in them, and the faithful (600,000 according to Vatican sources) are being renewed. They are settled in more than 30 countries. The typically European model of an authoritarian Church, unyielding, anti-ecumenical and anti-modern, dominated by the figure of the holy priest in charge of all that is sacred, became an exported product.” (*Le Monde*, July 2, 2008)

Swiss agency Apic spoke of doctrinal discussions which might last for years or even for a century: “Confirming a widely spread impression within the Roman Curia, the Superior of the Society of St. Pius X Bishop Bernard Fellay recently said that, in his opinion, these discussions might be long and might even last ‘perhaps a century.’ (Apic, October 15, repeated in the October 23 issue under the header: “Years or even a century of discussions?”). This quotation, taken out of its context is to be found in the interview granted by Bishop Fellay in South Africa, on this past September 15: “We have to be realistic. The return, the restoration of the Church will take time. The crisis which is hitting the Church has touched every aspect of the Christian life. To get out of this situation will take more than one generation of constant effort in the right direction. Maybe a century.” It is not a matter here of the theological discussions, but of the solution of the crisis which is shaking the Church, and about which, shortly before his election, Cardinal Ratzinger acknowledged that it was like a boat taking in water from every side.” — Concerning the length of the discussions themselves, in the same interview Bishop Fellay merely answered: “I have simply no idea about the length of the discussions. It certainly will depend also on the expectations of Rome. They may last quite a while. Because the topics are vast.” ([See integral text of the interview in DICI n° 203](#))

Better informed, the journalist in charge of religious matters in *Le Figaro*, Jean-Marie Guénois, recalled the points that the Society wants to be brought up during the discussions and indicated the principles which would guide the Roman experts: “Concretely, what are they going to talk about? Three weeks ago, in South Africa, Bishop Fellay on a visit to the Society houses there summed up the issues causing ‘difficulty’: ‘Religious liberty, ecumenism, collegiality’ and ‘the influence of modern philosophy, the liturgical novelties, the spirit of the world and its influence upon the modern thinking holding sway in the Church.’ A vast program which does not frighten the Roman negotiators. On their part, they rather rejoice that ‘at long last’ — there has been no such official dealings since 1988 — they will be able to know “the official” position of the Society of St. Pius X concerning all these questions which arose from the Second Vatican Council. They will no longer have it second hand through the many viewpoints given by so and so.

“From very reliable sources, it is added that three principles will guide the talks. The first deals with ‘the hermeneutic of continuity’ and not of ‘rupture’ with tradition desired by Benedict XVI for the interpretation of Vatican II. And here there is ‘a point of convergence’ regarding this will of the Church’s reconciliation with her own past. The second principle is more problematic: Rome considers the deposit of the faith ‘as a whole.’ It does not accept ‘a pick and chose’ attitude among the teachings of the last council. The third principle will certainly be decisive: it is a matter of ‘turning back to the letter of the Second Vatican Council and not to its vulgate.’ Plainly speaking, it means working on the original texts and not on their interpretations or simplifications... Consequently, it will be a kind of rereading of the council, during which the experts would clarify the ‘meaning of the terms’ or the ‘ambiguities’ so often denounced by the Lefebvrites.” (*Le Figaro*, October 20, 2009)

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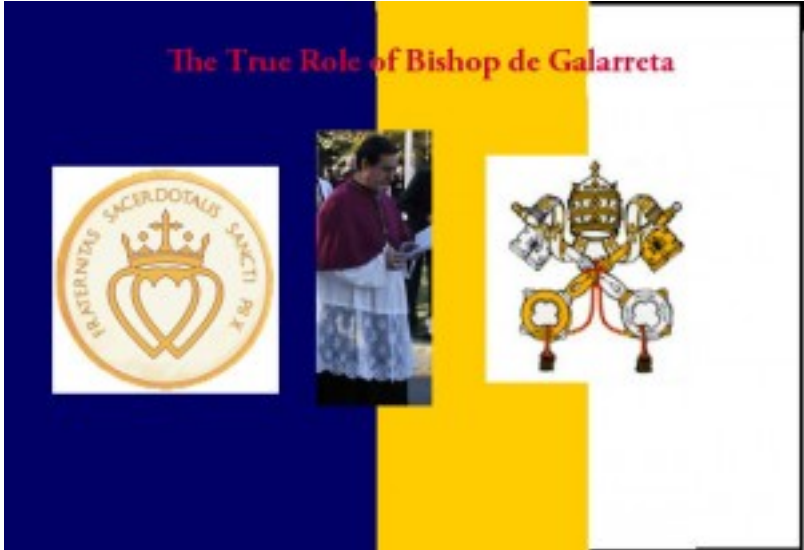


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Doctrinal Talks between the SSPX and the Holy See

31-08-2009

Filed under [Documents](#)



The Argentinean website *Panorama Catolico Internacional* published the news that Bishop **Alfonso de Galarreta** is in charge of “coordinating and leading the meetings with the commission appointed by the Holy See”, in the context of the theological talks between the SSPX and the Vatican. PCI reported, in the conditional, that Bishop de Galarreta “may have been appointed president of the Commission of the theologians of the SSPX in charge of doctrinal debates with the Holy See.”

In fact, Bishop Alfonso de Galarreta is president of the commission which must prepare the dossiers to

be studied during the theological debates with the representatives of the Holy See. This commission is internal to the SSPX and was constituted last April; it is not a bi-lateral commission.

Until further information, the declaration made by Bishop **Bernard Fellay** to the Italian News Agency Apcom, on July 31, remains relevant:

Apcom: Bishop Fellay, are you scheduled to go to Rome in the near future? Has the date for the beginning of the discussions already been appointed? Have you already thought about the composition of your commission? How many people?

Bishop Fellay: No date has been appointed as yet for the dialogue, but we may assume that it will take place in the fall. I will go to Rome at that time, but there is nothing precise so far. The commission is already composed of three to four people, but we cannot yet give names to prevent any pressure upon them. — See [DICI n° 199-200](#).

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SSPX Press release

SSPX's members named for Roman theological commission

10-15-2009

Bishop Bernard Fellay has appointed as representatives of the Society of St. Pius X for the theological discussions with the Congregation for the Doctrine of the Faith:

- **Bishop Alfonso de Galarreta**, rector of the Nuestra Senora Corredentora Seminary at La Reja (Argentina);
- **Fr. Benoit de Jorna**, rector of the International Seminary of St. Pius X in Econe (Switzerland);
- **Fr. Jean-Michel Gleize**, professor of ecclesiology at the Econe seminary,
- and **Fr. Patrick de La Rocque**, prior of the St. Louis Priory in Nantes (France).

Bishop de Galarreta was already president of the commission - within the Society - to which the preparation of the upcoming discussions had been entrusted in April 2009.

The work will begin in the second half of the month of October. It will demand the discretion necessary to ensure serene talks about the doctrinal issues which raise difficulties.

Menzingen
October 15, 2009

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At a pivotal point

 18-10-2010

Filed under [From Rome](#), [From Tradition](#), [News](#)



“We are at a pivotal point for the future reconstruction.” Bishop Bernard Fellay, Superior General of the Society of St. Pius X, expresses himself in these vigorous terms in [an interview granted to *Nouvelles de Chrétienté*](#) [News about Christianity] (no. 125, Sept.-Oct. 2010) and posted online at [www.dici.org](#). In it he explains his statement made on [www.laportelatine.org](#) on October 7 concerning the spiritual needs of various countries which cannot be met for lack of a sufficient number of priests. But above all he gives his perspective on the net results of three years of

(rather restrictive) implementation of the *Motu Proprio* on the traditional Mass: “There are two spirits embodied in the two Masses. That is a fact!” And he alludes to current relations between the local bishops’ conferences and the Holy See: “We certainly are in those times that have been foretold, when there will be cardinal against cardinal, bishop against bishop.”

With regard to the conference given last July by Msgr. Guido Pozzo, Secretary of the *Ecclesia Dei* Commission, on the hermeneutic of continuity, Bishop Fellay declares, “they are presenting a new Second Vatican Council to us, a council which in fact we never knew and which is distinct from the one that was presented during the past forty years.” He goes on to say, “If we discover such a great divergence in interpreting the conciliar documents, we will have to admit someday that the deficiencies in those documents are there for a reason.”

Concerning a solution to the crisis in the Church, the Superior General of the Society of Saint Pius X asserts, “The choice of personnel will be the determining factor. If the policy for nominating bishops finally changes, then we can hope.” By the same token he looks forward to “a thoroughgoing reform of teaching at the pontifical universities and of priestly formation in the seminaries”.

As for the role of the Society of Saint Pius X, which is celebrating its fortieth anniversary this year, Bishop Fellay confides, “When we ask priests who approach the Society what they expect from us, they tell us initially that they expect doctrine.” With respect to the young generation devoted to Tradition, he notes that “it is waiting, ready for the adventure of Tradition, sensing very well that what is being offered to it apart from Tradition is nothing but imitation goods.”

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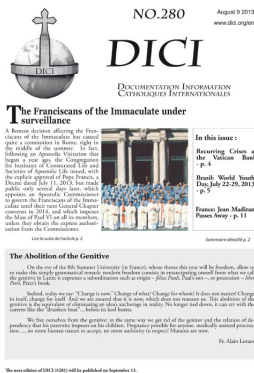


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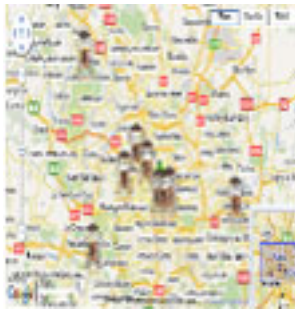
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Bishop Fellay's Conference at Paris, January 8-10, 2010

28-01-2010

Filed under [From Tradition](#), [News](#)



Please, let us not use the word *negotiations*, it completely misses the point. This has nothing to do with negotiating, bargaining—nothing at all.... For us, we must really see this opportunity for the discussions with Rome as truly a disposition of Divine Providence, as truly an amazing grace to be able to present to the highest authorities in the Church what that Church has always said and which, thanks be to God, we have kept; thus, to make it resound at the very top of the Church. To bear witness to the Faith is a great grace. And even at Rome, a

certain number [of prelates] are expecting from these discussions—and it's a direct quote—“*very much good for the Church.*”

...The situation in the Church is truly a nightmare, it's truly a great tragedy, and so to be able to give utterance to what the Church has always taught at the very top of the Church is really something out of the ordinary, hence extraordinary. It is a great grace, and also a great duty, because, of course, we hear: “*What are you going to do in that mess? You are going to get lost...you are going to sell out the Society.*” It involves no such thing!

...Humanly speaking, you might say that we are in a bad way! We are in about the same shape as Gideon when he went out to attack 20,000 or 30,000 men of the enemy army with his jars, trumpets, and torches—three hundred men to attack tens of thousands of heavily armed enemy soldiers. They were really in a bad way. It is about the same thing when we go down to Rome with our jars, torches, and trumpets... but we are not counting on our human efforts, we are counting on the good Lord as Gideon counted on the good Lord. We are counting on the promises that our Lord made to His Church, we are counting on this duty... It is the good Lord who has given us the grace of still having the Faith, of not having lost it, of having received the instruments of this Faith, even natural instruments, a sound philosophy. Yes, it is a duty to go and remind them of these truths.

...[These are] extremely delicate theological discussions; [there are] a lot of preconceived ideas [*a priori*]. We can see very well that we are not at all known... there are all sorts of ideas about us.

...The boat is sinking; humanly speaking, the Church is lost; humanly speaking, the Church is not recovering—notice that I say, humanly speaking, for we know that there are the promises of God, so that she is going to recover. How is she going to recover? We may say that it is in the hands of the good Lord, agreed! But the good Lord asks everyone to act according to his strength and capabilities, in his place, for this recovery. We cannot say that the pope has only to do this or that. It is every member of the Church who must, once again, at his place, according to his powers, according to the grace of the good Lord, do everything he can for the Church's restoration. Everybody must contribute his efforts—everybody. So let us make this effort precisely by our prayers, by our sacrifices, by all the means that truly give life to the Church. The means that the good Lord commonly uses to restore and uplift the Church is called holiness. It is the life of grace; it is faith. It is absolutely certain that every good action within the Church uplifts the Church. The greater the goodness of the act, the more the Church is uplifted.

...The good Lord doesn't need numbers, but He does need holiness... He asks us for it, and I should say that this battle, these terrible, horrible difficulties that we have briefly outlined, should be for us a stimulant, a real stimulant towards holiness—let's dare to use the word, it is a very Catholic word... That will be the best way we can contribute, collaborate, and co-operate in helping to bring about an end to the crisis in the Church.

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Germany: Father Schmidberger Speaks about the Meetings with Rome

11-03-2010

Filed under [From Tradition](#), [News](#)



On February 18, Fr. **Franz Schmidberger**, superior of the Society of St. Pius X's district of Germany, granted an interview to the site Internet Kathnews. In it, he says that the doctrinal discussions with Rome are certainly going to require much time. He recalls to mind that the principal points of divergence remain ecumenism and the relations of the Catholic Church with other religions, and especially with Judaism, "which does not worship the same God" as the Catholics. Here are some large extracts from the interview:

"For the first time we are in a position to expose calmly to competent authorities our

concerns about the declarations of the Second Vatican Council and the post-conciliar developments. These discussions are certainly going to take a long time, maybe even years. But perhaps our interlocuters recognize already after only a short time that the Priestly Society of St. Pius X is incontestably Catholic, even if there are still points of discord. This would be a huge step forward. The very discrete nature of the interviews is vital for their success, for 'the good makes no noise, and noise does no good'. (...)

"We must avoid an exaggerated optimism about these conversations. Bishop Fellay says it will be a miracle, if they lead to a real success. (...)

"An agreement between the Holy See and the Society can mean nothing other than the following: that Rome recognizes the voice of the Magisterium prior to the council. The Society has never upheld its own positions, rather it has made itself the spokesman of the Popes, especially those who reigned from the French Revolution until Vatican Council II. The situation has changed since 1988: our objections to Rome are taken seriously and she is trying to answer them. (...)

"With the lifting of the excommunication, new faithful have joined us, barriers have been dismantled, but because of media publicity, new barriers have been raised. Nonetheless, I believe that the Pope's courageous decision has had a positive effect not only for the Society and its apostolic work, but even more so for the entire Church. (...)

"With Benedict XVI, the Church has entered upon calmer waters. The rehabilitation of the Holy Sacrifice of the Mass in its traditional celebration, the lifting of the decree of excommunication, the doctrinal discussions with the Holy See are very positive acts of this pontificate. At the same time, we regret the visit to the Synagogue of Rome, and above all the words of the Pope declaring that with the Jews we worship the same God.

"We Christians, we honor the Holy Trinity and we worship Our Lord Jesus Christ, consubstantial Son of the Father. The Jews of today, on the other hand, admit neither one of these two fundamental points of our holy religion. And as there is no other God but the Most Holy Trinity, no other Lord but Jesus Christ, we do not worship the same God as the Jews.

"These things were different for the just of the Old Testament: they were open to the truth of the Trinity and the divine filiation of the promised Messiah. The Pope strays in an alarming way from the words of the first Pope, St. Peter: "There is salvation in no other [but Jesus Christ]" (Acts 4:12). That applies to the whole world, including the Jews and the Moslems." (Source: kathnews. Traduction française: DICI n°211, March 6, 2010)

On the same topic :

[The Vatican: The Second Theological Meeting between the Roman Experts and the SSPX held on 18 January](#)
[Bishop de Galarreta's Comments of December 19, 2009](#)
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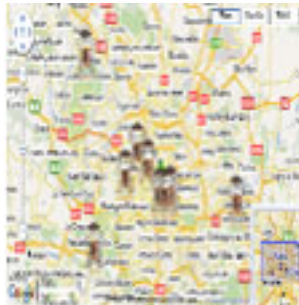
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Press release from the “Ecclesia dei” commission, 26th october 2009

4-11-2009

Filed under [Documents](#), [News](#)

On Monday 26 October 2009 in the Palazzo del Sant’Uffizio, headquarters of the Congregation for the Doctrine of the Faith and of the Pontifical Commission “Ecclesia Dei”, the study commission made up of experts from “Ecclesia Dei” and from the Society of St. Pius X held its first meeting, with the aim of examining the doctrinal differences still outstanding between the Society and the Apostolic See.

In a cordial, respectful and constructive climate, the main doctrinal questions were identified. These will be studied in the course of discussions to be held over coming months, probably every two months. In particular, the questions due to be examined concern the concept of Tradition, the Missal of Paul VI, the interpretation of Vatican Council II in continuity with Catholic doctrinal Tradition, the themes of the unity of the Church and the Catholic principles of ecumenism, the relationship between Christianity and non-Christian religions, and religious freedom. The meeting also served to specify the method and organisation of the work.

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Press Release from the General House of the Priestly Society of St Pius X (November 2 2011)

 2-11-2011

Filed under [From Tradition](#), [News](#)

Since the meeting of the seminary Rectors and District Superiors of the Society of St. Pius X in Albano (Italy) on October 7, 2011, several comments have been published in the press about the answer that Bishop Bernard Fellay should give to the Roman propositions of September 14th.

It has to be recalled that only the SSPX's General House has the competency to publish an official communique or authorized comment on the subject.

Until further notice, one should reference the **communique of October 7, 2011**. (DICI of 11/02/11).

[Communiqué de la Maison Générale de la Fraternité Saint-Pie X \(2 novembre 2011\)](#)

[Kommunikée des Generalhauses der Priesterbruderschaft St. Pius X](#)

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Press Release from the General House of the Priestly Society of St Pius X

7-10-2011

Filed under [From Tradition](#), [News](#)



On October 7, 2011, a meeting of all those in charge of the Society of St Pius X was held in Albano, Italy, during which the Superior General, H. E. Bishop Bernard Fellay, presented the content of the Doctrinal Preamble, handed over to him by Cardinal William Levada, Prefect of the Congregation of the Doctrine of the Faith, at the Vatican, during last September 14 meeting.

During this day, the twenty-eight persons in charge of the Society of St Pius X present at the meeting – seminary rectors, district superiors from all over the world – manifested a profound unity in their will to

maintain the Faith in its integrity and its fullness, faithful to the lesson which Archbishop Marcel Lefebvre left them, according to St Paul's "Tradidi quod et accepi – I have handed over what I myself have received" (I Cor 15:3).

Following this work meeting, the study of the Doctrinal Preamble – of which the content still remains confidential – will be pursued and further analysed at the level of the General Counsel of the Society of St Pius X, by the Superior General and his two Assistants, Frs. Niklaus Pfluger and Alain Nely, enabling them to present an answer to the Roman proposals in a reasonable time.

Albano, October 7, 2011

[Communiqué de la Maison générale de la Fraternité Sacerdotale Saint-Pie X](#)
[Kommunikée des Generalhauses der Priesterbruderschaft St. Pius X.](#)
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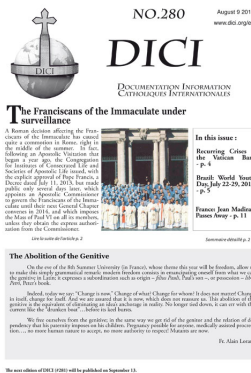
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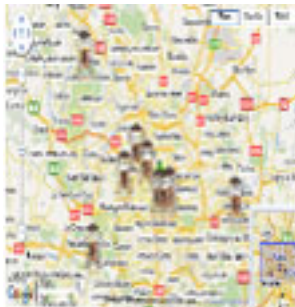
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Holy See Press Release: Meeting between the Congregation for the Doctrine of the Faith and the SSPX



9-14-2011

VATICAN CITY, 14 SEP 2011 (VIS) - At midday today the Holy See Press Office released the following communiqué concerning the position of the Society of St. Pius X:

On 14 September at the offices of the Congregation for the Doctrine of the Faith, Cardinal William Joseph Levada, prefect of the congregation and president of the Pontifical Commission *Ecclesia Dei*; Archbishop Luis Francisco Ladaria Ferrer S.J., secretary of the congregation, and Msgr. Guido Pozzo, secretary of the pontifical commission, met with Bishop Bernard Fellay, superior general of the Society of St. Pius X, who was accompanied by Fr. Niklaus Pfluger and Fr. Alain-Marc Nely, respectively first and second assistant general to the society.

Following the appeal of 15 December 2008, addressed by the superior general of the Society of St. Pius X to His Holiness Pope Benedict XVI, the Holy Father decided to remove the excommunication against the four bishops consecrated by Archbishop Lefebvre. At the same time, he approved the opening of discussions with the society in order to clarify doctrinal problems and to heal the existing rift.

In order to put the Holy Father's instructions into effect, a joint study commission was set up, composed of experts from the Society of St. Pius X and from the Congregation for the Doctrine of the Faith who met in Rome on eight occasions between October 2009 and April 2011. Their discussions, which aimed to identify and study the essential doctrinal difficulties in the controversial issues, had the result of clarifying the positions of the two sides and their respective motivations.

While bearing in mind the concerns and demands presented by the Society of St. Pius X about protecting the integrity of the Catholic faith against Vatican Council II's "hermeneutic of rupture" with Tradition (a theme addressed by Pope Benedict XVI in his address to the Roman Curia on 22 December 2005), the Congregation for the Doctrine of the Faith maintains that the fundamental basis for achieving full reconciliation with the Apostolic See is the acceptance of the text of the Doctrinal Preamble, which was handed over during a meeting on 14 September 2011. The Preamble defines certain doctrinal principles and criteria for the interpretation Catholic doctrine, which are necessary to ensure faithfulness to the Church Magisterium and "*sentire cum Ecclesia*". At the same time, it leaves open to legitimate discussion the examination and theological explanation of individual expressions and formulations contained in the documents of Vatican Council II and later Magisterium.

At the same meeting, certain suggestions were made for a canonical solution to the position of the Society of St. Pius X, with a view to achieving the desired reconciliation.

[End of Vatican Press Release]

In addition to the publication of the Holy See's press release, Bishop Fellay, Superior General of the Priestly Society St. Pius X, will voice his thoughts during an exclusive interview which will appear later today on DICI. [read on dici](#) >

Source: Holy See Press Office Bulletin, September 14, 2011 | DICI



Interview with Bishop Bernard Fellay after his meeting with Cardinal William Levada

The meeting was conducted with great courtesy and with equally great candor, because for the sake of honesty the SSPX refuses to evade the problems that remain... 9-14-2011



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Interview with Bishop Bernard Fellay after his meeting with Cardinal William Levada



9-14-2011

At the conclusion of the [meeting that Bishop Bernard Fellay and his two General Assistants had at the Vatican with Cardinal William Levada](#), Prefect of the Congregation for the Doctrine of the Faith on September 14, 2011, at 10:00 a.m., the Superior General of the Society of St. Pius X answered our questions [for the readers of DICIC].



Bishop Fellay (center) with his two Assistants: Frs. Pfluger (left) and Nely (right)

How did this meeting go?

The meeting was conducted with great courtesy and with equally great candor, because for the sake of honesty the Society of St. Pius X refuses to evade the problems that remain. Moreover the theological discussions that took place during these past two years were held in this same spirit.

When I stated on August 15 of this year that we were in agreement on the fact that we did not agree about the Second Vatican Council, I also made sure to explain that when it comes to dogmas, like the doctrine of the Trinity, we are quite obviously in agreement when we find them mentioned in Vatican II. One sentence must not be taken out of its context. It is to the great credit of our theological talks that they seriously examined and elucidated all these doctrinal problems.

The joint press release by the Vatican and the Society announced that a doctrinal document was delivered to you and that a canonical solution was proposed to you. Can you give us any particulars?

This document is entitled “Doctrinal Preamble”; it was handed over to us for in-depth study. Hence it is confidential, and you will understand why I say no more about it to you. However the term “preamble” does indicate that acceptance of it is a preliminary condition for any canonical recognition of the Society of St. Pius X on the part of the Holy See.



Cardinal Levada

On the subject of this doctrinal preamble, to the extent that this does not concern its confidentiality, can you confirm that it contains, as announced in the press release, a distinction between what is *de fide* [essential to the faith]—to which the Society fully adheres—and what is dependent on a pastoral council, as Vatican II itself claimed to be, and thus could be subjected to criticism without calling the faith into question?



Cardinal Castrillon-Hoyos

This new distinction was not only announced in the press release; I have personally heard it from various sources. As early as 2005, Cardinal Castrillon Hoyos told me, after I spent five hours explaining to him all the objections to Vatican II that the Society of St. Pius X had formulated: “*I cannot say that I agree with everything that you have said, but what you have said does not mean that you are outside the Church. Write to the pope therefore and ask him to lift the excommunication.*”

Today, for the sake of objectivity, I must acknowledge that in the doctrinal preamble there is no clear-cut distinction between the inviolable dogmatic sphere and the pastoral sphere that is subject to discussion. The only thing that I can say, because it is part of the press release, is that this preamble contains “*certain doctrinal principles and criteria for the interpretation of Catholic doctrine, which are necessary to ensure faithfulness to the Church’s Magisterium and to "sentire cum Ecclesia"* [thinking with the Church]. **At the same time, it leaves open to legitimate discussion the examination and theological explanation of individual expressions and formulations contained in the documents of Vatican Council II and of the later Magisterium.**” There you have it; no more and no less.

As for the canonical status that is said to have been proposed to the Society of St. Pius X, on the condition that it adheres to the doctrinal preamble: there has been talk about a [personal] prelature rather than an ordinariate; it this correct?

As you correctly note, this canonical status is conditional; only later on will we be able to see the exact modality of it; it still remains a subject for discussion.



Msgr. Pozzo, Secretary of the Ecclesia Dei Commission

When do you think you will give your answer to the proposal in the doctrinal preamble?

As soon as I have taken the time necessary to study this document, and to consult with those who are chiefly responsible for the Society of St. Pius X, because in such an important matter I have promised my confreres not to make a decision without consulting them first.

But I can assure you that our decision will be made for the good of the Church and of souls. Our Rosary Crusade, which continues for several more months, must be intensified so as to enable us to obtain, through the intercession of Mary, Mother of the Church, the graces of light and strength that we need more than ever. (DICIC no. 240 dated September 14, 2011) [read on dici](#) >

Source: DICIC, 9-14-2011

Original text: French | Translator: Michael J. Miller, M.A. Theol.



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Source: Holy See Press Office Bulletin, September 14, 2011 | DICI



Interview with Bishop Bernard Fellay after his meeting with Cardinal William Levada

The meeting was conducted with great courtesy and with equally great candor, because for the sake of honesty the SSPX refuses to evade the problems that remain... 9-14-2011

Reverend Superior General, Reverend First Assistant, Reverend Second Assistant,

April 2012

For several months, as many people know, the General Council of the FSSPX is seriously considering Roman proposals for a practical agreement, after the doctrinal discussions of 2009 to 2011 proved that a doctrinal agreement is impossible with current Rome. By this letter the three bishops of the FSSPX who do not form part of the General Council wish to let him know, with all due respect, of the unanimity of their formal opposition to any such agreement.

Of course, on the two sides of current division between the Counciliar Church and the FSSPX much wish that the Catholic unity be restored. Honor to those on both sides. But since reality governs everything, and to the reality all these sincere desires must yield, namely that since Vatican II the official authorities of the Church have deviated from the Catholic truth, and today they are shown to be quite given to always remaining faithful to the Counciliar doctrines and practices. The Roman discussions, the “doctrinal preamble” and Assisi III are bright examples of this.

The problems arising to the Catholics by the Second Vatican Council are profound. In a conference, which seems like the last doctrinal will of Mgr Lefebvre, which was given to priests of the Society at Ecône a half year before his death, after having briefly summarized the history of the liberal Catholicism resulting from the French Revolution, he recalled how the Popes have always fought this attempt at a reconciliation between the Church and the modern world, and he declared that the combat of Society of St. Pius X against the Vatican II was exactly the same combat. He concluded: “*The more one analyzes the documents of the Vatican II and their interpretation by the authorities of the Church, and the more one realizes that they are neither superficial errors nor a few particular errors such as ecumenism, religious freedom, collegial structure, but rather a total perversion of the spirit, a whole new philosophy founded upon Subjectivism... It is very serious! A total perversion! ... That is really alarming.*”

But, is the thinking of Benedict XVI is better in this respect than that of John Paul II? It is enough to read the study made by one of us three, *The Faith in Peril from Reason*, to realize that the thought of the current Pope is also impregnated of subjectivism. It is all the subjective imagination of the man in the place of the objective reality of God. It is all the Catholic religion subjected to the modern world. How can one believe that a practical agreement can arrange such a problem?

But, some will say to us, Benedict XVI is really well disposed towards the Society and its teaching. As a subjectivist this can easily be the case, because liberals subjectivists can tolerate even the truth, but not if one refuses to tolerate error. He would accept us within the framework of relativistic and dialectical pluralism, with the proviso that we would remain in “full communion,” in relation to the authority and to other “*ecclesiastical entities*.” For this reason the Roman authorities can tolerate that the Society continue to teach Catholic doctrine, but they will absolutely not permit that it condemn Counciliar teachings. That is why an even purely practical agreement would necessarily silence little by little the Society, a full critique of the Council or the New Mass. By ceasing to attack the most important of all the victories of the Revolution, the poor Society would necessarily cease being opposed to the universal apostasy of our sad times and would get bogged down. Ultimately, what will guarantee that we will remain protected from the Roman curia and the bishops? Pope Benedict XVI?

One denies it in vain, this slip is inevitable. Doesn't one see already in the Fraternity symptoms of a lessening in its confession of the Faith? Today, alas, the contrary has become “abnormal”. Just before the consecration of the bishops in 1988 when many good people insisted to Mgr Lefebvre so that he reach a practical agreement with Rome that would open a large field of apostolate, he said his thoughts to the four new bishops: “*A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting.*” How to obey and continue to preach all the truth? How to reach an agreement without Society “having rotted” on the contrary?

And when one year later, Rome seemed to make true gestures of benevolence towards Tradition, Archbishop Lefebvre was always wary. He feared that they are only “*maneuvers to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuvers, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors.*” According to Archbishop Lefebvre the characteristic of the Society is, more than to just denounce the errors by their name, but rather to effectively and publicly oppose the Roman authorities which has spread them. How will one be able to make an agreement and make this public resistance to the authorities, including the Pope? And after having fought during more than forty years, will the Society now have to be put into the hands of the modernists and liberals whose pertinacity we have just come to observe?

Your Excellency, Fathers, take care! You want to lead the Society to a point where it will no longer be able to turn back, to a profound division of no return and, if you end up to such an agreement, it will be with powerful destroying influences who will not keep it. If up until now the bishops of the Society have protected it, it is precisely because Mgr Lefebvre refused a practical agreement. Since the situation has not changed substantially, since the condition prescribed by the Chapter of 2006 was by no means carried out (a doctrinal change in Rome which would permit a practical agreement), at least listen to your Founder. It was right 25 years ago. It is right still today. On his behalf, we entreat you: do not engage the Society in a purely practical agreement.

With our most cordial and fraternal greetings,

In Christo and Maria,

Mgr. Alfonso de Galarreta

Mgr. Bernard Tissier de Mallerais

Mgr. Richard Williamson

Letter from the Superior General to SSPX Members
("Cor Unum", March 2012)

Dear Members of the Society of Saint Pius X,

As you all know, last autumn was marked by the question of our relations with Rome, in particular by two astonishing events.

The first was the absence of any evaluation by Rome of the doctrinal discussions that had been conducted for two years by the Congregation for the Doctrine of the Faith. The only thing that was communicated to us was an indirect and unofficial remark to the effect that these discussions had shown that the Society was not attacking any dogma. Officially: nothing. Not one positive word, not one negative word. As if these discussion had not taken place, and even though we had been invited to see Cardinal Levada for the purpose [of an evaluation]. Indeed, the Preliminary Note to the Preamble proposed on September 14 simply mentioned that the discussions have achieved their aim, which was to set forth and to clarify our positions. This amounts, at best, to the establishment of a status quaestionis [state of the question], nothing more. The same Preliminary Note mentions some demands and concerns of the Society with respect to maintaining the integrity of the faith. One might possibly consider that as a hint in our favour. And that is all.

The discussions ended, it is true, somewhat abruptly, the stumbling block being the question of the present-day Magisterium, its relation with Tradition, with the teaching of the Church in past eras, and the development of Tradition. Therefore everything seems to indicate, as far as the Congregation for the Doctrine of the Faith is concerned, that these discussions are effectively over.

The second result is the proposal made by that same Congregation: to recognize the Society by granting it a canonical status of personal prelature, provided that we sign an ambiguous document, which we spoke about in the last issue of Cor unum. This is surprising, inasmuch as the discussions manifested a profound disagreement on almost all the points that were addressed.

For our part, our experts clearly showed the opposition that exists between the teaching of the Church before the Council, on the one hand, and on the other hand the teaching of Vatican Council II and its aftermath.

For Rome's part, their experts strove to say that we are mistaken, that we unfairly attribute the abuses and errors (which they acknowledge) to the Council, whereas they were due to other causes, since the Church can do no wrong and cannot teach error. We even found ourselves accused of Protestantism, since they say that we set our own reason and judgment above the present-day Magisterium; that we pick and chose what we like in the past so as to set it in opposition to the current Magisterium, whereas it has the responsibility of making present this teaching from the past, for it too is the proximate norm of the faith.

Our experts replied that the deposit of faith that has been entrusted to the Church does not undergo any new enlargement, but only a homogeneous development “in eodem sensu” [“in the same meaning”]. That deposit was completed at the death of the Apostles. We can, however, find a certain progress when an implicit truth is made more explicit, or expressed by a more precise formula. Subjective progress, in other words progress made by believers, certainly exists also, but it is more difficult to define: in principle an adult person should know his faith better than a child. These two forms of progress have been recognized for a long time, since Saint Vincent of Lérins already spoke about them in his *Commonitorium*. And their limits were also set as of that moment. The First Vatican Council did the same. Vatican II, for its part, mixes these two forms of progress and uses extremely imprecise language that can be understood either in the traditional way or in the modern way. The progressives have made ample use of it and have misused it as well.

Thus we have received a proposal that tried to make us enter into the scheme of the hermeneutic of continuity. This asserts that the Council is and must be in perfect harmony with the teaching of the Church throughout the centuries: Vatican II! A traditional Council?

We replied that indeed the Council, and the whole Church, should be in complete harmony with the past teaching, with Tradition. This is a fundamental principle of the Church. Nevertheless, the factual reality contradicts the possibility of any such continuity.

“*Contra factum non fit argumentum.*” [“There is no arguing with a fact.”] How is such a thing possible? It is a mystery! In effect, doesn’t that contradict the promise of divine assistance made by Our Lord for His Church? To all appearances, yes, and this is the great mystery, and we are trying to explain how it could happen by means of distinctions and definitions, while recognizing that the very reality of the crisis it [sic!] itself a great mystery permitted by the good Lord.

For the first time on December 1, and a second time on January 12, we communicated to Rome the fact that it is impossible for us to sign a document that contains such ambiguities. So as not to burn all our bridges, we proposed an alternative, following a line of thought that Archbishop Lefebvre addressed to Cardinal Gagnon in 1987: we agree to be recognized AS WE ARE. It is important not to end all relations and to keep a door open, even though nothing suggests that the Congregation for the Doctrine of the Faith would agree to consider, even remotely, such a perspective.

We just received from that Congregation on March 16 of this year a response to our proposal. It consists of a letter couched in harsh terms in the form of an ultimatum and, of course, a rejection of our document. If we continue to hold our position, in one month we will be declared schismatic because we would de facto be rejecting the current Magisterium. Nevertheless the discussion that followed the delivery of the letter helped us to get a clearer insight into these demands by the Congregation for the Doctrine of the Faith.

In order to understand clearly the course that we are charting in this new situation, it seems to us advisable to provide you with a few considerations and observations:

1. Our principled position: the faith first and foremost: we intend to remain Catholic and, to that end, to preserve the Catholic faith first of all.
2. The situation in the Church may oblige us to perform acts of prudence relative and corresponding to the concrete situation. The Chapter in 2006 set forth a very clear line of conduct in matters concerning our situation with respect to Rome. We give priority to the faith, without seeking for our part a practical solution BEFORE the doctrinal question is resolved.

This is not a principle, but a line of conduct that should regulate our concrete action. Here we are faced with a syllogism, the major premise of which is the affirmation of the principle of the primacy of the faith so as to remain Catholic. The minor premise is an historical observation concerning the present situation of the Church, and the PRACTICAL conclusion is inspired by the virtue of prudence that regulates human action: no seeking agreement at the expense of the faith. In 2006, heresies continued to spread, the authorities themselves were propagating the modern and Modernist spirit of Vatican II and were imposing it on everyone like a bulldozer (this is the minor premise). It would be impossible to arrive at a practical agreement until they were converted; we would be crushed, torn to pieces, destroyed or subjected to pressures so strong that we could not resist (that is the conclusion).

If the minor premise were to change, in other words, if there was a change in the situation of the Church with respect to Tradition, then that might necessitate a corresponding modification of the conclusion, without any change whatsoever in our principles! Since Divine Providence is expressed through the reality of events, in order to know His will we must attentively watch the reality of the Church, and observe and investigate what is happening within it.

Now there is no doubt that since 2006 we have witnessed a development in the Church, an important and extremely interesting development, although it is not very visible. Nevertheless this development, assisted by measures undertaken by the Supreme Pontiff, albeit timid ones, with regard to the internal life of the Church, is at the same time thwarted by a large majority of the hierarchy, which wants to hear nothing of it. Moreover this attempt at internal renewal is placed under the bushel basket of a constant affirmation of the importance of the Second Vatican Council and of its reforms, in particular those that affect the life of the Church ad extra: her relations with the world, with other religions and with States.

Thus we are witnessing two opposed, unequal movements:

The hierarchy, consisting of persons who made the Council (a generation which today has almost disappeared) and of those who applied the Council, who made the transition from the pre-conciliar Church – which was traditional but already partially characterized by an appetite for novelties – to the conciliar or post-conciliar Church, with its infatuation for novelty and the subsequent catastrophe. For the most part they do not want to go back; perhaps some of them will concede that there have been abuses, etc., or even a crisis, but the cause of them could never be the Council.

On the other hand, the subsequent generations look at these facts in a different light. They do not have that visceral emotion bond with a Council that they themselves did not experience. They know even less about the pre-conciliar period. Some members of those generations, more than you might think, do not even know that there used to be another rite. What they see is an extremely sad decadence and very little reason for enthusiasm, while they experience frustration and profound disillusionment: convents are closing, the lack of vocations has its consequences everywhere, and the churches are empty. Not having received correct, sound doctrine, they do not know what they have lost, but when they discover something of it through contact with Tradition, then they are filled with great bitterness, they feel betrayed and deprived of this immense treasure. This movement is manifestly growing almost everywhere in the world, especially among young priests and seminarians. It eludes the hierarchy – in part – which tries somehow or other to nip in the bud this desire for and trend toward a restoration of the Church.

The few steps taken by Benedict XVI in this direction, official acts ad intra that affect the liturgy, discipline and morality, are therefore important, even though their application leaves something to be desired.

We find some elements of this movement, however, even among young bishops, some of whom clearly but discreetly express to us their sympathy or even their fundamental agreement: “Hold fast, keep going, remain as you are, you are our hope....” These are no longer rare words on the lips of bishops that we meet.

It may be in Rome that these things are more manifest! We now have friendly contacts in the most important dicasteries, and also in the Pope’s entourage!

As we see this situation, we think that the efforts of the aging hierarchy will not succeed in stopping this movement that has begun – a movement that desires and hopes for the restoration of the Church, although still in a rather muddled way. Even though the return of a “Julian the apostate” cannot be ruled out, I do not think that the movement can be stopped.

If this is true, and I am convinced of it, this requires that we take up a new position with respect to the official Church. Quite obviously we must support this movement with all our strength, and possibly to guide and enlighten it. This is precisely what many people expect of the Society.

This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church. This is not a question of our applying for an identity card that we already have! Nor is it a matter of a false complex or feeling that we are consigned to a “ghetto”. It is a question of a supernatural view of the Church and the fact that she remains in the hands of Our Lord Jesus Christ, although she is disfigured by her enemies. Our new friends in Rome declare that the impact of such recognition would be extremely powerful on the whole Church, as a confirmation of the importance of Tradition for the Church. However, such a concrete realization requires two absolutely necessary points in order to assure our survival:

The first is that no concessions affecting the faith and what follows from it (liturgy, sacraments, morality, discipline) may be demanded of the Society.

The second is that a real liberty and autonomy of action should be granted to the Society, and that these freedoms should allow it to live and to develop in concrete circumstances.

Humanly speaking, we doubt that the current hierarchy is disposed to accept these stipulations. But a number of very serious indications oblige us to think that nevertheless Pope Benedict XVI may be ready to do so.

The Church today is so debilitated, the hierarchy so divided, that we do not think that the bulldozer approach is still possible. On the contrary, we are gaining ground every day, even in our present situation, although many still denounce it as being schismatic.

Let it be understood that we have ruled the possibility of our embarking on an alliance that would consist of swallowing the conciliar poison and compromising our positions. That is absolutely not what we are talking about.

Nevertheless, considering the lessons of Church history, we see that the saints, with much moral courage and a strong faith, brought back souls that had gone astray in terrible situations of crisis, with much mercy (and firmness), without falling into a reprehensible excess of rigidity, as was the case with the Donatists, for example, or with Tertullian. Notwithstanding the difficulties, the saints did not refuse to work with and in the Church, in spite of the Arian occupation (for example) and the numerous Arian bishops still in office.

Let us learn the lessons of this History, by considering the admirable equilibrium of our venerated founder, Archbishop Lefebvre, a balance of strength, faith and charity, of missionary zeal and love for the Church.

Concrete circumstances are what will show when the time has arrived to “take the step” towards the official Church. Today, despite the Roman overture of September 14, and because of the conditions that have been set, this still seems impossible. When the good Lord wills it, that time will come. Nor can we rule out the possibility that a swift resolution will be reached, because the pope seems to be throwing all his weight into this matter. As for us, let us remain very faithful and anxious to please God alone. That is enough; He will guide our steps safely, as He has done since the foundation of the Society.

We entrust and consecrate again our dear Society to the Immaculate Heart of Mary, who is terrible as an army set in battle array. As a good Mother, she deigns to protect us, to guide us in the midst of so many dangers, until the victory: her triumph on earth and our salvation in heaven!

Wishing you an end of Lent and an Easter season filled with graces, I give you my blessing.

+Bernard Fellay

Laetare Sunday, March 18, 2012

Bishop Tissier de Mallerais: "The irregularity is that of Rome, a Modernist Rome."

Rivarol, a French periodical mostly dealing with political matters, published the following interview with him today. The interview itself was conducted on the first of June.

RIVAROL: The imminent "reintegration" of the Society of Saint Pius X (SSPX) within the "official Church" is mentioned widely. What is it exactly?

Bp. TISSIER de MALLERAI : "Reintegration": the word is false. The Society of Saint Pius X (SSPX) has never left the Church. It is in the heart of the Church. There where the authentic preaching of the faith is, there is the Church. This project of "officialization" of the SSPX leaves me indifferent. We have no need of it, and the Church has no need of it. We are already on the pinnacle, as a sign of contradiction, that attracts those noble souls, that attract lots of young priests, despite our pariah status. One would wish to place our lamp under the bushel for our integration in the Conciliar world. This status that is proposed to us, of a personal prelature, analogous to that of Opus Dei, is a status for a state of peace. But we are currently in a state of war in the Church. It would be a contradiction to wish to "regularize the war".

R. : But some in the Society of Saint Pius X think that it would be in fact a good thing. Are you not bothered by this "irregular" situation?

Bp. T.: The irregularity is not ours. It is that of Rome. A Modernist Rome. A Liberal Rome that has renounced Christ the King. A Rome that had been condemned in advance by all Popes up until the eve of the [Second Vatican] Council. On the other hand, the experience of the priestly societies that have joined current Rome is that all, the ones after the others, included Campos and the Good Shepherd, have been constrained to accept the Vatican II Council. And we know what has become of Bp. Rifan, of Campos, who now has no objection to celebrating the new mass and who has forbidden his priests from criticizing the Council!

R: What do you say to those who believe that Rome has changed with Benedict XVI?

Bp. T: It is certain that Benedict XVI has made some gestures in favor of Tradition. Especially by declaring that the Traditional Mass has never been suppressed and, in second place, by suppressing the

so-called excommunication that had been declared regarding us following our episcopal consecration by Abp. Lefebvre. These two positive gestures drew bitter complaints from the episcopates towards Benedict XVI. But Pope Benedict XVI, while he is Pope, remains Modernist. His programmatic address of December 22, 2005 [on the hermeneutic of continuity and reform] is a profession of the evolution of the truths of faith according to the dominant ideas of each time. Despite his favorable gestures, his real intent by integrating us in the conciliar orb cannot be other than to lead us to Vatican II. He had said it himself to H.E. Bp. Fellay in August 2005, and a confidential note by himself, published fraudulently, has confirmed it recently. (*Rorate note: the reference here is to a note attributed to Pope Benedict XVI and referring to the SSPX that was among those publicized in the Vatileaks affair.*)

R: But some think that Benedict XVI, coming from Catholic Bavaria, and who has displayed, they seem to know, "deep piety since his youth," inspires confidence. How do you respond to them?

Bp. T.: It is true that the Pope is very pleasant. He is a kind, polite, thoughtful man, a man who is discreet, but possesses natural authority, of man of decisiveness, who has solved many problems in the Church with his personal energy. For instance, problems of morality in this or that priestly institute. But he is imbued with the council. When he says that the resolution of the SSPX problem is one of the main tasks of his pontificate, he does not see where the real problem is. He misplaces it. He sees it in our so-called schism. Well, the problem is not that of the SSPX, it is the problem of Rome, of the neo-Modernist Rome, that is not the eternal Rome anymore, that is not anymore the Mistress of wisdom and truth, but that has become a source of error since the Vatican II council, and that remains so today. Therefore, the solution of the crisis can only come from Rome. After Benedict XVI.

R: So how do you solve this disagreement with Benedict XVI, which is considered scandalous by many of those in the SSPX?

Bishop T.: It is true that the SSPX is a "stumbling block" for those who resist the truth (cf. 1 Petr 2, 8) and this is good for the Church. If we were "reinstated", we would, by that very fact, stop being a thorn in the side of the conciliar church, a living reproach to the loss of faith in Jesus Christ, His divinity, in His kingdom.

R.: But, Excellency, you wrote with your two colleagues a letter to H.E. Bp. Fellay to refuse a purely practical agreement with Benedict XVI. What are the reasons for this refusal?

Bp. T.: The publication of our letter is due to an indiscretion for which we are not responsible. We refuse a purely practical agreement because the doctrinal question is fundamental. Faith comes before

legality. We cannot accept a legalization without the problem of the faith being solved. To submit ourselves now unconditionally to the higher authority imbibed with Modernism would be to expose ourselves to have to disobey. And what is the good in that? Abp. Lefebvre said since 1984: "one does not place oneself under an authority when that authority has all the powers to demolish us." And I believe that that is wise. I would like us to produce a text that, renouncing to diplomatic subterfuges, clearly affirms our faith and, consequently, our rejection of the conciliar errors. This proclamation would have the advantage, first, of saying the truth openly to Pope Benedict XVI, who is the first to have the right to the truth, and second to restore the unity of the Catholics of Tradition around a combative and unequivocal profession of faith.

R.: Some believe that the statute of personal prelature proposed to you will provide sufficient guarantee to you concerning all danger of abandoning the combat for the faith.

Bp. T.: That is incorrect. According to the project of prelature, we would not be free to create new priories without the permission of the local bishops and, additionally, all our recent foundations would have to be confirmed by these same bishops. It would thus mean subjugating us quite unnecessarily to an overall Modernist episcopate.

R.: Could you detail for us this problem of faith that you wish to see resolved in the first place?

Bp. T.: Certainly. It is, as Abp. Lefebvre used to say, the attempt by the Vatican II Council of conciliating the doctrine of the faith with the liberal errors. It was Benedict XVI himself who said it, in his interview with Vittorio Messori in November 1984, by declaring: "the problem of the 1960s (and therefore of the Council) was the acquisition of the most matured values of two centuries of Liberal culture. They are the values that, while originating outside the Church, may find their place, once purified and corrected, in her vision of the world. And it is what was done." That is the work of the council: an impossible conciliation. "What conciliation can there be between light and darkness?", the Apostle says, "what agreement between Christ and Belial?" (2 Cor 6, 15). The emblematic manifestation of this conciliation is the Declaration on Religious Freedom. In the place of the truth of Christ and of his social kingdom over the nations, the Council places the human person, his conscience and his liberty. It is the famous "change of paradigm" admitted by Cardinal Colombo in the 1980s. The worship of the man who becomes God in the place of the worship of the God who became man (cf. Paul VI, address on the closing of the Council, December 7, 1965). It is a new religion that is not the Catholic religion. We do not want any compromise with this religion, any risk of corruption, not even any appearance of conciliation, and it is this appearance that our so-called "regularization" would give us. May the Immaculate Heart of Mary, immaculate in her faith, guard us in the Catholic faith.

(Source for the transcript: TradiNews)

Remarks from Bishop Alfonso de Galarreta on the doctrinal talks between the Holy See and the SSPX

Bishop de Galarreta, who heads the SSPX delegation for the talks, made the remarks on the occasion of the SSPX's ordinations at its Argentinian seminary of La Reja. The synthesis of his comments is as follows:

- 1) The outcome of the first meeting has been good.**
- 2) Primarily the agenda and the method of discussion were established.**
- 3) The issues to be discussed are of a doctrinal nature to the express exclusion of any canonical question regarding the situation of the SSPX.**
- 4) The common doctrinal reference point will be the Magisterium prior to the Council.**
- 5) The talks follow a rigorous method: an issue is raised, and the party raising it sends a paper substantiating its doubts. The Holy See responds in writing, after prior email exchanges among the technical advisers. At the meeting, the issue is discussed.**
- 6) All meetings are taped by both parties and filmed.**
- 7) The conclusions of each topic will be submitted to the Holy Father and the Superior General of the SSPX.**
- 8) The timing of these meetings depends on whether the topic is new or is already being discussed. In the first case, it will be approximately every three months. In the second, every two. The next meeting is planned for mid January.**
- 10) The theological representatives of the Holy See "are people you can talk with", they speak "the same (theological) language as we". (meaning presumably they are Thomists).**
- 11) Some of the topics mentioned by the bishop in his homily, not exhaustively, are:**
 - a) The Magisterium of the Council and after the Council.**
 - b) The conciliar liturgical reform.**
 - c) Ecumenism and interreligious dialogue.**
 - e) Papal authority and collegiality.**
 - f) Freedom of conscience, religious freedom, secularism and the social reign of Jesus Christ.**
 - g) Human rights and human dignity according to the Council's teaching.**

The Bishop repeated that the results of the first session are good, compared to the previous situation. The parties talked entirely freely and only about doctrinal issues in a Thomist theological framework.

No one can foresee what will happen in the future. One will move forward day by day, as prudence and evangelical spirit direct.

SSPX denies doctrinal talks with the Vatican

Brian Mershon reports in The Remnant:

News reports disseminated primarily on French language websites and blogs last week asserting that the Society of St. Pius X (SSPX) has been in secret doctrinal discussions with theologians of the Holy See are incorrect, according to the Society's official news service.

"The SSPX denies having any doctrinal discussions at present either with officials or theologians of the Vatican," said Fr. Arnaud Sélégný, Secretary General of the SSPX, from the SSPX's official DICI news service (www.dici.org).

"Bishop Fellay has not, and did not, appoint any theologian priests of the SSPX mentioned in the [errant online] 'news' forums to carry on such doctrinal discussions," he said.

Sources and Citations – SSPX Denies Doctrinal Talks with the Vatican

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"The SSPX denies having any doctrinal discussions at present either with officials or theologians of the Vatican," said Fr. Arnaud Sélégný, Secretary General of the SSPX, via the Society's DICI news service.
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2. Rorate Cæli (blog). *"SSPX Denies Doctrinal Talks with the Vatican."* October 2007.
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3. Montfort Associação Cultural. *"SSPX Denies Doctrinal Dialogue with the Vatican."* October 8, 2007.
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+November 29, 2013

Mr. Philip Zamojcin

██████████
38-400 Krosno, Polska

Dear Mr. Zamojcin,

Thank you for your letter which I read carefully after returning from a long apostolic trip throughout the world.

My answer to your questions is quite simple: do not listen to these outrageous accusations against the Society St. Pius X and its Superiors. Against all odds, we follow the line that our venerated founder, Archbishop Lefebvre, has given us. While we recognize the legitimate authorities of the Church, we do not follow them when their teaching is in contradiction with Tradition.

