



The Recusant

An unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition.



“Things are back to their starting point. The relationship with Rome cannot be repaired within this Pontificate.”

*-Bishop Fellay in Australia, September 2012
(as related by faithful who attended his talk)*

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FROM THE DESK OF THE EDITOR:

Dear Reader,

If you were expecting me to say a little about the abdication of Benedict XVI, then I hate to disappoint you, but you were quite right: ‘a little’ is what it will have to be. Most of what needs to be said has been said by better men than I, including SSPX priests of our own district. The conciliar Church (a term which Menzingen does not like!) has introduced many scandalous novelties, and done much to humiliate and reduce the dignity of the Catholic Church. Already Cardinals cannot vote in conclave above age 80, and bishops are forced to retire at the age of 75. The risk that Benedict XVI will set a new trend, where a Pope ‘has to’ abdicate when he becomes old and infirm may ultimately be an attempt to change the divinely appointed Monarchy of the Papacy into a presidency, like any other ‘job.’ It must be said in passing, that the last five Popes have already done a huge amount to discredit their office: this is just one more ‘blow upon a bruise’. Several people have asked me recently whether I believe the reports from certain quarters that some sort of

scandal has forced Benedict XVI to feel he must stand down. The answer is that I do not know: there is nothing which could come to light regarding secret goings-on in the modern Vatican that would surprise me. But really, that's not what I think is important. What we do know is that Benedict XVI is a modernist, and that he will be replaced in all likelihood by another modernist. And that Menzingen has still not abandoned its goal of a purely practical agreement which will involve the SSPX going the same way as Campos, the FSSP, the Good Shepherd Institute, the 'not the Transalpine Redemptorists', and so many others.

Recent further evidence (as if any were needed!) of the ongoing compromise mentality in Menzingen is to be found abundantly in the weak, soppy, gushing and pathetically grateful 'official communiqué' issued by Menzingen in response to news of Benedict XVI's abdication. Elsewhere in this issue you will find the text of the official communiqué, on the DICl website, together with a very brief and hastily written analysis. When I have more time I will write one which is more in-depth (perhaps for the April Issue).

In its essence, the Menzingen communiqué praises Benedict XVI and has not a critical word to say about him. It focuses on what he has done for the SSPX which, while being itself highly debatable, is hardly the point. None of us should desire *only* the benefit of the SSPX. The SSPX is a means to an end, not an end in itself: it exists to serve the Church and represent the true Faith in this crisis, to correct error and pull souls out of the stinking swamp of modernism which covers the official structures of the Church. But the communiqué mentions not one hint of all the many things Benedict XVI has done to harm the faith of millions. It is as though the SSPX is now only concerned for gaining its own position 'under' the Pope, and no longer concerned about Benedict XVI's position in relation to truth, or his position in relation to heaven. The fidelity of the SSPX to truth is now at the service of the fidelity of the SSPX to the structures of modernist Rome, and no longer vice versa.

Secondly, since we have not got around to mentioning it before, a little word about the letter which Abp. Di Noia addressed to all SSPX priests some two months ago, made public in January. The letter shows that even Rome thinks that Bp. Fellay isn't being straight with his followers. It also highlights what has become a not-very-amusing irony: namely that things which Abp. Di Noia, on behalf of modernist Rome, demands explicitly of the SSPX (for example, 'Don't be so critical of us all the time! Be *chawitable*!' or words to that effect!) are what Bp. Fellay is already putting into practice (via DICl, for example). It seems that the two men are as good as in agreement with one another, in deed if not officially in word!

Pray and Keep Yourself Informed!

Whilst we are all enjoying our brief moment of illusory unity, when we are all sedevacantists for a brief time, let us not forget to pray asking Almighty God for a truly Catholic Pope. Even if it seems a pointless and futile request, humanly speaking, yet the effort will not be in vain: no prayer is wasted and heaven uses our prayers in ways we cannot always know. It is still not too late to say the Papal Conclave Novena to the Holy Ghost, which can be found on our website.

Also on the website, you will find more articles (both our own, and those from other sources) and items of general interest which we do not have space to reproduce here all in one go. We will of course attempt to print all the most important things in due course. Most notably among recent additions to TheRecusant.com is “A Catechism of the Crisis in the SSPX”, translated from French, and an open letter to Bishop Fellay from 37 SSPX priests of the French district. What we have chosen to reproduce for this issue is the following:

Letter to Our Fellow Priests

In fact this was originally the third in a series of letters which began to appear on the now defunct French website anti-modernisme.info some time before Christmas. Although originally written by SSPX priests for their confreres, this letter is so good that we are recommending it to everyone, as it gives a good view of the current situation in the SSPX.