Of course, the two other Bishops of the Society and I are in full agreement. There is no intention at all on my part, and there has never been any intention, to "sell" the Society to modernist Rome. But it is true that the situation of our Society in the Church is not normal. We are Catholic and we should be recognized as such but the authorities of the Church. Following the example of Archbishop Lefebvre, we will never cut all ties with Rome. Otherwise, we would simply cease to be Catholic.

At the same time, since June 13, 2012, our relations with Rome are somehow blocked. As a matter of fact, Rome wanted to force us both to consider Vatican II as an integral part of Tradition and to accept the liceity of the new Mass. Of course, we could not agree with these two requirements.

About His Excellency Bishop Williamson and the priests of the so-called "resistance", the reason of their expulsion was because of repeated acts of disobedience and rebellion against the authorities of our priestly Society. It is sad and regrettable but these former members are the only persons at fault here.

I hope these answers will help you to understand better our position and reassure you about our fidelity to the Church and to the line of Archbishop Lefebvre.

With my blessing,


+Bernard Fellay

PRIESTLY SOCIETY
OF SAINT PIUS X

[Address, phones]

The General Secretary

CONFIDENTIAL
INTERNAL DOCUMENT

Circular Letter n. 2012-06-SP 4
to the Superiors of Districts
Seminaries
Autonomous Houses

+Menzingen, June 25, 2012

Your Excellencies, Rev. Superiors,

As you are aware, our Superior General had responded to the letter of March 16 of Cardinal Levada that attempted to impose the Doctrinal Preamble of September 14, 2011. By this document, dated April 15, he wished to move away from the impasse created by this Preamble. According to several agreeing sources, the new text seemed to satisfy the Supreme Pontiff.

On June 13, 2012, Cardinal Levada delivered to our Superior General the text from last April, but amended in such a way that it now reintroduces, substantially, the propositions of September 2011. Bp. Fellay immediately informed him that he could not sign this new document, clearly unacceptable. The next [General] Chapter will allow for an appraisal of the complete dossier.

Furthermore, I inform all members of the Chapter that, in virtue of Canon 2331 § 1 and 2 [of the revoked 1917 Code of Canon Law] (nc [Code of Canon Law in force] 1373), the Superior General has deprived Bp. Williamson from the position of capitulary due to his stand calling to rebellion and for continually repeated disobedience. He has also been forbidden to come to Écône for the ordinations.

Finally, Bp. Fellay has decided to postpone the ordinations of the Dominicans of Avrillé and Capuchins of Morgon that were to take place in Écône on June 29. This postponement of Holy Orders was motivated simply by the wish to ensure the loyalty of these communities before the imposition of hands on their candidates (cf. I Tim. 5, 22).

Please rest assured, Your Excellencies, Reverend Superiors, of my respectful and faithful priestly dedication.

Father Christian Thouvenot

Considerations on the Church and on the place occupied within it by the Society of St. Pius X

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Father Franz Schmidberger

I. The Church is a mystery. It is the mystery of the one true God, present among us, the Savior God who does not want the sinner to die, but to be converted and to live. Conversion requires our cooperation.

II. The Church is infallible in its divine nature; but it is led by men who can make mistakes and are not without faults. The office of the leader must be distinct from his person. He holds his office for a time and then departs, whether by death or other circumstances: the office, however, remains. Today Pope Francis holds the papal office with the power of primate. At an hour we do not know, he will depart and another pope will be elected. But as long as he occupies the Holy See, we recognize him as such and pray for him. We do not say that he is a good pope. On the contrary, with his liberal ideas and his management of his office, he is spreading much disarray in the Church. But at the moment when Christ established the Church, He foresaw the entire line of popes throughout the whole history of the Church, even a Pope Francis. And yet, He allowed him to ascend the papal throne. Similarly, the Lord instituted the Blessed Sacrament of the altar while foreseeing many sacrileges throughout history.

III. The Society of Saint Pius X was founded in the midst of these bewildering times by Archbishop Lefebvre for the Church. Its mission is to offer the Church a new generation of priests, to preserve the true Holy Sacrifice of the Mass, and to proclaim the Kingdom of Jesus Christ over all of society, precisely in the face of liberal popes and princes of the Church who betray the Faith. Thus, conflict inevitably ensued: the Society was exiled in 1975 (1). Not only did it survive its exile, but it grew there, becoming for many a sign of opposition to the work of destruction that continues in our time. This opposition was particularly evident on June 30, 1988, during the consecration, made necessary by the internal situation, of four bishops *nullius* by Archbishop Lefebvre.

IV. Nevertheless, Archbishop Lefebvre continued, after the condemnation of the Society, to seek a solution for it under canon law and did not even shy away from seeking dialogue with the Roman authorities; to this end, it was important for him to encourage them to become aware of the situation and thus to reverse course. He continued these efforts even after consecrating the bishops, although, realistically, he had little hope of success. Using an *argumentum ad hominem*, he pleaded for permission to "experience Tradition." That is to say, he fully recognized the fact that the Society found itself in an exceptional situation, and this was in no way its own fault, but that of its opponents. The situation remained this way until the year 2000. From that moment on, Rome dealt with a settlement, sometimes in a cunning manner, sometimes with honest intentions, depending on the person on the Roman side who had taken up the problem.

V. The dramatic and continuous decline of the Church from then on, and the simultaneous and persistent evolution of the Society, led some cardinals and bishops to a partial or complete realization, though not always openly confessed. Rome itself gradually lowered its demands, and the most recent proposals no longer mention recognition of either the Second Vatican Council or the legitimacy of the *Novus Ordo Missae*. **Thus, the time seems right to regularize the situation of the Society**, for several reasons:

1) Every abnormal situation tends by its nature towards normalization.

2) Let us not lose sight of the danger that some of the faithful and certain members of our confreres may become accustomed to this abnormal situation and consider it normal. The objections raised here and there to participation in the Holy Year (2), as well as the complete disregard for Pope Francis's granting of ordinary jurisdiction to hear confessions (3)—having consistently emphasized the emergency situation, we were fully justified in demanding extraordinary jurisdiction—raise concerns. If some of the faithful or our confreres feel comfortable in this state of freedom regarding dependence on the hierarchy, then this suggests a loss of the *sensus ecclesiae*. We do not have the right to argue: "*We have sound doctrine, the true Mass, our seminaries and priories, and above all, bishops. Therefore, we lack nothing.*"

3) We do indeed have sympathizers and even friends among the bishops and cardinals. One or another would gladly call upon us for help, give us a church, or even entrust us with their seminary; but in the current situation, they are unable to do so. These Nicodemuses eagerly await a solution that would also provide them with personal support. In any case, many barriers would fall and numerous obstacles would be overcome among Catholics who are strong in faith but anxious. References in the media and elsewhere to a schismatic, apostate, or separated Fraternity would be eradicated forever.

4) In the coming years, we will have an urgent need for new bishops. Consecrating them without a papal mandate is certainly possible in a situation of extreme emergency. But if one wishes to consecrate bishops with the permission of Rome, that permission must be requested.

5) Modernists, liberals, and other enemies of the Church are very concerned about the solution for the Fellowship under Church law. Does not the discernment of minds suggest that we are on the right track?

6) How can the Church overcome this crisis? There is no glimmer of hope in the present state of affairs. On the other hand, a formal act of recognition of the Fellowship would trigger a salutary upheaval within the Church. The good would be encouraged, the wicked would suffer a defeat.

VI. Response to some objections:

1) How can one seek recognition from Pope Francis?

Answer : We have already indicated the necessary distinction between the office and its holder. The current pope undoubtedly has a divinely ordained duty to demonstrate to everyone what the Council truly was and what its recent consequences have brought about within the Church: disarray, the dictatorship of relativism, the priority given to pastoral care over doctrine, and friendship with all enemies of God and other opponents of Christianity. But this is precisely one of the Council's errors: separating cause from effect.

Some were too captivated by the person of Benedict XVI, instead of first considering the papal office and then the individual; his resignation was a rude awakening for many. Let us not make the same mistake, focusing too much on the concrete person instead of the divine institution! Perhaps it is precisely Pope Francis, with his unpredictable character and improvisations, who would be capable of such a leap. The media might forgive him for such a measure, something they would never have forgiven Benedict XVI. With his authoritarian, not to say tyrannical, style of governance, he would very likely be able to impose such a measure even against a massive outcry.

2) But what will people say about the "resistance"?

Answer : We cannot direct our actions toward people who have clearly lost their sense of and love for the Church in its concrete form. Moreover, they are currently completely torn apart by internal struggles.

3) You must now remain silent regarding all current errors.

Answer : We will not be silenced; we call errors by their names both before and after standardization. We would very much like to return from the "exile" in which we now find ourselves.

4) Pope Francis has such a bad reputation among Catholics that recognition of the Society by him would cause more harm than good for it.

Answer : We began by distinguishing between the office and the person. If Francis is Pope—and he is—then he possesses primacy of jurisdiction over the entire Church, regardless of whether he otherwise does good or harm to the Church. Let us take the path that is beneficial to the Church; let us not be led by the pursuit of worldly favors, and God will bless us.

5. But this integration into the conciliar system will cost the Fraternity its profile, perhaps even its identity.

Answer : It all depends on how steadfast we are and who is converting whom. If we approach this energetically, relying on God's grace, then our new situation will become a blessing for the entire Church. Where else is there a community that can concretely undertake such a work of conversion? Certainly, we must not rely on our own abilities and virtues, but on God's help. Consider the struggle between David and Goliath, and draw an analogy: as Christians, we are planted in a completely godless, corrupt world, and we must prove ourselves in it. The danger of contagion is great, but we must and can escape it with God's grace. One thing is certain: a new situation will not make our activity easier, but rather hinder it; nevertheless, it will make it all the more fruitful.

6. All the communities that submitted to Rome, either assimilated into the conciliar system, or they collapsed.

Answer : The initial situation is not the same. In our case, it is Rome that demands a solution and has approached us; in other cases, these communities have gone to Rome as supplicants, often already carrying a sense of guilt. Furthermore, none of them has bishops, except for the Association of the Holy Curé of Ars in the Diocese of Campos in Brazil, where Bishop Rifan is ready to compromise. Obviously, the solid bulwark of an appropriate ecclesiastical structure is necessary. This seems to be ensured by a personal prela-

ture. So far, such a structure has not been proposed to any other community. Finally, the objection raised is only partially relevant: the Fraternity of Saint Peter, for example, has existed for over 27 years and, at least in the German-speaking regions, has remained, with a few exceptions, faithful to the Traditional Latin Mass. However, his life insurance was the Priestly Society of Saint Pius X "behind the scenes".

VII. Conclusion

If God wishes to effectively help his Church, which is bleeding from a thousand wounds, he has a thousand ways to do so. One of them is the official recognition of the Priestly Fraternity by the Roman authorities. Is not the Fraternity consecrated to the Blessed Virgin, who will protect it and guide its work even in this new situation?

Dignare me laudare te, Virgo sacrata – da mihi virtutem contra hostes tuos. – Allow me, O holy Virgin, to sing your praises; give me strength against your enemies.

Zaitzkofen, February 19, 2016

Father Franz Schmidberger , Rector of the Sacred Heart of Jesus Seminary

Notes from La Porte Latine

(1) Sentence of the commission chaired by Cardinal Garrone addressed to Archbishop Lefebvre on May 6, 1975

(2) Some reflections on the bull *Misericordiae vultus* announcing the Extraordinary Jubilee of Mercy, Father Christian Bouchacourt – June 23, 2015 (3) September

1, ²⁰¹⁵ – Confessions – Press release on Pope Francis' letter on the approach of the Holy Year Access



Abbot Franz Schmidberger

FSSPX



PONTIFICIA COMMISSIO
« ECCLESIA DEI »

N.

Conditions qui résultent de l'entretien du 4 juin 2008 entre le Cardinal Dario
Castrillon Hoyos et l'Evêque Bernard Fellay

1. L'engagement d'une réponse proportionnée à la générosité du Pape.
2. L'engagement d'éviter toute intervention publique qui ne respecte pas la personne du Saint-Père et qui serait négative pour la charité ecclésiale.
3. L'engagement d'éviter la prétention d'un magistère supérieur au Saint-Père et ne pas proposer la Fraternité en contraposition à l'Eglise.
4. L'engagement à démontrer la volonté d'agir honnêtement en toute charité ecclésiale et dans le respect de l'autorité du Vicaire du Christ.
5. L'engagement de respecter la date - fixée à la fin du mois de juin - pour répondre positivement. Cela sera une condition requise et nécessaire comme préparation immédiate à l'adhésion pour accomplir la pleine communion

Dario Castrillon Hoyos

Rome, le 4 juin 2008

Society of St Pius X - District of Asia



St Pius X Priory
286 Upper Thomson Rd
Singapore 574402
Tel. 65/ 6459 0792
Fax. 65/ 6459 3591
district@sspxasia.com

Public Announcement about Fathers François Chazal and Joseph Pfeiffer

September 9, 2012

Dear Faithful,

It is with great sorrow that I make this announcement.

Fathers François Chazal and Joseph Pfeiffer, as of today, Sunday September 9th are no longer allowed to celebrate masses in any of our mass centers in the District of Asia. Father Chazal, after receiving the two normal canonical monitions and by coming back to Asia against a formal order of Bishop Fellay, signifies by this that he has now officially left the Society of St Pius X.

Father Joseph Pfeiffer has already received and ignored two canonical warnings and is about to be expelled. We can still however pray for a miracle to happen in order to prevent this.

The reasons

1. “The deal” They continue to claim with certainty that the Society of St Pius X is about to surrender to the modernist Rome: this prophecy was to be fulfilled first in June. It wasn’t. Then it was to take place in July. It didn’t. Now it is supposed to happen in October, or November. It won’t. But we hear from them that it will happen in 5 years, then in another five years (cf. sermon of Fr. Chazal in Cincinnati, USA, on August 12, 2012). It will not. They are like the false prophets (“Little Pebble”, etc.) announcing *repeatedly* – because, obviously, it hasn’t happened! - the imminent end of the world. They lead the faithful with the fear that this drama will *surely* happen. And they ignore all attempts to convince them that the facts prove them wrong:

- the constant and recent statements on the part of Bishop Fellay that the Society of St Pius X will not cease to condemn the errors of the Council and of the New Mass;
- the absolute insistence of the conciliar authorities which have openly, in the last 2-3 months especially, stated clearly that the SSPX would never be recognized if it rejects Vatican II and the New Mass.

So, as Bishop Fellay stated in his June 29th sermon, “we are back to square one”, which means at the position we have had ever since 1974, with the Declaration of Archbishop Lefebvre:

“We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it...”

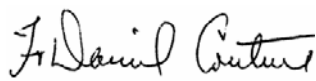
2. These priests have now, on their own initiative, started a resistance group in the USA contrary to all their promises of obedience to God and to the Society of St Pius X (made in front of the Blessed Sacrament). The real issue is therefore not a doctrinal one but one of simple obedience.

3. Father Chazal has left his new assignment in France, and Father Joseph has refused to return to Davao, Philippines (he was due to come back on July 7), and has announced that his and Fr. Chazal’s real address was, as of August 12, in Boston, Kentucky, USA. Thus they have abandoned their assigned post in the Divine Master’s vineyard, and have chosen an apostolate of their own.

I might also add to these very grave reasons an attitude towards Our Blessed Lady which is, to say the least, shocking: on one hand they claim that only Our Lady will bring about the conversion of Rome to Tradition (which we also believe), but on the other hand they also state that the last three rosary crusades were insults to Our Lady since what happened was not perfect : *“The Rosary Crusades are good instruments to measure our gullibleness and the gullibility of our faithful ... The 2007 and 2009 rosary crusades are a mockery of Our Lady”* (Fr. Chazal, War On)! They are expecting a miracle while at the same time refusing the means to obtain it and ignoring the way Providence works in the conversion of souls.

Let us nevertheless keep them in our prayers so that one day they may see the dead end road they have chosen for themselves and those who will follow them.

In the service of Christ the King and His Immaculate Mother,



Fr. Daniel Couture



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Fr. Franz Schmidberger's
Conference Summary (1/15/06)

The Home of
Traditional
Catholicism
in North Jersey™

Mass Location: VFW Hall, 45 Plymouth Street, Fairfield, New Jersey

The following text consists of notes taken by an attendee at Fr. Schmidberger's conference on January 15, 2006, in Ridgefield, Connecticut.

On Sunday, January 15th, 2006, SSPX Fr. Franz Schmidberger celebrated High Mass at Christ the King Church in Ridgefield, Connecticut. Immediately following the conclusion of this Holy Mass, Fr. Franz Schmidberger chaired a pre-scheduled conference with an open audience in the basement of the Church (with some 100 faithful in attendance). Here following are some of the conference's highlights:

Fr. Schmidberger gave his audience an immediate outline of the conference's agenda:

1. The History of the Papacy;
2. The History of the Conciliar Popes (1958–present day);
3. An Inquiry as to whether these Conciliar Popes were and remain “true” popes;
4. Church Crisis Recommendations.

Part 1's presentation provided significant scriptural and Church traditional proofs which unceasingly reaffirm the primacy of “Peter;” included within this historical overview, Fr. Schmidberger identified previous times and events in Holy Mother Church's history, where similar crises strongly evidenced themselves, and therein, created great spiritual and governmental chaos for both Catholic religious and faithful alike (i.e., Popes Liberius, Honorius, Alexander VI, and several others); in each and every instance, the Church ultimately extinguished the existing chaos (especially those crises born in heresy) and faithfully carried on its Divine Mission with a renewed and conformational Apostolic Faith; the Church is Divinely founded, it will continue on until the end of time and the gates of hell shall never fully prevail against it: in all of these beliefs, we have Our Lord's Word to forever embrace with confident reassurance, as He is a God who can neither deceive nor be deceived.

Part 2 of the presentation focused upon the history of Vatican II, its conciliar and postconciliar papacies and the SSPX' historical interactions with Modernist Rome in the midst of this history; particular attention was given toward the destructive conciliar novelties of the New Mass, Religious Liberty, and the New Ecumenism of Non-Return and Non-Conversion of all Conciliar Age non-Catholics; Fr. Schmidberger emphasized that the Society's continuing differences with Rome are truly doctrinal and involve much more than a mere return to the Traditional Latin Mass.

Part 3 assessed the validity of the conciliar papacies. Following this assessment, Fr. Schmidberger concluded that the conciliar popes are, in fact, “true” popes, and legitimate successors of Peter, predicated upon the following reasoning:

1. The Church that Our Lord founded was built on Peter; Our Lord went out of His way to officially recognize Peter during the entirety of His earthly ministry: He made Peter's boat and his house, His own; He changed Peter's name; He recognized that His Father in Heaven had uniquely recognized Peter to be the “Rock” upon which His Son would build His Church; He privately prayed for Peter; He gave Peter the Keys to His Kingdom; He empowered Peter, alone, with the heavenly authority of either “loosening” or “binding” all things on earth which were within the dominion of faith and morals; He thrice ordered Peter to “Feed My sheep!” Peter's authority was recognized by all of the other Apostles and first bishops of the Church; the first 35 “Peters” died in holy martyrdom to preserve the primacy of this Divine Office and, in many instances, were martyred by the early Church's persecutors because of this universally recognized primacy, which even the Romans understood. Therefore, Peter's primacy (along with his successors' primacy) was ordained by Our Lord and may never be repudiated or indefinitely broken;
2. Every society must have a Head. Even the Church, which is a “perfect” society (in that it can reach its end state by its own means) is not exempt from this Eternal Law.

3. If the Pope is not the Pope, then who is the Pope? The various sedevacantist sects have now “elected” as many as 15 different “popes.” Which of these, may Catholics call the one “true” pope? Moreover, the sedevacantists can not even agree among themselves as to when it was that the Seat of Peter first was vacated (1958? 1962? 1969? 1986?). We cannot judge the Pope: “The first Seat is judged by nobody.” Even when Pope Leo II confirmed the excommunication of Pope Honorius (posthumously, for his having favored heretics): Honorius’ papacy was never denied nor was any official attempt ever made to have it declared as having been “invalid,” retroactively.
4. If the Pope is not the Pope, than the Church’s bishops are not canonical and are without jurisdiction, since all of them received their respective appointments under one of the conciliar Popes. Moreover, every Cardinal today was personally appointed to his Office by either Pope Paul VI or by Pope John Paul II. If neither one of these prelates was validly “Peter,” than all of the Cardinals offices must be judged to be invalid. If this be so, then the Gates of Hell have truly prevailed against the Bride of Christ and Our Lord’s promises to His Apostles (and to their successors) must be judged to have been falsely given.

Part 4 of Fr. Schmidberger’s presentation arrived at the following conclusions:

With reference to Pope Benedict XVI:

1. he remains very involved in furthering the ambitions and reaching the goals that were identified at the Second Vatican Council; especially in the areas of Religious Liberty and Ecumenism: we cannot follow him in support of these continuing novel inventions (which truly represent a rupture with the Church’s preconciliar magisterial history and cannot be successfully integrated “into the light of Tradition);
2. “Pope Benedict XVI will not be the true reformer of the Church;”
3. a number of his “ideas are not truly Catholic;”
4. he is not (foremost) “a man of God but a theologian;” his philosophy is Hegelian and infects his theological thinking;
5. he is “surrounded by an ecclesiastical Mafia;”
6. real “reform must be executed on the spot” (and this type of reform is not occurring presently);
7. he has made some “bad” appointments: “Leveda” and some “good:” “Ranjit” (sic).

Two positive expectations that may be justifiably cited with respect to this new papacy would be:

1. the Holy Father genuinely desires a “liturgical reformation;” he has always expressed a personal unhappiness with the banality of the new liturgy and many of its experimental adaptations, and;
2. “he will “free” the Traditional Latin Mass to all priests for “private” celebrations.” He would like to do more but fears the progressivist forces existent in today’s Church.

With reference to the course of action that the faithful must take in the midst of this ever-continuing crisis, Fr. Schmidberger made the following recommendations:

1. the faithful should liken the Pope to “St. Peter in chains;” Herod having won the popularity of his people via the executions of St. John the Baptist and St. James the Apostle, sought to further his popularity by imprisoning St. Peter and then executing him: however, Herod was thwarted in this ambition and Peter was miraculously freed from his chains, when all of the First Century Christian faithful prayed to God for Peter’s liberation unceasingly: we must follow their example.
2. the faithful should continue to adhere to the Catholic principles set forth in Archbishop Marcel Lefebvre’s Declaration of 1974 (which Fr. Schmidberger read to his audience during the conference):
 - Keep the Faith;
 - Reject the errors;
 - Remain attached to the Holy See;
 - Remain fully Roman Catholic.

We must neither deny Peter’s present day enthronement nor accept every non-infallible profession proceeding forth from that Throne in blind obedience to man, while oblivious to our duty to first remain obedient to God. We must be neither sedevacantist nor neo-Catholic. We must continue to be Catholic in all of its traditionally understood meaning. It is our duty. Archbishop Lefebvre predicted that “one day the papacy will be thankful to the Society” (for having preserved the true orthodoxy of its Roman Catholic Faith).

3. the faithful should be dismissive of all rumors of a negative nature which continue to afflict the Society, at the machinations of its persecutors (i.e., a 12/7/06 meeting between the Society and Rome, which purported that the Society was about to capitulate with the Holy See — this rumor is absolutely “untrue”). The Society “remains greatly calumniated but the Society must continue to work toward Roman reformation.”

The conference concluded with Fr. Schmidberger opening the floor to address additional inquiries from all members of that day's audience. Following are some bullet-point highlights:

On Campos and the regularization of the SSJV:

"Not a good solution."

"They must be silent on Vatican II errors."

On the scandal of Assisi:

"Not an act of the Magisterium."

"Pope acted as a private person."

"Did not decree that these other religions are also salvific."

On a public decreasing of knowledge pursuant to the SSPX:

"I disagree. People are more aware of the Society (today) than ever before. In the United States alone, the Society distributed 45,000 copies of their seminarians book, *Priest, Where Is Thy Mass? Mass, Where Is Thy Priest?* Every Novus Ordo priest in the United States received a copy of this book. Four hundred Novus Ordo priests also requested a copy of the Society's Traditional Latin Mass video tape (for priestly instruction). All of the United States Bishops are next being targeted for an additionally ambitious large scale traditionalist-oriented mailing packet (no details were given at this time)."

On the Society's meetings with Pope Benedict XVI and with Cardinal Castrillon Hoyos:

"Rome was given a list of SSPX priests (who they are and where they are currently assigned)."

"Pope Benedict XVI wants (the Society) to:

1. recognize "Peter;"
2. recognize the (Second Vatican) Council in the light of tradition;"
3. provide the Society with a protective juridical framework."

Meetings that have been conducted with Cardinal Castrillon Hoyos have been "real discussions."

However, "Cardinal Castrillon Hoyos is not a theologian and does not understand our theological reserves." The Cardinal has personally celebrated the Traditional Latin Mass and has publicly stated that "the Traditional Latin Mass has right of citizenship" within the Church. The Cardinal is also on recent record having stated that "the Old Mass was never abrogated" and that the Society's consecration of Bishops in 1988 never amounted to a "formal" schism.

When do the massive, present day Church teachings on Ecumenism become true teachings of the Church?

Fr. Schmidberger provided a mini-lesson on the two(2) types of "infallibility" teaching: ordinary and extraordinary. The Father forcefully asserted, however, that "ordinary infallible teachings must conform with the past." He also instructed the audience that the Church "is not infallible in government." Fr. Schmidberger also reminded the audience that "we must reflect upon the (present) Pope's entire background (with its Hegelian philosophical underpinnings (thesis + antithesis= synthesis) hence, truth is ever evolving through changing times and various inculturations). Thus, "if the Pope does not understand the rules (i.e., immutability of certain truths), he cannot articulate the remedies." His remedy is "to go to the true Council."

Pursuant to the compromises already inflicted upon the priests of the SSJV in Campos by the Novus Ordo hierarchy, has the SSPX attempted to recruit any of the SSJV's disaffected into its own priestly fraternity?

No. It would appear that while a number of the priests in Campos have increasing reservations (about the true cost of their Society's regularization into the Novus Ordo) none of them as of yet appear to be at the point of departure (i.e., to electively leave the SSJV).

Can we harbor any meaningful hope that this new pontiff will finally consecrate Russia to the Sorrowful and Immaculate Heart of Our Holy Mother?

No. While I do believe that then-Cardinal Joseph Ratzinger was left troubled by the interpretation that (Pope John Paul II) forced him to release to the media (in June of 2000) pertaining to Fatima's Third Secret: I do not believe that he is the Pope who will finally conduct the consecration that will lead to the Triumph of Our Lady's Immaculate Heart.

On why the Society continues to negotiate with Rome in the face of acts of continuing apostasy:

"Do not think that we go to Rome to make compromises. We go to convert these people!"

On the acceptability of the present "Indult" (option):

"The "Indult" is not what we ask!"

Society of St Pius X - District of Asia



St Pius X Priory
286 Upper Thomson Rd
Singapore 574402
Tel. 65/ 6459 0792
Fax. 65/ 6459 3591
district@sspexasia.com

May 2, 2012
St Athanasius

To All Priests and Faithful of the District of Asia

Re: Novena to the Holy Ghost May 8-16

Dear Fathers and Faithful,

I would like to make mine the recent letter of Fr. Rostand to the priests and faithful of the USA about making a Novena to the Holy Ghost next May 8-16, before the Feast of the Ascension. Here is Fr. Rostand's letter.

With my blessing during this month of May, the most beautiful.

Fr. D. Couture
District Superior

District of the United States of America
Regina Coeli House
11485 N. Farley Road
Platte City, Missouri 64079-8201

Fr. Rostand
District Superior

May 1, 2012

Dear friends and faithful,

A lot of rumors are being spread regarding the relations between the Roman authorities and the Society of Saint Pius X. On this regard, I wish to simply remind the communiqué from the General House of the Society of April 18, 2012: *“In a letter dated April 17, 2012, the Superior General of the Society of St. Pius X responded to the request for clarification that had been made to him on March 16 by Cardinal William Levada concerning the Doctrinal Preamble delivered on September 14, 2011. As the press release dated today from the Ecclesia Dei Commission indicates, the text of this response “will be examined by the dicastery (Congregation for the Doctrine of the Faith) then submitted to the Holy Father for his judgment”.*

The matter is in the hands of the Holy Father and we are waiting for His decision.

Let us remember that it is to our Superior General, and only to him, that has been entrusted by the law of the Church and the will of Archbishop Lefebvre the delicate task of our relations with Rome. As such, he is the only competent authority to take prudent decisions for our Society. Because of his function and his 18 years of leadership in keeping the Faith and seeking the common good of the Church, we renew to him all our confidence, trust and respectful obedience in this difficult time. Our filial piety to him, as to the Sovereign Pontiff, pushes us to do more than usual in these unusual circumstances: we desire to bring to them the support of all your prayers.

To pray is indeed the most important, and as a matter of fact, the only thing we can do now. I would like to ask you to double your efforts in the Rosary Crusade, which will end on Pentecost Sunday (May 27, 2012), keeping in mind the striking results of the previous ones. I wish also to solicit your generosity in offering a novena to the Holy Ghost.

The intention of this novena will be that the Holy Ghost may give the graces of light and strength to the Holy Father, Benedict XVI, and to the General Superior of the Society, Bishop Fellay.

The novena consists of praying the “Veni Creator Spiritus” and adding the “Memorare” (Remember, O Most Gracious Virgin Mary) starting on May 8 and ending on May 16, the vigil of the feast of the Ascension of Our Lord.

I authorize the priests to add these prayers just before or after their daily Mass.

Let us pray that the Good Lord may keep us all united in the Faith and in a corps spirit around our Superior, working for the Restoration of all things in Christ as ever.

In the Immaculate Heart of Mary,

Father Arnaud Rostand

VENI, Creator Spiritus,
mentes tuorum visita,
imple superna gratia
quae tu creasti pectora.

Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritalis unctio.

Tu, septiformis munere,
digitus paternae dexteræ,
Tu rite promissum Patris,
sermone ditans guttura.

Accende lumen sensibus:
infunde amorem cordibus:
infirmi nostri corporis
virtute firmans perpeti.

Hostem repellas longius,
pacemque dones protinus:
ductore sic te praevio
vitemus omne noxium.

Per te sciamus da Patrem,
noscamus atque Filium;
Teque utriusque Spiritum
credamus omni tempore.

Deo Patri sit gloria,
et Filio, qui a mortuis
surrexit, ac Paraclito,
in saeculorum saecula.
Amen.

V. Emitte Spiritum tuum, et creabuntur:
R. Et renovabis faciem terrae.

Oremus: Deus qui corda fidelium Sancti
Spiritus illustratione docuisti: da nobis in
eodem Spiritu recta sapere, et de eius semper
consolatione gaudere. Per Christum Dominum
nostrum.
R. Amen.

MEMORARE, O piissima Virgo Maria, non
esse auditum a saeculo, quemquam ad tua
currentem praesidia, tua implorantem auxilia,
tua petentem suffragia, esse derelictum.

Ego tali animatus confidentia, ad te, Virgo
Virginum, Mater, curro, ad te venio, coram te
gemens peccator assisto.

Noli, Mater Verbi, verba mea despicere; sed
audi propitia et exaudi. Amen.

COME, Holy Spirit, Creator blest,
and in our souls take up Thy rest;
come with Thy grace and heavenly aid
to fill the hearts which Thou hast made.

O comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
and sweet anointing from above.

Thou in Thy sevenfold gifts are known;
Thou, finger of God's hand we own;
Thou, promise of the Father, Thou
Who dost the tongue with power imbue.

Kindle our sense from above,
and make our hearts overflow with love;
with patience firm and virtue high
the weakness of our flesh supply.

Far from us drive the foe we dread,
and grant us Thy peace instead;
so shall we not, with Thee for guide,
turn from the path of life aside.

Oh, may Thy grace on us bestow
the Father and the Son to know;
and Thee, through endless times confessed,
of both the eternal Spirit blest.

Now to the Father and the Son,
Who rose from death, be glory given,
with Thou, O Holy Comforter,
henceforth by all in earth and heaven.
Amen.

V. Send forth Thy Spirit, and they shall be
created.
R. And Thou shalt renew the face of the earth.

Let us Pray: O God, Who hast taught the hearts
of the faithful by the light of the Holy Ghost:
grant that, by the gift of the same Spirit, we may
be always truly wise, and ever rejoice in His
consolation. Through Christ Our Lord. **R.** Amen.

Remember, O Most Gracious Virgin Mary, that
never was it known that anyone who fled to Thy
protection, implored Thy help and sought Thy
intercession, was left unaided.

Inspired by this confidence, I fly unto Thee, O
Virgin of Virgins, my Mother; to Thee do I
come, before thee I stand, sinful and sorrowful.

O Mother of the Word Incarnate, despise not
my petitions, but in Thy mercy, hear and answer
me. Amen.

Bishop Fellay: "We are at a pivotal point"

MARCH 21, 2012

SOURCE: DISTRICT OF THE USA



“We are at a pivotal point for the future reconstruction.” Bishop Bernard Fellay, Superior General of the Society of St. Pius X, expresses himself in these vigorous terms in an interview granted to [Nouvelles de Chretiente \[News about Christianity\]](#) (no. 125, Sept.-Oct. 2010) and posted online at [www.dici.org](#).

In it he explains his statement made on [www.laportelatine.org](#) on October 7 concerning the spiritual needs of various countries which cannot be met for lack of a sufficient number of priests. But above all he gives his perspective on the net results of three years of (rather restrictive) implementation of the *motu proprio* on the traditional Mass: “There are two spirits embodied in the two Masses. That is a fact!” And he alludes to current relations between the local bishops’ conferences and the Holy See: “We certainly are in those times that have been foretold, when there will be cardinal against cardinal, bishop against bishop.”

With regard to the conference given last July by Msgr. Guido Pozzo, Secretary of the Ecclesia Dei Commission, on the hermeneutic of continuity, Bishop Fellay declares, “they are presenting a new Second Vatican Council to us, a council which in fact we never knew and which is distinct from the one that was presented during the past 40 years.” He goes on to say, “If we discover such a great divergence in interpreting the conciliar documents, we will have to admit someday that the deficiencies in those documents are there for a reason.”

Concerning a solution to the crisis in the Church, the Superior General of the Society of St. Pius X asserts, “The choice of personnel will be the determining factor. If the policy for nominating bishops finally changes, then we can hope.” By the same token he looks forward to “a thoroughgoing reform of teaching at the pontifical universities and of priestly formation in the seminaries”.

As for the role of the Society of St. Pius X, which is celebrating its fortieth anniversary this year, Bishop Fellay confides, “When we ask priests who approach the Society what they expect from us, they tell us initially that they expect doctrine.” With respect to the young generation devoted to Tradition, he notes that “it is waiting, ready for the adventure of Tradition, sensing very well that what is being offered to it apart from Tradition is nothing but imitation goods.”

DICI source, 10-18-2010

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The Indult Mass: should one attend it all?

SSPX FAQs

Fr. Marc Van Es

DONATE

Titled "The Attendance at Today's Sunday Masses", this article was originally featured in the June 1994 issue of *The Angelus*.

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After He had created in six days the universe and all it contains, God rested on the seventh day.[1] Thus, it was by this "*divine repose*" that the duty for man to reserve for God a part of his weekly time was foreshadowed; a duty which is one of the elements of religion due and owed to the Creator by the creature. Meanwhile, this natural duty was not specified except by the Mosaic law,[2] which had fixed its observance on the last day of the week, the Sabbath and which had established its forms. However, the duty to sanctify the Sabbath was imposed only on the Jewish people. Then, under the New Law a change took place; in memory of the Resurrection of Christ and of the descent of the Holy Ghost on the Apostles, events which both happened on a Sunday, this duty became the Sunday precept as we know it today, characterized in particular by the duty of attendance at Mass.

But in our days we witness a multiplicity of Masses, all different one from the other, old or Tridentine, new or Conciliar, in traditional liturgical language or in the vernacular, for the young, for the handicapped, etc., etc.

In order to see a little more clearly on the subject of our Sunday duties today, let us first look at what the precept of Sunday Mass consists of, so as to examine subsequently the particular cases which are the attendance at the New Mass called that of "Pope Paul VI" and at the Mass called "with Indult."

The Sunday precept in general

From the beginning of the Christian era, it was the norm to sanctify feast days by the attendance at Mass. Why was this? To show by a public worship that we acknowledge the sovereignty of God over all things and, in consequence, our total dependence on Him. Such a duty was, however, at first, of a customary character. It did not become obligatory until, the year 506 A.D. through a provision of the Council of Agde.[3] This decree of a particular council was later transformed by custom into a universal law. One satisfies the duty of attending Sunday Mass by a conscious participation[4] in the whole of the Sacrifice, it being understood that this same Mass is celebrated in the Catholic Rite. This precept binds "*subgravi*" (*i.e.* under pain of mortal sin) all those who have reached the age of reason, *i.e.*, seven years old.[5] But one can be excused from attending Mass in the case of

impossibility
resulting from:

- illness,
- distance (estimated at about one hour's journey),
- from the fear of grave inconvenience (e.g., the shame of a pregnant girl out of wedlock),
- grave danger (e.g., traveling under dangerous conditions such as icy roads),
- or from charity towards one's neighbors (e.g. a mother looking after her children), etc.

The case of attending the New Mass called the "Conciliar Mass" or "of Paul VI"

Following the directives and the spirit of the Second Vatican Council, a new *Ordo Missae* was promulgated by the Apostolic Constitution *Missale Romanum* on April 3, 1969. Composed with the help of Protestant ministers, it had as its aim "*to do everything to facilitate our separated brethren (i.e., the Protestants and the Orthodox) on the way to union, by avoiding every stumbling block and displeasing thing.*"[6] Composed so as to be acceptable to everyone, by this same deed all specifically Catholic marks disappeared. But very quickly the faithful, the clergy and some bishops resisted this reform by denouncing it as dangerous for the Faith. Cardinals Ottaviani and Bacci did not hesitate to write on this occasion, that "*the Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent.*"[7]

Now what do we note in this reform of the Missal? The Holy Sacrifice of the Mass, the non-bloody renewal of the Sacrifice on Calvary has become a meal around a table, serving as a memorial, more nor less a simple narrative of the Last Supper on Holy Thursday. The worship of the real Eucharistic Presence has been diminished and is no longer signified, by the suppression of genuflections, by the precious lining of the sacred vessels, by the placing aside of the tabernacle, by the placing of communion in the hand while standing, etc. Finally, the priest, sole minister and acting *in persona Christi*, has become president and brother of the people of God, barely distinct from them in the distribution of the Eucharist and in the readings. A series of facts which demonstrate the Protestantization of this New Mass, a Mass which can be used by the Protestants themselves because "*theologically this is possible.*"[8]

Now, what about attending these new Masses? First of all, they constitute a danger to the faith of the faithful:

one can... without any exaggeration say that most of these Masses

are sacrilegious and that they impoverish all Faith by diminishing it. The taking away of the sacredness is such that this Mass risks losing its supernatural character, "its mystery of faith" to become no more than an act of natural religion.[9]

This truth is confirmed by the evidence of numerous priests who have said this New Mass as well as by the attitude of the faithful in general who attend it, Even occasionally, in whom one notices unfortunately a lack of the spirit of prayer and recollection. The danger is likewise increased through the sermons heard, by the bad example seen and by becoming accustomed to the sacrileges committed.

The first consequence then is that attendance at such a Mass could become a sinful act for the Catholics warned of the danger.

In the second place, attendance at the New Mass signifies in some way one's approval, particularly if one receives Communion. It is a point of Catholic doctrine, recognized moreover by other religions, that he who receives the offering made during a religious ceremony recognizes in some implicit way, by his participation, this same religious cult. It is because of this that Saint Paul declared on the subject of food offered to idols, to take care not to become an occasion of scandal for those who surround us.

"Because if someone sees you, you who have knowledge, seated at a table in the idol's temple" (today we would say at the table of the Conciliar supper), "shall not his conscience, being weak, bring him" to attend and to receive communion at the New Mass.

And through thy knowledge shall the weak brother perish for whom Christ hath died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

That is why the attendance and communion at the New Mass leads others to do the same; this thus becomes an occasion of loss of faith for our neighbor, it would be better to stop forever from frequenting this New Mass.[10]

In the same way, St. Thomas Aquinas adds, that he

who receives the Sacrament from a doubtful minister (suspended, demoted, we may nowadays add dubious as to his intentions) sins for his part and does not receive the effect of the sacrament, unless excused through ignorance.[11]

But whoever communicates with another who is in sin, becomes a sharer in his sin. Hence we read in II John that 'He says unto him, God speed you, communicates with his wicked words.[12]

Consequently, it is not lawful to receive communion from them, or to assist at their Mass.[13] Thus

by refusing to hear the Masses of such priests, or to receive communion from them, we are not shunning God's sacraments; on

the contrary, by so doing we are giving them honor.[13]

What practical consequence can we draw from this?

These new Masses, not only cannot be the object of the obligation of the Sunday precept but one should apply, in their regard, the rules of moral theology and of Canon Law, which are those of supernatural prudence with regard to the participation or attendance, as an act perilous to our Faith or eventual sacrilege.[9]

This teaching demands on the part of the faithful an effort, sometimes very meritorious, of traveling long distances to come regularly or at least periodically to the Tridentine Mass. This also demands total abstention from attending at the New Mass; a passive attendance is tolerated for a serious *reason* "*to render honor or for a polite obligation*" (as for example for the marriage or funeral of a relative or friend), "*as long as there is no peril of perversion and of scandal.*"[14]

In any case, no authority can oblige us to put our faith in danger. The children who attend so-called "Catholic" schools are particularly exposed by the fact of their lack of foundation and of discernment. It would be better to stay at home on Sunday, to say the family rosary, to read in your missal the Mass of the day or to read a spiritual book (Catechism, Lives of the Saints, etc.) rather than to expose oneself to the disquiet and to the imperceptible but certain alteration of our Catholic Faith, a treasure so rare in our days.

The case of attending the traditional Mass said under the "Indult"

Despite all the efforts of the official hierarchy since 1969, a few bishops, many priests, and a great number of the faithful have remained attached to the two-thousand-year old traditional rite of Mass. Time passed but the problem remained. In order to resolve it, Pope John Paul II gave to the diocesan bishops the faculty of making use of an indult so as to allow priests to say and faithful to attend the Mass contained in the Roman Missal edited in 1962; the missal moreover used by the Society of St. Pius X. That was the indult promulgated by the Congregation for the Divine Worship on October 3, 1984,¹⁵ an indult we shall see hereafter, made unacceptable through the intention of its legislators and by the conditions of its application. The consecrations of June 30, 1988, occurring, Pope John Paul II made use of this with regards to the traditionalists.

Now, what about attending a Tridentine Mass celebrated under the indult?

First of all, it constitutes a danger for the faith of the faithful, a danger which comes from the priests themselves who are celebrating it. Because to obtain this indult from the official hierarchy, these priests must fulfill the following conditions:

That it should be very clear that these priests have nothing to do with those who place in doubt... the doctrinal soundness of the Roman Missal promulgated by Pope Paul VI, in 1970 and that their position

should be without any ambiguity and publicly known.[15]

Thus is it necessary that these priests prove publicly by their behavior, their words and writings, shorn of ambiguities, that they admit *"the doctrinal soundness"* of the New Mass. No question in any way whatsoever of criticizing the Protestant and definitely non-Catholic look of Pope Paul VI's New Mass.

Cardinal Mayer, former president of *Ecclesia Dei* placed in charge of re-integrating the Traditionalists in the Conciliar Church, added the following condition: these same priests *"can obtain"* this indult *"on the condition that they be in normal juridical standing with their bishops or religious superiors."* 16 One remembers that dozens of priests have been unjustly put out of their churches or their religious houses for the simple fact of continuing to say without change the Tridentine Mass, except for a good number of those who were favored by certain circumstances (age, distance etc.). May we ask these indult favored priests at what cost or compromise with the integral Catholic Faith have they kept or obtained *"normal legal relations"* with the hierarchy? Compromise which, for example, could appear in the fact of giving hosts doubtfully consecrated during a previous conciliar Mass or even through the manner of celebrating the traditional Mass full of hesitations and mistakes, sometimes even cause of scandal.

There is a danger too for the Faith, that comes from the proximity of the faithful who attend exclusively these indult Masses, because they also have to fulfill the conditions of not placing in doubt the *"doctrinal soundness"* of the New Mass.¹⁵ Characteristically, these type of faithful, unfortunately too often, are concerned with reconciling in thought and in action the truth with heresy, Tradition with the conciliar spirit.

Secondly from the very nature of the indult: an indult is *"a concession from the authority which dispenses its subjects from the obligation of keeping a law."* 17 *"The indult is an exception. It can always be withdrawn. It confirms the general rule"* 18 which is the New Mass, the conciliar liturgy. Because, to use a special permission, is this not to recognize and legitimize *ipso facto* the general law, that is to say the legal suppression of the two thousand year-old traditional rite?

Indeed, to obtain the indult of 1984, one must fulfill the following conditions:

that it should be quite clear that those priests and those faithful have nothing to do with those who place in question the legitimacy of the Roman Missal promulgated by Pope Paul VI in 1970.[15]

Furthermore *"this concession... should be utilized without prejudice to the observance of the liturgical reform (of Pope Paul VI) in the life of ecclesiastical communities"*[15] of the Conciliar Church.

Therefore no question of them advertising for the universal usage of the Traditional Mass. They must be made to recognize that this Tridentine Mass was validly, legally and legitimately abrogated or forbidden. No question either of calling the worth, always actual, of the words of the Pope St. Pius V:

by virtue of Our Apostolic authority We give and grant in perpetuity,

that for the singing or the reading of Mass in any church whatsoever this Missal (that is to say, the Tridentine Mass), may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. [19] [*cf.* this article for more on this topic: [The legitimacy of *Quo Primum* today](#)]

The third point to tackle is this: to attend the "indult" Mass is at least to approve implicitly and to encourage the work of the destruction of Catholic Tradition undertaken by the official hierarchy. To prove this assertion, let us look first of all at the intentions of some of those responsible, to see some precise facts.

In the first place the intention of Pope John Paul II himself, using this indult to favor the winning over of "traditional Catholics" to conciliar Rome:

The Holy See has granted... the faculty of using the liturgical books in use in 1962... It is very evident that, far from seeking to put a brake on the application of the reform (of the New Mass) undertaken after the Council (by Pope Paul VI), this concession is destined to facilitate the ecclesial communion (that is to say their reinstatement in the Conciliar Church) of people who feel themselves attached to these liturgical forms.[20]

What now of the intentions and hopes of Cardinal Mayer, former president of the *Ecclesia Dei Commission*? He said:

There are grounds to hope that, with the concerted efforts on the part of all concerned a substantial number of priests and seminarians will find the strength to renounce a 'state of mind' which until now was full of prejudices, of accusations and of disinformation... We have good reason to believe that the charity with which the priests coming from Archbishop Lefebvre and returning into the Church will be received, will contribute greatly to the fulfillment of this hope that, following them, numerous faithful whom they had served up till then, would also return into the ecclesial communion (with the Conciliar Church) through their mediation. Sometimes a temporary solution may be necessary, such as allowing them the possibility of celebrating the Holy Mass[21] (of Pope St. Pius V).

In the hands of the official hierarchy, the Tridentine Mass serves therefore as a temporary means and bait to attract the traditional priests and people and to destroy at the same time the work of Catholic restoration, started by Archbishop Lefebvre, Bishop de Castro Mayer and their priests. Means and bait to attract the traditional Catholics now considered as schismatics because they are no longer considered as "being in communion" with the present-day Rome, of liberal and modernist tendency. It is to be further noted that the Commission *Ecclesia Dei* could be generous for a time in the concessions granted to priests - a question of making them bite at the bait. But if through their "*mediation*" more or less conscious, their faithful do not return into the conciliar fold, it is to be anticipated that they will be judged as useless instruments and will find themselves either in the obligation to fulfill other conditions to keep that permission, or even to simply

see the aforesaid permission withdrawn.

Let us now move on to some illustrating facts: having received the permission to celebrate the Tridentine Rite, the Fraternity of St. Peter now see themselves threatened to accept giving communion in the hand[22] and saying the Mass of 1965, 22 having already accepted by one of their superiors, "*all the documents of the Vatican II Council.*"[23] Hundreds of priests, seminarians and faithful have been lured with the Tridentine Rite and now are made to forcibly return to the ranks and the spirit of the Council. This work of destruction continues by the approval of Indult Masses close to our important Mass centers... A good method to empty these last ones or at least to prevent them from developing.

That is why, what can look like a concession is in reality merely a maneuver to separate from us the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a maneuver, that it is dangerous to put oneself into the hands of Conciliar bishops and modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors.[18]

To attempt to restore the traditional Mass without considering the historical context of the crisis of the Faith is to become a blind instrument in the hands of the conciliar hierarchy.

What final conclusion can we draw from all this?

That the precept of attending Sunday Mass is obligatory for all Catholics who have reached the age of reason (seven years old) but that some may be excused particularly those who are only near Masses "*of Pope Paul VI*" or to traditional Masses said under the "Indult." Why? Firstly, because of the danger for the faith coming either from the priests who celebrate or from the faithful who attend them; secondly, legitimization is given to the new liturgy and finally an approval more or less implicit of the work of destruction of the One, Holy, Catholic, Apostolic and Roman Tradition.

Footnotes

1 Gen. 2: 2-3.

2 Ex. 20 :8, Lev. 23 :3, Deut. 5 :15, Ex. 31 :14.

3 Gratian: *Dist. I De cons.* c.3.

4 Can. 1247 (1917 Code of Canon

13 *Summa Theologica*, III, Q. 82, A. 9.

14 Can. 1258, 2 (CIC 1917).

15 Indult of the Sacred Congregation of Divine Worship of Oct 3, 1984 in *Fideliter*, No. 42, Nov-Dec 1984, pp

- Law).
- 5 Can. 12 (1917 Code of Canon Law).
- 6 Fr. A. Bugnini: *L'Osservatore Romano* (Mar 19, 1965) in *Documentation Catholique*, Apr 4, 1965, No. 1445, p. 603.
- 7 [A Short Critical Study of the Novus Ordo Missae](#) (also commonly known as The Ottaviani Intervention), TAN Books and Publishers, 1992.
- 8 Declaration of the Protestant minister Max Thurian: *La Croix*, May 30, 1969; p. 10.
- 9 Position of Archbishop Lefebvre on the New Mass and the Pope (Nov 8, 1979), *Cor Unum*, No. 4, Nov 1979, pp 3-9.
- 10 This is strongly inspired by I Cor 8.
- 11 *Summa Theologica*, III, Q. 64, A. 9.
- 12 II John 11.
- 18-19.
- 16 *30 Days*, No. 6, June 1989, p. 48.
- 17 F. Roberti, P. Palazzini, *Dizionario di Theologia Morale*, Ed. Studium, Roma, 1955, article "Indulto".
- 18 Interview with Archbishop Lefebvre, *Fideliter*, No. 70, July-August 1989, pp 13-14.
- 19 Bull *Quo Primum Tempore* of Pope Saint Pius V, July 14, 1570.
- 20 Audience of Sept 28, 1990 to the Benedictine Monks of Le Barroux. *L'Osservatore Romano* (French edition), Oct 2, 1990, No. 40.
- 21 Letter of Cardinal Mayer to Msgr. May, *L'Homme Nouveau*, March 19, 1989.
- 22 *Controverses*, No. 42; Jan 1992, p. 3.
- 23 *Controverses*, No. 37; Oct 1991, p. 4.



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Question 13

What are we to think of the Fraternity of St. Peter?

Since the introduction of the new sacramental rites, Rome had allowed no religious society or congregation exclusive use of the older rites. Then on June 30, 1988, Archbishop Lefebvre consecrated four bishops to ensure the survival of the traditional priesthood and sacraments, and especially of the traditional Latin Mass.

Suddenly, within two days, Pope John Paul II recognized (*Ecclesia Dei Afflicta*, July 2, 1988) the "*rightful aspirations*" (for these things) of those who wouldn't support Archbishop Lefebvre's stance, and offered to give to them what he had always refused the Archbishop. A dozen or so priests of the SSPX accepted this "*good will*" and broke away to found the Fraternity of St. Peter (FSSP).

The Fraternity of St. Peter is founded upon more than questionable principles, for the following reasons:

1. It accepts that the Conciliar Church has the power:

- to take away the Mass of all time (for the *Novus Ordo Missae* is not another form of this, [question 5](#)),
- to grant it to those only who accept the same Conciliar Church's novel orientations (in life, belief, structures),
- to declare non-Catholic those who deny this by word or deed (An interpretation of "*Everyone should be aware that formal adherence to the schism [of Archbishop Lefebvre] is a grave offense against God and carries the penalty of excommunication.*" *Ecclesia Dei Afflicata*), and,
- to professes itself in a certain way in communion with anyone calling himself "Christian," and yet to declare itself out of communion with Catholics whose sole crime is wanting to remain Catholic (Vatican II, e.g., *Lumen Gentium*, §15; *Unitatis Redintegratio* §3).

2. In practice, the priests of the Fraternity, having recourse to a *Novus Ordo* bishop willing to permit the traditional rites and willing to ordain their candidates, they are forced to abandon the fight against the new religion which is being installed:

- they reject the *Novus Ordo Missae* only because it is not their "*spirituality*" and claim the traditional Latin Mass only in virtue of their "*charism*" acknowledged them by the pope,

- they seek to ingratiate themselves with the local bishops, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations (unless perhaps it is a question of a diocese where they have no hopes of starting up), even though by doing so they end up encouraging them along their wrong path, and
- note, for example, the Fraternity's whole-hearted acceptance of the *(New) Catechism of the Catholic Church* ([question 14](#)), acceptance of Novus Ordo professors in their seminaries, and blanket acceptance of Vatican II's orthodoxy ([question 6](#)).

They are therefore Conciliar Catholics and not traditional Catholics.

This being so, attending their Mass is:

- accepting the compromise on which they are based,
- accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and
- accepting, in particular, the lawfulness and doctrinal soundness of the *Novus Ordo Missae* and Vatican II.

That is why a Catholic ought not to attend their Masses.

More on this topic

Is St. Peter's in the line of Archbishop Lefebvre?

The Fraternity of St. Peter and the May Protocol

Exposes the "May Protocol" signed by the Fraternity of St. Peter for what it really is: a betrayal of Catholic Tradition and for what the Archbishop stood for. Available in a [PDF](#) format: 346 kb

August 2000 District Superior's Letter

Regarding the FSSP's fiasco

The Fiasco of the FSSP

A commentary on the FSSP's public statement in 2000 (made under pressure from the liberals in Rome) that their priests cannot be prohibited from offering the New Mass

Sancte Petre... Quo vadis?

An expose on the Fraternity of St. Peter by former seminarians



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The true notion of Tradition

Originally printed in English in the January 1997 issue of *Si Si No No*, this is an abridged text of the French discourse given by Bishop Bernard Tissier de Mallerais at Versailles on May 19, 1995.

Modernist Rome has declared us schismatics because we hold a supposedly false notion of Tradition. I am going to show that it is the faithful of Tradition who have the true notion of Tradition and, consequently that it is those who declare us schismatics, the neo-modernists, who have a false evolutionary notion of Tradition, which they call "*living tradition*."

Tradition is essentially immutable, unchangeable: That however does not prevent it from being living - we will show in what manner - nor from undergoing a homogeneous development. To begin, let's look at the first point.

Tradition is essentially immutable

Cardinal Billot, under Pope Pius XI, explained this in a work entitled: *De Immutabilitate Traditionis Contra Modernam Haeresim Evolutionismi* (*Concerning the Immutability of Sacred Tradition - 1929*; the literal Latin title is: *The Immutability of Tradition against the Modern Heresy of Evolution - Ed.*). This is no invention or opinion, it is the most classic doctrine of the Church: Tradition does not change. In fact, the word tradition comes from the Latin *tradere* which means to *transmit*. Tradition is the transmission without change of that which has been deposited. If in the course of the transmission there is a change, then in deed there is a breach of faith, there is a falsification of the deposit transmitted. We see this, for instance, if the transmission of *popular* tradition (*i.e.*, folklore); but fidelity is so much more important in the transmission of the supernatural deposit of divine revelation, that is to say the treasure of truths revealed by the prophets, Our Lord Jesus Christ and ending with the Apostles. The revealed deposit is completed at the time of the death of the last Apostle

St. Pius X in the decree *Lamentabili* (1907) condemns the following:

Revelation, constituting the object of the Catholic faith, was not completed with the Apostles. (Proposition 21)

The proposition was condemned because it meant that there could have been other later revelations which could have been added to the revelation given to the Apostles. The Magisterium of the Church has solely the role of preserving and faithfully explaining this deposit of Revelation. This is what Vatican Council I says in the decree *Pastor aeternus*:

The Holy Spirit has not been promised to the successors of Peter that, under His revelation, they might make known a new doctrine, but in order that, with His assistance, they sacredly preserve and faithfully set forth the revelation transmitted by the Apostles, that is to say, the deposit of the faith.

Pope Pius IX had many years before condemned the error of progression in matters of doctrine held by those who said doctrine must evolve as human knowledge advances in his encyclical *Qui pluribus* (1846):

It is by as great a fraud...that these enemies of divine revelation, who bestow the highest praises on human progress, wish, with a truly reckless and sacrilegious audacity, to bring it [the progressive error] into the Catholic religion, as if religion was not the work of God, but that of men, or was some philosophic discovery that human methods could perfect.

Let us hold firmly to the essential immutability of the divine tradition. It is a deposit to faithfully transmit— and that's that! Later we will explain in what way there is a certain progress, but **this** principle must be clearly established and firmly held; otherwise, we cannot continue.

Tradition is living because each of us lives in it

This essential immutability does not prevent Tradition from being living. The modernists speak of "living tradition." We also speak of the living tradition, but not in the same way, as we are going to see.

Here is what we understand by "living tradition":

That tradition is immutable does not prevent it from being living; that is to say that Catholics of yesterday, today and tomorrow live in it. Tradition is living because one lives in it.

We are going to see the life and development of divine tradition first as it concerns the individual; then as it manifests itself in the Church considered as a whole. It is very important to make a distinction between these two things.

Tradition is the revealed deposit. What is in the revelation? Essentially, the revelation is the intimate life of God which is communicated to us by grace and by the sacraments. The intimate life of God is God displaying himself in three divine Persons, and the entirety of this life is communicated to us by grace, the sacraments, and Our Lord Jesus Christ. That is the essential core of the Christian revelation, the very terms of this deposit one must keep. Living tradition is the same as saying that one lives the life of God, that one is imbued with this divine life, that one lives it by the intellect, by the will, by faith, by hope, by charity and by all the virtues.

Now this Christian life—this life of tradition in our hearts, persons, and surroundings—is a participation in the immutable life of God. God does not change. The blessed in heaven contemplate the immutable God in eternity which

fills them with an immense joy for all eternity. They are delighted to contemplate the same and unchanging God forever, the Source of an inconceivable and inexpressible life. This is their eternal rejoicing, and nevertheless they are fixed in the immutable. See then the error of the progressists, who wish that this would not be constant change... No! - The spiritual life is the most **unchangeable**! Look at the saints in their contemplation. They are fixed on God and that is sufficient for them and nourishes their lives. I am not speaking of the ecstasies possible on earth with the body almost suspended. I am speaking of the soul who, while conducting his ordinary activities, is completely immersed and transformed in God, firm and unchangeable. We understand well that the more we live this Tradition, the more we will be fixed in the immutable who is God, and the further we will be removed from the evolution of perpetual change.

For the modern evolutionists on the contrary, life consists of perpetual change. It is very difficult for them to conceive that the highest life which already exists here on earth for the saints, for the contemplatives and those who devote themselves to prayer and meditation, consists of the contemplation of the unchangeable - and yet, thus it is!

But this life of tradition, this contemplation of the unchangeable, should nevertheless progress within each one of the faithful. There is a progression, a progressive deepening in the course of the spiritual life;

1. First, there is a development in the object of the faith. The faithful should not only learn more and more about the scope of all the revealed truths but also the consequences of the revealed truths in practical life, *e.g.*, the consequences of the divinity of Jesus Christ for social and political life, etc....
2. There is also a development in the intensity of the faith, in the extent that we live this revealed truth more vigorously (*ST Ia, IIae Q. 52*). Great saints have a deeper faith because they adhere more steadfastly to God and His revelation.
3. There is also another development as regards the individual. This is the advancement in the power of faith when the Christian submits his entire life to the rule of the Faith. As Sacred Scripture says: *"The just man lives by the faith"* (Rom. 1:17).
4. Finally, in the individual, there is also a development in the fruits of the faith. A living faith is accompanied by charity and the entire retinue of the infused virtues and gifts of the Holy Ghost, whose intrinsic law is to grow without ceasing, provided that the tendencies toward vice are fought. The Faith is then the root of the progress of each Catholic towards holiness.

It is undeniable that living tradition exists in each individual, provided that there has been authentic transmission, and that this tradition has been increased within the individual by the deepening and fruitfulness of the faith.

False ideas of development

This development of the Faith, of Christian virtues, of the life of Tradition does not apply to the Church taken in her totality. In effect, neither in the sources of the spiritual life nor in the case of the holiness of the most saintly among the Catholics, nor in the number of saints, can one establish a spiritual development.

1. Let us first consider the sources of this life of Tradition. These sources do not increase, do not change. The Church possesses from Her inception the seven sacraments. No one can add an eighth sacrament, as the charismatics do with their laying on of hands. No one can suppress one or another of the sacraments as the modernists do, as for example in the case of Confirmation or of Penance. The sources of holiness are always the same. They are always as plentiful. One has only to drink at them.
2. Can there be an evolution in the model of holiness? - No, there is no development. The model of sanctity no longer evolves because "the form of all perfection" is Our Lord Jesus Christ, as it states in the ritual for the taking of the habit by religious sisters. Though saints may appear different, they are only variations on the same theme, ...different arrangements of the same flowers of the same bouquet, as St. Francis de Sales explains. Thus the code of the sanctity of the Church does not change, just as the code of morality does not change. This is of equal value for all times. To wish to establish a new religious life in the 20th century is an illusion. It is an error. Opus Dei, with that which could be its motto: "Work, Commitment, Influence" is the very example of this illusion.
3. Perhaps you could object: *"But nevertheless, in the degree of sanctity there is a development in the Church. In the 20th century the saints are much more holy than before! There are some great saints in the 20th century!"* ...Count them on the fingers of one hand! Martyrs have been canonized, it is true. St. Pius X was canonized, it is true, but that was before the Council. Padre Pio is just before the Council. After the Council does one find saints? Surely, there will always be some of them, but they are few indeed and I promise that they are not of the Conciliar Church! We are far from progress. In fact, there is a regression.

However, let us admit that an increase in sanctity in the Church over time is not necessary. However, let us admit that an increase in sanctity in the Church over time is not *necessary*. God raises up the saints as He wishes, when He wishes, to lift the level of each century, but one does not observe that one century regularly produces more great saints than the preceding century. We do not have this imaginary progress in which the modernists believe. Let us then refute the ideas of this pseudo-progress.

In spite of everything, there is, in this immutable Tradition, an admirable capacity for application to all contingent circumstances. It is a matter of applying the eternal and unchanging principles to the problems and necessities of each century. The Council of Nicea is not the same as the Council of Florence, the Council of Florence is not the same as the Council of Trent, the Council of Trent is not the same as Vatican Council I. In each there is a different application, but the principles were always the same. Hence, we see here that there is a vitality to tradition in that it is capable of applying itself to each era.

Tradition is alive in that it applies itself above all to struggling against the errors of each era, against the dangers which threaten the souls of each century. It was of this that Pope Pius IX was speaking in *Gravissimas Inter* (1862):

The Church, because of her divine institution, must take the greatest care to keep intact **and inviolate** the deposit of the divine faith, keep unceasing watch over all her efforts for the salvation of souls and pay great attention **to driving away and eliminating** everything which can be opposed to the faith and can put in danger, in one way or another, the salvation of souls [His Excellency's emphasis added - Ed.].

Doctrine has this marvelous faculty of application! —to condemn, to eliminate, to reject everything which opposes the Faith and salvation of souls.

The false *aggiornamento* of Vatican II

After Vatican Council II, the opposite was done. No one any longer wished to condemn anything and there was talk of adaptation, of *aggiornamento*. But this is a false adaptation! The proof of it was they did not wish to condemn the contemporary errors such as Communism. The 400 signatures gathered by Archbishop Lefebvre to condemn it remained in a desk drawer. They did not want to condemn the contemporary errors of Liberalism, of Modernism, etc.... They did not want to apply the revealed deposit to the danger which was currently threatening souls. This unrealistic claim of adaptation on the part of the modernists is nonsense!

Vatican II wanted to make an adaptation that was a mutation *a priori*, artificial, with a Protestant and modernist interpretation. Catholic application is not a mutation. It is simply the applying of unchangeable principles to contingent circumstances. The principles are living because they apply *themselves*! That is the important thing! It is precisely because the transmission is living, that is to say applied, that the Church constantly draws new propositions from her own and immutable treasure...new condemnations of heresies for example, or new dogmatic definitions. It is necessary at certain times to put the finger on certain errors, to add a certain dogmatic precision, as for example when the Council of Trent defined (against the Protestant errors) the Mass. That is applying the immutable principle to the needs of the era. That is what Vatican Council II did not do. It let the principles fall, under the pretext of adaptation, to the thinking of the modern world! Where there is a *true* adaptation, there is a battle in proportion to the errors to be battled and to the dangers which menace the eternal life of souls.

It remains to be shown how, in this matter of application in the course of time, tradition undergoes a homogeneous development.

The homogeneous development of dogma

This application, this necessity to respond to the needs of each era and protect souls against errors properly constitutes, under the guidance of the Holy Spirit,

the divine force of a certain development of doctrine, *e.g.*, new dogmatic definitions. But be on guard! This development is *homogeneous*. It is **not** a mutation but a homogeneous development. This is contrary to the view of the modernists who wish it to be an evolutionary development. The homogeneous progress of the Tradition of the Church is entirely a progress in

1. precision, and
2. explanation.

That is to say, that which had been universally believed in previous times is, in later years, isolated and embossed. It is like a rough diamond, having been mined from the quarry and not yet very pretty, taken to the gem cutter who is going to chisel it into a thousand surfaces in order that one can view it from all its angles with thousands of reflections. But it is the same diamond! There is simply a development in the *particulars* - all the colors of the rainbow are going to be refracted but there is no development in *substance*. A gem cutter who might want to re-chisel it afterwards would fail. This is development in precision.

There is also a development in explanation. There is a passing from the implicit to the explicit. That which one believed implicitly is going to be believed explicitly. For example, the primacy of jurisdiction of the Pope over all the bishops of the world. This has always been believed, but implicitly (otherwise the Church would not have survived). After Vatican Council I, this is now believed explicitly.

St. Thomas, while addressing the growth of the articles of Faith in the course of the Old Testament, sets forth a doctrine that can also, in a certain way, be applied to the New Testament:

...alone must say then that the articles of faith are never increased in their substantial content, as time goes by, because all that the later men have believed had been contained, although implicitly, in the faith of the Fathers who preceded them [thus, that which Isaiah said was contained in the faith of Moses, for example, was already in the faith of Abraham].

We must remember this very important doctrine of St. Thomas: in the Old Testament, the number of articles of the faith increased because the Holy Spirit disclosed more and more explicitly the revealed truths (*ST IIa, IIae, Q.1, A. 7*).

After the New Testament (with the death of St. John) there is no more *revelation*. But there is the *proposition* by the Magisterium of the Church. In the Old Testament there had been an increase of the Revelation and thus of the articles of Faith. In the New Testament there is an increase in the *proposition* by the organs of Tradition, especially the Magisterium, and hence a passage from the implicit to the explicit. In the Old Testament it is God's Revelation itself which passes from the implicit to the explicit; in the New Testament, Revelation is ended, it is the proposition by the Church which passes from the implicit to the explicit. There is then a development, not in the articles of the Faith but in the explanation of the truths of the revealed deposit.

It is a homogeneous development. It is a development like a bud which blossoms... like a bud which opens up very beautifully, but remains the same bud. There is an unfolding, but without alteration; a displaying of all that which had been contained within from the outset. One calls this homogeneous because there is no mutation. It is the same living species, the same plant, it is a development without mutation, it is the same reality unfolding itself and making explicit all its details, but it is the same reality.

The unsurpassable summit

Finally, this homogeneous development leads to a point which cannot be surpassed, which is, precisely, the defined truth. Once a truth is defined, for example, *ex cathedra* by a pope or in an ecumenical council, as was the Immaculate Conception (by Pope Pius IX) or the Assumption of the Most Holy Virgin (by Pope Pius XII), that truth, thus defined, constitutes an unsurpassable peak. One cannot improve upon it.

Catholic doctrine says that defined truths are irrevocable. They are no longer susceptible to development. They must always be believed in the same meaning *in eodem sensu eademque semper sententia* as the *Anti-Modernist Oath* puts it. They have been stated precisely with the assistance of the Holy Ghost. They are no longer subject to a subsequent development, even, I would say, in their formulation. The dogmatic formulas, the words employed, are no longer subject to improvement. Take for example the word *transubstantiation* used to express the conversion of bread and wine into the Body and Blood of Christ at the Mass... The word *conversion* is a very vague word in Latin. It means change and/or passage from one condition to another, but it does not suffice. One must state precisely that it is a transubstantiation: all the substance of the bread is changed into the Body of Christ, all the substance of the wine is changed into the Blood of Christ. And indeed it could never be better stated. One cannot imagine of a new formulation which could say it better, because this is the diamond finely crafted by the Holy Ghost. And all the subsequent heretics are going to try to find another word, for example Fr. Schillebeeckx, who invents the word *transignification* and falls into heresy. Time and again, in each newly defined dogma, the Church eventually attains an unsurpassable height. That is to say that the truths which have not yet been defined have not yet reached their unsurpassable summit, and, therefore, they can still have an homogeneous development.

It remains no less true that, in the aggregate, the doctrine of the faith grows and develops itself homogeneously. It is open to development by a further preciseness in the explanation of points which have not yet been defined.

Development and change

This is the way we must understand what St. Vincent of Lerins said in his celebrated *Commonitorium* which affirms the immutability of Tradition and at the same time homogeneous development, too.

But perhaps someone will say "*is there then within the Church no progress in*

religion?" Assuredly there is, and a very great progress, for who is there who would be so hardened against men and so hateful towards God that he would dare oppose such a progress? It is however in this manner; there is a progress, there is in truth an advancement in the faith, but not a change.

St. Vincent of Lerins (d. 445) remains very timely, replying to today's modernists that there *is* a development in the faith, but not a change, not a mutation: *"There is a development when a thing in itself is enlarged; there is a change when something is changed into another thing"* (RJ 2174).

This change is inadmissible for tradition, for the deposit of the faith. St. Vincent wrote:

...[u]nderstanding, knowledge and wisdom must increase and powerfully grow in one and in all, both in each individual man and in the Church, during the passage of time and of the ages, but grow solely within its own species, that is to say within the same dogma, in the same sense and in the same meaning. *In eodem dogmate, eodem sensu, eademque sententia* [This expression was lifted textually by Vatican Council I and for the Anti-Modernist Oath - Ed.].

Thus, St. Vincent of Lerins insists on continuity. There is a development he says, but a homogeneous development. There is no substantial change.

THE HOMOGENEOUS DEVELOPMENT OF THE LITURGY

The liturgy has also experienced a homogeneous development. The so-called "Mass of St. Pius V" is the result of centuries of liturgical developments which have, little by little, sculptured the prayers of the Mass and the other liturgical prayers of the missal, to form that inestimable jewel that the holy Pope St. Pius V codified. The Canon, the essential part of this Mass, was already completed by the time of St. Gregory the Great (reigning 590- 604). There had previously been a whole development; and indeed afterwards prayers were added, by no means secondary, such as those of the Offertory. We don't in the least assert that the Mass of St. Pius V "descended from heaven," for that would not conform to reality. It was perfected during the 11th to the 14th century. But when St. Pius V codified it his bull *Quo Primum* (1570), it becomes an unsurpassable summit. It is the completed liturgical expression of the dogmas of the Mass (e.g., Real Presence, Eucharistic Sacrifice, true sacrifice which is one and the same as the Sacrifice of the Cross) and of the veneration which is due to that which is effected by the holy Mass. And St. Pius V codified this *Ordo Missae* precisely as the insurmountable barrier raised up against the Protestant heresy and all subsequent heresies.

One must affirm then that this Mass is an unsurpassable expression of faith and adoration, and, therefore, we must affirm that the fabrication by Pope Paul VI of a new Mass - by his experts, notably Archbishop Bugnini - by the reconstitution of ancient formulas which had fallen into disuse and which, in particular, had not been retained by St. Pius V, is something artificial. It is not a homogeneous development. It is a thing artificially constrained and not a time-honored and spontaneous advancement. They attempted an abrupt development, but this was

erroneous.

This new Mass is no longer a precise manifestation of the Faith, rather it is a regression. The dogmas are less clearly manifested, the Real Presence is less affirmed, the propitiatory Sacrifice is toned down. One passes from the explicit to the implicit, from the clear to the ambiguous. It is the *opposite* of an homogeneous development which is an *advancement* in explanation. The New Mass is the opposite of true progress and that is why we do not accept it. That is the reason that we ask the faithful to not assist at the New Mass except for reasons of expediency. And if one assists at the New Mass, at such a time, it is in a passive way. One cannot assist actively at the New Mass because the Mass does not express the Faith and the respect due that which is taking place. This Mass "*represents a striking departure from*" the dogma on the Holy Mass, defined at the Council of Trent (Session 22), as Cardinals Ottaviani and Bacci wrote to Pope Paul VI (*The Ottaviani Intervention*, September 1969).

The "living tradition" of the neo-modernists

What about the evolutionary concept of the so-called "living tradition" of the Conciliar Church. What do the modernists mean by this term? —They mean a non-homogeneous evolution, hence, a **change**. By the term "living tradition," the Conciliar Church does not mean an inviolate transmission of a deposit which one lives and which progresses in a homogeneous fashion through explanation. It is not that at all! What is it then? —It is an evolutive tradition! —evolutive via a twofold process:

1. The assimilation of elements foreign to the revealed deposit. (One is going to add exterior elements to the revealed deposit —extraneous elements.)
2. By regression from the explicit to the ambiguous, from the clear to the equivocal.

Regarding the second point, you have a clear illustration of this regression from the explicit to the ambiguous in the New Mass. Indeed the many mixed doctrinal declarations (catholico-protestant and/ or catholico-orthodox) of recent years produce some ambiguous texts where truth and error blend together under the sign of equivocation.

Let's talk about the first process of the evolution of tradition as understood by modernists, that is, the assimilation of extraneous elements into the revealed deposit. Vatican Council II, in a passage perhaps too little understood, makes a declaration of intention:

The Council intends **above all** to judge by this light [of the Faith] the values most highly esteemed by our contemporaries, and to link them again to their divine source. (*Gaudium et Spes*, #11 [emphasis added])

What are those values esteemed by our contemporaries? ...Roger Aubert, a priest-precursor of the council, will tell us that they are democracy and freedom. It is a case then of introducing them into the doctrine of the Church, by the re-

linking of these values "*to their divine source.*" The Council continues:

In fact, these values [of our contemporaries], to extent that they originate in human nature, which is a gift of God, are very good, but the corruption of the human heart often turns them from the requisite order, and that is why they need to be purified.

So, if one "purifies" these values of "liberty," of "democracy," of "the rights of man," etc, they are very good and can be assimilated into Catholic doctrine. This is to say that the new profane "dogmas" of the French Revolution - liberty, equality, fraternity, democracy, the rights of man, all that - must be assimilated by Catholic doctrine. One is going to find religious liberty, freedom of conscience, ideological pluralism in the State, and the free concurrence of ideologies (as proclaimed by Pope John Paul II when he spoke at Strasbourg to the European Parliament[1] in letting it be understood that Communism is ultimately a chance for the Church, a competition between two rival ideologies, etc.).

This assimilation of dubious elements, completely foreign to revelation, is an alienating hodge-podge and thus an execration which profanes the deposit of the Faith and, moreover, has been condemned by the popes. Here is the authorized commentary on *Gaudium et Spes* (#11), that Joseph Cardinal Ratzinger proposes:

The problem of the 1960s was to acquire the better of the values drawn from two centuries of "liberal" culture. There are in fact some values which, although born outside the Church, can find their place purified and corrected in its vision of the world. This is what has been done.[2]

Thus, under the pretext that Tradition and divine Revelation should be adaptable to the contemporary mentality, they want to introduce into Catholic doctrine these contemporary ideas, these false principles of the contemporary spirit, which is to say the liberal, revolutionary spirit.

Now that which Vatican II says in *Gaudium et Spes* (#11), one finds in the works of Cardinal Congar (deceased), and also in those of Roger Aubert, a specialist in Church history. Yves Congar and Roger Aubert were writing in that vein around 1950, 15 years before *Gaudium et Spes*. They are truly the precursors of the Council. *Gaudium et Spes* (#11) is an implicit citation of Fr. Congar:

The progressivists of the 19th century [e.g., Fr. Felicite-Robert de Lamennais, the French liberal hero of the 19th century] too often took, just as they stood, ideas born in another and often hostile world, ideas still laden with a hostile spirit, and tried to introduce them into Christianity-thinking, that is, to "baptize" them Reconciling the Church with a positive modern world [which was ruled upon and condemned in its entirety by the *Syllabus* 1864] *could not be done by introducing the ideas of the modern world into the Church just as they stood. That required a work in depth by which the permanent principles of Catholicism would take a new development by assimilating, after extracting and purifying as necessary , the valid*

contributions of that modern world.[3]

Note that this last sentence will be repeated exactly in *Gaudium et Spes* (#11)!... It is thus a development of doctrine by assimilation of liberal ideas; an assimilation absolutely inadmissible, absolutely impossible.

Secondly, it is an illusion to wish to "extract and purify" these ideas of the modern world. The popes have condemned them purely and simply. They did not seek to "purify" them. But Yves Congar is mightier than all those popes! ? ...than Pius VI, Pius VII, Gregory XVI, Pius IX, Leo XIII and St. Pius X who have condemned these errors without appeal.

In 1951, Church historian Fr. Roger Aubert takes up the Congarian thesis of purification and assimilation:

The collaborators of *L'Avenir* [the newspaper of De Lamennais] had not taken sufficient care in rethinking the principles which were going to permit them, by means of the necessary discernments and purifications, to assimilate into Christianity the ideas of democracy and liberty, which, born outside of the Church, had developed in a spirit hostile to it.[4]

And so you see how modernists use, the tactic of copying one another in order to propagandize their false doctrine. Yet, despite this false credibility, the Church can never rectify and assimilate elements foreign to Her and condemned by Her.

But a disciple of Fr. Congar and of Roger Aubert, Fr. Bernard Sesboue, SJ, recycles the Congarian thesis and dresses it up as a critique, explicit this time, of the popes of the 19th century:

The drama of those pontifical declarations is that they had not discerned the element of Christian truth which lay hidden in demands that appeared at that time as attacks against religion and as a revolt against the rights of God. ...Thus the ideal which was signified by "the rights of man" was blocked off for a long time because men did not succeed in recognizing there the distant heritage of the Gospel.
[5]

The popes did not lack discernment! They condemned those errors. Those errors were condemned and remain condemned. The popes have declared these pseudo-values incapable of being assimilated into Catholic doctrine.[6] To claim that these popes had not known how to make the distinction, to assert that the condemnation of liberal "values" is therefore a mistake, is an act of impiety against these popes; it is an injustice; it is a lie. The popes have done their duty, with the assistance of the Holy Ghost. They have vigorously excluded any attempt at reconciliation between the Church and the principles of the Revolution. They have been genuine witnesses of Tradition, witnesses of a Tradition which lives because it combats.

The fruits of sterility and of death

The faithful transmission of Tradition is the necessary condition of its spiritual fecundity, just as sterility, when such is the case, is an infallible sign of infidelity in the transmission of the deposit. It is an illustration of Our Lord's words on the false prophets:

By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit. (Mt. 7:17- 18)

Thanks be to God, there is good fruit amongst us. Therefore the tree is good and the Tradition authentic. It is fruitful in zeal for one's own conversion by the *Spiritual Exercises*; for the conversion of one's neighbor by the work of the apostolate. It bears the fruit of families with numerous children, where the flame of the Faith is passed on to a whole new generation. It is fruitful in priestly and religious vocations, etc...

On the contrary, we verify that wherever Tradition has been adulterated, there we find the fruits of sterility and of death. In general, the so-called Conciliar Church is languishing and dying of sterility. Parents no longer have children. Catholics no longer get married. There are no longer large families, thus no more vocations, and, as a result, seminaries are closing. Novitiate houses are empty, churches also, and they are being sold. It is the apostasy of the young generation. The young are completely lost. They abandon the Faith which has not been passed on to them. There has been a break in its transmission.

Let us remember this lesson. Tradition is alive as long as the deposit of the Faith is accurately transmitted. On the contrary, it dies of sterility where the transmission has been interrupted. Neo-modernism has killed Tradition because it has not transmitted it. It has falsified it; it has adulterated it, disarming it when faced with error in order to join it to the error. Archbishop Lefebvre had the great grace of simply passing on that which he had received, as was engraved on his tombstone at Econe, according to the words of St. Paul (I Cor. 11:23): ***Tradidi quod et accepi...*** *I have transmitted that which myself have received.* But to transmit it faithfully, what a struggle he had to carry on! What intrepid resistance to all the pressures exerted on him to make him adopt the New Mass! - to prevent him from continuing the seminary and his work in 1975-76! What a heroic struggle in 1988 to resist the enticement of a booby-trapped consecration and to proceed with Operation Survival of Tradition, even against the wishes of the pope!

This is the fighting Tradition which assures, by its struggle, the necessary conditions of its integral transmission and of its vitality. It is especially the Holy Mass of all times, which needs neither permission nor indulgence to remain in force and to make the Christian life fruitful. It is the Mass which constitutes "*tradition at its highest degree of power and solemnity,*" as our teacher Dom Guillon loved to say, following the lead of Dom Gueranger.[7] By its permanence and its fruits in the midst of the "*anti-liturgical heresy,*"[8] it is the traditional Roman Mass which sums up and focuses the essential struggle and the combative vitality of the authentic tradition of the Church. Pray then to God that He gives us the grace of fidelity to this Mass, and this Mass will assure us of receiving the genuine Tradition and of transmitting it faithfully to a whole new generation.

Footnotes

1 *Discours au Parlement Europeen*, II act. 1988 n.8.

2 Interview with Vittorio Messori, "*Pourquoi la foi est en crise*," in the monthly *Je'sus*, #11 November 1984, p.2.

3 *Vraie et faus-se reform dans l'Eglise*, Cerf, Paris 1950, pp.345-346.

4 *In Tolerance et Communauté Humaine*, Rencontre de la Sarte 'a Huy, Castermann, act. 1951, pp.81-82.

5 "*La doctrine de la liberte religieuse est-elle contraire ala tradition de l'Eglise?*." In *Documents Episcopat*, the bulletin of the Secretariat of the Bishops' Conference of France, #15, act. 1986, p15.

6 Cf. *Syllabus*, the last condemned proposition (#80): "*The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization.*" (Dz 1780).

7 The liturgy is "*tradition at its highest power*" Dom Gueranger says in his *Institution Liturgiques* in the chapter entitled "La Composante Antiliturgique du Protestantisme." Dom Gueranger's expression, *ibid*.



How should Catholics respond to the present crisis in the Church?

SSPX FAQs

By Fr. Peter Scott

DONATE

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I. The problem

RETREATS

It is now nearly 40 years since traditional Catholics, overwhelmed by the continual degradation of the state of the Church, have been troubled in conscience as to what they ought to do. Ought I to conform exteriorly, while of course refusing to accept the heresies? This is the position of those who elect to stay in their *Novus Ordo* parishes or attend the Indult Mass. Then there is the other excess, the position of the sedevacantists, who maintain that they are the only Catholics left and send everybody else, laymen, priests, bishops, pope into hell. Another position is that of those who give up out of discouragement, on account of the apparent hopelessness of the situation. They will stay at home, recite their rosary, attend Mass if and when they can easily do so. They want to keep their Faith, and save their souls, but in a private way. They refuse to get involved in the conflicts brought about by this terrible crisis. They will not, as they call it, take sides. They consider that they are not responsible for this terrible crisis in the Church, and that consequently there is nothing that they can do to fix it.

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There is, however, a fourth possible attitude to embrace, a more profound approach to the crisis, one based upon the Catechism. It can, however, only be understood inasmuch as one grasps the real and essential nature of the crisis. We must consequently identify, amongst the myriad of different manifestations of modernism in the post-conciliar Church, the fundamental, driving, doctrinal error, most opposed to the catechism. It is not Communion in the hand, the refusal of the propitiatory sacrifice in the New Mass, or the abuses that we are so familiar with. It is not even dialogue with Protestants, the refusal to stand up for Catholic truth, or to take a firm position for marriage and against contraception and abortion. It is not New Age, feminism, or the replacement of Christ's teaching with the social justice gospel of a better world-liberation theology as it is called. There is a more profound error that constitutes the underlying theology that penetrates all of these deviations and many more, a modernist perversion of Catholicism which has inspired the entire post-conciliar revolution. It is a new

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theology of the Church, or the new "Ecclesiology," according to the word that has been coined to identify it.

It was, in fact, Pope John Paul II who recognized the centrality of the new theology of the Church in all the changes that have come about in the past 40 years. He states it very explicitly in the apostolic constitution that he wrote to introduce the 1983 *Code of Canon Law*, on January 25, 1983. He there states that *"the new Code can be conceived as a great effort to transfer into canonical language this doctrine itself [i.e., proposed by Vatican II], namely conciliar Ecclesiology."* He goes on to state that *"the fundamental reason for the novelty which...is found in the Second Vatican Council, especially with respect to its ecclesiological teachings, is also the reason for the novelty contained in the new Code"* (Ib). It must be remembered that the laws contained in the Code of Canon Law are the practical guide for Catholics in living their Faith, and that any "novelty" contained therein must be of the greatest importance for them. Consequently, we will only understand the crisis in the Church, and what we ought to do about it, if we first understand how this new theology differs from the traditional understanding of the Church.

II. The *traditional* notion of the Church

We have all learnt the definition of the Church contained in our catechisms:

The Catholic Church is the congregation of the faithful who have received the sacrament of baptism and who share the same Faith, the same sacraments, the same Holy Sacrifice of the Mass, and submission to the Sovereign Pontiff.

The conditions for belonging to the Church are explicitly laid out, so that it is clear that if a person lacks one of them, then he is not a member of the visible body of the Church, and that if it is knowingly and willingly that he refuses one of these aspects of the Church, that is with pertinacity, then it is impossible for him to save his soul. This is the case for a heretic who refuses to accept a doctrine of Faith, or a schismatic who refuses to accept the supreme authority of the Sovereign Pontiff. Either one is automatically cut off from the body of the Church; he is separated from the Communion of the Church, and is excommunicated.

However, the traditional teaching concerning the Church is not limited to an empty, visible shell. The Church, as the mystical body of Christ, is much more than this. For having the Holy Ghost as its soul, the infusion of supernatural grace as its purpose, the sanctification of souls through the Mass and the sacraments as its means, it is very much alive with an interior life, communicated to the members from its invisible head, Our Divine Savior Himself.

This divine life is of course inseparable from the visible, hierarchical structure, through which it is given, and yet it infinitely surpasses it. Pope Leo XIII explained this in his encyclical on the Unity of the Church, *Satis Cognitum*, when he stated:

For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things of the earth. Therefore the

Church is a society divine in its origin, supernatural in its end and in the means proximately adapted to the attainment of that end; but it is a human community inasmuch as it is composed of men.

Here lies the mystery of how the Church, all too human in the visible members that make up its hierarchy, up to and including its visible head, Christ's Vicar, nevertheless continues to communicate grace from the invisible head, Our Divine Savior Himself. It is for this reason, as Pope Pius XII explains in his encyclical on the Church, *Mystici Corporis Christi*, of 1943, that it is not just called a body, but the "*mystical*" body of Christ. For it

is not made up of merely moral and juridical elements and principles.... Although the juridical principles, on which the Church rests and is established, derive from the divine constitution given to it by Christ and contribute to the attaining of its supernatural end, nevertheless that which lifts the society of Christians far above the whole natural order is the spirit of our Redeemer who penetrates and fills every part of the Church's being and is active within it until the end of time as the source of every grace and every gift and every miraculous power. (§63)

To understand the mystery of the Church, we must consequently accept firstly its visible hierarchical structure, along with the infallibility, indefectibility, and authority that are necessary to the working of this divinely constituted structure, and secondly the supernatural life of Faith, Hope, and Charity which is the whole reason for this visible structure. The first is the intermediary, through the Magisterium, by which Christ teaches the truth, and through the sacraments, by which He infuses His grace.

III. The *modernist* notion of the Church

The modernist crisis has managed to dissolve into an amorphous amalgam both the prerogatives of the exterior, visible hierarchy and its supernatural purpose. It does so by exploding the essential and necessary link that exists between the outward structure and the divine life. The post-conciliar novelty by which this link is broken is the error of collegiality, which is the foundation of the new ecclesiology, as John Paul II himself states in the above-mentioned apostolic constitution. He states, in effect, that it was the mark of collegiality that eminently distinguished the origin of the new Code, and that this mark is full in agreement with the Magisterium and nature of the Second Vatican Council, bearing its spirit. In order to establish this point the pope lists the chief novel teachings of Vatican II contained in the Code, namely that "*the Church, the universal sacrament of salvation, is shown to be the People of God and its hierarchical constitution to be founded on the College of Bishops together with its head*" (*Ib*). This is effectively the definition of collegiality.

Collegiality

What, then, is collegiality? It is the application to the Church of the principles of liberal democracy, of the freemasonic principles of the French Revolution; namely, liberty, fraternity, and equality, and especially that of equality. It is the

overturning of the divinely established order by which God governs the Church and directs souls to heaven from the top down, namely from Christ Himself to the pope, bishops, and priests, each taking personal responsibility for passing on to others the deposit of the Faith received from the Church. This is henceforth replaced by the people, all of whom are equal and free in the exercise of their brotherhood. These principles are truly revolutionary, for they place mankind, humanity, the group, the mass of the people in the place of God. This is the divinization of man, humanism, according to which the spirit of God is henceforth supposedly manifested by the feelings, desires, sentiments of the majority.

This collegiality destroys all authority within the Church, and is directly responsible for the present disorder. The parish priest can no longer govern his parish, for he has to respect the wishes of the people, manifested through the parish council. Likewise the bishop can no longer govern his diocese, for he must accept the wishes of the priests, as expressed in his presbyteral council. He is likewise limited from above, since the episcopal conference has the moral authority of the majority to force individual bishops to comply. Likewise, Roman congregations can no longer act authoritatively, on account of the overwhelming moral weight of the episcopal conferences in the modernist scheme of things. It is in this way that Rome has still not succeeded in forcing the German bishops and priests to stop administering Holy Communion to persons who have been divorced and remarried, and to stop issuing the letters of consultation that are required by law for abortions to be carried out. Many other examples could be given.

Two supreme authorities

However, the greatest and most perverse evil of collegiality is the paralysis in the pope's exercise of his own supreme authority that is contained in the Vatican II document *Lumen Gentium*. It teaches, in fact, the silly contradiction that there are two supreme authorities in the Church, one being the pope himself, and the other being the college of bishops. It is true that it is mentioned that the college of bishops contains the pope as its head. However, the very fact that it is a different subject of authority gives it autonomy.

The order of bishops is the successor to the college of the apostles in their role as teachers and pastors, and in it the apostolic college is perpetuated...they have supreme and full authority over the universal Church....This college ... is the expression of the multifariousness and universality of the People of God (*LG* §22)

This is in direct contradiction to the constant teaching of the Church on papal primacy, according to which the pope alone has supreme authority over the entire Church, and is directly condemned by the following text from Leo XIII's encyclical *Satis Cognitum*:

It is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each bishop is individually bound to obey the authority of the Roman Pontiffs, taken collectively the bishops are not so bound.

The great tragedy of the present crisis is that the present pope holds to this

theory more than anyone else, inseparable as it is from his evolutionary concept of the Church as the People of God.

Consequences

In the above-mentioned apostolic constitution the pope mentioned five elements of this new ecclesiology, that is, the new Collegiality, that he considers most essential, and which "*express the true and proper image of the Church.*" They express the five ways in which modernism is consistently attacking and destroying the Catholic Church from within, and which it is our duty to respond to. Let us consider each one of these in turn.

1) The teaching that the Church is to be considered as the People of God

This vague, all-inclusive term has replaced the traditional concept of the Mystical Body of Christ, for it excludes no-one, emphasizes the democratic basis of all its activities, and is perfectly consistent with the new definition of the Church as a "*sacrament —a sign and instrument, that is, of communion with God and of unity among all men*" (LG §1) given by Vatican II. It is clearly much more extensive than simply the Roman Catholic Church, and expresses the belief that non-Catholics can be counted as God's people, as members of the Church understood as people of God, although they are not members of the Roman Catholic Church. This is explicitly stated in *Lumen Gentium* §8: "*This Church, constituted and organized as a society in the present world, subsists in the Catholic Church....Many elements of sanctification and truth are found outside its visible confines*" and yet "*these are gifts belonging to the Church of Christ.*"

The consequences of this theory are absolutely frightening, and they deny not only the visibility of the Catholic Church as a real society of men, but also its supernatural mission. What are these "*gifts*" that belong to the Church of Christ, but which are outside the visible confines of the Catholic Church? They are also the religious theories of every false religion, from Protestantism to Islam, and from Buddhism to Paganism. They are effectively placed on the same level as the Catholic Church's supernatural mission to teach the truth through its Magisterium, and to sanctify souls through the sacraments. Its truth is henceforth considered one amongst many, and its sacraments some amongst the many religious rites that exist.

As Fr. Calmel, O.P., pointed out in 1972 (*Les mystères du royaume de la grâce*, I, 122-123), there is a diabolical cunning in the underhanded attack on the Catholic Church's three-fold unique title to be the citadel of grace. This is the attack that is perpetrated by the title "*Populus Dei*," which undermines each of the Church's three titles to be a citadel of grace:

- That through its hierarchy it alone maintains divine Revelation intact and confers sacraments, configuring the faithful to Christ in His Passion;
- That through the Real Presence in the Blessed Eucharist it alone maintains the presence of Christ Himself, author and dispenser of all grace;
- That through the sacraments, it alone pours forth sanctifying grace into souls, becoming the dwelling place and temple of the Holy Ghost, for "*the charity of God is poured forth in our hearts by the Holy Spirit who has been*

given to us" (Rm. 5:5).

It is consequently the entire supernatural life of the Church, flowing forth from the sacrificial and hierarchical priesthood, which is practically (but not explicitly, of course) denied by this new concept of the people of God.

2) The proposal of hierarchical authority as a service

Under the appearance of humility, this new conception overturns all order and authority, for the servant is not above his master. If authority can rightly be understood as a service to the common good, it is most assuredly not a servant to the individual members. To consider the hierarchy, its teachings, its discipline, and its authority as a servant of the people is to maintain that it is not obligatory, and that each one of us can choose to use this servant, or not to use it. Authority is henceforth considered as something human and terrestrial, whereas the whole function of the Church's hierarchy is to communicate that which is divine and supernatural, the life of grace through the sacraments, Mass and life of the Church.

The consequences in the modern Church are overwhelming. Everything that comes from the hierarchy, such as the rites of Mass and the sacraments, the laws of the Church, and everything that belongs to ecclesiastical law is treated as if it is not sacred, that it is changing, and that it has no permanent value. All Catholic customs, prayers, rites, and all sense of the sacred is in one fell swoop thrown out the window, since they are all the product of a hierarchy which is a service, and the strange paradox is that this has been done by the hierarchy itself, in the name of its new function of a service. It was by this means that the Mass was destroyed in the name of Vatican II, along with this definition of the Second Council of Nicea (787):

Those, therefore, who dare to...spurn according to wretched heresies the ecclesiastical traditions and to invent anything novel, or to reject anything from these things which have been consecrated by the Church...we order...to be excommunicated (*Dz 304*).

Consequently, all those bishops who refuse to allow the right for all priests to celebrate the traditional Mass, and who consequently spurn it, are thereby excommunicated as are also all those priests who refuse to allow their faithful to assist at it! They are the true schismatics.

3) The Church is proposed as a Communion

A Communion is a sharing between two who are bound together. John Paul II points out that this sharing is to take place between the particular and the universal church, and between collegiality and primacy. Communion is between equals, and it is, consequently, manifestly obvious that this idea of Communion is a denial of authority.

Completely different is the Catholic concept of the Communion of the Saints, for all are joined through sanctifying grace in their common submission to the Head of the Mystical Body, Our Lord Jesus Christ. Different also is the traditional necessity of being in communion with the Catholic Church, that is, of sharing the

same Faith, sacraments, Mass and submission to the Sovereign Pontiff. For, traditionally, the refusal of any one of these results in the break of communion or excommunication, and a Catholic is either fully in communion or not in communion. There can be no degrees.

Not so in the modern Church, that officially admits varying degrees of communion, or partial communion, which exists in those "*separated churches*" that "*have been by no means deprived of significance and importance in the mystery of salvation,*" that are "*means of salvation*" and whose members are "*in some, though imperfect, communion with the Catholic Church*" (Vatican II, Decree on Ecumenism, *Unitatis Redintegratio*, §2). The consequence of this is that the Catholic Church is considered as an inner circle in the wider concept of "church" in which it subsists. The further one goes from the center of unity, via a series of widening concentric circles, the less is the "communion," but nevertheless all these religious groupings are in some way "related" to the Catholic Church, in some way a part of the whole idea of church. Such a perspective is certainly a practical denial of the doctrine "*Outside the Church, no salvation.*"

4) All the members of the Church share in their own way in Christ's three fold function as priest, prophet, and king

There is a certain truth in this statement, inasmuch as every Catholic in virtue of his baptism, is one with Christ, offering the Mass from the pew, accepting divine truth and contributing to His kingship. Nevertheless, it is radically false to obscure in such a manner the real distinction that exists between the function of the hierarchical priesthood and the laity. This is but a renewal of the Protestant theory, that denied that Christ really established through His Apostles a priesthood which was to act in his own place (*in persona Christi*) to continue His own mission of sacrifice, by the unbloody renewal of the mystery of the Cross, of teaching and of governing in the Mystical Body. Ultimately this ends up in the denial of the role of the visible priesthood, which is reduced to the role of a pure presidency, as in the New Mass.

5) The obligation of practicing ecumenism

Although the most obvious and most perverse consequence of the new ecclesiology, as seen in the meetings of religions in Assisi presided over by the Pope in 1985 and 2001, it is not the principle, but the last consequence of this new theology of the Church. Religions cannot share experiences on an equal basis, nor can they pray together or even side by side, unless they have an equal title to the Truth. This is the most profound denial of the unicity of the Catholic Church. Nevertheless, it is interesting to note that Pope John Paul II attempts to make this perversion obligatory. He commands that "*zeal be had for ecumenism.*" It does not take a great deal of insight to see that it is not in function of his Papal primacy to teach Faith and Morals and to direct souls to heaven that he gives such an order, but in virtue of his own personal, false, liberal philosophy, and that such an order can hold no obligation whatsoever.

IV. Our response

It is after this brief summary of the new ecclesiology that the faithful Catholic can form a clear idea of his duties in the present crisis in the Church. Clearly his first duty, and one that is the basis of all his other duties, is to love the Church, to appreciate, defend, and cherish the supernatural mystery of the Church, as contained in divine revelation. For if it is the Church who alone can engender us by divine grace, how great must be our filial debt of gratitude towards her.

Spirit of the Church

Archbishop Lefebvre understood this in a special way, and it is to his appreciation of the true mystery of the Church that we owe the Society of St. Pius X as he founded it. In the February 1981 issue of *Cor Unum* he pointed out that we have to deal with *"the unjust and wild struggle undertaken by those who try to corrupt the source of sanctification of the Church," and that consequently "our society is implanted on the stem of the Church and draws its vigor and sanctification in the authentic tradition of the Church and in the living and pure sources of its holiness."*

In the month of June of that same year the Archbishop pointed out that

...the spirit of the Society being above all the spirit of the Church...we will discover what has governed the Church for twenty centuries, and we will understand the importance that she gives to the Sacrifice of Our Lord and consequently to the priesthood.

The love of the Church, animated by the Holy Ghost, and of its supernatural work of sanctification through the Mass and sacraments, must consequently be our first and fundamental response to the present crisis. It would be very easy to become disgusted, discouraged, and overwhelmed by a feeling of betrayal, all of which lead to the bitter zeal and spirit of contention condemned by St. James (3:14). Such is neither from God nor is it the truth. It is not the Church that has let us down, for she is *"holy and without blemish...not having spot or wrinkle or any such thing"* (Eph. 5:27).

To the contrary it is the Church which is our only support, comfort and strength in these desolate times. It is consequently our love of the Church that will lead us to defend the mystery of the Cross, the interior life of grace, and the sacraments by which it is bestowed on and increased in our souls. Let us consequently avoid the temptation to become garrulous, hypercritical, bitter, condemnatory of everybody and everything. There is nothing supernatural about such an attitude, so characteristic of sedevacantists. It has neither the meekness of Christ nor the spirit of the Church.

Sanctity

Furthermore, this love of the Church obliges us to seek our own personal sanctification and holiness, by which we live the life of the Church, and by which our Faith blossoms forth. Instead of resenting having to live in such a time of crisis and confusion in the Church, we ought to thank God for this very special grace, which is an additional and powerful motive to inspire us to sanctify ourselves, for we can see that in the modern world there is no intermediary, and otherwise we will lose everything. There can be no substitute for an

extraordinarily generous fidelity to our spiritual duties, our daily meditation and spiritual reading, and to attending additional traditional Masses and devotions whenever we can. All of these spiritual duties are contained in the rule of the Third Order of the Society of St. Pius X.

Archbishop Lefebvre (*Cor Unum*, June 1982) also points out two virtues that are absolutely essential to us in this time of crisis, virtues that Our Divine Savior practiced perfectly on the Cross, and which are consequently inseparable from the life of the Church: complete abandonment to Divine Providence and humility. Our defense of the Church and our sanctification depend entirely on our practice of these virtues, flowing forth from our interior life. As the Archbishop concludes: *"Contemplation, obedience, and humility are all the elements of the same reality—the imitation of Jesus Christ and participation in His infinite love."*

In this regard, there can be no substitute for the work of retreats, and especially the retreats of St. Ignatius. Nothing inspires us so powerfully to purify our souls, to put aside all our inordinate attachments, to reform our lives, to strive after holiness, to live the supernatural life of the Church in the world. It is through them that Our Lord's prayer is accomplished: *"I do not pray that thou take them out of the world, but that thou keep them from evil. They are not of the world, even as I am not of the world. Sanctify them in the truth"* (Jn. 17:15-17). Go on retreat yourselves, go again, and bring and send others, even those who may not yet be traditional or even Catholic.

5 answers to the 5 errors of collegiality

It is manifestly obvious that we cannot sanctify ourselves, without taking into account the real world in which we live, and the crisis of the new ecclesiology in which we find ourselves. We must consequently and necessarily make a positive response to each of the aspects of this collegial rethinking of the Church with which the modernists are presently challenging us. To be silent would be to approve, would be to eventually declare a truce with the diabolic destruction of the Church. This we cannot do, if we truly love the Church and desire to live her life entirely directed to heaven. We cannot, therefore, simply find a semi-private Indult Mass, and content ourselves with such a compromise, that necessarily involves the recognition of the legitimacy of the New Mass and of the post-conciliar revolution.

1) To the concept of the Church as the "People of God."

In opposition to the naturalist concept of the Church as *"the people of God,"* we must profess our faith in the supernatural mystery of the Catholic Church, outside of which there is no salvation. It is our duty to stand up against the indifference that is everywhere endemic, and to do all that we can to make converts. For this we must be well instructed in the discipline of apologetics, the explanation of why the Catholic Faith is the only true Faith. In this regard, there is no better tool than the study of the Catechism of the Council of Trent, full of supernatural motives and explanations as it is, and the study of which Archbishop Lefebvre made a part of the rule of the Third Order of the Society.

To the objection that it is hard to make converts to the Faith in these confusing

times, it must be responded that it has always been difficult, for it is a supernatural work. Grace can now work as it always has done, and a person who is inspired by grace to seek supernatural truth can see through the naturalism of the modernist Church as clearly as ever. We must not be apologetic for being traditional and Catholic, but have confidence in the truth. We cannot be faithful to the Church unless we are continually striving to convert our friends and acquaintances, and to communicate to them *"the unfathomable riches of Christ."* If we give up trying to make converts, whether it be from modernism or Protestantism or even paganism, we will likewise become indifferent.

We must likewise continue to yearn to express our love for our divinely revealed Faith, for Our Lord truly present in the Blessed Eucharist, and for the Mass and the sacraments. A regular visit to the Blessed Sacrament, a communion offered up in reparation or for the conversion of a friend or relative, will consequently all be a part of our response. We will likewise continue to study our traditional catechism in detail that we might be able to give intelligent responses in defense of supernatural truth, and to uncover modernist heresies.