Ut Fideles Inveniamur

Is a short, succinct declaration of ‘SSPX Resistance’ priests in South America. If only the General Chapter could have issued something like this last July! The reader is advised to pay close attention to the names appended to it. For example, Fr. Jean Michel Faure, a Frenchman, is one of the most senior priests in the SSPX, and highly respected. He was the first ever District Superior of South America and he built the seminary at La Reja.

Menzingen’s Response to Benedict XVI’s Announcement

As mentioned above, we may well produce something more detailed and lengthy in due course, but this was what was written on the day, the first impressions of the author, as it were. Without doubt, this official response from Menzingen will go down in history as yet another piece of damning evidence along side the letter to the three bishops and the infamous CNS interview with Bp. Fellay. It shows that things have not changed in Menzingen, and thus the SSPX is in as great danger as ever.

GREC: Don Curzio

Since many of our readers had never heard of GREC before, and since the issue appears increasingly crucial and telling, we offer the reader this second view of the topic dealt with in Recusant 3, complete with guilty photos. Remember that all these shenanigans happened with the approval of Bp. Fellay, and that one of the founder members, Fr. Lorans, is now the man behind DICI.

The SSPX and the Diocesan Bishops

On a practical level, one of the main pitfalls of any deal with Rome will be the fact that the SSPX must necessarily end up somehow having to cooperate with local Diocesan Bishops. We may be forgiven for being left somewhat confused by the many apparently contradictory things which Bp. Fellay has had to say on this subject: the author of this article does an excellent job of laying out what the true situation is and will be. Remember also that this was the very question which Bp. Fellay himself dealt with in Austria last May, and then when his words were reported on the internet, tried to backpedal by claiming that “what was reported on the Internet concerning my remarks on this subject in Austria last month is entirely false.” Read the article, look at the arguments and evidence, and judge for yourself.

A Note for Your Diary

You will have noticed that the great leader himself will be gracing us with his presence in June, and will be giving a talk on his favourite topic. In answer to what many of you will be wondering, and which some of you have asked: no, we will not be going along to cause any kind of disruption, disturbance, embarrassment, or anything else. Aside from the fact that Bp. Fellay will almost certainly not be alone, that the questions may well be vetted, that the whole talk will most likely be very long and boring, and will only make you either bored or angry, even if you do get an opportunity to ask a pertinent question, you have no guarantee that your answer will not be one of a typical politician: sounds fine, pleases the crowd, but essentially doesn't help anyone. And your presence will only help to swell the numbers in attendance, which will ultimately give him more credibility. I think at this stage we ought to try something constructive. That being the case, **please make a note in your diary to come to London on Sunday 2nd June** (and if possible, the Saturday too). Details are still being finalised and more information will be given in due course. The event will be something along the lines of a "Crisis in the SSPX" conference. We have already have arrangements in hand to accommodate around 80, but if (as we suspect) more people than that in fact attend, we will look for somewhere else. If enough people will kindly email us to confirm their attendance, we can make arrangements accordingly.

Finally, allow me to say once again how grateful we are for the continued support of our readers. This is an apostolate, not a business, and when we began we wondered whether we would even be able to keep it up for more than a month or two. One of the propaganda lies which has been in use for several months now in certain quarters (wishful thinking on their part, perhaps?), is the claim that those souls unhappy with the new direction in which Bp. Fellay and his collaborators are taking the SSPX are only a tiny, vocal minority. Well, that is simply not true, thanks God! We are many, and we are widespread. The large and growing readership of The Recusant newsletter (itself a thing unthinkable until very recently) is one of the many proofs of this. May we continue to deserve your support, and may God grant you a fruitful Lent, and a Blessed Holy Week.

The Editor.



Letter to Our Fellow Priests

By a French Priest of the SSPX

[Editor's note: at the start of February we took this article from the French website Anti-Modernisme.info and had it translated into English. A week or two later that same website disappeared for good and with it, the original French article. Our English translation survives on TheRecusant.com]

Since then, a new French website has appeared as a replacement, which we recommend to our readers as an excellent resource: LaSapiniere.info]

Our articles of association recommend that we avoid “modern errors carefully, specifically liberalism and all its substitutes.” Our articles of association are binding on the Superior General and on the Assistants so that they make sure that the Society does not fall “into tepidity” nor “into compromise with the world frame of mind”. By the light of teachings of our founder, Archbishop Lefebvre, and that of our Superior General, Bishop Fellay, we are setting out to work in such direction.