2) To the concept of the Magisterium as a service

Our respect for the Church's Magisterium will be our response to the deformation of the hierarchy as a mere "service." In fact, the clarity of the Magisterium in condemning all the liberal and freemasonic errors over the past three centuries is the only sure basis for our combat. The love of authority, of docility and of submission must be in our hearts, and it must inspire us to study and become familiar with all the encyclicals of the pre-Vatican II popes, especially those that have since been contradicted, and especially those of the great anti-modernist patron that God has given us, St. Pius X. The prophetic nature of his writings (foreshadowing today's errors) is no less remarkable than his supernatural insight and his sense of the Church, which is why Archbishop Lefebvre included the reading of his works as a part of the rule of the Third Order of the Society of St. Pius X.

This great respect for the Church's teaching authority does not just include the infallible Extraordinary and Ordinary Magisterium. It includes all the ecclesiastical laws, traditions, customs, rites and approved pious devotions and disciplinary laws that make up the life of the Church. This ought to include such things as Ember days, frequent reception of the sacrament of penance, observing the Church's laws to accept all the children God sends, to have large families and to give children the profoundly Catholic education that they have a right to through their baptism. These things are likewise in the Third Order rule of the Society of St. Pius X. We will not just attend the traditional Mass and sacraments, but defend them as the only ones that are really Catholic, the only ones that truly reflect the Church's authority, bound up as it is with the interior life that is the purpose of that authority.

Likewise we will clearly see through the typically liberal, authoritarian abuse of authority, separated from its true end, and we will avoid the myopic legalism of those who cannot see beyond the dead letter of laws that have been perverted to deprive so many souls of the supernatural life of grace. This refers not just to the New Mass and to the innovations in the administration of the sacraments (such as

ordinary "extraordinary" ministers of Holy Communion), but to such things as the shameless practice of Ecumenism and sacramental sharing with non-Catholics, permitted in the entirely invalid Canon 844 of the 1983 *Code of Canon Law*. This is not to despise or put down the Church's authority, but, on the contrary, to understand its greatness. Let our discussions consequently be with respect to the principles of the crisis and its refutation. This is what will really tell us if our actions are permissible or not, and not whether some modernist bishop, or even the modernists in Rome, permit them or not.

3) To the concept of the Church as "Communion."

To the modern concept of "Communion" we must oppose the traditional doctrine of the Communion of the Saints. It is with them that we must be united and their ideals that we must share, and not those of the world, with all its vain desires, false ideas and idolatrous religions: *"Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him"* (I Jn. 2:15). St. James was even more explicit: *"Whoever wishes to be a friend of this world becomes an enemy of God"* (4:4), as always was St. Paul: *"What fellowship has light with darkness? What harmony is there between Christ and Belial? Or what part has the believer with the unbeliever? And what agreement has the temple of God with idols?"* (II Cor. 6:14-16). We cannot be good friends with those who belong to the world, and who do not share our traditional convictions. Without a doubt, we must always be compassionate, understanding, patient, kind, and charitable towards people of the world, who do not share our Faith, that we might imitate Christ and win their souls. However, we cannot be good friends with those who do not have the Faith, for we cannot share with them the deep thoughts, feelings, and desires of our hearts. Any attempt to make friends of the world will inevitably end in indifference.

We must, however, love to read the lives of saints canonized because of the miracle of their heroic virtues, the New Testament and the *Imitation of Christ* that nourished their souls, and to keep away from the spirit of the world by abstaining from television (and unnecessary Internet use), unclean reading, and unseemly, expensive, worldly vacations and leisure activities. This is the simplicity of a God-centered life, and all of these recommendations are likewise contained in the Rule of the Third Order of the Society of St. Pius X.

The importance of public support by the faithful of the traditional congregations united with the Society of St. Pius X, that are truly fighting for the true spirit of the Church, cannot be overestimated. An elite of laity, committed to fighting according to the same principles as ourselves, is indispensable. They have the opportunity of sharing in the merits of our congregation, participating in its special grace of fighting for the priesthood and the Social Kingship of Our Lord Jesus Christ, and contributing greatly to our common unified effort. These are the advantages of joining the Society as a Third Order member.

4) To the concept that all the faithful are priests, prophets, and kings.

In response to the confusion between the priesthood and the laity, according to which all alike would share Christ's threefold priestly function, we must demonstrate the true spirit of the hierarchical liturgy, each member of the mystical body taking his legitimate place. Archbishop Lefebvre pointed out that

this spirit of the liturgy is that of the Society of St. Pius X:

This great mystery (the Mass) is transmitted to us by the Church in the Liturgy, where, as a Mother, she strives to unveil the infinite riches of this mystery in the actions, words, chant and liturgical vestments, which are used according to the admirable liturgical cycle. The Society of St. Pius X, anxious to live this mystery, clings with zeal to the knowledge of the Liturgy and strives to realize it in all its beauty and splendor....The spirit of the Society is a liturgical spirit (*Cor Unum*, February 1982).

The response of the laity is not to try to be priests, but to be true laity and to play their own essential role in the life of the Church. It is to respect the great dignity of the priesthood, the priest being truly "*another Christ*." It is to no longer see a man in him, in his words, advice, sermons and recommendations, but Christ Himself. It is to pray for the sanctification and perseverance of priests, and for vocations, and to encourage and support young men desirous of giving themselves to God. It is also to love the ceremonies of Holy Mass, and to have the desire to play our part in them to the best of our ability. This can be by serving on the altar, or by singing the Gregorian chant, or by cleaning the church, or by sewing the vestments, or by building the church as glorious as we can, or simply by our prayerful and active assistance at the ceremonies, understanding their meaning and reflecting on their symbolism. There is something for each of us to do to promote the magnificence of the liturgy and the glory of Holy Mother Church through her public prayer.

Furthermore, all Catholics ought to do all that they can to promote and participate in the solemn ceremonies of the Church, such as High Masses and Vespers every Sunday if possible, processions of the Blessed Sacrament for Corpus Christi, Christ the King and other great feasts, processions in honor of the Blessed Virgin Mary, pilgrimages to holy places, 40 hours devotions and the like. They will also love and appreciate assisting at those parts of the Divine Office, the Church's official prayer, which are accessible to people living in the world. For the Society's Third Order members the rule points out that it is Prime and Compline that they are to assist at or recite if they can. All of the above has a profound impact on souls, and is necessary for a missionary society like ours. Archbishop Lefebvre included this liturgical spirit in the rule of the Third Order of the Society, which states that "*Liturgical life should be paramount on Sundays and feast days.*"

5) To the concept of ecumenism.

In response to the perversion of Ecumenism, we must become ardent promoters of the public rights of Christ our Divine Savior, by devotion to the Sacred Heart, and in particular by the practice of the Enthronement of the Sacred Heart as King of Love in Catholic families and homes, and even in those who are not as Catholic as they should be. It will bring an abundance of graces and conversions, when combined with the daily prayer and Rosary in family that is the chief obligation of this holy practice. We will also do all in our power to promote and defend the Social Kingship of Our Lord Jesus Christ, denied by secularism, the "*apostasy of society from God*," as it was accurately described by St. Pius X in his first

encyclical (*E Supremi*). All of this is also contained in the rule of the Third Order of the Society of St. Pius X. The study of the Church's social teachings and of how to implement them in our chapels and communities, especially by the application of the principles of distributism will be the consequence. For many this is the most apparent and obvious form of Catholic Action. However, in point of fact it is but one of the many things that we can "do" and it necessarily presumes the preceding more spiritual activities.

In conclusion, the whole question of what lay people are to do in the present crisis in the Church was resolved by Archbishop Lefebvre back in 1980 when he founded the Third Order. The rule contains an answer for every aspect of the modernist revolution in the Church, and especially to every aspect of the new ecclesiology. It is the profoundly supernatural answer that flows from a true understanding of the mystery of the Church. If many generous Catholics would make the sacrifice to join the Third Order of the Society, they would not only have the means necessary for their sanctification, they would also contribute greatly to the work of the Society for the Church, according to the mind of the Church, to restore all things in Christ. May the Blessed Virgin Mary, Mediatrix of All Graces, raise up such an elite force of shock troops to support the Society's priests.

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Explains dangerous theological mentalities of Assisi I (held in 1986) and its devastating consequences. Also applicable to Assisi II (2002). Include further related materials

[Editor's note - The article that follows was published a few weeks ago by Don Curzio Nitoglia, a well known Italian priest closely connected to SSPX. Don Curzio looks after the spiritual needs of the sisters of the Disciples of the Cenacle at Velletri, near Rome. This community of nuns was founded by Don Francesco Putti who was a friend of Archbishop Lefebvre and founder of the anti-Modernist review Si Si No No which, until recent times, used to be provided in monthly English translation by The Angelus magazine. By publishing the hard-hitting review, which was even widely read within the Vatican, Don Francesco became, in the words of Archbishop Lefebvre, a herald of the Catholic Faith.]

Between them Don Curzio and the Disciples of the Cenacle continue to produce 'Si Si No No' and to further the work established by Don Francesco. Don Francesco was himself personally formed for many years by Padre Pio and then encouraged by the saint to become a priest at the age of 40! It was Don Francesco who exposed the presence of hidden microphones in confessionals used by Padre Pio, placed in an attempt by his liberal enemies at the Vatican to discredit the saint.]

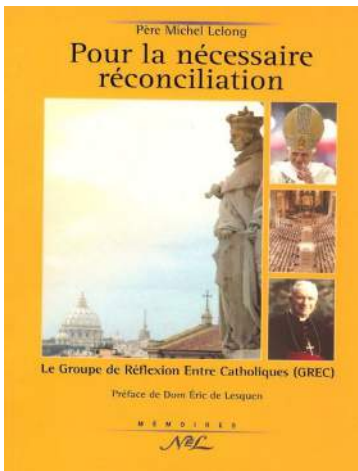
GREC: An Agreement that is “Discrete, but not Secret”

The two levels of meeting:

Dialogue that is “diplomatic” and that which is “doctrinal”

Introduction

In December 2011, an interesting book was published, written by Reverend Father Michael Lelong of the ‘Society of the White Fathers’ (Emeritus Professor at the Institute of the Theological Science of Religion in Paris, Laureate in Literature & qualified in Arabic Language & Literature,). The book is entitled ‘Pour la nécessaire réconciliation’; le Groupe de Reflexion Entre Catholiques (GREC), Nouvelles Editions Latines, Paris[1], and is a stimulating read, that I recommend to all.



Private & Discrete Meetings

The “White Father”, ordained priest in 1948, recounts the history of the dialogues held by the “Groupe de Reflexion Entre Catholiques (Group for Reflection between Catholics) (GREC), with certain leading members of the Society of Saint Pius X, dialogues which he defines as “discrete, but not secret” (p.29), with the view to a full agreement between the SSPX and the Vatican; this after having accepted the interpretation of the Second Vatican Council in the light of Tradition, or the Hermeneutic of Continuity, and having received the freeing of the Traditional Mass, the lifting of the excommunications and full canonical systemisation.

Padre Lelong defines himself as a lover both of the traditional Liturgy (p.25) and at the same time, of the Second Vatican Council, especially as regards the interreligious relations promoted by Nostra Aetate, the ‘Declaration on the Rapport between the Catholic Church and non-Christian religions’ (p.17), as well as Gaudium et spes, Unitatis Redintegratio, Dignitatis Humanae and Sacrosantum Concilium (pp. 75-82), all of which, in his opinion, are perfectly readable in the light of Tradition. He, along with other leading traditionalists brought together in GREC, has sought to bring forward this dialogue that he calls ‘more charitable and diplomatic than it is

doctrinal’ (pp.21-2), in order to arrive at an agreement as to the compatibility between Vatican II and Tradition.

One of the figures who inspired the forming of GREC was the ex-French ambassador for Italy, Dr. Gilbert Perol (d.1995), who from 1963 to 1967, had already exercised an important role at Eliseo alongside President Charles de Gaulle, afterwards being elected ‘General Secretary’ for the Ministry of Foreign Affairs, and then ambassador for Tunisia, Tokyo & lastly Rome from 1988 to 1991 (p. 17 & 24). The French ambassador was of the same opinion as Father Lelong, that a number of texts of the Second Vatican Council were in themselves good, but had been wrongly interpreted by some of the Progressives (p.18) and that, in order to arrive at the “necessary reconciliation” with the Traditionalists, one needs to interpret these texts in the light of Tradition, or according to the hermeneutic of continuity, remaining faithful to the traditional Liturgy (p. 18).



A l'occasion d'un congrès à Albano – M. l'abbé Emmanuel du CHALARD, M. l'abbé Frantz SCHMITBERGER et l'ambassadeur de France, Gilbert PÉROL.

With this firmly in mind, that Vatican II cannot be rejected as a whole (p. 22), but rather that its teachings have been misapplied, above all in matters of Liturgy (p. 22), from 1988 (the year in which the four bishops were consecrated by Mons. Lefebvre, as well as that in which Perol arrived in Rome in his role as ambassador), the French ambassador did all in his power to repair this fracture, discretely visiting the SSPX Priory of Albano Laziale and also, a short time before his death, writing a text which influenced the forming of GREC and, as a result, the ‘discrete’ meetings with leading figures

the SSPX (p.29) in which took place this “dialogue, more charitable and diplomatic than doctrinal” (pp. 21-2). From this, ten years later, thanks to Benedict XVI and his ‘battle horse’ on the ‘hermeneutic of continuity and not of rupture’ sprang – at least according to Father Lelong – the concession of the Motu Proprio in 2007 (p. 49), the lifting of the excommunications of the four bishops consecrated by Mons. Lefebvre in 1988 and therefore, the ‘public’ doctrinal discussions between the Vatican and the SSPX (pp. 50-52).

After his death, the work of Dr. Gilbert Perol has been brought forward by his wife, Hugette Perol, herself authoress of two interesting books exploring the same subject[2]. Father Lelong relates of how at the start of 1996, he became acquainted with certain leading figures in the SSPX. Before all, he refers to Don Emmanuel du Chalard of the Priory at Albano Laziale (p.24) who ‘has never ceased to offer his support to GREC, just as precious as it is discrete’ (p.24), and in 1997 with Father Alain Lorans, ex Director of the SSPX Seminary at Econe, then of the Institute of Saint Pius X in Paris and finally, Editor of the SSPX’s official publication DICHI (p.24). The meetings took place at the home of Hugette Perol at Rue de Rome in Paris; they were attended above all by Mrs Perol, Fr. Lelong, Fr Lorans who accounted for them to the SSPX Superior General

(p.29), and Father Olivier de La Brosse, a Dominican who later became the official spokesman for the French Episcopal Conferences (pp. 24 & 25).

Public Meetings

On 23rd March 2000, GREC progressed from holding ‘discrete and diplomatic’ meetings to those that were ‘public and doctrinal/ theological’, attended by both Traditional priests and conservatives in which they openly discussed the key themes of the Council and expounded their different points of view; this change was thanks to the help of one of its original supporters, Michel Brisacier, responsible for ‘Direction of Faiths’ in the French Ministry of Internal Affairs (p.26).

The now public meetings of GREC were also attended by leading figures of the Institute of the Good Shepherd, the Society of Saint Peter, the Institute of Christ the King and the High Priest Gricigliano, as well as by Father Claude Barthe, and many cardinals, bishops and university professors (p. 27).

In early 2000, the highest Vatican authorities came to be informed of these GREC meetings – never secret, no longer discrete and by now completely public (p.29) – and amongst these the names of the Nunzio Apostolico of Paris and the President of the French Episcopal Conferences stand out (p.29).

Huguette Perol, Fr. Lorans and Fr. Lelong were received by many Vatican authorities (pp. 30 & 31). Cardinal Joseph Ratzinger, in his role as Prefect of the Congregation for the Doctrine of the Faith was notified about them (p. 48), as was Cardinal State Secretary Angelo Sodano (pp. 42-3).



Father Charles Morerod of the Dominicans – who became Master of the Holy Palace, the Pope’s official theologian – began to take part in the meetings, or *public and theological* debates, in which Father Patrick de La Rocque of the SSPX also participated, (who later in 2010 also took part in the official meetings between the Vatican and the Holy See (p. 57)), Fr. Gregoire Celier (pp.62-5) and Fr. Troadec (p.67), Director of the SSPX Seminary at Flavigny.

The interview that Fr. Paul Alagnier (ex SSPX Superior of France from 1973 – 1994, then assistant to the Superior General until 2002 and now member of the Institute of the Good Shepherd) has allowed Fr. Lelong to publish (pp.98-114) is of interest. In it, one learns that in 1984 the then Superior General of the SSPX, Fr. Franz Schmidberger, had forwarded a petition to Pope John Paul II to obtain the freeing of the Mass of St Pius V, and in response the Pope had granted (3rd October 1984) an “indult” with the “drastic” (p.103) conditions to recognise in full the orthodoxy of Vatican II and of the Novus Ordo Mass of Paul VI, conditions that nonethe-

less were listened to relatively favourably by Fr. Schmidberger[3], but not by Mons. Lefebvre, not by Mons. Antonio de Castro Mayer, who immediately defined it as “fraudulent”. Fr. Aulagnier goes on to recount the initial, informal discussions with the Dominican Fathers and French Benedictines (both favourable towards the Vatican II texts, read in the light of Tradition), discussions that had already occurred in early 1992 and in which he had participated along with Fathers Celier, Lorans, Boubée, Boivin and Laisney (p.107).

Conclusion

The book is interesting in that it distinguishes *the two levels of the meetings* or discussions between the Traditionalists and the Vatican: 1) the level where the dialogue is “*diplomatic and discrete, but not totally secret*”, open to accepting the hermeneutic of continuity and seemingly considered *of real value for the Vatican and the leading figures of the SSPX* (1997-2001); 2) *The public, theological and doctrinal* (2000-2010) level which appears to be unwilling to accept the hermeneutic of continuity, insisting rather on the importance of the points of contradiction between the Council and Tradition, seemingly considered *of little value, almost as though throwing dust in the eyes of the traditional priests and faithful*.

The book helps us to understand how by 2001, it may have been possible for the Superior General to arrive at the statement that in his opinion “95% of Vatican II is acceptable” (cfr. DIC1, n. 8, 18th May 2001)[4], a statement that was met with immediate opposition by Mons. Williamson in his “Letter to friends and benefactors”, printed in a pamphlet by the SSPX American Bulletin in which he called these “contacts with Rome... a betrayal”. Later, at the meeting of the SSPX Italian District at Albano Laziale, 26th April 2002, the statement was essentially locked up and the key thrown away, and passed for a decade under an *embarrassed silence*, only to be brought to light again with the expulsion of Mons. Williamson from the SSPX in September/October 2012, after becoming too great an obstacle to “diplomatic” agreement, in the words of Cardinal Castrillon Hoyos to the priests of the Society of Saint Peter in Germany, 11th May 2001.

From the very start of these “discrete, but not secret” discussions, held in a manner more charitable and diplomatic than doctrinal (pp. 21-22), the SSPX have been at the point of an almost total yielding, at least in words if not yet, fortunately, in legally and canonically obliging actions.

There is nothing objectionable as to on the holding of these public debates on the question of the orthodoxy of the Council documents, but one is left surprised at these meetings that are *more charitable and diplomatic than doctrinal* (pp. 21-22) and conducted in the light of the “hermeneutic of continuity”. According to Father Lelong, these meetings, from 2001 - 2012, have brought forward the reconciliation of the SSPX with the Vatican, only delayed by the “Williamson Case” of 2008 (cfr. Father Lelong, cit. P.120)

I do not permit myself to cast judgement on the subjective intentions of the priests and prelates in question, only God knows and I would like to hope that they may be subjectively blameless, even if materially and objectively they are in error.

That which will happen in the near future, now that the obstacle of the British bishop is removed, only God knows. “Man proposes, God disposes”. That which one knows is that

the internal disbanding of the Traditional front is in parallel with that which was provoked by John XXIII in 1959 with the announcement of the Second Vatican Council. To such a state only God can provide a remedy with miraculous intervention; we must not be discouraged, but rather confide in the help of Our Lady who at Fatima, 1917 assured us: "In the end, my Immaculate Heart will triumph!"

Fr. Curzio Nitoglia

January 24, 2013

Footnotes:

[1] www.editions-nel.com, 159 pages 20 euro

[2] Les sans-papiers de l'Eglise, Paris, Francois-Xavier de Guibert, 1999; La tempete apaisee, reprise du dialogue entre Rome et Econe, Paris, Francois-Xavier de Guibert, 2006.

[3] "Despite these [the conditions imposed by John Paul II, ndr] we rejoice at this decision..." (Fr. Franz Schmidberger, Rikenbach, 18th October 1984)

[4] DICI, the official SSPX publication cites the interview with Mons. Bernard Fellay from the newspaper 'La Liberte' of 11th May 2001, which cites the Swiss newspaper St Galler Tagblatt e Basler Zeitung, in which he says "Cela donne l'impression que nous rejetons tout de Vatican II. Or, nous en gardons 95%. C'est plus a un esprit que nous nous opposons, a une attitude devant le changement. (It could seem that we refuse in full all of Vatican II. But we accept 95% of it. Rather, it's the spirit, the attitude that we oppose...)"

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20 April 8

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ARCHBISHOP MARCEL LEFEBVRE
April 28, 1983 - Conference with the seminarians of
ST. THOMAS AQUINAS SEMINARY (Reproduced from a tape recording)

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(NB: The capitalized text in the Msgr.' conference
are for emphasis, made by the transcriber)

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ARCHBISHOP MARCEL LEFEBVRE
 April 28, 1983 - Conference with the seminarians of
 ST. THOMAS AQUINAS SEMINARY

THE REBELLION MADE PUBLIC

My dear Seminarians:

"I was writing a letter to a friend (benefactor) of our Fraternity to say to him the events of last night (at Oyster Bay Cove). I said to this benefactor, that it was underground during many years. Many difficulties, many oppositions, many incomprehensions between some priests of the Northeast District and the Fraternity. Now it is no longer underground, but public. These difficulties were very sad. I can say everytime I visited the Northeast district (I would ask them to do something and they would say), 'We are kind to observe',...but in their hearts and their minds it was not good."

"THE ROMAN CATHOLIC": 'attitudes...hard....and polemical'

"Many times I spoke with them about the 'Roman Catholic's' (articles). Many of their attitudes and positions, were hard, hard, always hard & polemical. That is not my attitude. I am firm in the doctrine. I am firm in the Faith. But as Our Lord, I try to get souls, to speak with sinners, with all people, and not always hard, hard, hard! So, that which was underground is now made public by the events of two young priests, i.e., to (not) go where I send them. It is not only this fact (of Fr. Zapp's refusal); this fact was only the end of all this work during years and years! They don't accept! These priests, these 4 or 5 priests of the Northeast district, they don't accept the spirit and mentality of the Fraternity!"

THESE PRIESTS ACCEPTED ECÔNE WHEN AT ECÔNE

"They were at Ecône! They accepted (the Fraternity's attitude) at Ecône! They remained silent at Ecône, until I give them ordination. After this, always these troubles."

"I said to them yesterday: 'Our union slowly, slowly, always becomes less, less. The union of Charity, always less, year by year. But now, it is finished.'"

"You have another mentality"

"It is finished! It is impossible! Impossible! If you are behind the priests desobeying to the Superior General, that is too much...its impossible! Now, (if you are behind them) I ask you to go outside the Fraternity. We cannot remain together. You have another mentality. You are of another mind. This is just impossible."

"I am in charge...not them!"

"They ask to discuss some points...I know these points, such as the point of the 'ordination of Fr. Stark', the point of 'marriage annulments', etc., that is nothing...I agree with them on the principles, i.e., 'I do not accept a priest if he has not a valid ordination,' i.e., I don't accept an invalid priest to help us: that is evident! I cannot accept a priest if I do not know if his ordination is valid or not. That is clear! But they are

not in charge of this priest (Fr. Stark). I am in charge!...I must do an inquisition to know if his ordination is valid or invalid. I am in charge of that, not them. These 5 priests in the Northeast district know that I cannot accept an invalid priest to give the sacraments. This is evident!"

"I know that these Marriage annulments, many of them are not good and not true. I know that. Perhaps here in America, the situation is worse here than in Europe; it is possible. I think it is true, i.e., here in America they give many annulments (very easily) by some money, etc. In Europe, it is not the same. That is the reason why I write to some persons who wrote to us, asking: 'We do not know if this annulment of marriage is valid or not?' I don't know for sure myself. I cannot say if it is valid or not. But you must do an inquisition with your priest.' (I told them)."

"But you cannot say in principle that in all cases, these annulments are void. You must do an inquisition (inquiry). That is the charge of the priest...of the district, or in charge of the priorate, etc., to inquire before deciding. But that is not saying that is the same (as their orientation) which is more severe... (hard)..."

"NOW THEIR REBELLION IS CLEAR"

"Thus, I wrote to this benefactor: 'Now their rebellion is clear, against the Superior General, and against the Fraternity.' It is now public. That is the result of this state of mind and tendency, i.e., extremist and schismatic! It is a schismatic tendency: in regard to the Liturgy, in regard to the pope, and in regard to the Sacraments of the new reform. Their judgments they have towards these things...they reject and refuse the Liturgy of Pope Pius XII and Pope John XXIII, because (they say) it is bad. They act in practice, and think as if there is no pope, practically. They (in general) suppress all prayer for the pope.."(NB: Father Sanborn told a laywoman in Ridgefield that he does pray for the pope, i.e., in prayers outside of the Mass, but not in the Mass(!?!)). "...They never pray for the pope. Practically (in practice), they think that all Sacraments, (not in theory, but in practice they say): 'all sacraments of the New Rites are invalid', i.e., all are either invalid or at least doubtful, therefore are held as invalid."

"This attitude is not the attitude of the Fraternity. The Fraternity has, as its principle of action in this crisis in the Church, what I gave you before, as found in St. Thomas Aquinas: 'We can be opposed to the pope and authority of the Church, if the pope and authority poses a danger to our Faith', i.e., 'periculum fidei' --that is our principle (cf. Summa II II, Q.33, a.4, ad 2m). Thus, the Fraternity holds that there is nothing dangerous to the Faith in the Rite of the Liturgy of Pope Pius XII & Pope John XXIII. Therefore we cannot refuse, because there is no danger for our Faith. In Ecône, the liturgy (and rule of the Society) is the Liturgy of Pope John XXIII."

"However, it is a danger to our Faith in the Liturgy of Pope Paul VI. This liturgy, we cannot accept. Impossible. Why? Because this liturgy is very 'ecumenical', is very bad."

"For the pope, the Fraternity, in practice, acts and prays as if the pope is truly pope. I do not know...it is up to the judgment of the Church in the future, but in practice we act as if

4.3

Pope John-Paul II is truly the pope. So we pray for him. I am going to Rome to speak with him. I have written to him...I have offered prayers for him...we do all we can to bring the pope back to Tradition. That is the end of all my actions in Rome: not any compromise at all...they say: 'Oh, Msgr. Lefebvre (with so much dialogue with Rome) certainly will do a compromise with Rome. That is for sure! He is going to take the New Mass.' That is only (their vain) imagination!"

"I am going to fight in Rome. To fight, (and pray) slowly, always with the intention that Rome returns to the Tradition, to the Catholic Tradition. Now, that is the mind of the Fraternity."

"Thus, we do not have the same mind with these priests of the Northeast district. (With few exceptions, the general rule is) they do not ever pray for the pope. They do not say one word in the prayer for the pope.' As for the validity of the Sacraments, I think that many sacraments...are valid if they use the latin form. However with the vernacular translations, there begins the doubt of validity. In practice, we must study each sacrament, each circumstance where these sacraments are given. One bishop said the words of Confirmation, with another form? We do not know. We must investigate and find out what form. The same with what oil he used, etc. Perhaps its valid, invalid...we must do an inquisition. But I cannot say as these priests (of the Northeast) said, that we consider all sacraments of the new rite, practically are all invalid. That is impossible."

"We cannot continue Our Way Together"

"And so, we cannot continue our way together. They are always going towards schism, because on this point, they are against Rome. They refuse the liturgy that the pope gave (the liturgy of Pope John XXIII), without a serious reason. If it was a serious reason, then I too would disobey (Pope John XXIII), but when there is not a serious reason, I cannot disobey. Thus, that is the first point: they disobey to the pope, i.e., they disobey Pope Pius XII and Pope John XXIII. The second point: 'No validity of sacraments, practically' (not in theory, but in practice)."

"Thus, slowly, slowly, they put all the people 'far' from Rome...far from the pope,...far from the Church. That is very dangerous. Many people now have this tendency...they do a sect, a sect. Slowly, slowly, very slowly, they form a sect!! That is a schismatic tendency. I cannot accept that!"

"I tried during many years to say to them: 'No, don't go in this way! No.' They did not understand. One day we were meeting in Oyster Bay Cove on the question of the pope. I said to them: 'At least, at least do not say publicly in your preaching, that there is no pope.' I asked them to sign a document that they accept that. They signed it! But, I said to them in the evening, if you do not sign, you are no longer members of the Fraternity. On the next morning they returned and they accepted (1980). You know, inspite of their accepting that, there was constantly returning problems (oriented to denying the pope), ...and I finally said to them, yesterday, 'its too much now, its impossible!'"

"I cannot accept it. I give my seminarians the Fraternity."

24 April 83

ARCHBISHOP MARCEL LEFEBVRE
April 24, 1983 - Conference with the seminarians of
ST. THOMAS AQUINAS SEMINARY
(Reproduced from a tape recording):

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"It seldom happens that one can do good without
any trouble..."

-St. Vincent de Paul

ARCHBISHOP MARCEL LEFEBVRE

April 24, 1983 - Conference with the seminarians of
ST. THOMAS AQUINAS SEMINARY

"I cannot give ordinations to you"

"My dear seminarians, I am always very happy to meet you and to stay with you in your seminary. I do not know myself how many times I have come...to Armada, and here...to meet you and your professors. It was always for me a pleasure. I have sought many times to give you ordinations; that is the principal gift to receive in the seminary. But you know that today I cannot give ordination to you. Why? You know that."

NON SERVIAM

"I cannot give ordination because in November (1982), I gave the priesthood to 3 of you, i.e., 3 young deacons, and I think in January...at the end of January, when I asked young Fr. Zapp to go to St. Mary's to help Fr. De LaTour, he said, 'No. I cannot go to St. Mary's. I refuse to go to St. Mary's.' For me it was very sad and very bad...a young priest, the first priest (to do this in the Society)...I ask him to go...and he said: 'I refuse'. Why?? Why refuse? Why? He said: 'I cannot go to St. Mary's, because at St. Mary's they have the rite (liturgy) of Pope John XXIII.'"

THE UNVEILING - SEDITION

"Well, this liturgy is the liturgy of Ecône. It is the liturgy I myself have been using now for 20 years. It is a liturgy we use, more or less, everywhere in the Fraternity."

"But this fact, this refusal of Fr. Zapp's was an unveiling of another thing more important...(of something far graver)...more sad. For I know as he said to me (himself) that he was supported by the director of the seminary (Fr. Sanborn). And so if the director of seminary of Ridgefield helps the seminarians to disobey to the Superior General of the Fraternity, then where are we going? Then what is the seminary? He (Fr. Zapp) is the first priest I ordain here...these 3 young priests (I ordained), who were here for all of their studies...(the first fruits of this seminary)...the first to refuse to go to the place (I assigned him) because he refused the liturgy of that place."

"The director (himself) of the seminary...he agreed with this young priest...that is impossible! Not only the director of the seminary was agreed with this young priest, but some professors and some priests from the Northeast District. They say (they agreed with Fr. Zapp) because the liturgy of Pope John XXIII is not good. And so they condemn it...they condemned me...and they condemned Ecône...How is this possible???...that they condemn the bishop who gave them their ordinations? When these priests, all of them, were at Ecône, they accepted this liturgy. When I gave them ordination, with the liturgy of Pope John XXIII (i.e., ordained in the liturgy of Pope John XXIII), they accepted this liturgy...they accepted it during 2 years, 3 years, etc.,...they accepted it during all that time. When they left Ecône, they changed, and they took another orientation. They decided to abandon what was practiced at Ecône and to keep (solely) to the liturgy of St. Pius X."

ON THE POPE

"Now, not only do they dispute about the liturgy, but also about the pope...you know that some of these priests...they are, in their hearts, against the fact that there is a pope in Rome. They say that there is no pope in Rome, no pope in the Church, no Cardinals in Rome, no more hierarchy in the Church. In their hearts they say all sacraments in the new reform...all sacraments, they are invalid. And so they show that 'their spirit' is not the same as my spirit and my teaching. The teaching I have always given in my seminaries, in Ecône, in Zeitskofen, in Buenos Aires, in Albano, its the same...I do not change...I cannot change. (This spirit of theirs), that is very very very sad."

"Certainly we are agreed in many doctrines, these priests and I. We have the same doctrine about the Church, about theology, i.e., we follow St. Thomas Aquinas in philosophy, in theology, etc. But to interpret the situation of the Church now, we have not the same meaning, nor the same thinking. This is very dangerous, i.e., the way they follow is very very dangerous. You know that there are other priests in the world, in France, in America, in Mexico, in Dutch-land, Germany,...there are some priests who follow the same dangerous way. They say: 'No more pope; no more...all sacraments are invalid, etc.' But now they are going, slowly, slowly, into SCHISM. That is very dangerous...very dangerous."

THE CATHOLIC PRINCIPLE

"What is the first principle to know what we must do in this circumstance, in this crisis in the Church? What is my principle? The principle of the Church is the principle of St. Thomas Aquinas. It is not my choice; its not my favor; its not my personal desire... I am nothing...I merely follow the doctrine of the Church...and this doctrine is expounded by St. Thomas Aquinas...So what does St. Thomas Aquinas say about the authority in the Church? When can we refuse something from the authority of the Church? PRINCIPLE: 'Only when the Faith is in question.' Only in this case. Not in other cases... only when the Faith is in question...and that is found in the Summa Theologica: II II Q.33, a.4, ad 2m:

St. Thomas' answer is that we cannot resist to the authority; we must obey: "Sciendum tamen est quod ubi immineret periculum fidei." Periculum fidei, i.e., the danger to our faith..."etiam publice essent praelate a subditis arguendi.", i.e., the subject can be opposed to the authority if the Faith is in question ("periculum fidei"); "Unde et Paulus, qui erat subditus Petro, propter imminens periculum scandalı circa fidem, Petrum publice arguit," i.e., St. Paul opposed St. Peter because it was a danger for the Faith (cf. Galatians 2:11)."

"That is the principle (of St. Thomas), and I cannot harbor another motive to resist the Pope...it is very serious to be opposed to the Pope, and to the Church. It is very serious, and if we think that we must do that, we must do it (resist the Holy Father) only to preserve our Faith, and not for any other motive."

"We must now do an application of the principle. For me I think that the liturgical reform of Pope John XXIII has nothing against

the Faith. You can take the Pontificale, the Rituale, the Breviary, the Roman Missal, and...what is in these books of Pope John XXIII that is against the Faith? Nothing! And so ((in an urgent tone)); ...I cannot refuse this book (of Pope John'), because he is the pope, and the pope gave me this book (and I must obey). It is quite another thing with the reform of Pope Paul VI...in this book of reform of Pope Paul VI is a very grave danger to my Faith...it is precisely: "Periculum Fidei". So I refuse it, because Ecumenism is the idea and motive of this reform...and this Ecumenism...they say themselves, i.e., Pope Paul VI, Bugnini, etc., all say the motive of their reform is Ecumenism, and this Ecumenism takes away all (Catholic) things which are displeasing to the Protestant. That is incredible! In our books of Catholic Liturgy? And not only in the liturgy do they remove all that displeases them, but also in canon law, in the institution of the Church...But what displeases the Protestant? The doctrine, the Faith, the Catholic Faith. The Sacrifice of the Mass, as Sacrifice, the Protestant cannot accept. If we ask to the Protestants they would verify to this...They were present (at the Council) and helped do this reform; and the definition of article 7 on the Mass, is a Protestant definition. So we cannot accept it! It is impossible!"

"I wrote to the Pope (John Paul II), ten days ago. I wrote that this reform is Ecumenism and this Ecumenism is bad, and I cannot accept it, and I cannot accept this Novus Ordo Mass. Thus my response is in the negative, because the Pope asked me to accept this New Mass. I said, 'No, I cannot accept the New Mass...never can I accept it.' If they do not change this 'New Mass', I cannot accept it. But I know the motive of the reform of Pope John XXIII. I have no reason (with the reform of Paul VI), but I have a reason and motive to accept (the reform of Pope John XXIII), because (this reform) uses the same principle (found in) 'Divino afflatu' (papal decree of Pope St. Pius X).

"Divino Afflatu"

"If you read this bull of Pope St. Pius X, to his liturgical reform, you will find the same principle that Pope John XXIII used for his reform. The first consideration of Pope Pius X is about the Psalter: he said, the psalter is the essential thing in the breviary...the psalms: 'Accedit quod in Psalmis mirabilis quaedam vis inest ad excitanda in animis omnium studia virtutum.' He has a consideration for the psalms, which is very magnificent! It shows that the heart of our breviary is this 'psalterium', and he has a citation of St. Augustine as well to support this. Thus, Pope St. Pius X says: 'Jure igitur optimo provisum est antiquitus et per decreta Romanorum Pontificum, et per canones Conciliorum, et per monasticas leges, ut homines ex utroque clero integrum Psalterium per singulas hebdomadas concinerent vel recitarent.' (Translation: 'Rightly therefore and most excellently as it has been provided for from ancient times, and through the decrees of the Roman Pontiffs and through the canons of the Councils, and through monastic laws, that both men and clergy should, each week, sing or recite the entire psalter..')

"That is the Tradition, i.e., to say every week all the psalms ...that is an ancient rule in the Church...to say all the psalms in the week...and ((emphatically))that is the rule of Pope John XXIII.

So after he said how magnificent the prayer of the psalms are, he (Pope Pius X) said that with time we have many feasts of holy men ...many feasts...and they became so numerous that we could not say all the psalms in a week. So many bishops and cardinals asked for a diminishing of the feasts of the saints. (St. Pius X.)

"It is hardly remarkable therefore that many bishops in the world referred their wishes in this matter to the Apostolic See; above all at the Vatican Council (Vat.I,1870) when they asked this amongst other things, that as far as possible the old habit of reciting each week the whole psalter should be brought back. In such a way however, that for the clergy working in the vineyard of the Lord, there should not be imposed a heavier burden. With these desires and wishes which predated our own Pontificate, and which from then on was by our venerable brethren and by pious men were put forward, we indeed also thought that it should be granted, carefully however, lest, by the recitation of the entire psalter included all in one week, anything should fall away from the worship of the saints, or lest anything, on the otherside, the burden imposed on the clergy should be wearisome (i.e., the divine office)."

"And so they tried to conserve this rule, i.e., to say all the psalms in the week, and to have some feasts, but not so many that we always have the same psalms from the Common of feasts...and so it is the same rule followed by Pope John XXIII. Perhaps in some details, we can say it should be better, etc.; you know we have no important reason to refuse this reform."

"It is Pope Pius XII's Reform"

"In reality, this reform was done by Pope Pius XII, not Pope John XXIII. When I was Apostolic delegate in Rome, they asked me to have Episcopal Conferences, in Madagaskar, in Camarone (sp?), and the rest of French speaking Africa, and in Central Africa...at 4 Episcopal conferences, to ask the bishops about a reform of the breviary. You know that was during the Pontificate of Pope Pius XII."

"But these young priests say that 7 men who did this reform were the same ones who did the reform of Pope Paul VI. I said to them: 'That is not true'. Perhaps in the commission, it is possible that some of these men were there...perhaps Bugnini was a member of this commission (of Pope Pius XII). You know that during the Pontificate of Pope John XXIII, this pope...removed Msgr. Bugnini from his teaching post at the University of The Lateran. Pope John XXIII was against Bugnini. I knew the president of the commission who did this reform of Pope John XXIII...it was Msgr De Matto..., who was the Abbot of 'St. Paul outside the Walls'...he is still there at 'St. Paul's'...I know him very well and I speak many times with him. He was the president of the commission of reforming the liturgy, under the Pontificate of Pope John XXIII. He is very much a Traditionalist...very Traditional...and after, during the Council of Vatican II (under Pope Paul VI) he was put outside (removed) because he was a Traditionalist, and they replaced him by Msgr. Bugnini...that is true! That is a big change...a big change...it is not the same. It is not true to say that this reform of Pope John XXIII is the beginning of

the reform of Pope Paul VI...it is not true."

"So, I have said concerning this reform (of Pope John XXIII), we must obey the pope, especially since we have no reason to refuse it."

"THE SURPRISE"

"If I tolerated...and sometimes I know that some Fathers (after ordination at Ecône), they return to their countries, they use the old Liturgy of St. Pius X...I know that...and I tolerated it...but I was surprised that they changed (their attitude, towards) the liturgy we have at Ecône...but in the past these Fathers did not say they were against the liturgy of Ecône...they don't say that...and I thought (all along) they accepted the liturgy of St. Pius X and they likewise accept the liturgy of Pope John XXIII...but now, today, with this fact of Fr. Zapp ((his insubordination)), now I know...((said very distressedly)) now I know that they do not accept (the John XXIII liturgy), they refuse it! And they speak against this institution! That is true! I cannot accept that...that is a rupture...a division in the Fraternity."

"THE RUPTURE"

"How is this possible, that they accept what they are against in the Fraternity? And I think that it is very important to obey to the pope...this obedience is important...because, why don't they (for example) take another liturgy, like the Oriental Liturgy?...why don't they take the Coptic Liturgy?...or some other liturgy...why do they pick the liturgy of St. Pius X?...I have no reason (to disobey)." ((Point: It is not a matter of preference or taste, but a matter of obedience to legitimate authority)).

"And so they are now very intolerant. I was tolerant for them...and now they (the young priests) are very intolerant for me, intolerant for Ecône, and for the Fraternity...that is bad...a very sad situation. I said to them: 'I ask you to say...if you accept the liturgy we have at Ecône, and in the Fraternity, the liturgy in the beginning of the Fraternity, the liturgy in the Fraternity for 13 years.' I cannot continue to give you the priesthood...when after being ordained you then say: 'I refuse, I refuse the place you are assigning me to...' If this is the case, then there is no more opportunity in the Fraternity...it spells the end of the Fraternity.' Thus, I say to you (seminarians), if you do not accept this liturgy, I do not oblige you to use it...but by your refusal I cannot give you ordinations...you must ask for ordination in another place..."

TWO EXTREMES

PROGRESSIVISM

SEDE VECANTEISM

"Some people abandon the Fraternity on the Left (i.e., moving towards the left), and some abandon her moving towards the Right. Those who abandon the Fraternity on the Left, they now use the rite of the New Mass...they are Progressivists...they are not against Progressivism any more. Those who abandon us to the Right, for them, there is no more any relations with Rome, no more relation with the Church, and they look (for a pope elsewhere)...as in the case of Fr. G--, where he went to Spain to see if the famous 'Palmar De Troya', i.e., Clemente...he went there to see if Clemente is the True Pope! Because such

priests (who defect to the right) they look for authority; (by nature) they cannot remain without authority...because they have none...they have none."

ROME IS OCCUPIED BY MODERNISM

"We do not follow the pope, but he is the pope...he is the pope...but we do not follow him when we know he poses a danger to the Faith...that is the principle. When the pope poses no danger to our Faith, we have no problem...but we must admit that Rome is occupied by the Modernists; that is true, e.g., Casarolli, Bacio, the Secretary of the Congregation of the Faith, etc., all of them, they are modernists...and also the pope, he, during his life, he was influenced by the Modernists...he is Modernist, more or less, so he is not a strong pope. Perhaps, if it is possible that he cannot accept that we continue with the old-rite, with the old Mass, etc.

FR. SANBORN "...has taught you against the Fraternity"

"The Director has taught you...against the Fraternity. Now you can see that the situation here in America, in the seminary, in this district in the Northeast, is very confused...very confused. I never thought that we would arrive at this situation. If I knew this was going to happen, I would have done some prohibitions before, because now, the director of this seminary, along with some professors here have taught you against my attitude, against the attitude of Ecône, against the Fraternity...and thus there is no more authority..there is no more Fraternity...because that is what was this seminary' (mentality)...it is my seminary...I nominated Fr. Sanborn to be the Rector, and I did the nomination of these professors...and I gave you into the hands of these professors, and now they speak against me...this is impossible!"

"I am doing everything possible to preserve you, to preserve the Fraternity, to preserve the seminary; to save the seminary, to save your priesthood; But to say: 'I must change', ...we cannot continue, it is impossible...(...I cannot change...). They refuse to be confirmed in my attitude, they refuse. I spoke with Fr. Sanborn during 3 hours and he refused. What can I do? It is a very grave pity. So I cannot give you ordinations now, before I can know for sure if you are with the Fraternity, or against the Fraternity. I am going to wait for you to answer my question, 'yes', or 'no', you accept the liturgy of Pope John XXIII. If you say you refuse, well, your place is not here. Even if you refuse and prefer to go outside the Fraternity,...what can we do? I would prefer less people who are obedient...I tried to have unity in the Fraternity, which is our strength against Modernism...to fight against the Modernists, to fight against the Progressivists, to fight against the bad spirit of the whole world. To do this we must be strong. If somebody goes away (goes against the Fraternity), then there is no more unity and strength...we cannot fight...we cannot gain the victory (over the bad spirit in the world)."

"This situation is very sad because I thought that I was helping my priests, (since I gave them) all my prayers, all my spirit, all my heart. I gave all this to these priests...and they did good work. But it is a pity now...what will happen to the Faithful?...the poor Faithful, if they know that 5 or 6 or 7 priests are no more members

of the Fraternity of St. Pius X? What has happened? They will be bewildered to hear that it is true, these priests are not members of the Fraternity any more...((with great distress & heartache)); ...it is very sad, very sad for the faithful. I know these American faithful...they are very good people...and now...what can I do?"

"I don't like to go against my brothers"

"Perhaps it is my fault, because I waited too long...if I took this decision 3 or 4 years ago, perhaps the situation would not be as grave as now. But perhaps I am too lenient, too tolerant, too good to them, because I do not like to go against my brothers, my priests. So I tolerated them...I thought perhaps next year, or some time, things would change...but truly nothing has changed...its not better...in fact things have gotten worse with time."

"Thus, we must pray...we must pray. I hope, slowly, slowly, they can return in the good way, in the good progress of the seminary ...and I hope I can give you ordination. We need priests...but we do not need priests that disobey, no."

"I am very happy that one of these 3 Fathers (ordained in Nov. '82) accepted to help Fr. De LaTour in St. Mary's, i.e., Fr. Hunter. They are doing a very very good work there now...all the people now are very very happy with these 2 Fathers. I hope you take him as an example, i.e., that they would be for you an example."

"So, during these next days, I am waiting for your answer. I think that some of you, have given your answer to Fr. Sanborn. I hope that if you agree with me...I hope sincerely that you agree with me. You know the situation in the Church is so bad, so sad in the Church. If we are not very strong during this time, then what will happen to the Church? We must be united, we must be strong. I think that nobody can say I am ready to abandon the fight...that is not true. Somebody said that Msgr. Lefebvre is ready to do a compromise with Rome. Where is this compromise? Where? I shall read to you some lines of my answer to the pope. I always receive letters from Cardinal Ratzinger who is in charge to be the connection between the pope and the Fraternity. They say to me: 'If you accept the New Mass, we will give you the Old Mass.' That is the first time they say, '...we will give you the Old Mass...', because before they said: 'No, that is impossible to return in time to the Old Mass... no, never this Old Mass, never.'"

"NO COMPROMISE: THE LETTER TO POPE JOHN PAUL II"

April 5, 1983

Holy Father,

It is at the feet of the Crucifix that I am replying to you, Holy Father, united to all the bishops, priests, religious, nuns, and faithful, who have undergone a moral martyrdom by a forced imposing of this liturgical reform. How many tears, how many sorrows, how many premature deaths for which the responsibility lies with those who have wrongly imposed these changes worked in the name of a completely wrong Ecumenism. That is to say that my reply to the paragraph concerning the Novus Ordo Missae is 'negative'. The very authors of this reform have stated that its purpose was

Ecumenical, i.e., to say that it intended to suppress, without touching doctrine, what displeases our separated brothers...Now it is quite clear that what displeases our separated brethren is the doctrine of the Catholic Mass. So to satisfy them an equivocal or ambiguous Mass has been brought in, in which the Catholic doctrine has been faded out. How can we think that such a diminution of the expression of Faith has been inspired by the Holy Spirit? The definition of the Mass given in article #7 in the introduction to the Novus Ordo Missae, even when corrected shows quite clearly this diminution and even falsification of Catholic doctrine. Using this ecumenical Mass makes people acquire, and gives people a 'protestant' and 'indifferentist' mentality, placing all religions on a footing of equality, just as does the declaration on 'Religious Liberty', upon the doctrinal basis of the 'rights of man' and 'human dignity' wrongly understood, and condemned by St. Pius X in his letter on the 'Sillon'. The consequences of this state of mind or spirit spread within the Church, inside the Church, are deplorable, and are ruining and sapping the spiritual vitality of the Church.

In Conscience all we can do is turn priests and faithful away from using the Novus Ordo Missae if we wish that the complete and whole Catholic Faith remains still living. As for the first paragraph concerning the Council (Vat.II), I gladly accept to sign it in the sense that Tradition be the criterion in the interpretation of the documents, which is moreover, the meaning of the note of the Council on the subject of interpreting its texts. Because, it is evident that Tradition is not compatible with the declaration of 'Religious Liberty', according to the experts themselves, like Fathers Congar and John Courtney Muri(sp?).

Hence we see no other solution to this problem than as follows:

FIRSTLY - Freedom to celebrate according to the old rite in accordance with the edition of the Liturgical books promulgated by Pope John XXIII.

SECONDLY - A reform of the 'Novus Ordo Missae' to give it back the clear expression of Catholic dogma, the reality of the act of Sacrifice, and of the Real Presence, by an adoration more marked out...(and a clear distinction must be made) between the priesthood of the priest and the priesthood of the faithful, and to express clearly the propitiatory reality of the Sacrifice.

THIRDLY - We see no other solution than a reform of the statements or expressions of the Council which are contrary to the Official Magisterium of the Church, especially the declaration on 'Religious Liberty', and the declaration on 'The Church and The world,' on the declaration on 'Non-Christian religions,' etc.

It is vital to the Church to affirm by the Sacrifice of the Mass that there is no salvation except through the Sacrifice of Our Lord, Our only Savior, Our only Priest, Our only King. The Catholic religion is the only true religion. The other religions are false and carry souls into error and into sin. Only the Catholic religion was

founded by Our Lord Jesus Christ, and so we can be saved only by it. Hence the necessity for all souls to have a valid and fruitful Baptism, which makes them members of the Mystical Body of Our Lord.

Hence the urgency of the Social Kingship of Our Lord, inscribed in the constitutions in certain states to protect Catholic souls against the dangers of vice, and in order to favor the conversion of the people of those states for the salvation of their souls.

Now all of these Truths are henceforth implicitly denied or contradicted ever since the Vatican II Council, to the great delight of the enemies of The Church. It is urgent, most Holy Father, to bring these Truths back into honor. They are the very substance and reason for the being of the Church, the reason for the existence of the priesthood, the episcopacy, and of the papacy.

Most Holy Father, I have only one desire which has animated my whole life, 'to work for the salvation of souls in the most perfect submission to the successor of Peter, in accordance with the Catholic Faith that was taught me in my childhood, and at Rome in the eternal city.' Hence it is impossible for me to sign anything which attacks this Faith as is the case with this 'false ecumenism' and with this 'false religious liberty.' I wish to live and to die in the Catholic Faith, pledge of eternal beatitude. May your holiness be so kind as to believe in my respectful and filial sentiments,

In Jesus & Mary

+Marcel Lefebvre.

"So, no compromise. That is one of many many letters...but no results for the moment. Nothing. But, we try to do something... to see one day a return to Tradition in Rome, but...only God knows when. Now we must pray and ask God to continue...to continue our vocation, to continue the Church, to continue to save souls, to continue the True Tradition of the Catholic Church. That is the principle thing, and I hope that you have understood what all I have just said to you. I thank you for your attention."

This has all been covered here before: a lot of work went into documenting and organising it for ease of reference. Those interested may wish to see, for instance, [Issue 29](#) p.8; [Issue 40](#), p.44; [Issue 33](#) p.18 & p.25; or [Issue 57](#) p.20. All the words quoted below are public and can be found online in videos of Bishop Williamson's sermons and conferences, or in 'Eleison Comments.'

Bishop Williamson's Teaching: Vatican II inside the Resistance

So many wrong, misleading or dangerous ideas have been propagated by Bishop Williamson over the past decade or more, that it can be a little difficult to remember them all, much less to make some kind of coherent sense of them. Let us therefore try to organise them by theme. The four most easily identifiable categories seem to be:

- 1. No More Structure, No More Authority**
- 2. Trad- Religious Liberty**
- 3. Trad- Ecumenism**
- 4. The New Mass**

1. No More Structure or Authority

"I think - I may be wrong - that [God] wants a loose network of independent pockets of Resistance, gathered around the Mass, freely contacting one another, but with no structure of false obedience [i.e. no structure] such as served to sink the mainstream Church in the 1960's, and is now sinking the Society of St Pius X."

- *Eleison Comments 277*

"It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated."

- *Eleison Comments 278*

"But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical congregation or seminary of yesterday."

- *Ibid.*

"Again I am being urged by a valiant participant in today's Catholic "Resistance" to put myself at the head of it. ... But God gave the dying breath of true Church authority to Archbishop Lefebvre... 'The wide diversity of opinion amongst Resistance priests confuses the laity.' But to control opinions requires authority (see above). ... 'There is no Church without a head or hierarchy. God wants us organized.' Normally indeed there is no Church without head or hierarchy, but modern man has created an abnormal situation."

- *Eleison Comments 311*

"Don't be under any illusion: it's not going to be me who puts together a new SSPX. No way! The time for that is over. Put away your toys everybody and get with it. Grow up! "

- St. Catherine's, Ontario, Canada, 5th Nov. 2014

"I envisage [myself as] being little more than father, adviser and friend for any souls calling for a bishop's leadership and support."

- Eleison Comments 307

"Even if all the laity want to obey me, even if all the priests want to obey me ... I don't have authority. I cannot have authority. Friendship, advice, contact, support: no problem. Authority: problem. Can you imagine that commanding resistant priests is like herding cats, can you imagine? In which case, is it worth trying if it is bound to fail?"

- June 2014, Post Falls, Idaho USA

"In the early 21st century there seems to me to be just not enough Catholic straw left to make a Catholic brick like the SSPX of the late 20th century."

- *Eleison Comments* 311

"Dear Father, thank you for this email, as for the letter of attestation which arrived separately and which I have read. [...] I do sympathise with your desire to have Boniface ordained, but into what structure would he be incorporated? [...] In Latin they say nobody is bound to do the impossible – *nemo ad impossibile tenetur*. In today's situation it may be impossible for you or for him to do more than you are already doing. Patience. ... For myself I am already very busy, probably too busy, distracted by the chaos. I honestly do not see my way to extending my apostolate to Nigeria. I am very sorry if this disappoints you..."

- Reply to Fr. John Bosco Ohadugha, 27th Jan. 2016

"Without the Pope you can't be Catholic in any way. ... In our time, authority is dissolved. So, to structure a resistance with authority and obedience and superiors, don't hope for it. ... The time for structures is past. What, what's he saying? The time for structures is yesterday!"

- Consecration sermon in Brazil, 19th March, 2016

"Today the situation is so bad that I don't think a structure or organisation, I, my opinion is that a structure or an organisation can't be put together. It's too late."

- Sermon in St Paul, Minnesota, USA 25th May, 2016

"The resistant groups, the resisters - a - n - t - s - and I very much prefer the expression 'resisters' to the expression 'resistance' ... I very much believe in the resisters, I'm not sure I believe in the Resistance."

- June 2014, Post Falls, Idaho

"[Question:] Something is bothering me. On [the website] 'Non Possumus,' it was announced that Mons. Faure, has founded a congregation. You, however, had said at the episcopal consecration of Dom Tomas, that that was not the intention. For no one in the resistance has ordinary jurisdiction which diocesan bishops have.

[Bishop Williamson:] For myself I have until now thought that a new Congregation was neither necessary, nor probably possible. But [Bishop Faure and his seminary]... needed, sooner or later, a structure to belong to. It is in fact sooner, i.e. now, rather than later, because a rival structure was coming on the scene..."

- Interview with *Radio Cristianidad*, 12th Sept, 2016

2. Trad- Religious Liberty

“At present I am more and more disinclined to impose even a true viewpoint on anybody.”

- *Eleison Comments* 420

“The essential principle is: do whatever you need to do to keep the Faith. ... You must work it out for yourselves. Any other question?”

- Mahopac, New York, 28th June, 2015

“We are not converting the [conciliar] church, we are not converting the Society. It's beyond us. ... If nobody is interested in us, that's not a bad thing. ... And so I don't think we need to be too concerned to bring souls towards us because people just don't understand today. They don't have ears to hear.”

- Banquet speech after consecration, Vienna Virginia, May 2017

“I do not say to everybody inside the Novus Ordo, priests and laity, I don't say: ‘You've got to get out!’ ”

- St. Catherine's, Ontario, 5th November 2014

“Therefore, it seems to me, if James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it. If Clare is persuaded that there is no grave problem within the Society of St. Pius X, I need not ram down her throat why there is. And if John can see no way to keep the Faith without believing that the See of Rome is vacant, I need urge upon him no more than that that belief is not obligatory.”

- *Eleison Comments* 348

“While the new religion is false, it's dangerous, it strangles grace and it's helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

- Mahopac, New York, 28th June, 2015

“Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this [Novus Ordo] Mass will do more good than harm spiritually... [shrug] ...The rule of thumb is and will remain: stay away from the Novus Ordo Mass. But, exceptionally - the wise thing would probably be to say in private to this or that person, but here I am saying it in public, that may be foolish ...”

- Mahopac, New York, 28th June, 2015

“[Question:] Regarding the poem ‘Man of God’ [sic], it's on the Index or forbidden. What is the explanation for that?

[Bishop Williamson:] My answer is that in the 1950s, the officials in Rome were already close to Vatican II. That's my answer. I've not studied that question. [...] And I think the devil was in the Holy Office at that time. It says that the story is romanced, that's one thing that the Holy Office says. I don't find that the case. [...] I read it and I don't bother too much about - I don't know all the background details. I get so much out of it myself that I'm not worried about it, you know.”

- Emmett, Kansas, 26th May, 2016

3. Trad- Ecumenism

"Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is anywhere near you."

- *Eleison Comments* 505

"My dear friends, dear Fr. Zendejas, It's a great pleasure to be back in Louisville, to be able to bring you the sacrament of confirmation. I think Fr. Bitzer is still sane and I think he thinks I'm still sane..." [N.B. Fr. Bitzer's chapel is Feeneyite]

- Louisville, Kentucky, 25th May, 2016

"You've got to do what you can. God doesn't ask the impossible. He does ask the possible. The sedevacantist Mass is available. It's close enough, and so - is it a devout priest? Is he a raving madman? Does he have the Faith? Sedevacantism is dangerous. But if there's no other Mass available, I wouldn't exclude attending it."

- Houston, Texas, 25th Sept, 2016

"[Sedevacantism] is dangerous precisely because it can be the beginning of a slide towards losing the Faith. ... Now if a Catholic needs to hold that opinion in order not to lose his Catholic Faith, let him hold it."

- *Eleison Comments* 417

"Thus one reader of these 'Comments' was surprised to see them (August 5) referring to 'Holy Russia,' when since 1917 it is Russia that has been spreading its errors throughout the world. But 'Holy Russia' is an expression that goes much further back than the 20th century. It refers to the Russian people's natural inclination to religion." [N.B. 'Holy Russia' is an exclusively Russian Orthodox title, never been used by the Catholic Church.]

- *Eleison Comments* 535

"Some experts in the perfidy of the New World Order are still distrustful of Vladimir Putin, which is understandable, but as Americans say, if he talks, walks and quacks like a follower of Christ, then common sense says that he is a follower of Christ."

- Ibid.

"Without the moral values that are rooted in Christianity and other world religions, without rules and moral values that have been formed and developed over thousands of years, people inevitably lose their human dignity."

- Ibid.

"If I look behind me, the line is fairly straight that's brought us to where we are today. To be a Catholic rather than a non-Catholic because a Catholic has a much better chance of getting to heaven."

- Banquet speech after consecration, Vienna Virginia, May 2017

"May God bless Bishop Zendejas. May God bless all Catholics in whatever part of the church who are keeping the faith despite everything. Not only inside Tradition. Let us not believe that tradition has a monopoly on Catholicism. Catholicism is much, much more than the dear movement of tradition of today. May our Lady look after all Catholics in whatever part of the church they are found."

- Sermon at the consecration of Bishop Zendejas, Vienna Virginia, May 2017

"Surely resistant Catholics, inside or outside of Tradition, have to take into account the many consequences of this split between Truth and Authority..."

- *Eleison Comments* 455

"You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition."

- Veneta, Oregon, 29th Sept, 2016

"The recommendation to look around you inside the Novus Ordo church for people or occasionally churches where you might dare to practising confession or communion, that is not one hundred per cent, that's dependent upon the degree of sin raging in the diocese around you, in the poor churchmen. Even with the Novus Ordo churchmen one may have certain compassion. Not with the villains who know exactly what they're doing in destroying the church, but the mass of - because the priests have been misled as well, for goodness sakes, and the bishops have been misled."

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

"Dear young friend, Congratulations on having received from God important graces of conversion [...] By all means meet a variety of Catholic priests and learn from each of them, but not to the point where you would get confused. Visit communities, and stay as long as you are welcome in any surroundings where you find God."

- *Eleison Comments* 608

"When it comes to apparitions and messages supposedly coming from Heaven, to be prudent is certainly wise ... But one can be excessively prudent, especially when the normal Church Authority is itself in confusion. ... Let us give to a series of recent Messages coming from backwoods Texas, USA, a hearing. ... The little Catholic centre in Texas receiving these Messages has its own website – look up 'Mission of Divine Mercy.' "

- *Eleison Comments* 875

4. The New Mass

"There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it. ... Be very careful with the Novus Ordo ... But, exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul."

- Mahopac, New York, 28th June, 2015

"Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this Mass will do more good than harm spiritually."

- *Ibid.*

"Doctrinally, the Novus Ordo Mass is ambiguous, poised between the religion of God and the Conciliar religion of man. Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the Novus Ordo Mass frequently does. But as ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion."

- *Eleison Comments* 437

“However, these [Novus Ordo] miracles – always assuming they are authentic – have lessons also for the Catholics of Tradition ...”

- *Eleison Comments* 438

“As an essential part of the subjective and ambiguous religion, the Novus Ordo Mass can be what you make of it. A priest can celebrate it decently, a Catholic can attend it devoutly.”

- *Eleison Comments* 447

“[Question]: Then, does it mean that those knowing what they know, such as the souls here could go to that [Novus Ordo Mass] and expect to receive grace?

[Bishop Williamson]: If anybody here who knows what the Novus Ordo means went back to the Novus Ordo - pffff! - then [*pause*] - why would they want to go back? [*laughter*] Well, it's, I would - they can receive grace. But they have to judge the priest...”

- Emmet Kansas, 18th Sept. 2016

“You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition.”

- Veneta, Oregon, 19th Sept. 2016

“A Mass which clearly pushes towards liberalism, like many Novus Ordo Masses, those you can't attend.”

- Houston, Texas, 25th September, 2016

“But don't say that there's no good in it at all and that there can be no grace passed attending the Novus Ordo Mass.”

- Emmett Kansas, 18th Sept, 2016

“But, you know, that doesn't mean that everything in the Novus Ordo is black. So when you say, ‘What am I going to do?’ and here again many of my colleagues could say I'm being far too soft on the Novus Ordo ... if you look somewhere in your area, within reach of your car's petrol tank, your gasoline tank, you will find, somewhere, you will find a decent Novus Ordo priest who is just waiting to hear properly a young man's confession in order to give him back the state of grace. Which is his business as a priest. And he knows it. And I don't believe that there are no priests in the Novus Ordo, in the Novus Ordo church who understand this. I believe there are some who do understand it and who still want to practice as good priests. Now, they're forced to celebrate the New Mass.”

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

“You ask me the practical question: how can I go to confession, how can I go to communion ... Now you say that the Novus Ordo is all completely gone and rotten. I understand and you can't afford to eat a half-poisoned cake. I understand. But if the cake is half-poisoned then there's half of it that isn't poisoned. ... I'm obviously not pushing the new religion. ... And have you got to stay away from every anything that's got anything to do with the Novus Ordo? My answer to that absolute question is: no. You don't have to stay absolutely away.”

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

"I'm sure you ask yourselves 'What kind of word are my children going to have to grow up in? How are they going to keep the Faith?' Very good questions. By prayer and Charity and by frequenting the sacraments, so long as they are still available, so long as it's at all still possible to reach the sacraments. And some Novus - I've got into quite a lot of controversy for saying this, but it's true - there is no question that some Novus Ordo Masses are valid. And if they're valid, then it's defined by the Council of Trent that grace passes, "ex opere operato" is the strict phrase. And you and I have no right before God to look down our noses and to write off these Catholics as though they're just trash."

- Vienna, Virginia, 20th May, 2016

Analysis:

1. No More Structure, No More Authority. This is a sort of "every-man-for-himself" ecclesiology in which a supposedly "Traditional" bishop can shrug his shoulders and turn away when people ask him for help, but will secretly maintain an iron grip over those who hope to gain something from him, an invisible authority used to suppress anyone who opposes his will. Power without responsibility seems to be the intended effect. This is not in any way Traditional, it is alien to Archbishop Lefebvre and all of Catholic Tradition, it directly violates the Council of Trent (on the need for seminaries, for instance) - it is a modern novelty in other words, an un-Catholic teaching. The effect is to produce "decisions" but nobody who decided, and nobody to whom priests or faithful may appeal - and, crucially, nobody who will take direct responsibility. Though not quite the same, this is remarkably similar to Vatican II's error of Collegiality which gave us bishops conferences but not a single bishop willing or able to take full responsibility for his own diocese and which attempted to neuter even the single, monarchical authority of the papacy. It is also noteworthy that Bishop Williamson more than once expressed his desire to see lots of little groups which "are free to contact each other" but no more than that, which has a ring of Francis-esque synodality to it. In effect, what he tried to do is to impose Trad-Collegiality or Trad-Synodality on all who came under his influence, principally the Resistance. There is no precedent for this in Catholic Tradition and no precedent with Archbishop Lefebvre. There is a precedent, however, in Vatican II and the conciliar church.

2. Trad- Religious Liberty. Yes, that is what this is. We first showed this in [Recusant 29](#) all the way back in September 2015. What he preaches is unmistakable as a form of "liberty" in matters of religion, hence it is fair to call it Religious Liberty, even he never formulated it quite as coherently or honestly as did Vatican II. One quote not listed above, because it came into the world second-hand, is Bishop Williamson's 2012 response to Fr. Eric Jacqmin's question as to why he was refusing to take responsibility for those brave priests who had been thrown out of the SSPX for doing the right thing and sounding the alarm. Why leave them all floating in the sea? Why no structure? "I believe in liberty!" was the answer. His actions and his other words, listed above, are entirely consistent with that. Notice also that there is a clear link, a consistent thread which runs from one to the other. To hell with the Council of Trent, with the teaching and personal example of Archbishop Lefebvre, with all of Catholic Tradition, henceforth there shall be no more structure, no seminaries, no more personal responsibility, say I! What is the result? I am granting to everyone who had hoped they could rely on me a phoney "Liberty" which will in practice make it much harder for them to stay on the straight and narrow path.

3. Trad-Ecumenism. Notice how Religious Liberty leads logically to Ecumenism: if I am free to choose my own version of religion, then who is to say that one is right and the other wrong or we shouldn't all start mixing-and-matching? The same logic holds true when the question is narrowed down to the hypothetical Traditionalist. Since Bishop Williamson did not wish to impose even a true viewpoint on anyone, since he admitted that he couldn't really be bothered convincing James to leave the conciliar church, or John not to be a sedevacantist, then it makes perfect sense that he would tell people that they can go to the New Mass, the Indult Mass or a sedevacantist Mass. Once again, we see that his practice matched his words. He visited a sedevacantist Church in France and said a "non- una cum" Mass there. He visited a Feeneyite chapel in the USA several years in a row and brought them the sacrament of confirmation as well as saying Mass on their altar. He told "his" faithful they could go to the sedevacantists, and advised others to go to the Indult Mass (just try to make sure that it's the "least contaminated" one!) and even the Novus Ordo Mass. If that's not Trad-ecumenism, then what is?

4. The New Mass. This is the one which everyone always seems to remember most, but even here most people do not realise just how far his teaching went. Bishop Williamson not only sowed confusion in the minds of many Traditionalists with his scandalous answer to a question in Mahopac, New York, in June 2015, thus allowing the New Mass to get its proverbial foot in the door; he went much further in the months that followed. In fact, his consistent teaching is that everyone, Traditionalists included, can and, depending on the circumstances, perhaps *should* go to Novus Ordo priests for confession, for communion and even go to the New Mass, because everyone can get grace there and that is because there is no doubt at all about the authenticity of any one of the Novus Ordo eucharistic "miracles" authenticated by the conciliar hierarchy in recent decades. He also taught that God positively does not want Novus Ordo Catholics to become Traditional Catholics but desires rather to save them in and through the Novus Ordo. For good measure, he told his followers not only that they *could* go to the New Mass, but in effect he says that their own children and grandchildren will have to go to the New Mass in order not to lose the Faith. This has more the character of a precept than a mere permission. By the summer of 2022 the world witnessed him telling a new convert to Tradition that, rather than go to the Indult Mass, rather than go the local SSPX, rather than go even to his own Mass at Broadstairs or in London, he should merely be content to find a Novus Ordo priest somewhere nearby who says the New Mass.

All of this is nothing new. If it looks familiar, that is because it should be familiar. The old SSPX, like Archbishop Lefebvre, taught us that four main heresies, four main attacks on Catholic Tradition came out of Vatican II. They are: Religious Liberty, Collegiality, Ecumenism and the New Mass. The first three correspond to the slogan of the French Revolution: "Liberty, Equality, Fraternity". The New Mass is a curious one because it is both a fruit of the other three and at the same time is itself a direct fruit of the Council, whilst also being the cause of yet further evils.

The French Revolution gave the world "Liberty, Equality and Fraternity" together with the terror and torrents of blood. Vatican II gave the Church "Religious Liberty, Collegiality and Ecumenism" together with the New Mass and spiritual a spiritual decay unparalleled in human history. But even the French Revolution is not the source of all evil, it was not *the* Revolution as such: it was a manifestation of the Revolution. Vatican II was the French Revolution in the Catholic Church. The 2012 Doctrinal Declaration was Vatican II in the SSPX. Bishop Williamson's teaching is Vatican II in the Resistance.

What a 'Novus Ordo Mess':

Bishop Williamson believes in the conciliar church!

A Closer Look at

‘Eleison Comments’ #447

(“Host and Parasite II”), 7th Feb. 2016:

Two weeks ago these “Comments” stepped back onto a minefield, and defended the position that there is still something Catholic in what has become of the Catholic Church since Vatican II.

Stepping onto a minefield is not an apt metaphor because what it implies is so far removed from what it represents in reality. Bishop Williamson is not putting himself in the firing line to defend Our Lord and His teaching, nor taking a personal risk for the greater good, despite his own peculiar conceit to the contrary. What he is in fact doing is indulging his own whim and fancy without regard for the devastation which his scandalous words, spoken and written have on souls who have already suffered so much. Worse, when he implies that he is somehow taking a risk, this is tantamount to lying since, in reality, anyone who disagrees with him is “dealt with”, though in secret (so you may not often hear about it). His words are a standing scandal and are causing souls to fall away. “Woe to him by whom the scandal cometh” would be more accurate than talk about ‘minefields’. How tragic to witness a man, a bishop no less, who has so little self knowledge that he can apparently view himself as some sort of hero-martyr, all the while behaving so selfishly. But I digress. Tragic and pitiable though it is, this is not what is important.

‘Still something Catholic’ in... ..what?

What concept does he say he is defending? *“That there is still something Catholic in what has become the Church since Vatican II.”* Which begs the question - what has become the Church since Vatican II? The common understanding would be that what we are talking about is the conciliar church. That is what has become, since Vatican II, of what is generally considered “the Catholic Church.” So is he saying that there is still something Catholic in the conciliar church? Why not come clean and say it? If he means something else, why put it in a way which is so unclear? Lack of clarity when it comes to the “Catholic Church vs. conciliar church” distinction is something which we are accustomed to expect from Bishop Fellay and Menzinger. Alas, it seems the disease has now spread to Bishop Williamson too!

How Catholic is Catholic?

Further reflection ought to remind us of the following. Just how Catholic is “something Catholic”? Here’s a hint. If it isn’t 100% Catholic, it’s not Catholic. There is undeniably “still something Catholic” in the Anglicans, for example. They still have the sign of the cross, the Our Father, stained-glass windows, candles, crucifixes, the Nicene Creed... are the Anglicans Catholic? No. But it most definitely has “something Catholic in it.” Does it matter whether there is “still something Catholic” in it, as far as our support or acceptance goes? No. The same goes for the conciliar church: of course there is “still something Catholic” in the conciliar church - some of the modernist architects of the conciliar church themselves

have admitted that the “still Catholic” bits are useful to help get the new bits accepted. So, insofar as it is different in any way from the Catholic Church, the conciliar church is a false religion which we must avoid and resist, and the fact that there is “still something Catholic” in it does not change that. Near the end of the Eleison Comments, the same straw-man fallacy is advanced once again:

“...to say that there is nothing at all of these [‘Catholic decency and devotion’] left in the Newchurch seems to me to be a gross exaggeration.”

Again, that there is “something” (not “nothing”) left is beside the point. There is something of Catholic decency and devotion left in the Anglicans. This is mere sophistry. But it is very important to spot it and understand it, given what follows.

For example on the one side the present leaders of the Society of St Pius X act as though the official Church in Rome is still so Catholic() that the SSPX cannot do without its official recognition. On the other side many souls that really have the Catholic faith utterly repudiate the idea that there is still anything Catholic whatsoever left in the “Church” now being led by “Pope” Francis.(**) What follows is just one attempt to discern what truth may be on both sides.*

Did you spot the sleight of hand, the two fake alternatives which are not really alternatives at all, the one exaggeration verses the other parody? According to Bishop Williamson, the two alternatives are:

1. “We cannot do without official recognition from the official Church in Rome!”
This is the voice of the neo-SSPX.
2. “We utterly repudiate the idea that there is anything Catholic left in Rome!”
This, presumably, is us.

He then goes on to present his thesis as a “solution” to the “problem” presented in these two positions. The fact is, however, these two extremes are in reality just caricatures. As mentioned above, there is “still something Catholic” in the Anglicans, so of course there is still something Catholic in the conciliar church. But, as discussed above, “something Catholic” is as good as useless. “Something Catholic” is not Catholic; only 100% Catholic is Catholic. *bonum ex integra causa. malum ex quocumque defectu.*

Incidentally, if the conciliar church really is the Catholic Church - sorry, the “official Church” - then why exactly are Bishop Fellay and the neo-SSPX wrong to seek its approval? If they are wrong to do so, is that not because the conciliar church is something different to, other than, or distinct from the Catholic Church?

“And since they [modernists] have had nearly 50 years to conform the Church to their insanity, from top to bottom, then there has emerged a Church so different from

* “...as though the official Church in Rome is still so Catholic...” - There’s that phrase again! Notice that there are no quotation marks around the phrase “official church”, indicating that this is what Bishop Williamson himself is calling it here, and not what he is saying the SSPX calls it.

** “...the “Church” being led by “Pope” Francis...” - notice that here, unlike above, he does employ quotation marks, making it look like that is what we say (putting words in our mouth). Is this meant to insinuate that those of us who reject the conciliar church are sedevacantists? At any rate, that is the impression given...

the pre-conciliar Church that it is a reality deserving the name of Newchurch."

As mentioned above, talk of "...a Church so different...", just like "...the official Church in Rome is still so Catholic..." and "...still anything Catholic whatsoever [in it]" is all highly misleading, implying as it does something quantitative. But the question "Catholic or not?" is a binary choice. The only answers possible are "Yes" or "No". It is not something quantitative. There is no such thing as "less Catholic" or "more Catholic" or "so Catholic" or "not anything Catholic". We also note with dismay that there seems to be a suggestion of an equivalence between the Church and the conciliar church, both being described in similar terms ("the pre-conciliar Church" and "a Church [sic] so different..."). And need one add: "the Church" is the Bride of Christ: what was "made to conform" was the people and not, properly speaking, the Church herself.

So, Bishop Williamson's thesis seems to be as follows.

1. The Church is so different now to how it was before the Council, "that it is deserving [of] the name 'Newchurch'."
2. But this "Newchurch" still has the faith, even though lots of people in it don't, so you can't reject it altogether.

"But if one respects reality, one is bound to admit that there is still faith in the Newchurch."

If one respects reality, one is bound to admit that Bishop Williamson is talking nonsense, and that he has fallen away from Tradition every bit as much as has Bishop Fellay. That there may be an old babushka somewhere in Siberia who has the Faith and knows nothing about "Orthodox vs. Catholic" and who thus may save her soul, does not mean we can say that the Russian Orthodox church has the Faith and people can be saved in it! That there may well be souls in the conciliar church who still have the Faith in spite of it, does not prove that the conciliar church as the conciliar church has the Faith. It does not. This is not just an abstract idea: for a look at how serious it is, consider the inter-religious meetings at Assisi which deny Our Lord publicly before the world and place him on a par with Buddha, Mohammed and so many other false gods and demons (cf. Psalm 95 "*omnes dii gentium daemonia*"). That is not the Catholic Church acting, organising these Assisi meetings. It is the conciliar church.

"A layman tells me that his father has faithfully attended the Novus Ordo Mass for the last 45 years, and still has the faith. A priest tells me that he can remember a laywoman presenting to Archbishop Lefebvre himself her reasons for needing to attend the NOM, and he merely shrugged his shoulders."

...and as proof of this idea ("that there is still faith in the Newchurch"), Bishop Williamson advances the spurious claim of a story about a layman who has attended the New Mass for 45 years and it didn't do him any harm! I say "spurious" because there are so many things wrong with this. You can't prove a point as important as this with just one example, and a subjective personal example at that. And even a whole list of personal examples would each have the same limitations as that one example, each would remain personal and subjective, subject in the same way to circumstance, interpretation, etc. Our own personal experience, mine and yours, surely shows beyond any doubt that over the past 40-odd years, those who

stopped practising in the early days of the Novus Ordo are far more likely to have kept the Faith than those who carried on going. Finally, as chance would have it, the layman in question was recently located. Suffice it to say that his particular case in point has been here rather misrepresented by Bishop Williamson. He is a liberal, a fan of Pope Francis, a follower of modern bogus apparitions. And he himself says that if he has kept the Faith it is only *despite* the Novus Ordo and he would never recommend anyone else to go to it!

[Don't take my word for this: see for yourself in the article **"A Message from Gabrielle"**, found elsewhere in this issue.]

As for the latest example of taking Archbishop Lefebvre's name in vain (you might call it the "x+1" example), please note that it is third-hand, (a priest tells Bishop Williamson who tells us that he witnessed something), which given Bishop Williamson's record in recounting the example of the layman above, does not inspire confidence; and that it does not involve any actual words spoken by the Archbishop. Where and when was the question put? Was it even a question (and thus requiring of a reply?) What did the shrug denote? Could it be that, for example, that the person in question, having listened to an entire conference from the Archbishop about why one cannot go to the New Mass, but seeking to justify her own guilty conscience, asked an infuriatingly stupid question immediately afterwards, showing that she had taken in nothing of what had been said, at which point the Archbishop did not bother to repeat what he had just spent an hour or more saying? Was it in a crowd of people, or 'buttonholing' him on his way out, so that he had no time to give a verbal reply? I am just speculating. We have no way of knowing. Either way, for Bishop Williamson to have to resort to such "evidence" speaks volumes and is surely a sign of desperation.

"The reason for these testimonies being real should be obvious. As an essential part of the subjective and ambiguous religion, the NOM can be what you make of it."

So the Novus Ordo is not itself bad, then. It is only bad when liberal priests say it badly. It can be what you make of it. Are there really people in the Resistance who are going to swallow this poison?

"A priest can celebrate it "decently," a Catholic can attend it "devoutly." The inverted commas are to placate the hard-liners who will insist that with the NOM there can be neither true decency nor true devotion, but when they say such things, I think that they are flying in the face of reality."

Notice the dishonest way in which Bishop Williamson moves the goalposts: not only Archbishop Lefebvre but, until a mere four or five years ago, the whole SSPX and all the priests, religious and faithful of Tradition would have said that the Novus Ordo is simply not reconcilable with real devotion and reverence. But now such a position has suddenly become the exclusive domain of "hard liners". When did that happen? How many other things, commonly accepted now, will magically become something which only "hard liners" think or do or say? As with the leftward drift of secular politics and social custom, if we wake up one day to find that what was once normal and widespread is now 'right wing' or 'hard line', it is because the so-called 'centre' or 'mainstream' has been moved, leaving behind those who have not moved with it. But we are not talking about Freemasonic politicians or their corrupt media lackeys, here. This is Bishop Williamson doing this. Ask yourself why.

And by the way, if the inverted commas are only there to placate people with whom you disagree, (and who are “out of touch with reality”) then one must remove those inverted commas in order to get the true sense. So, according to Bishop Williamson:

“A priest can celebrate the Novus Ordo Mass decently, a Catholic can attend it devoutly.”
Again I ask: who in the Resistance is going to swallow this poison? And if they do, what exactly are they “resisting”?

What does all this mean? It means that Bishop Williamson believes in the conciliar church. Whether one sees it as a mistake, an error of judgement, a deviation from the path of truth, it is the same mistake, the same misjudgement, the same deviation which Bishop Fellay has fallen into. Like Bishop Fellay, Bishop Williamson sees the conciliar church (“the official Church in Rome”) as being something which we cannot reject. Worse, he not only believes it himself, but stubbornly promotes it to anyone who will listen. His own words witness it, even the bad rhyming couplet with which this unfortunate ‘Eleison Comments’ begins:

***A leprous Mother some sons will desert.
Others will get too close, not being alert.***

I wonder how many of his poor readers have thought carefully about what that means: it is a curious choice of metaphor and bares careful thinking about. What are the characteristics of a leprous mother? She has leprosy, through no fault of her own, but she is still your mother. She is still in essence good, though in appearance bad; she is still the same, though in appearance, superficially, different. You still love her, honour her, treat her as a mother (with obedience and respect), and wish to nurse her back to health. If in nursing her back to health, you have to keep a *physical* distance for some time, then that is only a temporary measure, and it is only *physical* - you are still united in heart and mind all the while. You still serve her and carry out her wishes, and wish to embrace her as soon as you are able. Is this really how Bishop Williamson sees the conciliar church? It seems so. Kyrie Eleison.

Since I must finish somewhere, and since the Muse of Bad Taste has been provoking me for some time now and I feel the urge to write a very bad rhyming couplet, let me leave you with this to chew on:

***For the Bishop ‘conciliar’ and ‘Catholic’ church is one!
Then why from the Resistance (and to Rome) is he not gone?***

SPOT THE DIFFERENCE:

“Take for instance the Novus Ordo Mass. The new Rite as a whole so diminishes the expression of essential Catholic truths...that it is as a whole **so bad that no priest should use it, nor Catholic attend it.**”

- *Eleison Comments #387, Dec. 2014*

“I do not say that every person should stay away from every single Novus Ordo Mass.”

- *Mahopac, New York, July 2015*

“I do not say to everybody inside the Novus Ordo, priests and laity, I don’t say: ‘You’ve got to get out!’ ”

- *St. Catherine’s Ontario, Canada, Nov. 2014*

“He Who Gathers not with Me...”

A Sermon by Fr. Ernesto Cardozo
Ipatinga, Brazil, February 28, 2016

The words of today's gospel are really very wonderful. They are quite relevant to the topic we will talk about today. The gospel says, “*He who is not with Me is against Me.*” “*He who gathers not with Me, scatters.*”

I repeat, “*He who is not with Me is against Me.*”

How do we know? How do we know whether we are with Christ and not against Christ? For it is possible that we are deceiving ourselves. Luther, I suppose, would say that he was with Christ. The heretics, I suppose, claimed that they were with Christ. “He who is not with me is against Me!” What do we do to know this? How do we know whether we are with Christ? Let us analyse some words. Christ says, “He who loves Me keeps My word.” He who loves Me, will keep My word. He also says, “He who loves father or son more than Me, is not worthy of Me.” Is that not so? Am I lying? Is this in the Gospel?



But do you know what the problem is, dear faithful? *Deus veritas est.* God is truth. That magnificent dialogue with Pilate, when Christ tells Pilate, “He who is of the truth hears My voice.” - *Qui est ex veritate audit vocem meam.* “He hears Me.” He hears *Him* [pointing to the crucifix]!

But, there's a problem that deep inside we would not like to see. We get used to it. We like to make mistakes. We accommodate ourselves to error. This magnificent last gospel that I never get tired of praising and asking you to meditate on it! The liturgy does not offer us these little pictures just for us to look at them. They are to be read and meditated. Just listen to what it says. It says that the Word came unto His own, and His own received Him not. His own did not receive Him! He was the light of the world, but the world preferred darkness. And Truth Itself ended there [on the cross]!

Defending the truth, dear faithful, is not easy. For it means defending God, defending God in a hostile place. Jesus Christ Himself tells us, “*I send you amongst wolves, like lambs amidst wolves.*” True or false? We like lies. We get used to lies, because the truth is uncomfortable. The truth leads to a reaction, don't you see?

There is the case of Saint John the Baptist. What happened to St. John the Baptist? He enunciated truth! He denounced an adultery! And what happened to him? He ended up with his head cut off! Watch out! Humanly speaking, we would say, how stupid! Since it was only about adultery, why didn't he keep quiet? But, St. John the Baptist told Herod, “*No, Herod, this is not good! She does not belong to you!*”

Let's look at another example, an example that we have analysed in a sermon before, here in Ipatinga. The example of Thomas More! Thomas More is a great saint! He and Bishop John Fisher were opposed to the adultery of the King, Henry VIII. Do you recall this story? I don't want to tire you by repeating the same sermon on Thomas More, but was Thomas More wrong? Was Bishop Fisher wrong? Bishop Fisher went against at least 80 bishops in his country. Thomas More was practically the only layman against a whole nation that wanted to apostatise. And which did apostatise. Do you remember the story, or do you want me to tell it to you again? The case of Thomas

More will never tire us, my dear faithful, because it is a case of a man going against the flow. And going against the flow is very hard. Here in this world it is hard. But up there, God rewards it.

But let us take a step back. A conflict has arisen in the Resistance, a very serious conflict. It's not just a small problem where one person says this and another writes that. Here we have a problem about the Faith, a problem of the Faith through which we run the risk of damning ourselves eternally! Watch out! I lament the superficiality with which sometimes I have seen it treated. No, this is not a problem about someone writing this and another person saying that and still another saying something else. No! And we never go back to the cause.

Let's take another example. Let's suppose I turn the lights off and I shout, "Fire, fire!" People will start running away, running into each other and falling over. And, of course, they'll start quarrelling. "Why did you step on me?" "Why did you push me?" And they go on with such things without realising that I am the guilty one because I turned off the lights.

In the same way, suppose that there is a fire outside, and they enter here yelling, "Fire, fire!" And someone says, "What a way to enter the room, running like that! Can you speak a little bit quieter?" That is, they criticise the effects, but not the cause. So if someone yells "Fire," before we criticise the person running who yelled "Fire," let's go out and see if there really is a fire. Let's go to the cause. This is the problem. This is what hasn't been studied. This is the sad reality. They look at it sideways.

What is the cause? I ask you, my dear faithful, let's see. Until September at least, if I remember correctly, did we have any serious problem here? I do not believe so. Maybe there could have been some human dislike, foolishness that exists in every society. But did we have a problem about the Faith here? Tell me if there was a problem about the Faith. And when did the problem start? Please do not be scandalized when - please! - when I start talking, wait for me. The problem started when Bishop Williamson started writing three Eleison Comments in favour of the miracles in the new mass. Yes, do you remember? Three Eleison Comments!

When Bishop Williamson wrote these three Eleison Comments, we, the priests that are in the firing line, come to a certain place, and they asked us: "Father Cardozo, what is this?" And I confess to you that it had been some time since I had read the Eleison Comments. Why? Because, among other things, they'd cause spiritual disquiet in me. And I had to sit down and read the Eleison Comments.

And when I did this, the first thing I did was to get in contact with a priest in Mexico who publishes Bishop Williamson's Eleison Comments. You know who he is. And I told this priest, "Please Father, do not publish this. There are errors." This priest told me, "Father, you are completely right, but we will publish it so that our enemies do not believe we are divided." Oh, dear! Oh, dear!

Have you read the gospel, when Our Lord tells us: "Let thy speech be yes yes, no no, whatever is over and above this comes from the devil."? Be careful! "It comes from the devil!" This dear Father, recognizing that this paper contained errors, said, "You're completely right, but..." And this is when the problem began. This is when it started.

I am a priest. People ask me, "Father, is this true or false?" I have to follow Our Lord's word, I have to say yes or no. Anything beyond this is done by the devil. It is my duty, and I told him, "No, this is not right." Meanwhile, I started seeing atrocities. Please do not be scandalised. The monks who read it, said, "I don't see any error in these things." Great Thomistic people, who say

they don't see any error! Do you remember? Do you want me to mention names? It is not necessary. Specifically, Bishop Williamson says and maintains, and insists that there are miracles outside the Catholic Church.

I finally dared to write an article on December 9th saying that there is a fuss concerning this. And I started by simply stating a fact of common sense. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Do you remember? That's the gospel. I'm not making it up. These are Christ's words, the Infinite Wisdom. This would have been enough to put an end to this problem. But, I don't know if you know what a sophist is. A sophist is a person who tries, through deceit, to make a lie pass for the truth. It's as if I would say this ceiling is black, and I would use words and mix them up to make you believe that the ceiling is black. But the ceiling is white. And the priest from Mexico, we have to recognise it, is an excellent sophist, an excellent sophist. I do not know what good it will do him, but he is an excellent sophist.

And starting with this article in which I intended to defend the fact that there can be no miracles and so on and so forth, I was called everything, not in a very nice way. It's ugly to open your email, to click here and click there, and see that they are telling you that you are an imbecile, that you are so proud, you are going against St. Thomas, who do you think you are...? It's not nice. I have a back, and I don't like to be talked about behind my back.

But let us continue. I'm up to here with these lies. Bishop Williamson said there are miracles outside the Catholic Church and he insisted on this. And it occurred to me to explain it to them, at the end of the year, to go back to the same matter, this time jokingly—joking so as not to cry. I started talking about the cherry on the cake and all of those things. I explained that God is omnipotent and He can do whatever He pleases and wherever He pleases. BUT GOD IS ORDERLY. God cannot make a round triangle. God cannot make the sun rise in the north tomorrow, or in the south, but not in the east. God is orderly. But after this it seems like there was no argument that they liked.

Do you know what this is? [He holds up a book.] The title says, “Catechism of St Pius X.” Question: “Is this catechism trustworthy?” Modernists would say, “Throw it in the garbage.” But I think I am among Catholics. Is this trustworthy? [The people say yes.] Are you sure? Be careful, watch out what you say, look to what you have said. I read this Catechism of St. Pius X soon after I met Archbishop Lefebvre. I felt the need to reinforce the catechism I had learned as a child so I bought the catechism and read it. Of course, there are things, little details that we don't remember. When this problem about the little miracles in the modern mass arose, one of you called me and asked me, “Father Cardozo, what do you think?” I told him, it's very easy to deal with this. These little miracles go against the sanctity of the Church. But of course, there are so many things—we read so many things—that it is impossible to know precisely where we read certain things. And one is also busy trying to make arrangements for trips, missions, etc., thinking that the people read the catechism, thinking that the clergy read their catechism. Please repeat to me whether this is a Catholic catechism. A catechism is, in principle, a compendium of all Catholic dogma. True or false? Have you all said true? Then take the consequences! Read it!

Maybe some of you have the same edition. Look at the last two pages. It's easy—turn the first and the second last two pages. Be careful, I did not write this, this is not an edition for dear Fr. Cardozo. Sit tight! Bear with what you are going to read. And remember, the truth hurts, and it hurts a lot. And sometimes it is hard to say “I was wrong.” And I know there are many who are waiting to say, “But Fr. Cardozo, how can you say these things against Bishop Williamson?” Just listen to what St Pius X has to say. The saint talks about the marks of the Catholic Church. And I repeat: he talks about the marks of the Catholic Church, not of the marks of Cardozo's Church, not

of Williamson's church, but the marks of the Catholic Church. Referring to the mark of Holiness, it says: "The faithful that reads the history of the church with a sincere heart, will see the holiness of the Church shine, not only in the essential sanctity of its invisible head, Jesus Christ, the sanctity of the sacraments, of the doctrine, of religious institutions, of a great number of its members, but also of an abundance of celestial gifts, of sacred charisms, of prophecies, and"—pay attention here—"and miracles that Our Lord, denying them to other religions, makes shine on the face of the earth, this gift of holiness endowed exclusively on His one and only Church." I repeat, "...and miracles that Our Lord, denying them to other religions, makes shine on the face of the earth, this gift of holiness endowed exclusively on His one and only Church." So, did I teach anything in opposition to this? I ask, did I teach this? Did I attack the sanctity of the Church? Did I attack it by saying that there are little miracles in the new church?

The great sophist of Mexico tells me, because he begins to receive - because, of course, I'm not the only fool that realizes the problem. There are a lot of fools! - he has started receiving letters saying, "Watch out, we are defending error!" A dear Father from Colombia wrote to all the priests and both bishops and said, "Ladies and gentlemen, if we are going to defend error, if we are going to fight error with error, we are doing wrong!" Then the great sophist from Mexico answered me and said, "Father Cardozo, what you said about there being no miracles outside the Catholic Church is beside the point." What? It's beside the point? How is it beside the point?

I ask, is the new mass part of the Catholic Church? And how do we know that it is not of the Catholic Church? Because of its errors, because the goal of the new mass is ecumenism, because our BIG LIONS for the Faith, Archbishop Lefebvre and Bishop de Castro Mayer, did not cease saying that this new mass is the mass of a new church, which is not the Catholic Church. Of course, when one listens to this, coming from a fellow priest, supposedly a traditional priest, supposedly from the Resistance, who tells you besides that the new mass is good, and that the new mass is of the Catholic Church, I'm sorry, but I thought there was going to be a short circuit. Why? Because we are in contradiction! We enter into contradiction. Then I told him: "Father, I thought that the new mass was a mass from another church!" But Father insists, "No, no, no! It's of the Catholic Church."

Of course, what's going on here? What are we doing here? For, if the new mass is good, if the new mass is of the Catholic Church, please tell me what we are doing here. Why don't we go to our parishes? Maybe there we will have air conditioning. Tell me, what are we resisting? Please, because I repeat, if the new mass is good, if the new mass is of the Catholic Church, I don't really see any sense in our being here. And I think many of us would not have to be here.

But, let's finally put the movie on pause here. In mathematics, and in everything, not only in mathematics, when you start something, for instance to say $1+1=3$, that is to say, you start with an error, if you do not correct the error, this error will influence the course of the analysis, and will increase exponentially. Something that began as a small error will become a very big error. When I told you here on December 30th to be careful because we are looking at the tip of the iceberg, I think you did not assess the harm that this $1+1=3$ has done. Why? Because to justify that $1+1=3$, they start saying that the mass, the new mass is good, that it is of the Catholic Church.

Even Bishop Faure, trying to justify and support Bishop Williamson, gave a sermon, I believe on December 12th. Yes, on December 12th in Mexico. For those who understand a little bit of Spanish, I suggest that you read it. When I listened to Bishop Faure's sermon, favouring the little miracles in the new mass, I started feeling afraid, because I was hoping that Bishop Faure would have said, "Williamson, forget about this subject; talk about Beethoven instead." When you listen to it - you can hear it on the 'Non Possumus' website - it's so obvious, if you are honest, and want

to do a little penance for Lent, listen to this sermon, and you will see that it is even WORSE than the three Eleison Comments by Bishop Williamson. I was so terrified! Be careful! This does not amuse me, ladies and gentlemen! It doesn't amuse me! I told Bishop Faure, "Please, Monsignor, I beg you to study your sermon, and count the number of times that you contradict yourself!" Remember, yes, yes, or no, no; when you go beyond that, the devil comes. Then I received an email from Bishop Faure. This email says: "Cardozo, there are miracles outside of the Church!" just like that, as if to say, "Oh, stop being a bother!" And it was put in bold letters. Furthermore, "Where did you see Archbishop Lefebvre say that the new mass is not a mass of the Catholic Church?" I'm sorry! I almost had a heart attack. That is to say, Bishop Faure defends the fact that the new mass is a mass of the Catholic Church.

I went to Argentina to look for two little books. There's a book by Archbishop Lefebvre titled "The New Church." It's not that the Archbishop wrote a quote about the new church. No! "The New Church"! There's another book that Archbishop Lefebvre wrote called "The New Mass." I know that I had it, but I see that somebody borrowed it, and it was never returned. Well that's the way it goes. How can Bishop Faure ask me where I saw that Archbishop Lefebvre says that the new mass is a mass that's outside the Catholic Church? But it doesn't stop here. The error is exponential.

Let's see, what do we have here? Do you know the Dominican monks of Avrillé? You do? You know who they are. In all truth, I had a very high opinion of them. When one says "Dominican monk" you know that you're referring to someone whose life is secluded in the cloister and who spends his time, his life, studying theology. That is to say, they are persons who know a little bit more than just the catechism, supposedly.

Then, the Dominicans entered the discussion. They got involved in the fuss. Ok, and I read this [He holds up a paper.], which is titled "*The Neo-modernist Sect that Occupies the Catholic Church, by the Dominicans of Avrillé.*" I did not count all the contradictions, but if you have this document, count them! There is more than one.

This document was repeated by the future bishop, Dom Tomas Aquinas. In the first part, this document tries to explain the relationship between the conciliar church and the Catholic Church. Read it, pay attention please, because I notice that nobody reads, that many people say they read, but in reality they don't. It says, "The conciliar, neo-modernist church is therefore neither substantially different from the Catholic Church (beep, beep, beep), nor absolutely identical to it." Wow! That is, it is neither equal nor different. Excuse me! What do you call this? CONTRADICTION! Sorry, in Spanish this is a contradiction. But wait; there are still prettier things to come. "She, the conciliar church, mysteriously has something from one, and something from the other." That is to say, the Lutheran church mysteriously has something Catholic, you see, like baptism. They make the comparison. Here they say something that is very true, and I share it with you. It is a foreign body that occupies the Catholic Church. That is, the conciliar church is a foreign body that occupies the Catholic Church, but... (I'm glad you are sitting down. Will the ones who are standing, please hold on to the wall?) "...but, it is necessary for us to differentiate between them, without separating them."

Let's see whether I can explain it myself. The conciliar church is a foreign body, the Dominicans say. Let's imagine a tick on my hand. It is necessary to differentiate between them, the tick and my hand, but not separate them. Pardon me! Do you realize that you have separated yourselves from your parish? Why did you separate yourselves from your parish? Because you didn't want to become infected with modernism? If I have this filth of a bug that's biting me here [on Father's hand], it's modernism. And this [Father's hand] is the Catholic Church, I differentiate between them. I can separate them.

Ladies and gentlemen, didn't Archbishop Lefebvre tell us there shouldn't be any agreements with these people [the modernists], that when they convert to the faith, they will find us Catholics? Archbishop Lefebvre said that, didn't he? Did Archbishop Lefebvre tell us, "You have to differentiate between the bug of modernism, but do not separate it from the Church?" Did Archbishop Lefebvre say that? No, ladies and gentlemen! I cannot coexist with error. What's more, the defence of the truth, love for the truth, implies a fight against error. I cannot permit the tick to continue sucking my blood, because that's going to kill me. It's that simple. So, if I see Our Holy Mother, the Catholic Church, infected with modernism, what do I have to say? "Oh yes, I can differentiate between them: this priest is a showman, and that priest is good. But I cannot separate them." I don't know if you realise where this [idea] is taking us? I don't know whether I am too discerning. Don't you realize that it is leading to an identification of the Catholic Church with the conciliar church, just as Bishop Fellay is doing? Because Bishop Fellay says, "This visible church [the church of Vatican II], is the Catholic Church." That means we are going in the same direction. We have left the neo-fraternity to remain Catholic, and now we find that we are steering the ship's bow toward the neo-fraternity, toward the neo-fraternity's position. Please open your eyes; don't be imbeciles! Forgive me, but use a little bit of sense. No one works without having a purpose. Why are they saying these things; why are they saying $1+1=3$? And why are they saying, "The new mass is good"? And why are they saying: "The new mass is a mass of the Catholic Church"?

BECAUSE THEY ARE TAKING US TO THE SAME PLACE [as Bishop Fellay]!

OK. But let us now go on to another detail. In January, I left to go to another mission. I thought that the people were at peace, that they understood, but I think I was mistaken. And when I arrived, I got the news that the future bishop, Dom Tomas Aquinas, is blocking me from the apostolate in São Paulo. The sacristan is here; he is my witness. I wasn't in agreement with Dom Tomas Aquinas, because he was defending Bishop Williamson with all his strength. Dom Tomas Aquinas was saying in letters that I had to correct myself—that I had to submit to the hierarchy. But how embarrassing it is to have to say words that the bishop is not going to support! And when I left, I told the sacristan, and he is a witness, that our dear Cecilia's baptism was to take place. And I told him, look out! If Cecilia wants the baptism done, there's no problem. No problem! It is a valid, licit baptism. Well, I did not receive the same courtesy. I was received as if I were a heretic. It is funny, because they asked him, "Dom Tomas, why can't Fr. Cardozo say Mass in São Paulo?" "It's because he is against the hierarchy. Can you imagine? If he goes to the monastery and gives a sermon that he doesn't believe in the miracles, it would create a conflict between the hierarchy and Fr. Cardozo."

Specifically, who is in agreement with St Pius X about this infamous point of the miracles? Am I or is Bishop Williamson? Did I deny the magisterium of the church? Did I deny the sanctity of the church? I'm asking! I didn't; he did! And he insisted and insisted stubbornly. I even went as far as to write: "*Monsignor, please stop this fuss. To save myself I don't need miracles outside the church. Stop the division that you are about to cause in the Resistance.*" And his answer, which my friend reproduced [in an article answering Bishop Williamson's errors], was: "*Dear Fr. Cardozo, have patience. This chaos is just starting. Patience! I give you my blessing. Good bye.*" A chaos that he started [Bishop Williamson]! Which he is causing! I'm sorry. "And the chaos is barely starting." So you'd better hold on. Hold tight! But I tell you again, don't come and tell me that I'm causing a division in the Resistance, that I'm causing scandal, that I'm against the hierarchy and so many other things.

Do you know who ordained me? Someone who went against the hierarchy! Because the hierarchy, as long as it remains Catholic, is great. But when it opposes Catholic doctrine... Excuse me!

Didn't Archbishop Lefebvre go against the Pope, the hierarchy? Watch out! I have the honour of having been ordained by him. I cannot betray this man, and much less, betray Him [Our Lord]. Just because I like Bishop Williamson, I cannot swallow this tale, and tell all of you, "Ladies and gentlemen, there are little miracles." What foolishness! I'd be attacking the sanctity of the Church, and this error is leading us to attack the unity of the church." Why? Because of what I just told you about the Dominicans, the Dominicans who say the conciliar church is mysteriously united to the Catholic Church. The Catholic Church is the immaculate spouse of Jesus Christ, and the immaculate spouse of Christ has as her head, Christ Himself. And the same Christ, that is, the head, and His body, the immaculate spouse of Christ, cannot mysteriously embrace a prostitute. Let's see if you understand it. Or is the catechism that hard? We are talking about the catechism. We are not talking about the Summa Theologica. We are talking about the catechism, ladies and gentlemen; and I've noticed that we need to learn much more of our catechism. Remember that Jesus Christ also said, "He that loves his father, his mother, his son, more than Me, is not worthy of Me." It seems that we have to love Williamson above all things. I'm sorry; I continue to try to follow the first commandment. Is that a sin? Is that heresy? Is that a scandal? Just as I have read in an email: "What a scandal!" Who's creating the scandal? The one who denies doctrine, the one who attacks Catholic doctrine, or the one who is simply asking, "Please defend the Catholic catechism." Souls are at stake! And they are scandalised and say that Fr. Cardozo has a group of people who put things into his head, implying that I am subnormal, that I cannot think!

What are we to do? People ask me, "Father, what are you going to do? Are you going to the consecration of Bishop Tomas Aquinas? What do you think about the consecration? Is it okay to have a consecration?" Yes, for me, it would be excellent for a consecration to take place, and for there to be a bishop in each state of Brazil, or at least one bishop in each country. That would be excellent. But let that bishop be Catholic. Otherwise he would be useless. If the future bishop Tomas Aquinas is going to continue in this attitude of attacking the sanctity of the Church, the unity of the Church, pardon me, I will not walk down that road. "But Father, you will be left without a bishop, what are you going to do?" What? How's that? You do not understand anything. How am I going to be left without a bishop? When I hear these things, when they tell me these things, I think we are on a different planet. To whom have I been talking and preaching? How am I going to be left without a bishop? Is it perhaps that I'm going to be left without St. Augustine, without St. Ambrose, without St. Anthony Mary Claret, without St. John Fisher? Because all of those thousands and thousands of bishops, and many of them saints, have supported and defended the sanctity of the Church and the unity of the Church. They have not attacked it, and have not cast doubts on it. Because, trying to save the situation, some people say, "They are only saying that it might be possible."