The General Council reminded the three bishops, on April 14 2012, of the need to make “necessary distinctions” “about the liberal” in order to avoid “a ‘total’ hardening”. Indeed, the ‘conciliar liberal’ seeks a compromise between the Church and the world whereas the ‘traditionalist liberal’ seeks a compromise between Catholic Tradition and the conciliar Church which is a friend of the world. In a conference given in Ecône in December 1973, Archbishop Lefebvre noted that our “drama” is today “infinitely more severe” than in the past, because “liberals are nowadays widespread within the Church to such extent that one wonders who is not a liberal! Soon, we will be able to count on our fingers the few individuals that truly respect the Church’s doctrine!” The arguments of “liberal Catholics” were:

“The Church must find an agreement with the society in which we live, we cannot continue to live on the fringes of society, the Church must in the end accept the world such as it is, in order to penetrate inside the world and supposedly convert the world ... The separation between Church and the State, the Church on equal footing with other religions, freedom of the press, freedom of conscience ..., it is not possible to continue to fight against those things. These things are now admitted by everybody, even by priests!”

“But”, replied Archbishop Lefebvre, “one must take it or leave it. Either this is the end of Catholicism, or we defend truly Our Lord Jesus Christ and the whole Church and the whole Catholic religion ... If we begin to cohabit with evil, to discuss endlessly with evil, to make compromises with evil, then we’ve lost, we’ve lost!”

I) To study liberalism is a pastoral duty

The Chapter insisted several times on the grave duty for a priest to study. Among topics that need to be studied, liberalism plays an important role. During a retreat that took place in Ecône, on September 22 1988, Archbishop Lefebvre expressed his astonishment regarding the “number of encyclicals about Freemasonry”.

“Why talk about those things in a seminary, as if this be the knowledge needed to be acquired in a seminary, as if this be what was needed to be taught to the faithful? But if we did not know the source of errors, of what destroys societies, souls and the Church, we would be incompetent shepherds ...it is an absolute requirement to study liberalism and to understand it well and I believe that many of those that left us ‘to rejoin Rome’ so-say, did not understand what liberalism is and how the Roman authorities since the Council are infested with these errors. If they had understood it, they would have fled from it and would have stayed with us. This is serious, because by coming close to these authorities, one is necessarily contaminated. They represent the authority and we are subordinates ... they impose on us their principles ... so long as they do not rid themselves of these errors of liberalism, there is no way one can find an agreement with them, it is just not possible.”

Fellow priests “in favour of an agreement” and priests that find favour with the director of DIC1 – by the way, this director is also a founder member of GREC – have they read and understood references recommended by Archbishop Lefebvre on this topic? If yes, how could they wish to subject Tradition to Roman authority? Rome deceives the world, humiliates the Church and instead of denouncing this imposture, we are asking Rome to acknowledge us “as we are”(1)? And this, knowing that “discussions have showed profound disagreement on almost all topics discussed”(2)? What can explain such self-delusion, if it is not ignorance of liberalism?

II) The liberal is an illogical individual

“We are so much tempted by illogicality which is very close to liberalism. The liberal is one that would be tempted not to follow his intelligence when it needs to be put into practice because it is difficult, because it is hard work. He understands, but in practice, he compromises. He makes compromises with himself, but this compromise is a sin. We are illogical when we sin ... there are always reasons to say: “it was a good thing in the past, it probably will be a good thing in the future, but today no ... there are some truths that one should not say, that one should not assert”. Thus, about this attitude, it is imperative that this not be our attitude in our lives. We must avoid being illogical, being people who make things up...” (3).

And yet Bishop Fellay and his Council wrote to the three bishops: “For the common good of the Society, we would prefer by far the current interim solution of the status quo, but obviously Rome no longer tolerates this situation”. (Bishop Fellay, letter dated April 14, 2012)

III) The virtue of Prudence

“Catholic liberals have kept on saying that their will for orthodoxy is equivalent of the most hard-line people. The compromise they have sought is not theoretical but practical. ... They always come back to this reasoning. They tell us: “You see, we are shepherds. We accept the reality, we are concrete people, we are practical!” But what are practicalities? Practicalities are the implementation of principles with the help of the virtue of prudence, nothing else than that. What are practicalities when principles are missing? ... “Yes, yes, yes, we agree, we share the same Credo, etc. Yes, but when we find ourselves in the world, then one must adjust oneself to the level of others, one must live with others, otherwise you will never convert others”. To say this is a total error! ... Popes have perceived the danger of those Catholics that are almost elusive because they claim when one wants to corner them: “No, no, I agree”. But afterwards, they come to terms with enemies of the Church ... They are traitors ... more dreadful than avowed enemies ... they divide minds, destroy unity, weaken strengths that instead should be combined all together against the enemy ... You will be told that it is you who cause division, but it is not possible to divide when one abides by the truth ... those who divide are those who try to diminish the truth in order to find agreement with everyone ... Those that have it wrong must convert themselves to the truth and should not try to find common ground between truth and error ...” (4)