Ladies and gentlemen, if I deny a dogma of the faith or put it into doubt, I sin gravely against the faith. Read your catechism. If I tell you I think it's possible that there's no hell, I am committing a grave sin against the Faith, as grave as if I had told you that there is no hell. Why? Because I cannot cast doubt on something that has already been defined by the Church. Let's see if we understand. Let's see if we are realistic and if we really love the Truth. Because it's beautiful to say that we love God, and "Long live Christ the King" and I don't know what else! But when the situation arises, in which we have to take a risk for the Truth, "Oh dear! Oh no! We will be left without a bishop!" I was listening to an audio in which someone said, "I need a bishop." Do you know what? I NEED THE FAITH. If there's a Catholic bishop, blessed be God! If there's no Catholic bishop, I regret it. God, The Divine Providence, will see how to fix this problem. But in order to have a bishop, I will not give up a single ounce of my Faith. I don't know whether I have made myself clear. Don't come and tell me, "You are a rebel; you are here to divide." Ladies and gentle-

men, I believe I have never taught any error against the faith here. And let whoever says the opposite come to me and prove it. I'm not denying the hierarchy of Bishop Williamson, of Faure or any other bishop. I am saying that those gentlemen are in a grave error against the faith, and they are persevering in their error.

Let us continue with the catechism. And this really scares me, because we are talking about clergymen. Do you know what one of the sins against the Holy Ghost is? I'm going to refresh your memory. "How many sins are there against the Holy Ghost?" says the catechism. There are six sins against the Holy Ghost: to despair of our own salvation, to presume of being saved without any merits, to fight against the known truth... I repeat: to fight against the known truth. Are you going to tell me that these three bishops—we will include Dom Tomas as a bishop—haven't read the Credo? Don't they pray it every Sunday? It says, "I believe in the Holy Catholic Church." What is this? Didn't they know this truth? And now they are crushing those who defend it? They have no sense of shame!

Let them do whatever they want to me, but I will not go along with this. I want to die a Catholic. Why don't I use the title of The Resistance anymore? Because, when they say resistance, they immediately associate it with Williamson. Excuse me, as long as Williamson doesn't retract, refer to me personally as Catholic. Nothing else! Do not come to me with adjectives that get subverted. I'm Catholic, period! Prove to me that I am not! Be careful! Prove to me that I am not! Whoever comes to try to prove that I am not Catholic, before doing so, must partake of this catechism. Completely! All of it!

Ladies and gentlemen, a few years ago you asked me to come and take care of Ipatinga, and I did so gladly. You know it! I haven't lied to you; I haven't taught bad doctrine. But attention, please. There's a sign outside that reads: "CATHOLIC MISSIONS" and I hope that that sign continues to say, "CATHOLIC MISSIONS". I don't want the sign to change to "Williamson's Mission" or whatever name you want to use. No, I am not here for that. If it's going to be like that, excuse me; I have a lot of work, too much work. If because of this I am now told, "Go away, because we want to be one of Williamson's sect" or whomever else's, okay, good luck, my friends! I will continue on my way. I'm not afraid to leave. St. Paul has a beautiful verse: *"I know in Whom I have believed."* And just this past Saturday we read a verse in the Epistle that I would suggest many of you read and re-read, and meditate on it. It is the verse, *"Cursed be the man who puts his trust in another man."* I ask: is Williamson God? Is Bishop Faure God? Is the future Bishop Dom Tomas Aquinas God? Are all of the Dominican monks—even though there are two, whom I know of, who are firm, trying to fight error—are they God? Do I have to yield my intelligence and say, okay gentlemen, "So be it," as Dom Tomas Aquinas is asking me to do?

I would like Dom Tomas Aquinas to be like the other Dom Tomas Aquinas when Bishop Williamson came. [See: <https://youtu.be/hk1jj4KnZnM>]. When Bishop Williamson started to praise Benedict XVI, Dom Tomas interrupted him saying, "Be careful; watch out! Don't continue!" A perfect intervention! Perfect! How sad he hasn't repeated this act of faith now. How very sad! I'm so sorry! I am so sorry because Dom Tomas Aquinas, as you know, I have told you—I will be grateful to Dom Tomas until the day of my death because he received me when I left São Paulo [and the SSPX]. My eternal gratitude! But not because of that gratitude am I going to accept the errors that they are now upholding.

But going back, I repeat, if there's any question and you think that I'm a heretic, that I'm here to divide the Resistance, that is, that I'm a stupid person who doesn't know how to think, that all my friends are filling my head with ideas, making me go astray, I think you are underestimating me a little bit.

If you want to continue being Catholic, I will come here. If you do not want to continue being Catholic, excuse me, I'll pack my bags and leave. No problem. Thank God, my dear friend Eric will receive me in his home. We can move the chapel to a different place, no problem. But please tell me. BECAUSE I DO NOT WANT TO WORK WITH HERETICS! I DO NOT WANT TO WORK WITH SECTARIANS! I WANT TO WORK WITH CATHOLICS! OTHERWISE, I'M WASTING MY TIME, WHICH I CAN USE FOR MUCH MORE PRACTICAL THINGS THAN WASTING MY TIME WITH SECTARIANS. IS THAT CLEAR? Is it clear that I intend to follow the commandment to love God above all things? And how do I prove that I love God above all things? Because I keep His word! "He who loves me will keep my word." Okay. This is what I will ask you, whether you are Catholics, do you keep His word without trying to distort it by saying "more or less," or "it may be." No, no, ladies and gentlemen.

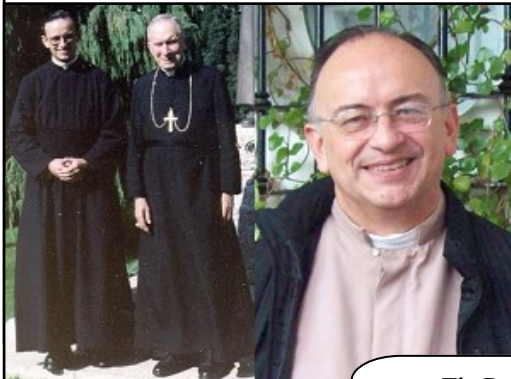
There's a letter going around now, a little letter from dear Fr. Trincado, the great sophist, with a lot of issues about this and that. I read it some time ago. He sent it to me a long time ago. I'm sorry; I'm not going to discuss even one period or one comma with a sophist. Not a period, not a comma. And I'm going to ask a favour of whoever wants to come and discuss this problem, a favour of intellectual honesty. Bring me a little note that says, "I adhere totally and absolutely to the Catholic doctrine which among other things is contained in this catechism. [He holds up the catechism of St Pius X.] For, if you come to me with sophisms, I don't want to waste my time.

How is it possible, that after 40 years in the fight, there are traditionalist priests who come and tell me that the new mass is good? My God! And that the conciliar church cannot be separated from the Catholic Church? My God! My time is gold. And I do not want to waste it on stupidities.

Today is a very important day for this mission, because, depending on what you decide, either we save ourselves, or we condemn ourselves. Either we continue being Catholic, or we enter into a sect. You choose! And I ask you to tell me at least by Saturday because I have to get my things in order. I have to see where I'm going to go, what I'm going to do—just a simple thing. But I repeat, before answering me, read this. For, maybe this catechism is prepared by dear Cardozo, to lie to you. No! No, there are a lot of them [catechisms]. Read it! Because a lot has been said, and a lot of stupidities have been said because we do not know the catechism.

And let us end with that phrase from the gospel: *"He who is not with me is against me."* And as far as I know, I have not denied any dogma or article of the creed. The others have!

VIVA CRISTO REY! [LONG LIVE CHRIST THE KING!]



Fr. Ernesto Javier Cardozo was ordained a priest by Archbishop Lefebvre, at La Reja, Argentina, in 1986. He was expelled from the SSPX in May 2012.

Fake Resistance Watch:

Which of the following statements is acceptable to you?

The following are in no particular order. Every one of them is propagated today by the fake neo-Resistance. Some slight editing has been necessary in order to make the meaning more clear, but the meaning has not been altered - read the exact wording and see for yourself!

- The new religion can build your Faith. (1)
- Attending the New Mass can build your Faith. (2)
- Do whatever you think you need to do to keep the Faith, which can include attending the Novus Ordo Mass. (3)
- If you attend the Novus Ordo Mass you have to be careful, but you can find the grace of God there and sanctify your soul. (4)
- Not everyone needs to avoid the Novus Ordo Mass. (5)
- Attending the Novus Ordo may do more good than harm spiritually. (6)
- Not every priest needs to leave the conciliar church or stop saying the Novus Ordo Mass. (7)
- The Novus Ordo Mass does not always undermine the Faith, though frequently it does. (8)
- The problem with the Novus Ordo Mass is that it is ambiguous. It can be made to favour the new religion, but does not have to, it can also be done in line with the old religion. (9)
- The problem with Vatican II is that it is ambiguous. (10)
- By distancing yourself from the conciliar church, you are putting yourself in danger and risk becoming a Pharisee who is disconnected from reality. (11)
- We must accept the supposed 'Eucharistic miracles' of the Novus Ordo Mass as genuine. (12)
- The Eucharistic miracles of the Novus Ordo Mass have lessons for Traditional Catholics, one of which is that the Novus Ordo Mass doesn't always have to be avoided. (13)
- The Novus Ordo Mass is not as good as the Traditional Mass, but it is still better than nothing. (14)
- If I support the Resistance, it doesn't mean I'm against the neo-SSPX. I have no intention of doing anything against the neo-SSPX. I don't want the neo-

SSPX to collapse. We should support the good priests still inside the neo-SSPX, though we can also support priest who left as well. (15)

- There *might* be salvation outside the conciliar church. (16)
- At Vatican II, the liberals tried to introduce novelty and false teaching, but their attempt was silenced by good men. After the Council, the liberals somehow got into key positions in the Church, and that's why there is now a new orientation in the Church. (17)
- Archbishop Lefebvre resisted the new orientation which came about after the Council. But he also desired to re-establish union with the Vicar of Christ as soon as possible. That is what he stood for more than anything else. (18)
- There's still something Catholic in the conciliar church, so it's wrong for us to reject it completely. (19)
- Congregations and seminaries are not needed today. They are outdated. God does not want there to be a structure or congregation for the Resistance. (20)
- Seminarians who are ready for ordination should not be ordained, because there is no structure or congregation for them to be ordained into. (21)
- We shouldn't try to get priests to work together. It's bound to fail, so it's better not to attempt it at all. (22)
- People who disagree with or criticise Bishop Williamson should not be made welcome. Priests who disagree with or criticise Bishop Williamson should not be received and the faithful should not go to their Mass. Criticising Bishop Williamson has consequences. (23)

...if the answer is "none of the above", then you can be happy: you have not fallen for the modernist propaganda and changed with the times. You are, however, in opposition to Bishop Williamson, Fr. Zendejas, the Dominicans of Avrillé and Dom Tomas Aquinas.

Concordance of Sources:

(1, 2, 3 & 4) – Bp. Williamson, conference in Mahopac, New York, USA, 28th June 2015 (video publicly viewable on 'youtube'):

Question: "Bishop I go to the Latin Mass on Sundays and ... during the week I go to a Novus Ordo Mass."

Bp. Williamson: "While the new religion is false, it's dangerous, it strangles grace and it's helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith ... The essential principle is: do whatever you need to do to keep the Faith. ... There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it. ... Be very careful with the Novus Ordo ... But, exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul."

(5 & 6) - *Mahopac, New York (as above)*:

"Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this [Novus Ordo] Mass will do more good than harm spiritually ... [shrug] ... The rule of thumb is and will remain: stay away from the Novus Ordo Mass. But, exceptionally - the wise thing would probably be to say in private to this or that person, but here I am saying it in public, that may be foolish ..."

(7) - *Bp. Williamson, conference in St. Catherine's, Ontario, Canada, 5th November 2014 (video publicly viewable on 'youtube')*:

"I do not say to everybody inside the Novus Ordo, priests and laity, I don't say: 'You've got to get out!' "

[If not every priest "in the Novus Ordo" has to "get out", what that means exactly will depend on what is meant by "in the Novus Ordo". It could refer to the Novus Ordo Mass or it could be shorthand for the conciliar church. Therefore, not every priest must either a) stop saying the Novus Ordo Mass, or b) leave the conciliar church. Or both.]

(8, 9 & 10) - *Bp. Williamson, 'Eleison Comments', #437, 30th November 2015*:

"The Novus Ordo Mass, like Vatican II which it followed, is ambiguous, favours heresy and has led numberless souls out of the Church ... Doctrinally, the Novus Ordo Mass is ambiguous, poised between the religion of God and the Conciliar religion of man. Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the Novus Ordo Mass frequently does. But as ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion."

AND

(10) *Fr. Zendejas, 'Blue Paper' newsletter, #300, November 2015*:

"Hence, the apparent conflict between 'obedience' and Truth rests on AMBIGUITY. For instance, at the time of Vatican II there were those ambiguous terms, which could be understood in one way by Catholics and in another (contradictory) way by Modernists"

(11) *Bp. Williamson, 'Eleison Comments' #438, 5th December 2015*:

"Therefore the NOM and the Novus Ordo Church as a whole are dangerous for the Faith, and Catholics are right who have clung to Tradition to avoid the danger. But as they have had to put a distance between themselves and the mainstream Church, so they have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality."

(12) *Eleison Comments #437 (as above)*:

"Facts are stubborn - as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research... But if their research of that case leaves them unconvinced, then let them look up the parallel case of Sokółka in Poland, where a whole centre of pilgrimage has arisen around a eucharistic miracle of 2008. And a little more Internet research would surely discover accounts of more such Novus Ordo miracles, with at least some of them being authentic."

(13) *'Eleison Comments' #438 (as above)*:

"However, these [Novus Ordo] miracles - always assuming they are authentic - have lessons also for the Catholics of Tradition ... "

Bp. Williamson, email quoted from 'Catholic Candle', December 2015 issue:

"On the Internet can be found cases of Eucharistic miracles involving the Novus Ordo Mass How would this be possible if the Novus Ordo Mass was absolutely to be avoided?"

(14) *'Eleison Comments' #437 (as above)*:

"So does it not make sense that in punishment of their modern worldliness these sheep would

broadly lose the true rite of Mass, while in reward of their desire for Mass they would not lose every valid Mass?"

'Eleison Comments' #438 (as above):

"...while since the 1960's a mass of Catholic sheep have become too worldly to deserve to keep the true rite of Mass, [yet] they have loved the Mass enough not to lose it altogether."

"The Novus Ordo Mass may have been allowed by God to make it easier for Catholics to leave the Faith if they wanted to, but not impossible to keep it if they wanted to."

(15) - Avrillé Dominicans, "The Friary's Position", July 2015 (publicly visible at: www.dominicansavrille.us/the-friarys-position):

"We support therefore all the priests still in the SSPX who, not without difficulty, continue the good fight in this spirit. By the grace of God, there are a good number of them, especially in the French District of the Society."

"If there are priests outside of the Society who, clearly and without ambiguity, continue the combat of Archbishop Lefebvre, there is no reason not to support them. To support them does not mean "taking sides" for one Society against another."

"The '*Appeal to the Faithful*' of January 2014 was not a declaration of rupture with the SSPX."

"We have no intention to do anything "against" the Society, and do not wish its collapse: nobody wants that."

(16) Fr. Zendejas, 'Blue Paper' newsletter, #300, November 2015:

"If there could be salvation outside the Conciliar Church, then is there salvation 'outside the SSPX' or other traditionalist groups?"

(17) Fr. Zendejas, 'Blue Paper' (as above):

"In the days of the Council, the teaching of novelties about humanism (man-centered Church) were opposed and then silenced by more or less honest means and men, but adherents thereof have since been installed in key positions of power during the post-Conciliar period..."

(18) Fr. Zendejas, 'Blue Paper' (as above):

"He [Lefebvre] continued to act 'within the Church and according to the Church,' resisting the new ecclesiastical tide... Thus, he resisted the Post-Vatican II ecclesiastical orientation (religious liberty, ecumenism and collegiality), in order to remain in the one Church of Jesus Christ ... and desiring - in spite of many disappointments - that union with the Vicar of Christ can be re-established as soon as possible without having to compromise on any point of doctrine. No matter what, this is what he stood for!"

(19) Bp. Williamson, Eleison Comments #447 – see separate article in this issue.

(20) Bp. Williamson, 'Eleison Comments' #278:

"It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated. ... But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical Congregation or seminary of yesterday."

(21) Bp. Williamson, letter to Fr. John Bosco - see separate article in this issue.

(22) Bp. Williamson, Post Falls, ID (USA), 1st June, 2014:

"Even if all the laity want to obey me, even if all the priests want to obey me, [...] can you imagine that commanding resistant priests is like trying to herd cats? Can you imagine, is it unimaginable? In which case, is it worth trying if it's bound to fail? It may be better not to attempt than to attempt and fail..."

(23) Letter of Dom Tomas Aquinas to Fr. Cardozo. "Criticising Bishop Williamson has consequences" is word-for-word his own expression.

Bishop Williamson's Response to a Cry for Help:

Your Excellency,

I am Rev. Fr. John Bosco Ohadugha, a Nigerian priest to whom you gave conditional ordination in New York in 2014. Currently I am in Nigeria.

I am writing to inform you about the deplorable situation in which we found ourselves (Traditional Catholics & Remnants) in this part of the world. It is highly regrettable that for over 45 years since the issuing of the documents of Vatican II no Catholic Bishop of Nigeria has made the effort to promote Traditional Catholicism in the country. One Nigerian Bishop who made despairing effort in the recent past to invite FSSP in his Diocese got it very hot from Catholic Bishops Conference of Nigeria. In essence they hate Latin Mass and Tradition.

This struggle of the remnants in Nigeria seems to be the latest recrudescence in our time of liberalism and modernism. We are the latest victims of a wicked collusion between the liberals and the non-Catholics. Our struggle is not a mere resistance, that would be purely negative. It is a positive commitment to revamp the faith, such as would be the pride of posterity to come.

Nigeria is a liberal country. In most of our seminaries Islamic religion has been made a compulsory subject for seminarians. During my own Novus Ordo formation, I was taught Islamic religion for two years before I was ordained in the new rite.

In view of this I would appeal to your excellency to use our good offices to come to our aid. Boniface is a seminarian from Novus Ordo diocese. He completed his philosophical and Theological studies in St. Joseph Major Seminary Ikot-Ekpene, an affiliate of Pontifical University Rome. He has received his minor orders: Lector and Acolyte. He later joined FSSP but after discerning his vocation, he decided to join the Resistance Group in Nigeria. He is desperately waiting to be ordained by a Traditional Bishop. Therefore, we are begging you to come and ordain him for us.

His ordination might open the door for other candidates desiring for Traditional Catholicism in Nigeria. Your kind consideration of this humble request will be greatly appreciated by all and sundry.

Thanks and may God continue to sustain you as you help the young traditionalists around the globe.

I hereby attach attestation letter from the Nigerian Superior of FSSP where Boniface was.

Your Sincerely,

Fr. John Bosco

January 27th, 2016

Dear Father,

Thank you for this email, as for the letter of attestation which arrived separately and which I have read.

Alas, the Church is in chaos, because the Supreme Shepherd is struck and the sheep are scattered, as they may never have been scattered before. I do sympathise with your desire to have Boniface ordained, but into what structure would he be incorporated? Can you be sure, for instance, that he would be a loyal collaborator of your own if he were ordained priest? There would be no diocese around and above him to control him, any more than there is around and above you or me. The Church is in chaos.

In Latin they say nobody is bound to do the impossible – *nemo ad impossibile tenetur*. In today's situation it may be impossible for you or for him to do more than you are already doing. Patience. This situation is not going to last for ever. Meanwhile, you and he can do much more than you think by enduring all the pains caused by the chaos, by praying (almost all day long) especially the Rosary, and by begging Our Lady to obtain from her Son the straightening out of the Church.

For myself I am already very busy, probably too busy, distracted by the chaos. I honestly do not see my way to extending my apostolate to Nigeria. I am very sorry if this disappoints you, but I do not feel that I could start in Nigeria without following up, and I could not follow up without neglecting what I am already doing elsewhere.

I am sorry if this reply disappoints you, but I dare not risk, in this chaos, biting off more than I can chew. I hope you understand.

May God bless you and keep you faithful. You may think that with your faithfulness you are not doing very much. You would be mistaken. Two faithful souls like Boniface and yourself give to the Sacred Heart and to His Mother much consolation.

I send to the two of you my own humble blessing,

+ **Richard Williamson**

“Woe to you who command others! If so many are damned by your fault, what will happen to you? If few out of those who are first in the Church of God are saved, what will happen to you?”

- *St. Leonard of Port Maurice*

“I do not speak rashly, but as I feel and think. I do not think that many bishops are saved, but that those who perish are far more numerous.”

- *St. John Chrysostom*

“If traitors have arisen from among the very clergy themselves, let not this undermine your confidence in God. We are saved not by names, but by mind and purpose, and genuine love toward our Creator.”

- *St. Basil the Great*

**ANTE EL SILENCIO DE LOS
PASTORES... (II)**

**NUEVA DECLARACIÓN DE
VERDADES OPORTUNAS EN
ESTOS TIEMPOS DE
DESORIENTACIÓN
ESPIRITUAL**

INTRODUCCIÓN:

Con ésta nueva declaración nosotros entendemos hacer un recordatorio y una actualización de nuestra declaración del 1 de Julio del 2023. Mantenemos nuestra intención en denunciar la nociva ausencia de magisterio público de los pastores los que ya no quieren transmitir hoy la doctrina de la Iglesia católica ya sea totalmente o solo en parte. Esta ausencia debilita lo poco que queda hoy de la Iglesia Católica y ya no pone más obstáculos al proceso de apostasía del pueblo cristiano iniciado por el concilio Vaticano II.

1. La Iglesia Católica sociedad visible e indefectible:

Según las intenciones y promesas de Nuestro Señor Jesucristo la Iglesia Católica es una sociedad visible e indefectible en su Fe y en su ser.

Por ser visible la profesión de su Fe debe ser PÚBLICA, la Iglesia Católica no es una sociedad secreta.

Por ser indefectible la profesión de su Fe debe ser INTEGRAL.

Ésta profesión de la Fe incorrupta e integral es necesaria para la existencia misma de la Iglesia Católica. Siempre habrá católicos que profesen la Fe

**CONFRONTED WITH THE
SILENCE OF THE
SHEPHERDS... (II)**

**NEW STATEMENT OF GOLDEN
TRUTHS IN THESE TIMES OF
SPIRITUAL DISORIENTATION**

INTRODUCTION:

With this new Statement, we intend to give a reminder and an update of our July 1, 2023 Statement. We maintain our intention to denounce the harmful absence of public teaching by shepherds who no longer wish to transmit the doctrine of the Catholic Church, either in whole or in part. This absence weakens what little remains of the Catholic Church today and no longer hinders the process of apostasy among Catholic people initiated by the Second Vatican Council.

1. The Catholic Church is a visible and indefectible Society:

According to the intentions and promises of Our Lord Jesus Christ, the Catholic Church is a visible and indefectible Society in her Faith and in her essence.

Because it is visible, the profession of its Faith must be PUBLIC, the Catholic Church is not a secret society.

Because it is indefectible, the profession of its Faith must be INTEGRAL.

This uncorrupt and integral profession of the Faith is necessary for the very existence of the Catholic Church. There

**FACE AU SILENCE DES
PASTEURS... (II)**

**NOUVELLE DÉCLARATION DE
VÉRITÉS OPPORTUNES EN
CES TEMPS DE
DÉSORIENTATION
SPIRITUELLE**

INTRODUCTION :

Avec cette nouvelle déclaration, nous entendons rappeler et actualiser notre déclaration du 1er juillet 2023. Nous maintenons notre intention de dénoncer l'absence néfaste d'enseignement public de la part des pasteurs qui ne veulent plus transmettre aujourd'hui la doctrine de l'Église catholique, que ce soit totalement ou seulement en partie. Cette absence affaiblit le peu qui reste aujourd'hui de l'Église catholique et ne fait plus obstacle au processus d'apostasie du peuple chrétien initié par le concile Vatican II.

1. L'Église catholique, société visible et indéfectible:

Selon les intentions et les promesses de Notre Seigneur Jésus-Christ, l'Église catholique est une société visible et indéfectible dans sa foi et dans son être.

Sa profession de foi étant visible, elle doit être PUBLIQUE, l'Église catholique n'est pas une société secrète.

Comme elle est indéfectible, la profession de sa foi doit être INTÈGRE.

Cette profession de foi incorruptible et intègre est nécessaire à l'existence même de

Católica íntegramente y públicamente, aún si las angustias de los tiempos puedan reducirlos a un pequeño número.

will always be Catholics who profess the Catholic Faith integrally and publicly, even if the strife of the times may reduce them to a small number.

l'Église catholique. Il y aura toujours des catholiques qui professeront la foi catholique intégralement et publiquement, même si les vicissitudes des temps peuvent les réduire à un petit nombre.

2- El silencio de los pastores.

Los pastores mercenarios no tienen cura de las ovejas porque son mercenarios.

El principal deber de la **Ecclesia docens** (es decir esa parte de la Iglesia que tiene la función de enseñar) es el de recordar la doctrina. El primer derecho de la **Ecclesia discens** (es decir la parte de la Iglesia que es enseñada) es el de ser enseñada con la sana doctrina.

Y según la sentencia del apóstol San Pablo esta doctrina no debe ser enseñada solo una vez, sino también recordada constantemente, a tiempo y a destiempo: "...predica la palabra de Dios insiste con ocasión, y sin ella: reprende, ruega, exhorta, con toda paciencia y doctrina. Porque vendrán tiempos, en que los hombres no podrán sufrir la sana doctrina..." II Tim. IV. "... y en esta suprema necesidad de la Iglesia, callará quien a tiempo debió hablar" Nuestra Señora del Buen Suceso, s.XVII.

También es verdad que se puede profesar la Fe con los actos, los gestos y las actitudes. Por los actos prácticos, si son íntegros, se puede profesar y defender la Fe, o también, si son equívocos, pueden destruirla. Estamos cansados de constatar como los Papas conciliares han multiplicado hasta la saciedad los actos y gestos equívocos, y también los inequívocos que desconciertan y debilitan la Fe de los fieles.

2- The Silence of the Shepherds.

The mercenary shepherds do not take care of the sheep because they are mercenaries.

The first duty of the "**Ecclesia docens**" (i.e. that part of the Church that has the function of teaching) is to remember the doctrine. The first right of the "**Ecclesia discens**" (i.e. that part of the Church which is taught) is to be taught sound doctrine.

And according to the sentence of St. Paul the Apostle, this doctrine must not be taught only once, but constantly, in season and out of season: "...preach the Word: be instant, in season, out of season: reprove, entreat, rebuke, in all patience and doctrine. For times will come, when men will not be able to endure sound doctrine..." (II Tim. IV). "... and in this supreme need of the Church, those who should have spoken in time will remain silent." Our Lady of Good Success.

It is also true that the Faith can be professed by acts, gestures and attitudes. By practical acts, as long as they are upright, one can profess and defend the Faith. If they are ambiguous or equivocal, they can destroy it. We are tired of seeing how the Conciliar Popes have multiplied ambiguous acts and gestures, as well as unequivocal ones that disorient and weaken the Faith of the faithful.

2- Le silence des pasteurs.

Les pasteurs mercenaires ne prennent pas soin des brebis parce qu'ils sont mercenaires.

Le devoir principal de l'**Ecclesia docens** (c'est-à-dire la partie de l'Église qui a pour fonction d'enseigner) est de rappeler la doctrine. Le premier droit de l'**Ecclesia discens** (c'est-à-dire la partie de l'Église qui est enseignée) est d'être enseignée avec une doctrine saine.

Et selon la sentence de l'apôtre saint Paul, cette doctrine ne doit pas être enseignée une seule fois, mais aussi rappelée constamment, à temps et à contretemps : « ... prêche la parole de Dieu, insiste à l'occasion et sans occasion, reprends, supplie, exhorte, avec toute patience et doctrine. Car il viendront des temps où les hommes ne supporteront plus la saine doctrine... » II Tim. IV. « ... et dans ce besoin suprême de l'Église, ceux qui auraient dû parler à temps se tairont » Notre-Dame du Bon Succès, XVIIe siècle.

Il est également vrai que l'on peut professer la foi par des actes, des gestes et des attitudes. Par des actes concrets, s'ils sont intègres, on peut professer et défendre la foi, ou bien, s'ils sont équivoques, ils peuvent la détruire. Nous sommes lassés de constater à quel point les papes conciliaires ont multiplié à l'envi les actes et les gestes équivoques, mais aussi les actes et les gestes sans qui clairement déconcertent et affaiblissent la foi des fidèles.

3.-El primado de la doctrina.

En todos los concilios y las enseñanzas de los Papas se condenó siempre los errores de su tiempo. Enseñar la sana doctrina y condenar los errores fue siempre su primer objetivo. Todos los actos del cristiano dependen de la doctrina de la Fe. Hoy los católicos liberales dirán que condenar los errores actuales no es oportuno ni prudente, porque prefieren los resultados prácticos e inmediatos, porque la verdad no les parece un bien absoluto sino relativo. Los pastores de nueva la Iglesia conciliar y liberal ya no comprenden el primado de la doctrina ni les interesa.

La doctrina de la Fe, aunque esto pueda desagradar a los sacerdotes de la neo-FSSPX, es anterior y más importante que la Santa Misa y los sacramentos. La Santa Misa depende de la Fe y es algo creado, mientras que la Verdad de la Fe es increada, es eterna, es el Verbo de Dios. Si no se defiende primero la sana doctrina tampoco se puede defender la Santa Misa. La Santa Misa es el medio para llegar a la posesión de la Verdad Eterna por la visión beatífica.

En la neo-FSSPX se enseña hoy una concepción simplista del “deber de estado” en la que se promueve la práctica de un “deber de estado” que consiste solo en la asistencia a la Misa, en la piedad cristiana y los deberes prácticos y materiales, y no quieren entender que el primero de todos los deberes de estado es la defensa de la Fe, sobre todo cuando ésta está en peligro en una época de apostasía. Los fieles también tienen el derecho y el deber de conocer los errores de nuestro tiempo para poder conservar y defender la doctrina de la Fe.

3. The Primacy of Doctrine.

In all the Councils and teachings of the Popes, they have always condemned the errors of their time. To teach sound doctrine and condemn the errors was always their first objective. All the acts of a Christian depend on the Doctrine of the Faith. Today Liberal Catholics will say that condemning current errors is neither pertinent nor prudent, because they prefer practical and immediate results, and also because they do not see Truth as an absolute good, but relative. The pastors of the new Conciliar and Liberal Church no longer understand the primacy of Doctrine, nor are they interested in it.

The Doctrine of the Faith, although this may displease the priests of the neo-SSPX, is prior to and more important than the Holy Mass and the sacraments. The Holy Mass depends on Faith and is something created, while the Truth of Faith is uncreated, is eternal, it is the Word of God. If sound doctrine is not defended first, neither can the Holy Mass be defended. The Holy Mass is the means to reach the possession of the Eternal Truth through the Beatific Vision.

In the neo-SSPX today, a simplistic conception of one's “duty of state” is taught and promoted, which consists only of Mass attendance, Christian piety and practical and material duties, and they do not want to understand that the first of all “duties of state” is the defense of the Faith, especially when it is in danger in an age of apostasy. The faithful also have the right and duty to know the errors of our time in order to be able to persevere and defend the Doctrine of the Faith.

3.-La primauté de la doctrine.

Dans tous les conciles et les enseignements des papes, les erreurs de leur temps ont toujours été condamnées. Enseigner la saine doctrine et condamner les erreurs a toujours été leur premier objectif. Tous les actes du chrétien dépendent de la doctrine de la foi. Aujourd'hui, les catholiques libéraux diront qu'il n'est ni opportun ni prudent de condamner les erreurs actuelles, car ils préfèrent les résultats pratiques et immédiats, parce que la vérité ne leur semble pas être un bien absolu mais relatif. Les pasteurs de la nouvelle Église conciliaire et libérale ne comprennent plus la primauté de la doctrine et ne s'y intéressent plus.

La doctrine de la foi, même si cela peut déplaire aux prêtres de la néo-FSSPX, est antérieure et plus importante que la Sainte Messe et les sacrements. La Sainte Messe dépend de la foi et est quelque chose de créé, tandis que la vérité de la foi est increée, éternelle, elle est le Verbe de Dieu. Si l'on ne défend pas d'abord la saine doctrine, on ne peut pas non plus défendre la Sainte Messe. La Sainte Messe est le moyen d'accéder à la possession de la Vérité éternelle par la vision béatifique.

Au sein de la néo-FSSPX, on enseigne aujourd'hui une conception simpliste du « devoir d'état » dans laquelle on promeut la pratique d'un « devoir d'état » qui consiste uniquement en l'assistance à la messe, à la piété chrétienne et aux devoirs pratiques et matériels, et ils ne veulent pas comprendre que le premier de tous les devoirs d'état est la défense de la foi, surtout lorsque celle-ci est en danger à une époque d'apostasie. Les fidèles ont également le droit et le devoir de connaître les erreurs de notre temps afin de pouvoir conserver et défendre la doctrine de la foi.

4- Necesidad del combate cristiano.

Los católicos en este mundo somos todos miembros de la **Iglesia Militante**, ésta no es una expresión poética sino que debería ser una realidad. No somos parte de la Iglesia Triunfante que está en el cielo, ni de la Iglesia Purgante que está en el purgatorio. En éste mundo debemos luchar constantemente contra los tres enemigos del alma que la Iglesia Católica nos propone en el catecismo: el mundo, el demonio y la carne. No debemos ser ignorantes o indiferentes respecto a la guerra contra el mal.

La práctica de un “deber de estado” negligente del combate de la Fe, que hoy propone la neo-FSSPX, es algo errado. Los católicos liberales detestan y tienen una especial repelencia hacia el combate cristiano y lo quieren reducir solo a “un espíritu”, a un folclor, y no ven en él una verdadera militancia. Los católicos laxistas creen que se salvarán solo evitando hacer el mal; los católicos liberales tal vez piensen que también sea necesario hacer algunas buenas obras; sin embargo, los buenos católicos estarán siempre convencidos que para salvarse no solo es necesario **evitar el mal** (el pecado), **hacer todo el bien** que podamos (contra los pecados de omisión), sino que también debemos **combatir el mal** en nosotros mismos y en el mundo, en la medida de lo posible.

El liberalismo naturalista niega la existencia del pecado original y de sus consecuencias, niega la existencia del mal en el mundo natural, el mundo natural es siempre bueno. Los católicos liberales minimizan la necesidad del combate cristiano porque están contaminados por el naturalismo liberal, por eso no

4- Necessity of Christian Combat.

Catholics in this world are all members of the **Church Militant**, this is not a poetic expression but is a reality. We are not part of the Church Triumphant which is in Heaven, nor of the Church Suffering which is in Purgatory. In this world, we must constantly fight against the three enemies of the soul that the Catholic Church proposes to us in the catechism: the devil, the flesh, and the world. We should not be ignorant or indifferent to the war against evil.

The practice of one's “duty of state” while being neglectful of the struggle of the Faith, which the neo-SSPX proposes today, is wrong. Liberal Catholics detest and have a special repulsion towards the Christian combat and want to reduce it only to “a spirit”, to a folklore, and do not see in it a true militancy. Lax Catholics believe that they will be saved only by avoiding evil; Liberal Catholics think that it is also necessary to do some good works; however, good Catholics will always be convinced that to be saved it is not only necessary **to avoid evil** (sin), **to do as much good as we can** (against sins of omission), but that we must also **fight evil** in ourselves and in the world, as far as possible.

Naturalistic Liberalism denies the existence of original sin and its consequences. It denies the existence of evil in the natural world and insists that the natural world is always good. Liberal Catholics minimize the need for Christian combat because they are contaminated by Naturalistic Liberalism that is why they are not interested in it, that is why they do not study it. Some go so far as to say that “it is enough for us to be good for evil to be extinguished” without

4- Nécessité du combat chrétien.

Nous, catholiques de ce monde, sommes tous membres de l'**Église Militante**, ce n'est pas une expression poétique mais une réalité. Nous ne faisons pas partie de l'Eglise Triomphante au ciel, ni de l'Eglise Purgante au purgatoire. Dans ce monde, nous devons constamment lutter contre les trois ennemis de l'âme que l'Église catholique nous propose dans le catéchisme : le monde, le démon et la chair. Nous ne devons pas être ignorants ou indifférents vis-à-vis de la guerre contre le mal.

La pratique d'un « devoir d'état » négligeant le combat de la Foi, que propose aujourd'hui la néo-FSSPX, est erronée. Les catholiques libéraux détestent et ont une répulsion particulière pour le combat chrétien et veulent le réduire seulement à « un esprit », au folklore, et n'y voient pas un véritable militantisme.

Les catholiques laxistes croient qu'ils seront sauvés uniquement en évitant de faire le mal ; les catholiques libéraux peuvent penser que certaines bonnes œuvres sont également nécessaires ; cependant, les bons catholiques seront toujours convaincus que pour être sauvé, il est non seulement nécessaire **d'éviter le mal** (le péché), **de faire autant de bien que possible** (contre les péchés d'omission), mais que nous devons également **lutter contre le mal** en nous-mêmes et dans le monde, dans la mesure du possible.

Le libéralisme naturaliste nie l'existence du péché originel et de ses conséquences, nie l'existence du mal dans le monde naturel, le monde naturel étant toujours bon. Les catholiques libéraux minimisent la nécessité du combat chrétien parce qu'ils

les interesa, por eso no lo estudian. Algunos llegan a decir que es suficiente que seamos buenos para que el mal se extinga sin necesidad de ser combatido, es un error que Monseñor Marcel Lefebvre denunció, es un error que no tiene en cuenta que en todos sus concilios la Santa Madre Iglesia (no el Vaticano II por supuesto) no solo nos enseñó la verdad y la doctrina sino que también denunció, condenó y excomulgó muy concretamente los diferentes errores de su tiempo, así como a las personas que los promovían. La indiferencia frente al mal es pecado, debemos ser enemigos del mal, es un deber. Debemos odiar y combatir el mal en sus diversas manifestaciones cuando esto sea razonablemente posible. El buenismo y el pacifismo no son cristianos.

Los católicos somos los soldados de Cristo porque está en la naturaleza de la Iglesia que vive en este mundo ser militante.

the need of fighting it. This is an error that Monsignor Marcel Lefebvre denounced. This is an error that ignores the fact that in all the Councils of Holy Mother Church (not Vatican II, of course), Truth and Doctrine was not only taught, but all the errors of the time are denounced, condemned and excommunicated very concretely, as well as the people who promoted them.

Indifference in the face of evil is sin, we must be enemies of evil, and it's a duty. We must hate and fight evil in its various manifestations, when this is reasonably possible. "Do-goodism" and pacifism are not Christian.

We Catholics are the soldiers of Christ. Being militant is part of the very nature of the Church living in this world.

sont contaminés par le naturalisme libéral, c'est pourquoi ils ne s'y intéressent pas, c'est pourquoi ils ne l'étudient pas. Certains vont jusqu'à dire qu'il suffit que nous soyons bons pour que le mal s'éteigne sans qu'il soit nécessaire de le combattre. C'est une erreur que Monseigneur Marcel Lefebvre a dénoncée, une erreur qui ne tient pas compte du fait que dans tous ses conciles, la Sainte Mère l'Église (pas Vatican II bien sûr) ne nous a pas seulement enseigné la vérité et la doctrine mais a aussi dénoncé, condamné et excommunié très concrètement les différentes erreurs de son temps, ainsi que les personnes qui les promouvaient.

L'indifférence face au mal est un péché, nous devons être des ennemis du mal, c'est un devoir, nous devons haïr et combattre le mal dans ses différentes manifestations lorsque cela est raisonnablement possible. Le bonisme et le pacifisme ne sont pas chrétiens.

Nous, catholiques, sommes les soldats du Christ parce qu'il est dans la nature de l'Église vivant dans ce monde d'être militante.

5.-El primado del combate doctrinal:

El demonio, muy astutamente, quiere hacernos olvidar que el primero de todos los combates es el combate doctrinal, el combate de la Fe. Sin la buena doctrina todos los otros aspectos de nuestra lucha por el bien pueden ser desvirtuados.

La importancia del combate doctrinal está en la importancia de la defensa de la Verdad Divina a la que tenemos acceso por la Fe. Sin la verdad no hay soluciones.

Jesucristo dijo: "La Verdad os hará libres" Jn. VIII, 32.

5. Primacy of the Doctrinal Combat:

The devil, who is very astute, wants to make us forget that the first of all combats is the Doctrinal combat, the combat of the Faith! Without good doctrine, all the other aspects of our struggle for good can be distorted.

The importance of the doctrinal combat lies in the defense of the Divine Truth to which we have access by Faith. Without Truth there are no solutions.

Jesus Christ said: "The Truth will set you free" (Jn. VIII, 32).

5.-La primauté du combat doctrinal :

Le démon, très astucieusement, veut nous faire oublier que le premier de tous les combats est le combat doctrinal, le combat de la foi. Sans une bonne doctrine, tous les autres aspects de notre lutte pour le bien peuvent être dénaturés.

L'importance du combat doctrinal réside dans l'importance de la défense de la Vérité divine à laquelle nous avons accès par la foi. Sans la vérité, il n'y a pas de solutions.

Jésus-Christ a dit : « La vérité vous rendra libres » Jn. VIII, 32.

6.- Vivimos en un nuevo periodo histórico de las revoluciones contra el orden cristiano.

En la larga historia de las batallas de la Iglesia contra el mal el renacimiento naturalista del siglo XV comenzó un nuevo periodo histórico, el de revoluciones contra ese orden social cristiano que floreció en la edad media. Estas revoluciones son: la revolución protestante, la revolución francesa, la revolución comunista, la revolución de las nuevas ideas dentro de la Iglesia, con el modernismo, con el progresismo, con el concilio Vaticano II, etc. etc.

Lo que hace particularmente peligroso éste periodo es que los enemigos de la Iglesia ahora ya no la combaten de una manera puramente externa y visceral sino que ahora es de una manera planificada, metódica y más sutil.

Para los hijos de la Iglesia este tiempo de las revoluciones se ha vuelto el tiempo de la contrarrevolución. Hoy ya no se puede ser perfectamente católico si no se es contrarrevolucionario (anti-protestante, anti-liberal, anti-comunista, anti-modernista, etc.). A los católicos liberales les choca el prefijo "anti" (Monseñor Lefebvre hizo un sermón en Ecône para denunciar este error), pero el mismo Dios no puede estar sino contra todo tipo de mal.

Ser contrarrevolucionario no consiste en solo comprender el mal, ni en solo combatir el mal, sino en combatir el mal de una manera metódica, es decir con inteligencia, prudencia y energía.

6. We live in a new Historical Period of Revolutions against the Christian Order.

In the long history of the Church's battles against evil, the naturalistic Renaissance of the 15th century began a new historical period that of Revolutions against the Christian Social Order that once flourished in the Middle Ages. These Revolutions are: the Protestant Revolution, French Revolution, Communist Revolution, the Revolution of ideas within the Church with Modernism, Progressivism, the Second Vatican Council, etc. etc.

What makes this period particularly dangerous is that the enemies of the Church are no longer fighting her in a purely external and visceral way, but in a planned, methodical and more subtle way.

For the children of the Church this time of Revolutions has become the time of counter-Revolution. Today one can no longer be perfectly Catholic if one is not a counter-Revolutionary (anti-Protestant, anti-Liberal, anti-Communist, anti-Modernist, etc.). Liberal Catholics are shocked by the prefix "anti" (Bishop Lefebvre gave a sermon at Ecône to denounce this error), but God Himself can only be against (i.e. "anti") every form of evil!

To be a counter-Revolutionary does not consist only in understanding evil, nor only in fighting evil, but in fighting evil in a methodical way, that is to say with intelligence, prudence and energy.

6.- Nous vivons une nouvelle période historique marquée par des révolutions contre l'ordre chrétien.

Dans la longue histoire des combats menés par l'Eglise contre le mal, la renaissance naturaliste du XVe siècle a marqué le début d'une nouvelle période historique, celle des révolutions contre l'ordre social chrétien qui s'était épanoui au Moyen Âge. Ces révolutions sont: la révolution protestante, la révolution française, la révolution communiste, la révolution des idées nouvelles au sein de l'Eglise, avec le modernisme, le progressisme, le concile Vatican II, etc.

Ce qui rend cette période particulièrement dangereuse, c'est que les ennemis de l'Eglise ne la combattent plus de manière purement externe et viscérale, mais de manière planifiée, méthodique et plus subtile.

Pour les enfants de l'Eglise, cette période de révolutions est devenue celle de la contre-révolution. Aujourd'hui, on ne peut plus être parfaitement catholique si l'on n'est pas contre-révolutionnaire (anti-protestant, anti-libéral, anti-communiste, anti-moderniste, etc.). Les catholiques libéraux sont choqués par le préfixe «anti» (Monseigneur Lefebvre a fait un sermon à Ecône pour dénoncer cette erreur), mais Dieu lui-même ne peut être qu'contre toute forme de mal.

Être contre-révolutionnaire ne consiste pas seulement à comprendre le mal, ni seulement à combattre le mal, mais à combattre le mal de manière méthodique, c'est-à-dire avec intelligence, prudence et énergie.

7.- El modernismo inspirado en la revolución francesa.

En la encíclica "Pascendi" el Papa San Pio X denunció y condenó el error modernista diciendo que éste error es el más peligroso y nocivo de todos los errores. ¿Y porque es el más peligroso? El mismo nos dio la respuesta: por el hecho de ser **relativista**. Un relativista es capaz de aceptar todo tipo de error o incluso todos los errores al mismo tiempo. Para un relativista la verdad ya no es un bien absoluto sino solo un bien relativo. Entonces él será capaz de sacrificarla siempre "por el bien de la paz" como ellos dicen, y por pura diplomacia, por cualquier conveniencia humana, etc. Aceptan que cada hombre tenga "su verdad" aún si todos estuvieran en contradicción. Lo único que esa "tolerancia" tan amplia con todo y con todos no puede tolerar ni sufrir es a aquellos que afirmen que la Verdad es un bien absoluto y que por lo tanto no se puede ser tolerante con el error, a aquellos que afirmen el primado de la verdad y de la doctrina católica sobre todas las actividades humanas.

El modernismo está inspirado en el concepto de "tolerancia" de la revolución francesa y en el subjetivismo moderno.

Hoy se ha perdido el amor por la Verdad como tal, de su primacía y de sus caracteres esenciales: Unicidad, coherencia, estabilidad, universalidad.

Para los liberales la Verdad **ya no es un bien absoluto sino solo relativo**. Es por eso que la disfrazan, la posponen, la tergiversan, la sacrifican, siempre por razones puramente prácticas y transitorias. En eso consiste el espíritu liberal que es esencialmente relativista.

El modernismo, hijo del liberalismo, "es la suma de todos

7.- Modernism inspired by the French Revolution.

In the Encyclical "Pascendi," Pope St. Pius X denounced and condemned the modernist error saying that Modernism is the most dangerous and harmful of all errors. And why is it the most dangerous? He himself gave us the answer: because it is **relativistic**. A relativist is capable of accepting all kinds of error or even all errors, simultaneously. For a relativist, Truth is no longer an Absolute Good but only a Relative Good. Thus, he is always ready to sacrifice the Truth "for the sake of peace" as they say, or for pure diplomacy, or for any human convenience, etc. They accept that every man has "his truth" even if they are all in contradiction. The only group that such a wide "tolerance" with everything and everyone that relativists cannot tolerate or endure are those who affirm that Truth is an Absolute Good and that therefore, one cannot be tolerant of error. It is those who affirm the primacy of Truth and of Catholic Doctrine over all human activities that they cannot tolerate!

Modernism is inspired by this concept of universal "tolerance" inspired by the French Revolution and of modern subjectivism.

Today we have lost the love for Truth as such, as well as its primacy and essential characteristics: uniqueness, coherence, stability.

For Liberals, **Truth is no longer an Absolute Good** but only a relative one. That is why they disguise it, postpone it, misrepresent it and always sacrifice it, for purely practical and transitory reasons. This is the Liberal spirit, which is essentially relativistic.

Modernism, son of Liberalism, "is the sum of all errors" (St. Pius X)

7.- Le modernisme inspiré de la Révolution française.

Dans l'encyclique « Pascendi », le pape Saint Pie X a dénoncé et condamné l'erreur moderniste, affirmant qu'il s'agissait de l'erreur la plus dangereuse et la plus néfaste de toutes. Pourquoi est-elle la plus dangereuse? Il nous a lui-même donné la réponse: parce qu'elle est relativiste. Un relativiste est capable d'accepter tout type d'erreur, voire toutes les erreurs à la fois. Pour un relativiste, la vérité n'est plus un bien absolu, mais seulement un bien relatif. Il sera donc toujours capable de la sacrifier «pour le bien de la paix», comme ils disent, et par pure diplomatie, pour toute commodité humaine, etc. Ils acceptent que chaque homme ait «sa vérité», même si tous sont en contradiction. La seule chose que cette «tolérance» si large envers tout et tous ne peut tolérer ni supporter ce sont ceux qui affirment que la Vérité est un bien absolu et qu'il ne peut donc y avoir de tolérance envers l'erreur, ceux qui affirment la primauté de la vérité et de la doctrine catholique sur toutes les activités humaines.

Le modernisme s'inspire du concept de «tolérance» de la Révolution française et du subjectivisme moderne.

Aujourd'hui, l'amour de la Vérité en tant que telle, de sa primauté et de ses caractéristiques essentielles: unicité, cohérence, stabilité, universalité.

Pour les libéraux, **la Vérité n'est plus un bien absolu**, mais seulement relatif. C'est pourquoi ils la déguisent, la reportent, la déforment, la sacrifient, toujours pour des raisons purement pratiques et transitoires. C'est en cela que consiste l'esprit libéral, qui est essentiellement relativiste.

los errores" (San Pio X) porque es relativista.

because it is relativistic!

Le modernisme, fils du libéralisme, « est la somme de toutes les erreurs » (Saint Pie X) parce qu'il est relativiste.

8. - La gravedad del problema del espíritu liberal.

El liberalismo doctrinal acepta explícitamente los principios liberales, mientras que el espíritu liberal aún si niega teóricamente los principios e ideas liberales está contagiado por ellos y tiene una escondida tendencia hacia ellos. La sociedad moderna, relativista y liberal ha engendrado un nuevo pueblo, debilitado en el amor de la verdad, los católicos se han vuelto esquizofrénicos porque quieren ser al mismo tiempo católicos y relativistas. Para los católicos doctrinales el mundo debe adaptarse a la verdad que viene de Dios (*"Señor, ¿a quién iremos?, tú solo tienes palabras de vida eterna"* Jn.VI, 69), para los católicos liberales la verdad debe adaptarse a éste mundo. Los pastores contaminados por el espíritu liberal han relegado el combate doctrinal a un puesto secundario y parcial.

El espíritu liberal es tenaz, mucho más tenaz de las apariencias. Los católicos con espíritu liberal son larvados enemigos de los católicos doctrinales. El espíritu liberal es sutilmente y discretamente corruptor del espíritu de Fe. Y discreto enemigo del reino social de Jesucristo.

8. - The Seriousness of the Problem of the Liberal Spirit.

Doctrinal Liberalism explicitly accepts Liberal principles, while the Liberal spirit, even if it theoretically denies Liberal principles and ideas, is infected by them and has a hidden tendency towards them. The modern, relativistic and Liberal society has engendered a new people, weakened in the love of truth. Catholics have become schizophrenic because they want to be at the same time Catholics and relativists. For Doctrinal Catholics the world must adapt itself to the Truth that comes from God (*"Lord, to whom shall we go? Thou alone hast the words of eternal life"* Jn. VI, 69). For Liberal Catholics the Truth must adapt itself to this world. Pastors contaminated by the Liberal spirit have relegated the Doctrinal combat to a secondary and partial position.

The Liberal spirit is tenacious, far more tenacious than appearances suggest. Catholics with a Liberal spirit are the lurking enemies of Doctrinal Catholics. The Liberal spirit is subtly and discreetly corrupting the spirit of Faith and is the unsuspecting enemy of the Social Kingdom of Jesus Christ.

8. - La gravité du problème de l'esprit libéral.

Le libéralisme doctrinal accepte explicitement les principes libéraux, tandis que l'esprit libéral, même s'il nie théoriquement les principes et les idées libérales, en est imprégné et a une tendance cachée à les adopter. La société moderne, relativiste et libérale, a engendré un nouveau peuple, affaibli dans l'amour de la vérité. Les catholiques sont devenus schizophrènes parce qu'ils veulent être à la fois catholiques et relativistes. Pour les catholiques doctrinaux, le monde doit s'adapter à la vérité qui vient de Dieu (*"Seigneur, à qui irions-nous? Tu as les paroles de la vie éternelle"* Jn.VI, 69), pour les catholiques libéraux, la vérité doit s'adapter à ce monde. Les pasteurs contaminés par l'esprit libéral ont relégué le combat doctrinal à un rang secondaire et partiel.

L'esprit libéral est tenace, beaucoup plus tenace qu'il n'y paraît. Les catholiques à l'esprit libéral sont des ennemis larvés des catholiques doctrinaux. L'esprit libéral corrompt subtilement et discrètement l'esprit de la foi. Et il est un ennemi discret du royaume social de Jésus-Christ.

9.-La revolución de la iglesia conciliar continua.

Algunos ilusos creyeron en la restauración del Papa Benedicto XVI. Pero en realidad la revolución continua: revolución anti-marial, revolución anti-papado, revolución anti-Iglesia, revolución anti-teología, revolución anti-filosofía, revolución anti-exegesis,

9.- The Revolution of the Conciliar Church Continues.

Some dreamers souls believed in the restoration of Pope Benedict XVI. But in reality the Revolution continues: anti-Marian Revolution, anti-Papacy Revolution, anti-Church Revolution, anti-theology Revolution, anti-philosophy Revolution, anti-exegesis

9.- La révolution de l'Église conciliaire se poursuit.

Certaines personnes ingénues ont cru à la restauration du pape Benoît XVI. Mais en réalité, la révolution continue: révolution anti-mariale, révolution anti-papaute, révolution anti-église, révolution anti-théologie, révolution anti-philosophie, révolution anti-exégèse,

revolución anti-litúrgica,
 revolución anti-derecho
 eclesiástico. La libertad religiosa
 se difunde más, lo mismo que el
 ecumenismo, se sigue judaizando
 a la Iglesia, el pacifismo y la
 inmigración son promovidos en
 lugar de promover las verdades
 eternas.

El nuevo Papa Leon XIV es un
 entusiasta del concilio Vaticano
 II, de la nueva misa, del Papa
 Francisco, etc. Los actos
 ambiguos, equívocos y las
 omisiones de los Papas
 conciliares siguen destruyendo la
 Fe.

No hay mejorías, la revolución
 dentro de la Iglesia continua...

Revolution, anti-liturgical
 Revolution, anti-ecclesiastical law
 Revolution. Religious Liberty is
 more widespread, as is
 Ecumenism. The Church
 continues to be Judaized,
 pacifism and immigration are
 promoted in place of eternal
 truths.

The new Pope Leo XIV is an
 enthusiast of the Second Vatican
 Council, of the new Mass, of Pope
 Francis, etc. The ambiguous,
 equivocal acts and omissions of
 the Conciliar Popes continue to
 destroy the Faith. There is no
 improvement, the Revolution
 within the Church continues....

révolution anti-liturgique,
 révolution anti-loi ecclésiastique.
 La liberté religieuse se généralise,
 l'œcuménisme aussi, la
 judaïsation de l'Église se
 poursuit, le pacifisme et
 l'immigration sont encouragés.

Le nouveau pape Léon XIV est un
 enthousiaste du Concile Vatican
 II, de la nouvelle messe, du pape
 François, etc. Les actes et
 omissions ambigus et équivoques
 des papes conciliaires continuent
 à détruire la foi.

Il n'y a pas d'amélioration, la
 révolution au sein de l'Église
 continue...

10. -La neo-FSSPX en proceso de "conciliarización":

Nadie habla del fracaso de "la
 gran maniobra diplomática" de
 Monseñor Fellay para "convertir"
 a Roma de sus errores
 conciliares. Después de toda una
 campaña durante muchos años
 de conferencias soporíferas
 alrededor del mundo para
 fomentar el optimismo de los
 fieles de la Tradición respecto a
 la "conversión" de Roma y su
 "benignidad" hacia nosotros, no
 se ve ningún resultado aún. La
 situación de Roma no solo no se
 ha mejorado, sino se ha
 degradado como nunca, ¡nunca
 ha estado peor! ¿Dónde están los
 resultados de conversión en
 Roma después de 25 años de la
 optimista "diplomacia" de
 Monseñor Fellay? ¿Hay frutos
 serios y consistentes? ¿Es Roma
 que se ha abierto a la Tradición
 gracias a la "brillante diplomacia"
 de Monseñor Fellay o bien es la
 FSSPX que ha caído en las redes
 de la diplomacia de la Roma
 conciliar, metiéndose
 imprudentemente en una trampa?

Monseñor Fellay se ha negado a
 aceptar la distinción hecha por
 Monseñor Lefebvre entre Iglesia
 Católica e iglesia conciliar y por
 lo mismo no quiere ver que la

10. The Neo-SSPX in the Process of "Conciliarization."

No one speaks of the failure of
 'the great diplomatic maneuver'
 of Bishop Fellay to "convert"
 Rome from its Conciliar errors.
 After a whole campaign over
 many years of soporific
 conferences around the world to
 foster the optimism of the
 faithful of Tradition regarding
 the "conversion" of Rome and its
 "benignity" towards us, no
 results have yet been seen. Not
 only has the situation in Rome
 not improved, but it has
 deteriorated like never before—it
 has never been worse! Where are
 the results of conversion in Rome
 after 25 years of Bishop Fellay's
 optimistic "diplomacy"? Are there
 any serious and consistent fruits?
 Is it Rome that has opened up to
 Tradition thanks to the "brilliant
 diplomacy" of Bp. Fellay or is it
 the SSPX that has fallen into the
 nets of the diplomatic tactics of
 Conciliar Rome? Are they not
 imprudently walking into a trap?

Bishop Fellay has refused to
 accept the distinction made by
 Abp. Lefebvre between the
 Catholic Church and the Conciliar
 Church and therefore does not
 want to see that Conciliar Rome
 is the enemy of Tradition and

10. - La néo-FSSPX en voie de « conciliation » :

Personne ne parle de l'échec de
 «la grande manœuvre
 diplomatique» de Mgr Fellay
 visant à «convertir» Rome de ses
 erreurs conciliaires. Après toute
 une campagne de plusieurs
 années de conférences
 soporifiques à travers le monde
 pour encourager l'optimisme des
 fidèles de la Tradition quant à la
 «conversion» de Rome et à sa
 «bienveillance» à notre égard, on
 ne voit toujours aucun résultat.
 Non seulement la situation à
 Rome ne s'est pas améliorée, mais
 elle s'est dégradée comme jamais,
 elle n'a jamais été pire! Où sont
 les résultats de la conversion de
 Rome après 25 ans de la
 «diplomatie» optimiste de Mgr
 Fellay? Y a-t-il des fruits sérieux et
 consistants? Est-ce Rome qui s'est
 ouverte à la Tradition grâce à la
 «brillante diplomatie» de Mgr
 Fellay, ou bien est-ce la FSSPX qui
 est tombée dans les filets de la
 diplomatie de la Rome conciliaire,
 se précipitant imprudemment
 dans un piège?

Mgr Fellay a refusé d'accepter la
 distinction faite par Mgr Lefebvre
 entre l'Église catholique et l'Église
 conciliaire et, de ce fait, il ne veut
 pas voir que la Rome conciliaire

Roma conciliar es enemiga de la Tradición y que por lo mismo no se puede esperar nada de ella.

¿No es acaso una verdadera locura el pretender una unión contra naturaleza y contra la prudencia más elemental al querer poner la Tradición bajo la tutela de los que son precisamente los mayores enemigos de ésta Tradición?

La neo-FSSPX ha iniciado un proceso de "conciliarización", ésta se dirige al modernismo.

therefore nothing can be expected of it.

Is it not sheer madness to seek a union that is contrary to nature and to the most basic prudence, by wanting to place Tradition under the tutelage of those who are precisely the greatest enemies of this Tradition?

The neo-SSPX has begun its process of "conciliarization", it is heading towards Modernism.

est ennemie de la Tradition et qu'on ne peut donc rien attendre d'elle.

N'est-ce pas une véritable folie que de prétendre à une union contre nature et contre la prudence la plus élémentaire en voulant placer la Tradition sous la tutelle de ceux qui sont précisément les plus grands ennemis de cette Tradition?

La néo-FSSPX a entamé un processus de «conciliarisation», elle s'achemine vers le modernisme.

11.- En la neo-FSSPX pretenden hoy seguir siendo "los hijos" de Mons. Lefebvre pero son infieles a sus principales directivas:

a). Original Fraternidad San Pio X: Mons. Lefebvre en su sermón de las consagraciones episcopales dijo que lo que él pretendía hacer era una "operación rescate" de la Tradición y que si se hubiesen continuado los tratos con Roma conciliar entonces hubiera sido una "operación suicidio".

"No me corresponde a mí saber cuándo la Tradición recuperará sus derechos en Roma, pero creo que es mi deber proporcionar los medios para llevar a cabo lo que yo llamaría la "operación supervivencia", "operación supervivencia" de la Tradición. Hoy, este día, es la Operación Supervivencia. Y si yo hubiera llevado a cabo esta operación con Roma, continuando con los acuerdos que habíamos firmado y prosiguiendo con la puesta en práctica de dichos acuerdos, habría llevado a cabo la "Operación Suicidio". Sermón de las consagraciones episcopales, 30 de junio de 1988.

b). Neo-FSSPX: Hoy la neo-FSSPX promueve la "operación suicidio" porque progresivamente acepta más cada día el silencio en el

11.- In the neo-SSPX, they claim to continue to be the 'children' of Archbishop Lefebvre, but they are unfaithful to his main directives:

a). Previous SSPX: In his sermon at the episcopal consecrations, Archbishop Lefebvre said that what he intended to do was 'operation survival' of Tradition and that if negotiations with conciliar Rome had continued, it would have been a 'operation suicide'.

"It is not for me to know when Tradition will regain its rights in Rome, but I believe it is my duty to provide the means to carry out what I would call "Operation Survival," the "survival operation" of Tradition. Today, this day, is Operation Survival. And if I had carried out this operation with Rome, continuing with the agreements we had signed and pursuing the implementation of these agreements, I would have been carrying out "Operation Suicide." (Sermon of the Episcopal Consecrations 30 June 1988).

b). Neo-SSPX: Today, the neo-SSPX promotes 'Operation Suicide' because it progressively accepts silence in the doctrinal combat more and more each day, in order to relentlessly continue its

11.- Au sein de la néo-FSSPX, ils prétendent aujourd'hui continuer à être «les fils» de Mgr Lefebvre, mais ils sont infidèles à ses principales directives :

a). Originale Fraternité Saint-Pie X: Mgr Lefebvre, dans son sermon lors des consécérations épiscopales, a déclaré que ce qu'il entendait faire était une «opération survie» de la Tradition et que si les négociations avec Rome conciliaire avaient continué, cela aurait été une «opération suicide».

« Ce n'est pas a moi à savoir quand la Tradition retrouvera ses droits à Rome, mais je pense que c'est mon devoir de donner les moyens de faire ce que j'appellerai cette «l'opération survie», «opération survie» de la Tradition. Aujourd'hui, cette journée, c'est l'Opération Survie. Et si j'avais fait cette operation avec Rome, en continuant les accords que nous avons signés et en poursuivant la mise en pratique de ces accords, je faisais l'«Opération Suicide». Sermon des consécérations épiscopales, 30 juin 1988.

b). Neo-FSSPX : Aujourd'hui, la néo-FSSPX promeut «l'opération suicide» car elle accepte chaque jour davantage le silence dans le combat doctrinal, afin de

combate doctrinal, para continuar implacablemente su insensata y fallida diplomacia respecto a la Roma conciliar.

a). Original Fraternidad San Pio X: Mons. Lefebvre no creía en la legitimidad de la nueva misa y de los nuevos sacramentos:

“La nueva misa es peligrosa y por lo tanto mala, porque se le hizo dentro del espíritu ecuménico, disminuye la fe de los fieles y termina por darles un espíritu protestante.”, “No decimos que la nueva misa sea herética, ni que sea inválida, pero nos rehusamos a decir que sea legítima, que sea perfectamente ortodoxa.” Respuestas de Monseñor Lefebvre a las cuestiones del Padre Jacques Emily revista “COMMUNICANTES” de agosto de 1985, Canadá.

“¿De quién recibirán estos seminaristas el sacramento del Orden? ¿De los obispos conciliares? ¿De quienes todos los sacramentos son dudosos? Porque ya no se sabe exactamente cuáles son sus intenciones”. Misa de las Consagraciones episcopales, 30 de junio 1988. Y luego también se podría decir lo mismo de la nueva misa.

“... el rito de la misa es un rito bastardo, los sacramentos son sacramentos bastardos; ya no sabemos si son sacramentos que dan la gracia o que no dan la gracia”. Arzobispo Lefebvre, sermón en Lille, Francia, 1976.

“La unión deseada por estos católicos liberales, es una unión entre la Iglesia y la Revolución y la subversión; es, para la Iglesia, una unión adúltera, adúltera. Y esa unión adúltera solo puede producir hijos bastardos. ¿Y quiénes son esos hijos bastardos? Son nuestros ritos: el rito de la misa es un rito bastardo, los sacramentos son sacramentos bastardos; ya no sabemos si son sacramentos que dan la gracia o que no dan la gracia”. Arzobispo Lefebvre, sermón en Lille,

senseless and failed diplomacy with regard to conciliar Rome.

a). Previous SSPX: Archbishop Lefebvre did not believe in the legitimacy of the new Mass and the new sacraments:

“The new Mass is dangerous and therefore bad, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit.” ‘We do not say that the new Mass is heretical, nor that it is invalid, but we refuse to say that it is legitimate, that it is perfectly orthodox.” (Responses of Monsignor Lefebvre to the questions of Father Jacques Emily, COMMUNICANTES magazine, August 1985, Canada).

“From whom will these seminarians receive the sacrament of Orders? From the conciliar bishops? From whom all the sacraments are doubtful? Because it is no longer known exactly what their intentions are.” (Mass of Episcopal Consecrations, 30 June 1988). And then the same could also be said of the New Mass.

“... this Rite of Mass is a bastard Rite, the sacraments are bastard sacraments; we no longer know if they are sacraments which give grace or which do not give grace.” (Archbishop Lefebvre, Sermon in Lille, France 1976).

“The union desired by these Liberal Catholics, a union between the Church and the Revolution and subversion is, for the Church, an adulterous union, adulterous! And that adulterous union can produce only bastards. And who are those bastards? They are our [new] Rites: the Rite of Mass is a bastard Rite, the sacraments are bastard sacraments; we no longer know if they are sacraments which give grace or which do not give grace.” (Archbishop Lefebvre, Sermon in Lille, France

poursuivre sans relâche sa diplomatie insensée et vouée à l'échec vis-à-vis de la Rome conciliaire.

a). Original Fraternité Saint-Pie X: Mgr Lefebvre ne croyait pas en la légitimité de la nouvelle messe et des nouveaux sacrements :

«La nouvelle messe est dangereuse et donc mauvaise, car elle a été conçue dans un esprit œcuménique, elle affaiblit la foi des fidèles et finit par leur insuffler un esprit protestant.», «Nous ne disons pas que la nouvelle messe est hérétique, ni qu'elle est invalide, mais nous refusons de dire qu'elle est légitime, qu'elle est parfaitement orthodoxe.» Réponses de Mgr Lefebvre aux questions du Père Jacques Emily, revue «COMMUNICANTES» d'août 1985, Canada.

«De qui ces séminaristes recevront-ils le sacrement de l'Ordre? Des évêques conciliaires? De ceux dont tous les sacrements sont douteux? Car on ne sait plus exactement quelles sont leurs intentions.» Messe des consécration épiscopales, 30 juin 1988. Et puis on pourrait aussi dire la même chose de la nouvelle messe.

«... le rite de la messe est un rite bâtard, les sacrements sont des sacrements bâtards; on ne sait plus si ce sont des sacrements qui donnent la grâce ou qui ne donnent pas la grâce.» Mgr Lefebvre, sermon à Lille, France, 1976.

«L'union souhaitée par ces catholiques libéraux, c'est une union entre l'Église et la Révolution et la subversion; c'est, pour l'Église, une union adultère, adultère. Et cette union adultère ne peut produire que des enfants bâtards. Et qui sont ces enfants bâtards? Ce sont nos rites: le rite de la messe est un rite bâtard, les sacrements sont des sacrements

Francia, 1976.

b). Neo-FSSPX: La neo-FSSPX afirmo en su declaración doctrinal del 2012 que la nueva misa y todos los nuevos sacramentos son “validos” y “legítimos”: “Nosotros declaramos reconocer la validez del sacrificio de la Misa y de los Sacramentos celebrados con la intención de hacer lo que hace la Iglesia según los ritos indicados en las ediciones típicas del Misal romano y de los Rituales de los Sacramentos **legítimamente promulgados** por los papas Paulo VI y Juan Pablo II” (Declaración doctrinal de Mons. Fellay del 15 de abril del 2012).

¿Si Mons. Lefebvre calificó estos sacramentos como “bastardos” y dudosos entonces como podrían ser al mismo tiempo legítimos? Debemos hacer resaltar que la palabra “legítimo” en el documento del 2012 respecto a la nueva misa y a los nuevos sacramentos **tiene consecuencias enormes**. En teología el concepto de legitimidad es equivalente al de moralidad, de licitud, de legalmente intachable. Y si algo es moral y licito, entonces no puede ser otra cosa que plenamente católico. Esta simple palabra “legítimo” no solo insinúa sino que incluye la conclusión tremenda de que Monseñor Lefebvre se equivocó inicialmente al negarse a decir la nueva misa y a prohibirla en sus seminarios. Sabemos que la teología católica nos enseña que nunca es licito desobedecer a nuestros superiores eclesiásticos, salvo en el caso de una orden que fuera contraria a la Fe o a la moral. Si la nueva misa es “legítima” entonces Monseñor Lefebvre se equivocó desde el inicio de su obra y que todo lo que él hizo posteriormente no fue sino un inmenso acto de desobediencia y que nunca debió fundar la FSSPX. En resumen, que toda su obra fue un inmenso acto de orgullo porque la nueva misa, los nuevos sacramentos, etc. son

1976).

b). Neo-SSPX: The neo-SSPX affirmed in its 2012 Doctrinal Declaration that the New Mass and all the new sacraments are ‘valid’ and “legitimate”: “ We declare that we recognise the validity of the sacrifice of the Mass and of the sacraments celebrated with the intention of doing what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Rituals of the Sacraments are **legitimately promulgated** by Popes Paul VI and John Paul II” (Doctrinal Declaration of Bishop Fellay, April 15 2012).

If Archbishop Lefebvre described these sacraments as “bastardised” and dubious, how could they be legitimate at the same time? We must emphasize that the word “legitimate” in the 2012 document regarding the New Mass and the new sacraments **has enormous consequences**. In theology, the concept of legitimacy is equivalent to morality, lawfulness, and legal impeccability. And if something is moral and lawful, then it cannot be anything other than fully Catholic. This simple word ‘legitimate’ not only insinuates but also includes the tremendous conclusion that Archbishop Lefebvre was initially wrong to refuse to say the New Mass and to prohibit it in his seminaries. We know that Catholic theology teaches us that it is never lawful to disobey our ecclesiastical superiors, except in the case of an order that is contrary to the Faith or to morality. If the new Mass is “legitimate,” then Archbishop Lefebvre was wrong from the beginning of his work, and everything he did afterwards was nothing but an immense act of disobedience, and he should

bâtards; nous ne savons plus si ce sont des sacrements qui donnent la grâce ou qui ne donnent pas la grâce». Archevêque Lefebvre, sermon à Lille, France, 1976.

b). Neo-FSSPX : La neo-FSSPX a affirmé dans sa déclaration doctrinale de 2012 que la nouvelle messe et tous les nouveaux sacrements sont «valides» et «légitimes» : «Nous déclarons reconnaître la validité du sacrifice de la messe et des sacrements célébrés avec l'intention de faire ce que fait l'Eglise selon les rites indiqués dans les éditions typiques du Missel romain et des Rituels des sacrements **légitimement promulgués** par les papes Paul VI et Jean-Paul II» (Déclaration doctrinale de Mgr Fellay du 15 avril 2012).

Si Mgr Lefebvre qualifiait ces sacrements de «bâtards» et douteux, comment pourraient-ils être en même temps légitimes? Il faut souligner que le mot «légitime» dans le document de 2012 concernant la nouvelle messe et les nouveaux sacrements a **des conséquences énormes**. En théologie, le concept de légitimité équivaut à celui de moralité, de licéité, de légalité irréprochable. Et si quelque chose est moral et licite, alors il ne peut être qu'entièrement catholique. Ce simple mot «légitime» ne suggère pas seulement, mais inclut la conclusion terrible que Mgr Lefebvre a eu tort au départ de refuser de dire la nouvelle messe et de l'interdire dans ses séminaires. Nous savons que la théologie catholique nous enseigne qu'il n'est jamais licite de désobéir à nos supérieurs ecclésiastiques, sauf dans le cas d'un ordre contraire à la foi ou à la morale. Si la nouvelle messe est «légitime», alors Mgr Lefebvre s'est trompé dès le début de son œuvre et tout ce qu'il a fait par la suite n'était qu'un immense acte de désobéissance et il n'aurait jamais dû fonder la FSSPX. En

morales, “*válidos y legítimos*”, dice el documento, y entonces no tenía una razón doctrinal suficiente para desobedecer. Monseñor Fellay, el Padre Schmidberger y demás dirigentes de la neo-FSSPX han traicionado a Monseñor Lefebvre de un solo plumazo y con un solo papel. Han neutralizado todo el combate doctrinal de Monseñor Lefebvre, todo aquello que Monseñor Lefebvre tenía como más precioso y como más importante. ¿Solo un papel? Sí, ¡pero que tiene grandísimas y gravísimas consecuencias! Si se suprimen esas razones doctrinales graves que justificaron la fundación de la FSSPX e igualmente la desobediencia y alejamiento prudencial respecto a la Roma conciliar, entonces esto tendría como consecuencia que ella nunca tuvo una razón real de existir y que luego debería desaparecer. Hoy que todos los esfuerzos de Mons. Fellay están concentrados **en volver a la situación anterior**, volver a una **legalidad aparente** y ser recibidos en los brazos de la Roma modernista **a precio del compromiso en la doctrina**. En nuestra religión las razones doctrinales son el fundamento de todo el edificio de la Iglesia. La “*legitimidad*” de la nueva misa y de los nuevos sacramentos implica que nunca existió el **estado de necesidad**, el cual que justificaba la valides de todas nuestras confesiones durante tantos años, la licitud de nuestras actividades, etc...

Hay que añadir que Mons. Lefebvre reordenaba bajo condición a los sacerdotes de la iglesia conciliar que se acercaban a la Tradición, por la misma razón que consideraba dudosos los sacramentos conciliares. Hoy la neo-FSSPX ha abandonado esta práctica, así como la de renovar también bajo condición el sacramento de la confirmación y la de hacer el complemento de bautismo a los niños. Es evidente que la neo-FSSPX ya no ve estos

never have founded the SSPX. In short, all his work was an immense act of pride because the New Mass, the new sacraments, etc. are moral, ‘*valid and legitimate*,’ says the document, and therefore he had no sufficient doctrinal reason to disobey. Bishop Fellay, Father Schmidberger, and other leaders of the neo-SSPX have betrayed Abp. Lefebvre with a single stroke of the pen and a single piece of paper. They have neutralised all of Abp. Lefebvre's doctrinal combat, everything that Abp. Lefebvre held most precious and most important. Just a piece of paper, you say? Yes, but one with enormous and very serious consequences! If the serious doctrinal reasons that justified the founding of the SSPX and also the disobedience and prudent distancing from conciliar Rome are removed, then this would mean that it never had a real reason to exist and should therefore disappear. Today, all of Bishop Fellay's efforts are focused **on returning to the previous situation**, returning to apparent legality and being welcomed back into the arms of Modernist Rome **at the price of compromise on doctrine**. In our religion, doctrinal truths are the foundation of the entire edifice of the Church. The “*legitimacy*” of the New Mass and the new sacraments implies that **the state of necessity**, which justified the validity of all our confessions for so many years, the lawfulness of our activities, etc., never existed.

It should be added that Abp. Lefebvre conditionally reordained priests of the conciliar Church who were drawn to Tradition, for the same reason that he considered the conciliar sacraments to be doubtful. Today, the neo-SSPX has abandoned this practice, as well as that of giving conditional

résumé, toute son œuvre était un immense acte d'orgueil, car la nouvelle messe, les nouveaux sacrements, etc. sont moraux, «*valides et légitimes*», dit le document, et il n'avait donc pas de raison doctrinale suffisante pour désobéir. Monseigneur Fellay, le Père Schmidberger et les autres dirigeants de la néo-FSSPX ont trahi Monseigneur Lefebvre d'un seul coup de plume et avec un seul papier. Ils ont neutralisé tout le combat doctrinal de Monseigneur Lefebvre, tout ce que Monseigneur Lefebvre avait de plus précieux et de plus important. Un simple document? Oui, mais qui a des conséquences énormes et très graves! Si l'on supprime ces raisons doctrinales graves qui ont justifié la fondation de la FSSPX ainsi que la désobéissance et l'éloignement prudent par rapport à la Rome conciliaire, cela aurait pour conséquence qu'elle n'a jamais eu de raison d'être et qu'elle devrait donc disparaître. Aujourd'hui, tous les efforts de Mgr Fellay sont concentrés **sur le retour à la situation antérieure**, le retour à une **légalité apparente** et l'accueil dans les bras de la Rome moderniste **au prix d'un compromis doctrinal**. Dans notre religion, les raisons doctrinales sont le fondement de tout l'édifice de l'Église. La «*légitimité*» de la nouvelle messe et des nouveaux sacrements implique que **l'état de nécessité**, qui justifiait la validité de toutes nos confessions pendant tant d'années, la licéité de nos activités, etc., n'a jamais existé.

Il faut ajouter que Mgr Lefebvre réordonnait sous condition les prêtres de l'Église conciliaire qui se rapprochaient de la Tradition, pour la même raison qu'il considérait les sacrements conciliaires comme douteux. Aujourd'hui, la néo-FSSPX a abandonné cette pratique, ainsi que celle de renouveler sous condition le sacrement de confirmation et celle de faire le

sacramentos como dudosos.

a). Original Fraternidad San Pio X: Mons. Lefebvre dijo que la nueva misa es intrínsecamente mala y que por lo tanto la asistencia a ésta es ilícita e inmoral:

“La nueva misa es peligrosa y por lo tanto mala, porque se le hizo dentro del espíritu ecuménico, disminuye la fe de los fieles y termina por darles un espíritu protestante.” Respuestas de Monseñor Lefebvre a las cuestiones del Padre Jacques Emily revista “COMMUNICANTES” de agosto de 1985, Canadá.

Por lo tanto debería quedar claro que los fieles no deben asistir a la nueva misa:

«Estas nuevas misas no sólo no pueden ser el objeto de obligación para el precepto dominical, sino que deben aplicárseles las normas canónicas que la Iglesia acostumbra a aplicar a la «communicatio in sacris» con los cultos ortodoxos cismáticos, y con los cultos protestantes» Position de Mgr Lefebvre sur la nouvelle messe et le Pape, 8 de noviembre 1979, Cor Unum, boletín interno de la FSSPX.) Participar a un acto de “Communicatio in sacris” es por supuesto un acto gravemente inmoral y prohibido por la Iglesia Católica.

b). Neo-FSSPX: Hoy en la neo-FSSPX ya no se denuncia con claridad que la nueva misa destruye gradualmente la Fe de los fieles y que por lo mismo es intrínsecamente mala.

Monseñor Lefebvre: *“Entonces hay algunos que estarían dispuestos a sacrificar la lucha por la Fe, diciendo: ¡Primero reingresemos en la Iglesia! Hagamos todo lo posible para volver a entrar en la estructura pública oficial de la Iglesia. Guardemos silencio sobre nuestro problema dogmático. Guardemos silencio sobre nuestra lucha. No hablemos más de la*

Confirmation and performing the “supplying of the ceremonies” for the baptism of children. It is clear that the neo-SSPX no longer considers these sacraments to be doubtful.

a). Previous SSPX: Abp. Lefebvre said that the New Mass is intrinsically evil and that therefore attendance at it is unlawful and immoral:

“The New Mass is dangerous and therefore bad, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit.” (Responses from Abp. Lefebvre to questions from Father Jacques Emily in the August 1985 issue of COMMUNICANTES magazine, Canada).

Therefore, it should be clear that the faithful should not attend the New Mass:

“Not only can these New Masses not be the object of an obligation for the Sunday precept, but the canonical regulations which the Church is accustomed to apply to the “communicatio in sacris” with schismatic Orthodox cults, and with Protestant cults, must be applied to them” (Position de Mgr Lefebvre sur la nouvelle messe et le Pape, 8 de noviembre 1979, Cor Unum, boletín interne of SSPX). Participating in an act of ‘Communicatio in sacris’ is, of course, a serious mortal sin and is prohibited by the Catholic Church.

b). Neo-SSPX: Today, the neo-SSPX no longer clearly denounces that the New Mass gradually destroys the faith of the faithful and that it is therefore intrinsically evil.

Abp. Lefebvre: *“Then there are some who would be ready to*

complément de baptême aux enfants. Il est évident que la néo-FSSPX ne considère plus ces sacrements comme douteux.

a). Original Fraternité Saint-Pie X : Mgr Lefebvre a déclaré que la nouvelle messe est intrinsèquement mauvaise et que, par conséquent, y assister est illicite et immoral :

« La nouvelle messe est dangereuse et donc mauvaise, car elle a été conçue dans un esprit œcuménique, elle affaiblit la foi des fidèles et finit par leur insuffler un esprit protestant. » Réponses de Mgr Lefebvre aux questions du Père Jacques Emily, revue «COMMUNICANTES» d'août 1985, Canada.

Il devrait donc être clair que les fidèles ne doivent pas assister à la nouvelle messe :

“Ces messes nouvelles non seulement ne peuvent être l'objet d'une obligation pour le précepte dominical, mais on doit leur appliquer les règlements canoniques que l'Église a coutume d'appliquer à la ‘communicatio in sacris’ avec les cultes orthodoxes schismatiques, et avec les cultes protestants”. ‘Position de Mgr Lefebvre sur la nouvelle messe et le Pape’, 8 de noviembre 1979, Cor Unum, boletín interne de la FSSPX.) Participer à un acte de «Communicatio in sacris» est bien sûr un acte gravement immoral et interdit par l'Église catholique.

b). Neo-FSSPX: Aujourd'hui, au sein de la neo-FSSPX, on ne dénonce plus clairement le fait que la nouvelle messe détruit progressivement la foi des fidèles et qu'elle est donc intrinsèquement mauvaise.

Monseigneur Lefebvre: *« Il y en a donc qui seraient prêts à sacrifier la lutte pour la foi, en disant : « Rejoignons d'abord l'Église ! Faisons tout notre possible pour réintégrer la structure publique*

malicia de la [nueva] Misa."
(Conferencia del 21
Diciembre 1984)

a). Original Fraternidad San Pio

X: Mons. Lefebvre en todos sus sermones, conferencias, escritos, etc. no omitía el denunciar la nueva iglesia y sus errores, sin omisiones equivocadas. Y él nunca citó como una referencia doctrinal y de autoridad ningún documento ni texto del concilio Vaticano II.

b). Neo-FSSPX: En la neo-FSSPX, aún si se dice algo, ya no se quiere decir todo, ni criticar a los Papas conciliares, ni al concilio, para no desagradar a la Roma conciliar ni a los obispos locales. Monseñor Lefebvre ha sido censurado en muchas de sus enseñanzas. Sin olvidar que Monseñor Fellay hizo una declaración a la prensa suiza diciendo que el 95% de la enseñanza conciliar es católica.

"La FSSPX no rechaza el Vaticano II en su conjunto: al contrario, Monseñor Fellay ha declarado que la Fraternidad acepta el 95% de su enseñanza". "(La FSSPX) afirma que algunas de las aseveraciones del Vaticano II contradicen la enseñanza Magisterial que tiene más autoridad, y por lo tanto que la aceptación de las doctrinas de la Iglesia Católica requiere aceptar estas enseñanzas de más autoridad y rechazar la pequeña proporción de errores en el Vaticano II". Octubre 2013 (<http://sspx.org/en/news-events/news/recognizing-sspx-questioning-vatican-ii-2380>)

a). Original Fraternidad San Pio

X: Mons. Lefebvre gran defensor de la Santa Misa y promotor del decoro de la liturgia de la Iglesia, nunca separó la liturgia del combate doctrinal, se negó a guardar silencio respecto al concilio Vaticano II y sus errores, sin vacilar en dar los nombres de los destructores y de los enemigos de la Iglesia...

sacrifice the fight for the Faith, by saying: 'Let us first re-enter the Church! Let us do everything to re-enter in the official public structure of the Church. Let us be silent about our dogmatic problem. Let us be silent about our fight. Let us not speak about the malice of the [new] Mass anymore'" (Conference, December 21, 1984).

a). Previous SSPX: In all his sermons, lectures, writings, etc., Abp. Lefebvre never failed to denounce the new Church and its errors, without any misleading omissions. And he never cited any document or text from the Second Vatican Council as a doctrinal reference or authority.

b). Neo-SSPX: In the neo-SSPX, even if something is incompletely said, they no longer want to say everything, nor criticize the conciliar Popes or the Council, so as not to displease conciliar Rome or the local bishops. Many of Abp. Lefebvre's teachings have been censored. Not to mention that Bishop Fellay himself made a statement in the Journal "La Liberté" Interview saying that 95% of the conciliar teaching is Catholic.

"The SSPX does not reject Vatican II in its entirety: on the contrary, Bishop Fellay has stated that the Society accepts 95% of its teachings: 'Instead, it claims that some of the assertions of Vatican II contradict other magisterial teachings that have greater authority, and hence that accepting the doctrines of the Catholic Church requires accepting these more authoritative teachings and rejecting the small proportion of errors in Vatican II.'" (October 2013)

(<http://sspx.org/en/news-events/news/recognizing-sspx-questioning-vatican-ii-2380>)

a). Previous SSPX: Archbishop Lefebvre, a great defender of the

oficielle de l'Église. Gardons le silence sur notre problème dogmatique. Gardons le silence sur notre combat. Ne parlons plus de la malice de la [nouvelle] messe. » (Conférence du 21 décembre 1984)

a). Original Fraternité Saint-Pie

X: Mgr Lefebvre, dans tous ses sermons, conférences, écrits, etc., n'a jamais manqué de dénoncer la nouvelle Église et ses erreurs, sans aucune omission trompeuse. Et il n'a jamais cité comme référence doctrinale et autoritaire aucun document ni texte du concile Vatican II.

b). Neo-FSSPX : Au sein de la neo-FSSPX, même si l'on dit quelque chose, on ne veut plus tout dire, ni critiquer les papes conciliaires, ni le concile, afin de ne pas déplaire à la Rome conciliaire ni aux évêques locaux. Mgr Lefebvre a été censuré dans nombre de ses enseignements. Sans oublier que Mgr Fellay a déclaré à la presse suisse que 95 % de l'enseignement conciliaire est catholique.

«La FSSPX ne rejette pas Vatican II dans son ensemble: au contraire, Mgr Fellay a déclaré que la Fraternité accepte 95 % de son enseignement». « La FSSPX affirme que certaines des affirmations de Vatican II contredisent l'enseignement magistériel qui fait davantage autorité, et que par conséquent, l'acceptation des doctrines de l'Église catholique exige d'accepter ces enseignements qui font davantage autorité et de rejeter la petite proportion d'erreurs contenues dans Vatican II ». Octobre 2013

(<http://sspx.org/en/news-events/news/recognizing-sspx-questioning-vatican-ii-2380>)

a). Original Fraternité Saint-Pie

X: Mgr Lefebvre, grand défenseur de la Sainte Messe et promoteur de la decorum de la liturgie de l'Église, n'a jamais séparé la liturgie du combat doctrinal, il a

b). Neo-FSSPX: En la neo-FSSPX: *Liturgia sine doctrina* (Misa sin combate doctrinal).

Se prefiere complacer a los fieles con una liturgia vistosa, bellas ceremonias, bella música, bellas construcciones, etc., pero se omite el pan de la doctrina y **el combate doctrinal integro**. Se promueve la devoción a la Santa Misa, lo cual en sí es algo bueno, pero sin la integridad necesaria en el combate doctrinal. Recordemos que la Verdad de la Fe es anterior a la Santa Misa, que sin la integridad en la doctrina católica no podemos asistir con fruto a la Santa Misa.

No basta en que ellos critiquen algunos errores modernos, el problema está en que ellos ya no quieren denunciar **todo el problema** que hoy aqueja a la Iglesia. Denunciar los nuevos escándalos de los Papas conciliares, denunciar el concilio vaticano II con todos sus errores, denunciar la nueva misa como intrínsecamente mala. El no defender la doctrina en su integridad **constituye un verdadero compromiso, constituye el compromiso por excelencia**. Y ésta situación, por su pendiente natural, tendera siempre a agravarse. Es así que todas sus tentativas de restauración de la Iglesia están destinadas al fracaso.

Con todos estos silencios ellos no han conseguido **ningún fruto de conversión** de parte de la iglesia conciliar, antes al contrario el panorama en Roma es hoy cada vez más grave y espantoso. Tanto optimismo delante de tanta destrucción es simplemente ceguera.

a). Original Fraternidad San Pio X: Para Monseñor Lefebvre no podía haber un acuerdo práctico con Roma sin uno doctrinal precedente.

b). Neo-FSSPX: Esa incluso fue la

Holy Mass and promoter of decorum in the Church's liturgy, never separated the liturgy from the doctrinal combat, he refused to remain silent regarding the Second Vatican Council and its errors, never hesitating to name the destroyers and enemies of the Church...

b). Neo-SSPX: In the neo-SSPX: 'Liturgia sine doctrina' (Mass without doctrinal combat). It is preferred to please the faithful with a colourful liturgy, beautiful ceremonies, beautiful music, beautiful buildings, etc., but the bread of doctrine and the **integral doctrinal combat are omitted**. Devotion to the Holy Mass is promoted, which in itself is a good thing, but without the necessary integrity required in doctrinal combat. Let us remember that the Truth of the Faith precedes the Holy Mass, that without integrity in Catholic doctrine we cannot fruitfully attend Holy Mass.

It is not enough for them to criticize some modern errors; the problem is that they no longer want to denounce **the whole problem** that afflicts the Church today. Denounce the recent scandals of the conciliar Popes, denounce the Second Vatican Council with all its errors, denounce the New Mass as intrinsically evil. Not defending the doctrine in its entirety **constitutes a real compromise, the compromise 'par excellence'**. And this situation, will naturally tend to worsen.

Thus, all their attempts to restore the Church are doomed to failure.

With all this silence, they have not achieved **any fruit of conversion** on the part of the conciliar Church; on the contrary, the situation in Rome today is increasingly serious and appalling. Such optimism in the

refusé de garder le silence sur le concile Vatican II et ses erreurs, n'hésitant pas à nommer les destructeurs et les ennemis de l'Église...

b). Neo-FSSPX: Dans la neo-FSSPX: *Liturgie sine doctrina* (Messe sans combat doctrinal).

On préfère satisfaire les fidèles avec une liturgie spectaculaire, de belles cérémonies, de la belle musique, de beaux édifices, etc., mais on omet le pain de la doctrine et **le combat doctrinal intégral**. On encourage la dévotion à la Sainte Messe, ce qui en soi est une bonne chose, mais sans l'intégrité nécessaire dans le combat doctrinal. Rappelons-nous que la Vérité de la Foi est antérieure à la Sainte Messe, que sans l'intégrité de la doctrine catholique, nous ne pouvons pas assister fructueusement à la Sainte Messe.

Il ne suffit pas qu'ils critiquent certaines erreurs modernes, le problème est qu'ils ne veulent plus dénoncer **tout le problème** qui afflige aujourd'hui l'Église. Dénoncer les nouveaux scandales des papes conciliaires, dénoncer le concile Vatican II avec toutes ses erreurs, dénoncer la nouvelle messe comme intrinsèquement mauvaise. Ne pas défendre la doctrine dans son intégrité **constitue un véritable compromis, le compromis par excellence**. Et cette situation, de par sa pente naturelle, aura toujours tendance à s'aggraver. C'est ainsi que toutes leurs tentatives de restauration de l'Église sont vouées à l'échec.

Avec tous ces silences, ils n'ont obtenu aucun fruit de conversion de la part de l'Église conciliaire, au contraire, le panorama à Rome est aujourd'hui de plus en plus grave et effrayant. Tant d'optimisme face à tant de destruction n'est que pure cécité.

a). Fraternité Saint-Pie X originale: pour Mgr Lefebvre, il

afirmación de Monseñor Fellay en otros tiempos pero... en su carta a los 3 obispos donde se habla de la posibilidad de un acuerdo con Roma (14 de abril de 2012) Mons. Fellay reconoce finalmente haber renunciado a un acuerdo doctrinal precedente a un acuerdo práctico diciendo: *“Por el BIEN COMÚN de la Fraternidad preferiríamos de lejos la solución intermediaria actual de status quo, pero obviamente ROMA NO LA TOLERA MÁS.”*

a). Original Fraternidad San Pio X: Mons. Lefebvre recomendaba alejarse de toda colaboración con la Iglesia conciliar al igual que con todos aquellos grupos que están comprometidos con esta iglesia, de una manera doctrinal o práctica, como lo son las sociedades “Ecclesia Dei” y otras.

“Por lo tanto, es un deber estricto para todo sacerdote que desee permanecer católico separarse de esta Iglesia conciliar, hasta que ella no recupere la Tradición del Magisterio de la Iglesia y de la fe católica.” Itinerario espiritual, La vida divina.

La razón es el grave peligro de contagio con los errores conciliares: *“De una manera general, desaconsejamos a los fieles asistir a las misas de estos sacerdotes que han abandonado la lucha contra la nueva misa. Es muy peligroso que un día ellos sean obligados por su obispo a celebrar también la nueva misa, a celebrar las dos misas”, “Si bien los fieles se preguntan si deben asistir a estas misas que ahora están autorizadas por los obispos, para nosotros es siempre la misma consigna: pensamos que no hay que ir a esas misas porque es peligroso afirmar que la misa nueva es tan válida como la tradicional. Poco a poco estos sacerdotes que aceptan estas condiciones, tendrán las mismas tendencias que aquellos que dicen la nueva misa y un*

face of so much destruction is simply blindness.

a). Previous SSPX: For Archbishop Lefebvre, there could be no practical agreement with Rome without a prior doctrinal agreement.

b). Neo-SSPX: That was even Archbishop Fellay's position in the past, but... in his letter to the three bishops discussing the possibility of an agreement with Rome (14 April 2012), Bishop Fellay renounced a doctrinal agreement preceding a practical agreement, saying: *“For the COMMON GOOD of the Fraternity, we would much prefer the current intermediate solution of the status quo, but obviously ROMA NO LONGER TOLERATES IT.”*

a). Previous SSPX: Abp. Lefebvre recommended avoiding any collaboration with the conciliar Church, as well as with all those groups that are collaborating with this church, either doctrinally or practically, such as the ‘Ecclesia Dei’ societies and others:

“It is, therefore, a strict duty for every priest wanting to remain Catholic to separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith.” (Abp. Lefebvre, *Spiritual Journey*, p. 13).

The reason is the serious danger of contagion with conciliar errors: *“In general, we advise the faithful not to attend Masses celebrated by priests who have abandoned the fight against the New Mass. It is very dangerous that one day they may be forced by their bishop to celebrate the New Mass as well, to celebrate both Masses.” “While the faithful wonder whether they should*

ne pouvait y avoir d'accord pratique avec Rome sans accord doctrinal préalable.

b). Néo-FSSPX: c'était également l'affirmation de Mgr Fellay à une autre époque, mais... dans sa lettre aux trois évêques où il est question de la possibilité d'un accord avec Rome (14 avril 2012), Mgr Fellay reconnaît finalement avoir renoncé à un accord doctrinal préalable à un accord pratique en déclarant: *«Pour le BIEN COMMUN de la Fraternité, nous préférierions de loin la solution intermédiaire actuelle du statu quo, mais il est évident que ROMA NE LA TOLÈRE PLUS.»*

a). Fraternité Saint-Pie X originale: Mgr Lefebvre recommandait de s'éloigner de toute collaboration avec l'Église conciliaire ainsi qu'avec tous les groupes qui sont engagés avec cette Église, d'une manière doctrinale ou pratique, comme les sociétés «Ecclesia Dei» et autres.

«C'est donc un devoir strict pour tout prêtre voulant demeurer catholique de se séparer de cette église conciliaire, tant qu'elle ne retrouvera pas la Tradition du Magistère de l'Église et de la Foi catholique» Itinéraire spirituel, La vie divine p.29.

La raison en est le grave danger de contagion par les erreurs conciliares: *«D'une manière générale, nous déconseillons aux fidèles d'assister aux messes de ces prêtres qui ont abandonné la lutte contre la nouvelle messe. Il est très dangereux qu'un jour ils soient obligés par leur évêque de célébrer également la nouvelle messe, de célébrer les deux messes», «Si les fidèles se demandent s'ils doivent assister à ces messes qui sont désormais autorisées par les évêques, pour nous, le mot d'ordre reste le même: nous pensons qu'il ne faut pas aller à ces messes car il est dangereux d'affirmer que la nouvelle messe est aussi valable*

día, quizá ellos mismos la dirán y llevarán a nuestros tradicionalistas a la nueva misa.” Los sacerdotes del “indulto”, **“están obligados a aceptar que la nueva misa es tan válida como la de San Pío V:** esto es a lo que siempre nos hemos rehusado, es a lo que siempre nos hemos opuesto porque consideramos que la nueva misa es peligrosa **y por lo tanto mala,** porque se le hizo dentro del espíritu ecuménico, disminuye la fe de los fieles y termina por darles un espíritu protestante.” Respuestas de Monseñor Lefebvre a las cuestiones del Padre Jacques Emily revista “COMMUNICANTES” de agosto de 1985, Canadá.

b). Neo-FSSPX: Hoy en la neo-FSSPX ya se permite y hasta se aconseja a los fieles de asistir a las Misas “Ecclesia Dei” y a las de las sociedades comprometidas con Roma, que “defienden” solo la Misa tradicional pero que no están en contra de la nueva misa y que aceptan peligrosamente el concilio y la colaboración con la Roma conciliar. **Además hoy la neo-FSSPX ya colabora** a nivel sacramental con la iglesia conciliar. Y puesto que hoy la neo-FSSPX se comporta ya como estas sociedades “Ecclesia Dei” entonces también ya se pueden aplicar a ella misma los consejos que Mons Lefebvre daba respecto a estas sociedades, es decir: hoy hay que alejarse también de la neo-FSSPX, **no hay que asistir a sus Misas ni participar a ninguna de sus actividades “porque hay peligro de contaminarse con las mismas tendencias”.**

a). Original Fraternidad San Pio X: Monseñor Lefebvre aceptaba y citaba el secreto de la Virgen de la Salette en el que se decía: “Roma perderá la Fe y se volverá la sede del anticristo”. Monseñor Lefebvre afirmo expresamente que hoy Roma está en la apostasía:

attend these Masses, which are now authorized by the bishops, for us the message remains the same: we believe that one should not attend these Masses because it is dangerous to affirm that the New Mass is as valid as the traditional one. Little by little, these priests who accept these conditions will have the same tendencies as those who say the New Mass, and one day, perhaps they themselves will say it and lead our traditionalists to the New Mass.” The priests of the ‘Indult’, **“are obliged to accept that the New Mass is as valid as that of St. Pius V: this is what we have always refused, what we have always opposed because we consider the New Mass to be dangerous and therefore evil, because it was made in the ecumenical spirit, diminishes the faith of the faithful and ends up giving them a Protestant spirit.”** (Abp. Lefebvre's answers to Father Jacques Emily's questions in the August 1985 issue of COMMUNICANTES magazine, Canada).

b). Neo-SSPX: Today, in the neo-SSPX, the faithful are already allowed and even encouraged to attend ‘Ecclesia Dei’ Masses and those of societies committed to Rome, which ‘defend’ only the traditional Mass but are not opposed to the New Mass and dangerously accept the Council and collaboration with conciliar Rome. Furthermore, **today the neo-SSPX already collaborates** at the sacramental level with the conciliar Church. And since today the neo-SSPX already behaves like these ‘Ecclesia Dei’ societies, then the advice that Monsignor Lefebvre gave regarding these societies can also be applied to it, that is: today we must also distance ourselves from the neo-SSPX, **we must not attend its Masses or participate in any of its activities “because there is a**

que la messe traditionnelle. Peu à peu, ces prêtres qui acceptent ces conditions auront les mêmes tendances que ceux qui disent la nouvelle messe et, un jour, peut-être la diront-ils eux-mêmes et entraîneront nos traditionalistes vers la nouvelle messe.» Les prêtres de l’«indult» **«sont obligés d'accepter que la nouvelle messe est aussi valide que celle de Saint Pie V: c'est ce que nous avons toujours refusé, c'est ce à quoi nous nous sommes toujours opposés, car nous considérons que la nouvelle messe est dangereuse et donc mauvaise, parce qu'elle a été faite dans un esprit œcuménique, qu'elle diminue la foi des fidèles et finit par leur donner un esprit protestant.»** Réponses de Mgr Lefebvre aux questions du Père Jacques Emily, revue «COMMUNICANTES» d'août 1985, Canada.

b). Néo-FSSPX: Aujourd'hui, dans la néo-FSSPX, il est déjà permis et même conseillé aux fidèles d'assister aux messes «Ecclesia Dei» et à celles des sociétés engagées auprès de Rome, qui «défendent» uniquement la messe traditionnelle mais ne sont pas contre la nouvelle messe et acceptent dangereusement le concile et la collaboration avec la Rome conciliaire. De plus, **aujourd'hui, la néo-FSSPX collabore déjà** au niveau sacramental avec l'Église conciliaire. Et puisque aujourd'hui la néo-FSSPX se comporte déjà comme ces sociétés «Ecclesia Dei», alors les conseils que Mgr Lefebvre donnait à propos de ces sociétés peuvent également s'appliquer à elle-même, c'est-à-dire: aujourd'hui, il faut également s'éloigner de la néo-FSSPX, **il ne faut pas assister à ses messes ni participer à aucune de ses activités «car il y a un risque de contamination par les mêmes tendances».**

a). Fraternité Saint-Pie X originale: Mgr Lefebvre acceptait et citait le secret de Notre-Dame

«Ahora bien, yo creo sinceramente que nos encontramos ante una falsificación de la Iglesia y no ante la Iglesia católica. Ya no enseñan la fe católica. Ya no tienen la misma fe, ni la misma doctrina, ni la misma moral que sus predecesores. Por lo tanto, ya no es posible». Conferencia espiritual, Ecône, 21 de junio de 1978.

«Este Concilio representa, en nuestra opinión y en la de las autoridades romanas, una nueva Iglesia a la que ellos llaman la Iglesia conciliar» (Le Figaro, 4 de agosto de 1976).

«Esa Iglesia conciliar es una iglesia cismática porque rompe con la Iglesia católica que siempre ha existido. Tiene sus nuevos dogmas, su nuevo sacerdocio, sus nuevas instituciones, su nuevo culto... La Iglesia que afirma tales errores es a la vez cismática y herética. Por lo tanto, esta Iglesia conciliar no es católica. En la medida en que el Papa, los obispos, los sacerdotes o los fieles se adhieran a esta nueva iglesia, se separan de la Iglesia católica». Arzobispo Lefebvre, Reflexiones sobre su suspensión a divinis, 29 de julio de 1976.

«Obviamente, estamos en contra de la Iglesia conciliar, que es virtualmente cismática, aunque lo nieguen. En la práctica, es una Iglesia virtualmente excomulgada porque es una Iglesia modernista». (Un año después de las consagraciones, julio-agosto de 1989).

«Roma ha perdido la fe, queridos amigos. Roma está en apostasía. No son solo palabras, no son solo palabras al aire lo que les digo. Es la verdad. Roma está en apostasía. Ya no se puede confiar en esta gente, han abandonado la Iglesia. Ellos han abandonado la Iglesia. Ellos están abandonando la Iglesia. Es seguro, seguro, seguro». Conferencia a los sacerdotes, Ecône, 4 de

danger of being contaminated by the same tendencies.

a). Previous SSPX: Abp. Lefebvre accepted and quoted the secret of Our Lady of La Salette, which said: 'Rome will lose the Faith and become the seat of the Antichrist.' Abp. Lefebvre expressly stated that Rome today is in apostasy:

"Now, I sincerely believe that we are dealing with a counterfeit Church and not the Catholic Church. They no longer teach the Catholic Faith. They no longer have the same Faith, the same doctrine, or the same morals as their predecessors. So it is no longer possible." (Spiritual conference, Ecône, 21 June 1978).