During the Council, liberals put Catholics to sleep by telling them that dogma would remain untouched and that the Council was only taking care of pastoral matters. During the ‘SSPX Council’ [*the General Chapter - Ed.*], liberals among us put us to sleep by saying that Catholic principles are not being reviewed but that “this is not about a human prudence,” this is about a supernatural prudence, this is about “an equilibrium that is very fragile, that requires the assistance of the Holy Ghost and the Gift of Counsel” (5).

Archbishop Lefebvre, in a conference in 1978 (assisted by the Holy Ghost?) claimed:

“I think that during the next meeting, it will be me who will ask them questions. I will be the one who will interrogate them and I will ask them: ‘What Church are you? Which Church are we dealing with here? I would like to know if I am talking to the Catholic Church or if I am speaking with another Church, with a counter-Church, with a counterfeit Church?’ ...I sincerely believe that we are currently dealing with a counterfeit Church and not with the Catholic Church. Why do I say this? Because they no longer teach the Catholic Faith. They no longer defend the Catholic Faith. They are leading the Church into something other than the Catholic Church. It is no longer the Catholic Church. They sit on the chair of their predecessors, but they are not continuing their predecessors.”

Bishop Fellay does not think that way: “we are not talking about a Church that does not exist materially! We are talking about the Church that exists, really exists, that is in front

of us, that has a hierarchy, with a pope. It is not the product of our imagination: the Church is there, the Church truly is there, it is the Roman Catholic Church. We claim and we must confess that this Church is holy, is one, because faith requires us to do so.” (6)

IV) Is this ‘Concrete Church’ Catholic ?

Archbishop Lefebvre wished “to reintegrate into the official and standard structure of the Church”.

And yet:

“I believe,” he used to say, “that we are in the Church and that we are the true sons of the Church, and that others are not. They are not the true sons of the Church, because liberalism is not a son of the Church. Liberalism is against the Church, liberalism operates to destroy the Church, in that sense they cannot claim that they are sons of the Church ... some are prepared to sacrifice the fight for the faith by saying: “Let us first re-enter the Church! Let us first do everything to integrate the official, public structure of the Church. Let us be silent about dogmatic issues. Let us be silent about the malice of the [New] Mass. Let us keep quiet over the issues of religious freedom, Human Rights, ecumenism. And, once we are inside the Church, we will be able to do this, we will be able to achieve that ...” That’s absolutely false! You don’t enter into a structure, under superiors, by claiming that you will overthrow everything as soon as you are inside, whereas they have all the means to suppress us! They have all the authority. What matters to us first and foremost it is to maintain the Catholic Faith. That’s what we are fighting for. So the canonical issue, this purely public and exterior issue in the Church, is secondary. What matters, it is to stay within the Church ... inside the Church, in other words, in the Catholic Faith of all time, in the true priesthood, in the true Mass, in the true sacraments, and the same catechism, with the same Bible. That’s what matters to us. That’s what the Church is. Public recognition is a secondary issue. Thus we should not seek what is secondary by losing what is primary, by losing what is the primary goal of our fight! “Once we are recognised,” you say, “we will be able to act from within the Church.” This is completely wrong; it is to totally misunderstand the minds of those in the present hierarchy! To realise this, one need only read that much talked about remark of Cardinal Ratzinger... I’ll now read to you the sentence which is essential in his interview: “The problem of the nineteen sixties was to acquire for the Church the best values expressed during two centuries of liberal culture ... this objective has been attained”. Yet the principles of two centuries of liberal culture are ecumenism and the declaration of Human Rights, religious liberty! And Cardinal Ratzinger recognizes them. He says: “this has been done!” ... That’s extremely serious! It condemns everything he says in his interview, because that is the heart of his thoughts, and that is what we have a problem with, it’s what we do not want. We cannot place ourselves under an authority whose ideas are liberal and who little by little would condemn us, by the logic of the thing, to accept these liberal ideas and all the consequences of these liberal ideas, which are the new Mass, changes in the liturgy, changes in the Bible, changes in catechism, all these

changes ... Some say: "but they have fought against the catechism!" ... yes, but they simply put the brakes on, because the changes were going so far that they even had to slow it down a bit. The consequences of their own principles scare them. Thus they put on the brakes at times, but they nevertheless continue to want to keep liberal ideas. Changing their liberal ideas is out of the question!"(7)