"This Council represents, in our view and in the view of the Roman authorities, a new Church which they call the Conciliar Church." (Le Figaro, August 4, 1976)

"That Conciliar Church is a schismatic church because it breaks with the Catholic Church that has always been. It has its new dogmas, its new priesthood, its new institutions, its new worship... The Church that affirms such errors is at once schismatic and heretical. This Conciliar Church is, therefore, not Catholic. To whatever extent Pope, Bishops, priests, or the faithful adhere to this new church, they separate themselves from the Catholic Church." (Archbishop Lefebvre, Reflections on his suspension 'a divinis', July 29, 1976).

"Obviously, we are against the Conciliar Church which is virtually schismatic, even if they deny it. In practice, it is a Church virtually excommunicated because it is a Modernist Church." (One Year After the Consecrations, July-August, 1989)

de La Salette dans lequel il était dit: «Rome perdra la foi et deviendra le siège de l'Antéchrist». Mgr Lefebvre affirmait expressément que Rome est aujourd'hui en état d'apostasie :

"Or je crois sincèrement que nous avons affaire à une contrefaçon de l'Église et non pas à l'Église catholique. Ils n'enseignent plus la foi catholique. Ils n'ont plus la même foi, ni la même doctrine, ni la même morale aussi que leurs prédécesseurs. Alors ce n'est plus possible." Conférence spirituelle, Ecône, le 21 juin 1978.

«Ce Concile représente, à notre avis et à celui des autorités romaines, une nouvelle Église qu'ils appellent l'Église conciliaire» (Le Figaro, 4 août 1976).

«Cette Église conciliaire est une Église schismatique parce qu'elle rompt avec l'Église catholique qui a toujours existé. Elle a ses nouveaux dogmes, son nouveau sacerdoce, ses nouvelles institutions, son nouveau culte... L'Église qui affirme de telles erreurs est à la fois schismatique et hérétique. Par conséquent, cette Église conciliaire n'est pas catholique. Dans la mesure où le pape, les évêques, les prêtres ou les fidèles adhèrent à cette nouvelle Église, ils se séparent de l'Église catholique». Mgr Lefebvre, Réflexions sur sa suspension a divinis, 29 juillet 1976.

«Nous sommes évidemment contre l'Église conciliaire, qui est pratiquement schismatique, même si elle le nie. En pratique, c'est une Église virtuellement excommuniée parce que c'est une Église moderniste». (Un an après les consécutions, juillet-août 1989).

"Rome a perdu la foi, mes chers amis. Rome est dans l'apostasie. Ce ne sont pas des paroles, ce ne sont pas des mots en l'air que je vous dis. C'est la vérité. Rome est

septiembre de 1987.

b). Neo-FSSPX: En la neo-FSSPX ya no se acepta este secreto porque no se quiere reconocer que Roma conciliar está en la apostasía. Porque para ellos Iglesia Católica e iglesia conciliar son la misma cosa. Y por no querer aceptar la distinción entre estas dos iglesias han caído en el soberano absurdo de afirmar que la iglesia conciliar promotora de tantísimos errores es también la Iglesia Católica, que la iglesia conciliar es la iglesia visible.

«Este cuento de la Iglesia visible de Dom Gérard y del señor Madiran es algo infantil. Es increíble que ellos hablen de Iglesia visible refiriéndose a la Iglesia conciliar esto en oposición a la Iglesia católica que nosotros intentamos de representar y de continuar». Entrevista, «Fideliter» n.º 70, julio-agosto de 1989.

"Rome has lost the faith, my dear friends. Rome is in apostasy. These are not just words, these are not empty words that I am saying to you. It is the truth. Rome is in apostasy. We can no longer trust these people; they have left the Church. They have left the Church. They are leaving the Church. That is certain, certain, certain!" (Conference to priests, Ecône, 4 Sept. 1987).

b). Neo-SSPX: In the neo-SSPX, this Secret of La Salette is no longer accepted because they do not want to recognize that conciliar Rome is in apostasy. For them, the Catholic Church and the conciliar church are one and the same. And because they refuse to accept the distinction between these two churches, they have fallen into the sovereign absurdity of affirming that the conciliar Church, which promotes so many errors, is also the Catholic Church, that the conciliar Church is the visible Church.

"This history of a visible Church put forward by Dom Gérard and Mr. Madiran is childish. It is incredible that one can speak of a visible Church for the conciliar Church as opposed to the Catholic Church that we are trying to represent and continue." (Interview, "Fideliter" no. 70, July-August 1989).

dans l'apostasie. On ne peut plus avoir confiance dans ce monde-là, il a quitté l'Église. Ils ont quitté l'Église. Ils quittent l'Église. C'est sûr, sûr, sûr." Conférence aux prêtres, Ecône 4 sept. 1987.

b). Néo-FSSPX: La néo-FSSPX n'accepte plus ce secret, car elle refuse de reconnaître que Rome conciliaire est en état d'apostasie. En effet, pour elle, l'Église catholique et l'Église conciliaire sont une seule et même chose. Et comme ils ne veulent pas accepter la distinction entre ces deux Églises, ils sont tombés dans l'absurdité souveraine d'affirmer que l'Église conciliaire, promotrice de tant d'erreurs, est aussi l'Église catholique, que l'Église conciliaire est l'Église visible.

"Cette histoire d'Église visible de Dom Gérard et M. Madiran est enfantine. C'est incroyable que l'on puisse parler d'Église visible pour l'église conciliaire par opposition à l'Église catholique que nous essayons de représenter et de continuer" Entretien, "Fideliter" no. 70, juillet-août 1989.

12.- La declaración del 2012 sigue vigente y nunca fue retractada...

Esta declaración, que fue hecha en un documento oficial y público dirigido a la Roma conciliar amerita absolutamente una retractación y una reparación públicas, retractación que los dirigentes de la neo-FSSPX se han negado siempre a hacer. La razón es que ella sigue estando vigente y en la lógica de las tratativas con

12. The 2012 Doctrinal Declaration remains in force and has never been retracted...

This Declaration, which was made in an official and public document addressed to conciliar Rome, absolutely merits a public retraction and reparation, a retraction that the leaders of the neo-SSPX have always refused to make. The reason is that it remains in force and in line with the logic of the negotiations with

12.- La déclaration de 2012 est toujours en vigueur et n'a jamais été rétractée...

Cette déclaration, qui a été faite dans un document officiel et public adressé à la Rome conciliaire, mérite absolument une rétractation et une réparation publiques, rétractation que les dirigeants de la néo-FSSPX ont toujours refusé de faire. La raison en est qu'elle est toujours en vigueur et s'inscrit dans la logique

la Roma conciliar. Ésta declaración allanó inicialmente las diferencias en el proceso de acercamiento con Roma para hacer posible los actuales acuerdos.

Cuáles son los “frutos” de toda ésta **diplomacia de redición** con Roma: ahora la neo-FSSPX ya tiene “delegación” y “jurisdicción” reconocida por Roma para confesar, para celebrar matrimonios, para confirmar, para ordenar sacerdotes... Ya existe hoy una verdadera colaboración con los obispos locales y con su pastoral conciliar expresada en las normativas del nuevo código, ¡código que no es otra cosa que la aplicación legislativa del concilio modernista del Vaticano II!

Los superiores de la neo-FSSPX ya han olvidado que Monseñor Lefebvre nos enseñó que no necesitábamos ningún permiso de Roma para decir la Misa Tridentina porque el mismo Papa San Pio V la aprobó “*Ad perpetuitatem*” es decir para siempre, y que tampoco necesitábamos ningún permiso especial para confesar, para casar a nuestros fieles, ni para impartir ningún otro sacramento porque teníamos la jurisdicción extraordinaria de parte de la ley general de la Iglesia en los casos de grave necesidad.

La doctrina de la Fe es anterior a la obediencia, a la Misa y a los Sacramentos, es anterior a la Liturgia y a la pastoral. Una liturgia sin doctrina se vuelve farisaica y sin defensa frente al error. Hoy para la neo-FSSPX callar una parte de la doctrina es considerado ya como un acto “prudente”, ¡el combate doctrinal ya no es más la prioridad! Hoy la prioridad es la de ser “aceptados” por Roma, aún si Roma no se ha convertido, ni quiere convertirse, ni da ningún signo serio de conversión, ¡nunca Roma estuvo tan mal como hoy lo está! A Mons. Fellay y del Padre Schmidberger les parece “anormal” que la Tradición no esté dentro de la

conciliar Rome. This Declaration initially smoothed over the obstacles in the process of drawing closer to Rome in order to facilitate the current agreements.

What are the ‘fruits’ of all this **diplomacy of surrender** to Rome? Now, the neo-SSPX has “delegation” and ‘jurisdiction’ from Rome to hear confessions, celebrate marriages, confirm, ordain priests... Today there is already a true collaboration with the local bishops and their conciliar pastoral ministry, expressed in the norms of the New Code, which is nothing more than the legislative application of the modernist Second Vatican Council!

The superiors of the neo-SSPX have already forgotten that Abp. Lefebvre taught us that we did not need any permission from Rome to say the Tridentine Mass because Pope St. Pius V himself approved it ‘*Ad perpetuitatem*,’ that is, forever, and that we did not need any special permission to hear confessions, to marry our faithful, or to administer any other sacrament because we had extraordinary jurisdiction under the general law of the Church in cases of grave necessity.

The doctrine of the Faith precedes obedience, the Mass and the Sacraments; it precedes the Liturgy and pastoral care. A liturgy without doctrine becomes pharisaical and defenseless against error. Today, for the neo-SSPX, to be silent on doctrine is considered a ‘prudent’ act; the doctrinal combat is no longer the priority! Today, the priority is to be ‘accepted’ by Rome, even if Rome has not converted, does not want to convert, and gives no serious sign of conversion. Rome has never been as bad as it is today! Bishop Fellay and Father Schmidberger find it “abnormal” that Tradition is not within “canonical legality” and recognized by conciliar Rome, but

des négociations avec la Rome conciliaire. Cette déclaration a initialement aplanit les différences dans le processus de rapprochement avec Rome afin de rendre possibles les accords actuels.

Quels sont les « fruits » de toute cette **diplomatie de reddition** à Rome : aujourd'hui, la néo-FSSPX dispose déjà d'une « délégation » et d'une « juridiction » reconnues par Rome pour confesser, célébrer des mariages, confirmer, ordonner des prêtres... Il existe aujourd'hui une véritable collaboration avec les évêques locaux et leur pastorale conciliaire, exprimée dans les normes du nouveau code, code qui n'est rien d'autre que l'application législative du concile moderniste Vatican II !

Les supérieurs de la néo-FSSPX ont déjà oublié que Mgr Lefebvre nous a enseigné que nous n'avions besoin d'aucune autorisation de Rome pour dire la messe tridentine, car le pape Saint Pie V lui-même l'avait approuvée «*Ad perpetuitatem*», c'est-à-dire pour toujours, et que nous n'avions pas non plus besoin d'une autorisation spéciale pour confesser, pour marier nos fidèles, ni pour administrer aucun autre sacrement, car nous avions la juridiction extraordinaire de la loi générale de l'Église dans les cas de grave nécessité.

La doctrine de la foi précède l'obéissance, la messe et les sacrements, elle précède la liturgie et la pastorale. Une liturgie sans doctrine devient pharisaïque et sans défense face à l'erreur. Aujourd'hui, pour la néo-FSSPX, taire une partie de la doctrine est déjà considéré comme un acte «prudent», le combat doctrinal n'est plus la priorité! Aujourd'hui, la priorité est d'être «accepté» par Rome, même si Rome ne s'est pas convertie, ne veut pas se convertir, ne donne aucun signe sérieux de conversion, Rome n'a

“legalidad canonica” y con el reconocimiento de la Roma conciliar, pero están tan ciegos que ya no ven que hoy la situación de Roma no es normal y que ¡nunca fue tan anormal en toda la historia de la Iglesia como lo es hoy!

“Es fácil decir esas cosas. Permanecer dentro de la Iglesia o situarse dentro de la Iglesia, ¿qué significa eso? En primer lugar, ¿de qué Iglesia estamos hablando? Si se refiere a la Iglesia conciliar, entonces nosotros, que hemos luchado contra el Concilio durante veinte años porque queremos la Iglesia católica, tendríamos que volver a entrar en esta Iglesia conciliar para, supuestamente, hacerla católica. Eso es una completa ilusión. No son los inferiores los que hacen a los superiores, sino los superiores los que hacen a los inferiores. Entre toda la Curia Romana, entre todos los obispos progresistas del mundo, me habría visto completamente abrumado. No habría podido hacer nada...” (Un año después de las consagraciones, julio-agosto de 1989).

“Entonces hay algunos que estarían dispuestos a sacrificar la lucha por la Fe, diciendo: ¡Primero reingresemos en la Iglesia! Hagamos todo lo posible para volver a entrar en la estructura pública oficial de la Iglesia. Guardemos silencio sobre nuestro problema dogmático. Guardemos silencio sobre nuestra lucha. No hablemos más de la malicia de la nueva misa. Cerremos la boca y no digamos nada más. No nos opongamos. No digamos ya nada sobre las cuestiones de la Libertad Religiosa, de los Derechos Humanos y del Ecumenismo. Guardemos silencio. Callemos y así podremos volver a entrar en la estructura de la Iglesia. Complacemos a los que están en la Iglesia. Vamos a volver a entrar así en la Iglesia, y una vez que estemos dentro de la Iglesia, ya veréis, podremos luchar, podremos

they are so blind that they no longer see that Rome's situation today is not normal and that it has never been as abnormal in the entire history of the Church as it is today!

“Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion! It is not the subjects that make the superiors, but the superiors who make the subjects. Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing...” (One Year After the Consecrations, July-August, 1989)

“Then there are some who would be ready to sacrifice the fight for the Faith, by saying: ‘Let us first re-enter the Church! Let us do everything to re-enter in the official public structure of the Church. Let us be silent about our dogmatic problem. Let us be silent about our fight. Let us not speak about the malice of the New Mass anymore. Let us close our mouths and say nothing anymore. Let's not be opposed to them. Let's not say anything anymore about the issues of Religious Liberty, of Human Rights and of Ecumenism. Let's be silent. Let's be silent and then we will be able to re-enter into the structure of the Church. We will please those who are in the Church. We are going to be able to re-enter into the Church, and once we will be inside the Church, you will see, we will be able to fight, we will be able to do this, we will be able to do that...’ This is absolutely false! You don't enter into a structure and under superiors, saying that you will

jamais été aussi mal qu'aujourd'hui! Mgr Fellay et le Père Schmidberger trouvent «anormal» que la Tradition ne soit pas dans la «légalité canonique» et reconnue par la Rome conciliaire, mais ils sont tellement aveugles qu'ils ne voient plus que la situation de Rome aujourd'hui n'est pas normale et qu'elle n'a jamais été aussi anormale dans toute l'histoire de l'Eglise qu'elle l'est aujourd'hui!

«C'est facile de dire ces choses-là. Rester dans l'Eglise ou se situer dans l'Eglise, qu'est-ce que cela signifie? Tout d'abord, de quelle Eglise parlons-nous? Si vous faites référence à l'Eglise conciliaire, alors nous, qui avons lutté contre le Concile pendant vingt ans parce que nous voulons l'Eglise catholique, nous devrions réintégrer cette Eglise conciliaire pour, soi-disant, la rendre catholique. C'est une illusion totale. Ce ne sont pas les inférieurs qui font les supérieurs, mais les supérieurs qui font les inférieurs. Au sein de toute la Curie romaine, parmi tous les évêques progressistes du monde, je me serais senti complètement dépassé. Je n'aurais rien pu faire...” (Un an après les consécérations, juillet-août 1989).

« Il y en a aussi qui seraient prêts à sacrifier le combat pour la foi en disant: ‘Rejoignons d'abord l'Eglise! Faisons tout pour réintégrer la structure publique officielle de l'Eglise. Gardons le silence sur notre problème dogmatique. Gardons le silence sur notre combat. Ne parlons plus de la malice de la nouvelle messe. Fermons la bouche et ne disons plus rien. Ne nous opposons pas à cela. Ne parlons plus des questions de liberté religieuse, de droits de l'homme et d'œcuménisme. Gardons le silence. Gardons le silence et ainsi nous pourrions réintégrer la structure de l'Eglise. Nous ferons plaisir à ceux qui sont dans l'Eglise. Nous allons ainsi réintégrer l'Eglise, et une fois que nous serons à l'intérieur, vous

hacer esto, podremos hacer aquello... ¡Esto es absolutamente falso! No se entra en una estructura y bajo superiores, diciendo que derrocarás todo en cuanto estés dentro, ¡mientras que ellos tienen todos los medios para reprimirnos! Tienen toda la autoridad". (Conferencia, 21 de diciembre de 1984)

El gran error y el gran absurdo en la diplomacia fallida de Mons. Fellay y del Padre Schmidberger es el de creer que se puede salvar la Tradición ¡por la colaboración con los que son los grandes enemigos de ésta Tradición!, ¡en creer que se puede convertir a ésta Roma modernista poniéndose bajo sus órdenes! El combate público contra los errores conciliares será pronto inexistente. La neo-FSSPX cayó dentro de su propia trampa y se dirige hacia el modernismo, hacia la religión del anticristo que fue históricamente preparada por el liberalismo...

13-la historia de las tentativas fallidas de diversas sociedades de la tradición que quisieron "convertir" a la roma modernista "desde adentro" haciendo acuerdos con ella "sin ceder en la doctrina" y terminaron en una trampa mortal y gravísimos compromisos en la fe:

1. Monasterio de Le Barroux, bajo la dirección de Dom Gérard, OSB, en 1988.
2. Fraternidad San Pedro, en 1988.
3. Instituto Cristo Rey, en 1990.
4. Campos, Brasil, San Juan Vianney, en 2003.
5. Instituto del Buen Pastor en 2005.
6. Hermanas y sacerdotes del Oasis en 2007.
7. Redentoristas de Escocia en 2012.
8. Sociedad de San Pío X en 2012.

¿Y dónde está la trampa?: ¡no se puede profesar toda la fe dentro de la estructura oficial de la iglesia ocupada por los

overthrow everything as soon as you are inside, whereas they have all the means to suppress us! They have all the authority." (Conference, December 21, 1984)

The great error and absurdity in the failed diplomacy of Bishop Fellay and Father Schmidberger is to believe that Tradition can be saved by collaborating with those who are the great enemies of Tradition! To believe that Modernist Rome can be converted by placing oneself under its orders! The public combat against conciliar errors would soon be non-existent. The neo-SSPX has fallen into its own trap and is heading towards modernism, towards the religion of the Antichrist that was historically prepared by liberalism...

13-The history of failed attempts by various traditional societies that wanted to 'convert' modernist Rome 'from within' by making agreements with it 'without compromising doctrine' and ended up in a deadly trap and serious compromises in the Faith:

1. La Barroux Monastery under Dom Gerard, OSB, in 1988.
2. St. Peter's Fraternity in 1988.
3. Christ the King Institute in 1990.
4. Campos, Brazil, St. John Vianney in 2003.
5. Good Shepherd Institute in 2005.
6. Oasis Sisters & Priests in 2007.
7. Redemptorists of Scotland in 2012.
8. Society of St. Pius X in 2012.

And where is the trap? You cannot be free to profess the whole Faith within the official structure of the Church occupied by modernists because the structure of the

verrez, nous pourrions lutter, nous pourrions faire ceci, nous pourrions faire cela...' C'est absolument faux! On n'entre pas dans une structure et sous l'autorité de supérieurs en disant qu'on va tout renverser dès qu'on sera à l'intérieur, alors qu'ils ont tous les moyens de nous réprimer! Ils ont toute l'autorité.» (Conférence, 21 décembre 1984)

La grande erreur et la grande absurdité dans la diplomatie manquée de Mgr Fellay et du Père Schmidberger est de croire qu'on peut sauver la Tradition en collaborant avec ceux qui sont les grands ennemis de cette Tradition! De croire qu'on peut convertir cette Rome moderniste en se plaçant sous ses ordres! Le combat public contre les erreurs conciliares sera bientôt inexistant. La néo-FSSPX est tombée dans son propre piège et se dirige vers le modernisme, vers la religion de l'antéchrist qui a été historiquement préparée par le libéralisme...

13-L'histoire des tentativas infructueuses de diverses sociétés traditionnelles qui ont voulu « convertir » la Rome moderniste « de l'intérieur » en concluant des accords avec elle « sans céder sur la doctrine » et qui ont fini par tomber dans un piège mortel et par faire de très graves compromis sur la foi :

1. Le monastère du Barroux sous Dom Gérard, OSB, en 1988.
2. La fraternité Saint-Pierre en 1988.
3. L'Institut Christ-Roi en 1990.
4. Campos, Brésil, Saint-Jean-Vianney en 2003.
5. L'Institut du Bon Pasteur en 2005.
6. Les sœurs et prêtres de l'Oasis en 2007.
7. Les Rédemptoristes d'Écosse en 2012.
8. La Société Saint-Pie X en 2012.

Et où est le piège? On ne peut pas professer toute la foi au sein de la structure officielle de l'Église

modernistas porque la estructura de la iglesia es una estructura jerárquica!

"Eso es una completa ilusión. No son los inferiores los que hacen a los superiores, sino los superiores los que hacen a los inferiores." (Un año después de las consagraciones, julio-agosto de 1989).

14-Precisiones para los que resisten:

-- No es lícito recomendar la asistencia a la nueva misa. *"La nueva misa es peligrosa y por lo tanto mala, porque se le hizo dentro del espíritu ecuménico, disminuye la fe de los fieles y termina por darles un espíritu protestante."* Respuestas de Monseñor Lefebvre a las cuestiones del Padre Jacques Emily revista "COMMUNICANTES" de agosto de 1985, Canadá.

-- No debemos recomendar la asistencia a las Misas y a las actividades de la neo-FSSPX. En razón también de las recomendaciones de Monseñor Lefebvre respecto a las sociedades "Ecclesia Dei", recomendaciones que hoy ya se aplican lógicamente y perfectamente a la neo-FSSPX. Aconsejar lo contrario a los feligreses le quita a la "Resistencia" su razón de ser y aleja fácilmente a los fieles y esto muchas veces definitivamente, de los sacerdotes fieles a la verdadera Tradición. Es una forma de sabotear a la "Resistencia".

-- No podemos guardar silencio sobre los puntos doctrinales más esenciales. Hay una obligación particular para los pastores de recordar las verdades que son hoy más cuestionadas, porque existe la fuerte tentación de dejarse llevar por la presión del este mundo. Olvidar el combate doctrinal y optar por la comodidad no es la misión de los verdaderos apóstoles:

Church is a hierarchical structure!

"That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects." (One Year After the Consecrations, July-August, 1989).

14-Clarifications for those who resist:

-- It is not lawful to recommend attendance at the New Mass. *"The New Mass is dangerous and therefore evil, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit."* (Answers of Abp. Lefebvre to the questions of Father Jacques Emily, COMMUNICANTES magazine, August 1985, Canada).

-- We must not recommend attendance at the Masses and activities of the neo-SSPX. This is also because of Abp. Lefebvre's recommendations regarding the 'Ecclesia Dei' societies, recommendations that today apply logically and perfectly to the neo-SSPX. Advising parishioners otherwise deprives the "Resistance" of its reason for existing and easily disorients the faithful, often definitively, from priests who are faithful to the true Tradition. It is a way of sabotaging the "Resistance".

-- We cannot remain silent on the most essential doctrinal points. There is a particular obligation for pastors to recall the truths that are most questioned today, because there is a strong temptation to be carried away by the pressure of this world. Forgetting the doctrinal battle and opting for comfort is not the mission of true apostles:

"...preach the Word: be instant, in season, out of season: reprove,

occupée par les modernistes, car la structure de l'Église est une structure hiérarchique!

« C'est une illusion totale. Ce ne sont pas les subordonnés qui font les supérieurs, mais les supérieurs qui font les subordonnés. » (Un an après les consécutions, juillet-août 1989).

14-Précisions pour ceux qui résistent:

-- Il n'est pas licite de recommander l'assistance à la nouvelle messe. *«La nouvelle messe est dangereuse et donc mauvaise, car elle a été faite dans un esprit œcuménique, elle diminue la foi des fidèles et finit par leur donner un esprit protestant.»* Réponses de Monseigneur Lefebvre aux questions du Père Jacques Emily, revue «COMMUNICANTES» d'août 1985, Canada.

-- Nous ne devons pas recommander d'assister aux messes et aux activités de la néo-FSSPX. En raison également des recommandations de Mgr Lefebvre concernant les sociétés «Ecclesia Dei», recommandations qui s'appliquent aujourd'hui logiquement et parfaitement à la néo-FSSPX. Conseiller le contraire aux fidèles enlève à la «Résistance» sa raison d'être et éloigne facilement les fidèles, souvent définitivement, des prêtres fidèles à la véritable Tradition. C'est une façon de saboter la « Résistance ».

-- Nous ne pouvons pas garder le silence sur les points doctrinaux les plus essentiels. Les pasteurs ont le devoir particulier de rappeler les vérités qui sont aujourd'hui les plus remises en question, car la tentation est forte de se laisser emporter par la pression de ce monde. Oublier le combat doctrinal et opter pour le confort n'est pas la mission des vrais apôtres :

"...predica la palabra de Dios insiste con ocasión, y sin ella: reprende, ruega, exhorta, con toda paciencia y doctrina. Porque vendrán tiempos, en que los hombres no podrán sufrir la sana doctrina..." II Tim. IV.

"... y en esta suprema necesidad de la Iglesia, callará quien a tiempo debió hablar" Nuestra Señora del Buen Suceso, s.XVII.

-- Los "santos" conciliares y las misas conciliares no gozan de la aprobación divina y luego Dios no les puede aportar credibilidad con verdaderos milagros.

-- Olvidar nuestro origen histórico nos haría perder nuestra razón de ser. La mayoría de los sacerdotes y feligreses de la llamada "resistencia" venimos **de la original y auténtica FSSPX** que fue fundada por Mons. Lefebvre y estamos en la continuidad de esa obra de rescate de la Tradición de la Iglesia. Sin embargo, ya no podemos más colaborar con la neo-FSSPX que es una corrupción de la obra original.

--La Fe católica no solo puede corromperse por la adhesión a errores explícitos expresados con palabras, sino que también esto puede ocurrir cuando se hacen actos ambiguos o equívocos que desdicen, contradicen o corrompen prácticamente ésta Fe, como sería con "un acuerdo practico" con los modernistas que por no tener en cuenta la primacía de la doctrina llevara a la negligencia de ésta, a hacer actos malos y en consecuencia a su corrupción.

-- No podemos aprobar el silencio cómplice de la neo-FSSPX respecto a las recientes disposiciones sanitarias mundialistas, asesinas y eugenistas. Es criminal que los sacerdotes abandonen a su suerte, **por su silencio**, a los fieles de la Tradición. El Padre Pagliarani, Superior General de la neo-FSSPX, afirmó erróneamente que ésta cuestión es exclusivamente una

entreat, rebuke, in all patience and doctrine. For times will come, when men will not be able to endure sound doctrine..." (II Tim. IV).

"... and in this supreme need of the Church, those who should have spoken in time will remain silent." (Our Lady of Good Success, 17th C).

-- The conciliar 'saints' and conciliar Masses do not enjoy divine approval, and therefore God cannot lend credibility to them by true miracles.

-- Forgetting our historical origins would cause us to lose our reasons for combat. Most of the priests and parishioners of the so-called 'Resistance' come **from the original and authentic SSPX** founded by Archbishop Lefebvre, and we are continuing that work of rescuing the Tradition of the Church. However, we can no longer collaborate with the neo-SSPX, which is a corruption of the original work.

--The Catholic Faith can be corrupted not only by adherence to explicit errors expressed in words, but also by ambiguous or equivocal acts that contradict or corrupt this Faith in practice, as would be the case with a 'practical agreement' with the Modernists which, by not taking into account the primacy of doctrine, would lead to its neglect, to evil acts and, consequently, its corruption.

-- We cannot condone the complicit silence of the neo-SSPX regarding the recent globalist, murderous, and eugenicist health measures. It is criminal for priests to abandon the faithful of Tradition to their fate **through their silence**. Father Pagliarani, General Superior of the neo-SSPX, erroneously stated that this issue is exclusively a medical matter, thereby denying that it is also a moral issue (11 December 2021, <https://www.youtube.com/watch?v=OYuqVdzr6Ew>). Pope Pius XII, in

"...prêchez la parole de Dieu à temps et à contretemps, reprenez, exhortez, avec toute la patience et doctrine. Car les temps viendront où les hommes ne supporteront plus la saine doctrine..." II Tim. IV.

«... et dans cette nécessité suprême de l'Église, ceux qui auraient dû parler à temps se tairont». Notre-Dame du Bon Succès, s.XVII.

--Les «saints» conciliares et les messes conciliares ne bénéficient pas de l'approbation divine et Dieu ne peut donc pas leur apporter de crédibilité par de véritables miracles.

-- Oublier notre origine historique nous ferait perdre notre raison d'être. La plupart des prêtres et des fidèles de la soi-disant «résistance» sont issus de la FSSPX originale et authentique fondée par Mgr Lefebvre, et nous poursuivons l'œuvre de sauvegarde de la Tradition de l'Église. Cependant, nous ne pouvons plus collaborer avec la néo-FSSPX, qui est une corruption de l'œuvre originale.

--La foi catholique peut être corrompue non seulement par l'adhésion à des erreurs explicites exprimées par des mots, mais aussi par des actes ambigus ou équivoques qui contredisent, contrarient ou corrompent pratiquement cette foi, comme ce serait le cas avec un «accord pratique» avec les modernistes qui, en ne tenant pas compte de la primauté de la doctrine, conduirait à la négligence de celle-ci, à commettre d'actes mauvais et, par conséquent, à sa corruption.

-- Nous ne pouvons approuver le silence complice de la néo-FSSPX concernant les récentes dispositions sanitaires mondialistes, meurtrières et eugénistes. Il est criminel que les prêtres abandonnent à leur sort, par leur silence, les fidèles de la Tradition. L'abbé Pagliarani, Supérieur général de la néo-FSSPX,

cuestión de orden médico, negando por lo mismo que es también una cuestión de orden moral (11 de diciembre 2021, <https://www.youtube.com/watch?v=OYuqVdZr6Ew>). El Papa Pio XII, en sus discursos, trató de múltiples problemas médicos ¡precisamente porque todos ellos tenían gravísimas implicaciones morales!

his speeches, addressed multiple medical problems precisely because they all had very serious moral implications!

a affirmé à tort que cette question est exclusivement d'ordre médical, niant ainsi qu'elle est également d'ordre moral (11 décembre 2021, <https://www.youtube.com/watch?v=OYuqVdZr6Ew>). Le pape Pie XII, dans ses discours, a abordé de multiples problèmes médicaux précisément parce qu'ils avaient tous de très graves implications morales!

15-El problema de los “tradicionalistas” parciales:

En muchos medios de la Iglesia oficial hay hoy un movimiento de búsqueda de algo más auténtico en la práctica de nuestra religión. Hay muchos sacerdotes y feligreses que se interesan por ejemplo por la Misa Tridentina, lo cual nos alegra profundamente. Sin embargo, hay que tener en cuenta que el problema de la crisis actual de la Iglesia es un problema mucho más vasto y que no se limita a la cuestión de la misa. El problema de la nueva misa tiene también sus raíces históricas en hechos que han causado otros males dentro de la misma Iglesia, el problema es más vasto. Está también el problema de los nuevos sacramentos, de los documentos del concilio, de la nueva legislación, etc. etc. Algunos piensan que el concilio Vaticano II sería aceptable si solo fuera corregido en algunos puntos, pero no ven el problema del espíritu conciliar del cual están embebidos todos los documentos conciliares y de que también estos documentos del concilio son todos parte de un todo armónico que no puede ser separado. **Monseñor Lefebvre pensaba que el espíritu innovador conciliar no podía ser separado de todos y cada uno de los textos conciliares.**

Es por esta razón que no aconsejamos a los buenos fieles de la Tradición hacerse demasiadas ilusiones sobre aquellos católicos, e incluso

15-The problem of partial ‘traditionalists’:

In many circles of the official Church today, there is a movement seeking something more authentic in the practice of our Religion. Many priests and parishioners are interested, for example, in the Tridentine Mass, which makes us very happy. However, it must be borne in mind that the problem of the current crisis in the Church is a much broader one and is not limited to the question of the Mass. The problem of the New Mass also has its historical roots in events that have caused other evils within the Church itself; the problem is much broader. There is also the problem of the new sacraments, the documents of the Council, the new legislation, etc., etc. Some think that the Second Vatican Council would be acceptable if only a few points were corrected, but they do not see the problem of the conciliar spirit that permeates all the conciliar documents and that these very documents are also all part of a harmonious whole that cannot be separated. **Abp. Lefebvre believed that the innovative conciliar spirit can not be separated from each and every one of the conciliar texts.**

It is for this reason that we advise the faithful followers of Tradition not to get their hopes up too high about those Catholics, and even clergy, who only want to return to the Traditional Mass. It is not enough; Mass without doctrine

15-Le problème des «traditionalistes» partiels :

Dans de nombreux milieux de l'Église officielle, on observe aujourd'hui un mouvement de recherche d'une pratique plus authentique de notre religion. De nombreux prêtres et fidèles s'intéressent par exemple à la messe tridentine, ce qui nous réjouit profondément. Cependant, il faut garder à l'esprit que le problème de la crise actuelle de l'Église est beaucoup plus vaste et ne se limite pas à la question de la messe. Le problème de la nouvelle messe a également ses racines historiques dans des événements qui ont causé d'autres maux au sein même de l'Église, le problème est plus vaste. Il y a aussi le problème des nouveaux sacraments, des documents du concile, de la nouvelle législation, etc. Certains pensent que le concile Vatican II serait acceptable s'il était corrigé sur certains points, mais ils ne voient pas le problème de l'esprit conciliaire dont sont imprégnés tous les documents conciliaires et que ces documents du concile font également partie d'un tout harmonieux qui ne peut être séparé. **Mgr Lefebvre pensait que l'esprit novateur du concile ne pouvait être séparé de tous et chacun des textes conciliaires.**

C'est pourquoi nous déconseillons aux fidèles de la Tradition de se faire trop d'illusions sur les catholiques, voire les ecclésiastiques, qui souhaitent uniquement revenir à la messe

eclesiásticos, que solo quieren volver a la Misa Tradicional. No es suficiente, no basta la Misa sin la doctrina y sin la conciencia de toda la dimensión del problema. Lo que debemos hacer es volver a la integralidad de la Tradición, sino no se puede ser nunca un auténtico tradicionalista.

Está claro que es una intención de oración para nosotros la de que los católicos de la Iglesia oficial lleguen poco a poco no solo a comprender el problema de la nueva misa sino para que también vean toda la dimensión del problema de la crisis conciliar. Sin esto, ellos no serían unos verdaderos tradicionalistas y nosotros no podríamos colaborar con ellos. En este sentido las obras de Mons. Lefebvre la "Carta abierta a los católicos perplejos" y "Lo destronaron" pueden ser un auxilio precioso para ellos.

and without awareness of the full extent of the problem is not enough. What we must do is return to the entirety of Tradition, otherwise we can never be true Traditionalists.

It is clear that it is our prayerful intention that Catholics in the official Church will gradually come to understand not only the problem of the New Mass but also the full extent of the problem of the conciliar crisis. Without this, they would not be true Traditionalists, and we would not be able to collaborate with them. In this sense, the works of Abp. Lefebvre, the 'Open Letter to Confused Catholics' and 'They Have Uncrowned Him,' can be a tremendous help to them.

traditionnelle. Cela ne suffit pas, la messe sans la doctrine et sans la conscience de toute la dimension du problème ne suffit pas. Ce que nous devons faire, c'est revenir à l'intégralité de la Tradition, sinon on ne peut jamais être un authentique traditionaliste. Il est clair que nous prions pour que les catholiques de l'Église officielle en viennent peu à peu non seulement à comprendre le problème de la nouvelle messe, mais aussi à voir toute la dimension du problème de la crise conciliaire. Sans cela, ils ne seraient pas de véritables traditionalistes et nous ne pourrions pas collaborer avec eux. En ce sens, les ouvrages de Mgr Lefebvre, la «Lettre ouverte aux catholiques perplexes» et «Ils l'ont découronné», peuvent leur être d'une aide précieuse.

16-El sedevacantismo y el espíritu sedevacantista:

En muchas ocasiones Mons. Lefebvre nos advirtió de que el sedevacantismo no era la posición de la FSSPX porque éste conllevaba el peligro de conducir con el tiempo al cisma. Es por eso que él no quiso que tuviéramos ningún tipo de contacto ni de colaboración con los sedevacantistas.

No descartamos que pueda haber en la Iglesia periodos de sede vacante como sucede después de la muerte de los Papas, pero es muy peligroso afirmar que no ha habido Papas después la muerte del Papa Pio XII, como algunos lo afirman, puesto que esto podría cuestionar la misma sucesión apostólica.

Pero fuera del tema del Papa está también el problema del espíritu sectario que es tan común en muchos de los sedevacantistas y que es una razón suplementaria para evitarlos. El voluntarismo intelectual que lleva a

16-Sedevacantism and the sedevacantist spirit:

On many occasions, Abp. Lefebvre warned us that sedevacantism was not the position of the SSPX because it carried the danger of leading to schism over time. That is why he did not want us to have any kind of contact or collaboration with sedevacantists.

We do not rule out the possibility that there may be periods of sede vacante in the Church, as happens after the death of Popes, but it is very dangerous to claim that there have been no Popes since the death of Pope Pius XII, as some claim, since this could call into question the apostolic succession itself.

But apart from the issue of the Pope, there is also the problem of the sectarian spirit that is so common among many sedevacantists, which is an additional reason to avoid them. Intellectual voluntarism leads to overly-simplistic and absolutist reasoning about the current

16-Le sédévacantisme et l'esprit sédévacantiste :

À plusieurs reprises, Mgr Lefebvre nous a avertis que le sédévacantisme n'était pas la position de la FSSPX car il comportait le risque de conduire à terme au schisme. C'est pourquoi il ne voulait pas que nous ayons le moindre contact ni collaboration avec les sédévacantistes.

Nous n'excluons pas qu'il puisse y avoir dans l'Église des périodes de siège vacant, comme c'est le cas après la mort des papes, mais il est très dangereux d'affirmer qu'il n'y a pas eu de papes depuis la mort du pape Pie XII, comme certains le prétendent, car cela pourrait remettre en question la succession apostolique elle-même.

Mais au-delà de la question du pape, il y a aussi le problème de l'esprit sectaire qui est si courant chez beaucoup de sédévacantistes et qui est une raison supplémentaire de les éviter. Le volontarisme intellectuel qui

razonamientos demasiado simplistas y absolutos sobre los problemas actuales de la Iglesia, juicios estimulados por un celo demasiado humano en personas que no tienen estudios teológicos.

Tampoco ayuda el desprecio por los juicios de los buenos sacerdotes e incluso del mismo Mons. Lefebvre ese santo obispo que la Providencia Divina nos envió en estos tiempos de desorientación diabólica para mostrarnos el camino. Y para los que tengan dudas, hay que señalar que este obispo era tal vez el eclesiástico más calificado para dar un juicio sobre los problemas que hoy vive la Iglesia: Arzobispo de Dakar, consejero del Papa Pio XII, delegado apostólico del Papa Pio XII para toda el África francesa, Superior general de la congregación del Espíritu Santo, Doctor en Teología y filosofía por el seminario francés de Roma, miembro de la comisión preparatoria tradicional del concilio que después fue rechazada por los modernistas, etc.

problems of the Church, judgements stimulated by an overly human zeal in people who have no theological studies.

Nor does it help to disregard the judgements of good priests and even of Abp. Lefebvre himself, that holy bishop whom Divine Providence sent us in these times of diabolical disorientation to show us the way. And for those who have doubts, it should be noted that this bishop was perhaps the most qualified clergyman to give a judgement on the problems facing the Church today: Archbishop of Dakar, Advisor to Pope Pius XII, Apostolic Delegate of Pope Pius XII for all of French-speaking Africa, Superior General of the Congregation of the Holy Ghost, Doctor of Theology and Philosophy from the French Seminary in Rome, Member of the traditional Preparatory Commission for the Council that was later rejected by the modernists, etc.

conduit à des raisonnements trop simplistes et absolus sur les problèmes actuels de l'Église, des jugements stimulés par un zèle trop humain chez des personnes qui n'ont pas d'études théologiques.

Le mépris pour les jugements des bons prêtres et même de Mgr Lefebvre lui-même, ce saint évêque que la Divine Providence nous a envoyé en ces temps de désorientation diabolique pour nous montrer le chemin, n'aide pas non plus. Et pour ceux qui ont des doutes, il faut souligner que cet évêque était peut-être l'ecclésiastique le plus qualifié pour porter un jugement sur les problèmes que connaît aujourd'hui l'Église: archevêque de Dakar, conseiller du pape Pie XII, délégué apostolique du pape Pie XII pour toute l'Afrique française, supérieur général de la congrégation du Saint-Esprit, docteur en théologie et en philosophie du séminaire français de Rome, membre de la commission préparatoire traditionnelle du concile qui fut ensuite rejetée par les modernistes, etc.

17- El problema de los sacramentos dudosos de la línea Thuc:

La posición de Monseñor Lefebvre respecto a las ordenaciones y a los sacramentos de vienen originalmente de Monseñor Thuc fue siempre de que no podíamos estar seguros de su validez y que por lo tanto había que evitarlos. No está permitido recibir sacramentos dudosos.

17- The problem of the doubtful sacraments of the Thuc line:

Abp. Lefebvre's position regarding the ordinations and sacraments originally coming from Bishop Thuc was always that we could not be sure of their validity and that therefore they had to be avoided. It is not permissible to receive doubtful sacraments.

17- Le problème des sacrements douteux de la lignée Thuc:

La position de Mgr Lefebvre concernant les ordinations et les sacrements provenant à l'origine de Mgr Thuc a toujours été que nous ne pouvions pas être sûrs de leur validité et qu'il fallait donc les éviter. Il n'est pas permis de recevoir des sacrements douteux.

18- El nuevo Papa Leon XIV

Desgraciadamente este nuevo Papa es admirador del Papa Francisco, seguidor del concilio Vaticano II y sigue celebrando la nueva misa, etc. No se ve un cambio significativo a la vista y la crisis de la Iglesia se prolongará

18- The new Pope Leo XIV

Unfortunately, this new Pope is an admirer of Pope Francis, a follower of Vatican II, and continues to celebrate the New Mass, etc. No significant change is in sight, and the crisis in the Church will continue. We must not

18- Le nouveau pape Léon XIV

Malheureusement, ce nouveau pape est un admirateur du pape François, un adepte du concile Vatican II qui continue à célébrer la nouvelle messe, etc. Aucun changement significatif n'est en vue et la crise de l'Église va encore

todavía. No debemos alimentar falsas esperanzas cuando no hay razones consistentes para ello. Dios salvará a su Iglesia cuando él mismo lo juzgue oportuno. Lo que Dios nos pide a nosotros es perseverar en la lucha y él dará un día la victoria, pretender que somos nosotros los que vamos a salvar a la Iglesia es un acto de presunción.

19- CONCLUSIÓN: ¿Dónde se refugia hoy la Fe de la Iglesia?

Sin la Fe católica la Iglesia no puede existir, y sin la profesión completa de la Fe católica tampoco. Aún si es posible que puedan existir católicos que tengan una profesión de la Fe imperfecta e incompleta por ignorancia o fragilidad, sin embargo es necesario que haya siempre por lo menos algunos católicos que profesen la Fe católica en su plenitud e integridad. Si hubiera aunque sea una sola verdad de la Fe que ya no hubiera nadie que la profesara entonces la Iglesia Católica ya no sería ella misma y habría dejado de existir, es decir ya no sería indefectible según la promesa de Jesucristo: *“Las puertas del infierno no prevalecerán contra ella”* (Mt. 16, 18).

Los Padres de la Iglesia comentando el tiempo de la pasión de Cristo decían que visto que los apóstoles y los discípulos de Cristo flaquearon en su Fe durante la Pasión de Cristo, fue entonces que toda la Fe de la Iglesia se fue a refugiar en el Corazón de María, ella fue la única que conservó la profesión completa de la Fe, *“Stabat Mater”*. Ella no tuvo dudas ni sombras en su Fe como las tuvieron los demás apóstoles y los primeros cristianos durante la pasión de Cristo. Hoy no estamos viviendo la pasión de Cristo sino la pasión de su Iglesia y estamos llamados a renovar en nosotros la fidelidad a la Fe en su plenitud según el ejemplo de la Virgen Dolorosa, sin

entertain false hopes when there are no consistent reasons for doing so. God will save His Church when He Himself deems it appropriate. What God asks of us is to persevere in the battle, and he will one day give us victory. To pretend that we are the ones who are going to save the Church is an act of presumption.

19- CONCLUSION: Where does the Faith of the Church find refuge today?

Without the Catholic Faith, the Church cannot exist, and without the complete profession of the Catholic Faith, neither can it. Even if it is possible that there may be Catholics who have an imperfect and incomplete profession of the Faith due to ignorance or weakness, it is nevertheless necessary that there always be at least some Catholics who profess the Catholic Faith in its fullness and integrity. If there were even one truth of the Faith that no one professed anymore, then the Catholic Church would no longer be itself and would have ceased to exist, that is, it would no longer be indefectible according to the promise of Jesus Christ: *‘The gates of hell shall not prevail against it’* (Mt. 16:18).

The Fathers of the Church, commenting on the time of Christ's Passion, said that since Christ's apostles and disciples faltered in their faith during Christ's Passion, it was then that the entire faith of the Church took refuge in the Heart of Mary, who was the only one who preserved the complete profession of Faith, *‘Stabat Mater’*. She had no doubts or shadows in Her Faith, unlike the other apostles and the first Christians during Christ's Passion. Today we are not living the Passion of Christ but the Passion of His Church, and we are called to renew in ourselves fidelity to the Faith in its fullness, following the example of Our Lady of

se prolonger. Nous ne devons pas nourrir de faux espoirs alors qu'il n'y a aucune raison valable de le faire. Dieu sauvera son Église quand il le jugera opportun. Ce que Dieu nous demande, c'est de persévérer dans la lutte et il nous donnera un jour la victoire. Prétendre que c'est nous qui allons sauver l'Église est un acte de présomption.

19- CONCLUSION: Où se réfugie aujourd'hui la foi de l'Église?

Sans la foi catholique, l'Église ne peut exister, et sans la profession complète de la foi catholique non plus. Même s'il est possible qu'il existe des catholiques dont la profession de foi est imparfaite et incomplète par ignorance ou fragilité, il est néanmoins nécessaire qu'il y ait toujours au moins quelques catholiques qui professent la foi catholique dans sa plénitude et son intégrité. S'il n'y avait plus personne pour professer ne serait-ce qu'une seule vérité de la foi, alors l'Église catholique ne serait plus elle-même et aurait cessé d'exister, c'est-à-dire qu'elle ne serait plus infaillible selon la promesse de Jésus-Christ: *«Les portes de l'enfer ne prévaudront point contre elle»* (Mt 16, 18).

Les Pères de l'Église, commentant le temps de la passion du Christ, disaient que, voyant les apôtres et les disciples du Christ faiblir dans leur foi pendant la Passion du Christ, c'est alors que toute la foi de l'Église s'est réfugiée dans le Cœur de Marie, elle seule ayant conservé la profession complète de la foi, *«Stabat Mater»*. Elle n'a pas eu de doutes ni d'ombres dans sa foi comme les autres apôtres et les premiers chrétiens pendant la Passion du Christ. Aujourd'hui, nous ne vivons pas la Passion du Christ mais la Passion de son Église et nous sommes appelés à renouveler en nous la fidélité à la foi dans sa plénitude selon l'exemple de la Vierge douloureuse, sans doutes ni

dudas ni sombras. «¡Virgo Fidelis, ora pro nobis!».

La separación entre la Iglesia Oficial, hoy ocupada por los modernistas, y los verdaderos creyentes que profesan la integridad de la Fe de la Iglesia es solo una separación temporal, hasta cuando Jesucristo decida rescatar a la Iglesia Oficial hoy secuestrada por sus enemigos. No se trata de una separación en un sentido cismático sino solo prudencial y por un tiempo.

¿Después de asistir a la pasión de la Iglesia nosotros también vamos a asistir a una aparente muerte de ella? ¿La Iglesia sin dejar de ser indefectible puede al mismo tiempo tener una muerte solo aparente a los ojos del mundo?

Ante la indiferencia generalizada de la gran masa de católicos liberales respecto a la primacía del combate doctrinal, sobretodo si este es concebido en toda su integridad, nosotros continuamos a tratar de evidenciar aquello que hoy se nos quiere hacer olvidar para no desagradar a la nueva iglesia conciliar, aliada de este mundo moderno, invadida por el liberalismo, el modernismo, la tibieza y la falsa prudencia.

Solo pretendemos permanecer en la Santa Fe, en la línea del Papa San Pío X, de todos los Papas antiliberales y del Arzobispo Marcel Lefebvre. ¡Que Nuestra Madre Dolorosa, que estuvo al pie de la Cruz, nos mantenga fieles y nos dé la gracia de defender siempre y perseverar en la Fe Católica integral!

En este mes de Nuestra Señora del Santísimo Rosario los sacerdotes que aquí suscribimos proponemos el texto anterior a la consideración todos aquellos que aman la verdadera Iglesia Una, Santa, Católica y Apostólica:

Sorrows, without doubts or shadows. 'Virgo Fidelis, ora pro nobis!'

The separation between the Official Church, now occupied by modernists, and true believers who profess the integrity of the Faith of the Church is only a temporary separation, until Jesus Christ decides to rescue the Official Church now kidnapped by its enemies. It is not a separation in a schismatic sense, but only a prudent one and for a time.

After witnessing the passion of the Church, are we also going to witness her apparent death? Can the Church, while remaining indefectible, at the same time undergo a death that is only apparent in the eyes of the world?

Faced with the widespread indifference of the great mass of liberal Catholics regarding the primacy of the doctrinal combat, especially understood in its integrity, we continue to try to highlight what they want us to forget today so as not to displease the new conciliar church, allied with this modern world, invaded by liberalism, modernism, tepidity, and false prudence.

We only seek to remain in the Holy Faith, in line with Pope St. Pius X, all the anti-Liberal Popes, and Abp. Marcel Lefebvre. May Our Sorrowful Mother, who stood at the foot of the Cross, keep us faithful and give us the grace to always defend and persevere in the integral Catholic Faith!

On this month of Our Lady of the Most Holy Rosary, we, the undersigned priests, propose the above text for the consideration of all those who love the true One, Holy, Catholic, and Apostolic Church:

ombres. «Virgo Fidelis, ora pro nobis!».

La séparation entre l'Église officielle, aujourd'hui occupée par les modernistes, et les vrais croyants qui professent l'intégrité de la foi de l'Église n'est qu'une séparation temporaire, jusqu'à ce que Jésus-Christ décide de sauver l'Église officielle aujourd'hui kidnappée par ses ennemis. Il ne s'agit pas d'une séparation au sens schismatique, mais seulement d'une séparation prudente et temporaire.

Après avoir assisté à la passion de l'Église, allons-nous également assister à sa mort apparente? L'Église, tout en restant indéfectible, peut-elle en même temps connaître une mort qui n'est qu'apparente aux yeux du monde?

Face à l'indifférence généralisée de la grande masse des catholiques libéraux à l'égard de la primauté du combat doctrinal, surtout s'il est conçu dans toute son intégrité, nous continuons à essayer de mettre en évidence ce que l'on veut aujourd'hui nous faire oublier afin de ne pas déplaire à la nouvelle Église conciliaire, alliée de ce monde moderne, envahie par le libéralisme, le modernisme, la tiédeur et la fausse prudence. Nous voulons seulement rester dans la Sainte Foi, dans la lignée du pape Saint Pie X, de tous les papes antilibéraux et de l'archevêque Marcel Lefebvre. Que Notre Mère douloureuse, qui était au pied de la Croix, nous garde fidèles et nous donne la grâce de toujours défendre et persévérer dans la foi catholique intégrale! En ce mois de Notre-Dame du Très Saint Rosaire, nous, prêtres soussignés, proposons le texte ci-dessus à la considération de tous ceux qui aiment la véritable Église Une, Sainte, Catholique et Apostolique:

Padre David Hewko
Padre Hugo Ruiz V.

Father David Hewko
Father Hugo Ruiz V.

Mr L'abbé David Hewko
Mr L'abbé Hugo Ruiz V.