But Bishop Fellay stated: "Priests or bishops [and the pope?] are leading souls to hell [...] And the Church, even in that state, remains holy, remains capable of sanctifying. If today, dear faithful, we receive sacraments, grace, faith, it is through this Roman Catholic Church, not through its faults, but through this real concrete Church. [...] The Church is today capable of transmitting the faith, of communicating grace, the sacraments."(8) The illegitimate Mass? The heresies of the new code and of the new catechism ? The sins against the faith in Assisi ...? That's not the way Archbishop Lefebvre preached:

"I think you need to be convinced of this: you truly represent the Catholic Church ... lately, we are being told that it is necessary that Tradition enters into the visible Church. I think a very, very serious error is committed here. Where is the visible Church ? ... Where are the true marks of the Church? ... Clearly we are the ones who preserve the Unity of the Faith, which has disappeared from the official Church ... we are the ones who have the marks of the visible Church ... it is not us but the modernists who leave the Church. And about the expression "to leave the visible Church", it is an error to equate official Church with visible Church ... is it therefore necessary to leave the official Church? To some extent, yes, it is obvious. One is obliged to leave the environment of these bishops, if one does not want to lose one's soul. But this will not suffice because it is in Rome that heresy has settled. If bishops are heretics, it is not without the influence of Rome." (9)

Bishop Fellay sharply distances himself from the ecclesiology of Archbishop Lefebvre. On the pretext of 'a mystery', he mixes up and amalgamates the Catholic Church and the conciliar Church in one unique "very concrete Church ... that is in a miserable state." (10)

V) To publicly rebuke those responsible for liberal errors

Our articles of association ask us to be attached "unfailingly to the Roman Church and to the successor of Peter who is acting as a true Successor of Peter", but not to the conciliar Church: neither to a modernist who offers as an example of holiness a sacrilegious pope who kisses the Koran, nor to a pope who invites Julia Kriteva, representing the non-believers, in order "to pray for peace" (sic). This woman, after having praised John Paul II as apostle of Human Rights, declared: "thanks go to Pope Benedict XVI for having invited for the first time in these locations humanists among your ranks." This woman wanted, in the sanctuary, "a world government that is ethical, universal and solidarity-based." How is it possible that some superiors remained silent and sought an agreement with this conciliar Church when our patron saint warned the Catholic Church against this "vast movement of apostasy organized, in all countries, for the establishment of a universal Church." (11)

The Chapter wants the Society to continue to “freely” “rebuke even publicly those responsible for liberal errors and their consequences”. Yet, let's not delude ourselves, if the head of the Church is modernist, the head of the Society is today seriously tainted with liberalism. All of us, particularly our superiors, have to examine our own conscience: will not each of us be, from our own place, responsible of the rise of liberalism in our own congregation?

Not long ago, Bishop Fellay explained to us that in 2006, “Heresies are spreading quickly” and “the authorities are propagating the modern and modernist spirit of Vatican II”, but that in year 2012, there is a restoration of the Church, ad intra, by Benedict XVI. And that “this requires us to take a new positioning with regards to the official Church ... it is about a supernatural view on the Church.” (12) How can he have written these lines after Assisi III? Is Benedict XVI restoring the Faith ad intra by organizing ad extra interreligious gatherings condemned by the Church, with on top of this, the help of humanist atheists to work for the “promotion of the true good of humanity”? One of our theologians who participated in the Roman discussions confided to one fellow priest: “Bishop Fellay's head is rotten but the Chapter will prevent him from signing. We'll just have to somehow make it through the next 6 years.” Is that such a sure thing? Is that enough? How many members of the Chapter are prepared to profess publicly the Catholic faith with all its consequences:

“We have never wanted to belong to that system that calls itself the ‘Conciliar Church’, and which defines itself by the Novus Ordo Missae, ecumenism disengaged from the Catholic cause and the widespread secularisation of all of society.”(13)

Archbishop Lefebvre was deceived in May 1988. In September 2012, in spite of his grace of state and in spite of his Council, in spite also of “the assistance of the Holy Ghost and the Gift of Counsel”, Bishop Fellay admitted that he was deceived regarding the intentions of the Pope. But, in reality, there is no deception, because Benedict XVI never hid his intentions. The problem comes from a hazy concept of the “real Church” which is “a very, very serious error.”

Errare humanum est, sed perseverare diabolicum! The liberalism of our superiors is a punishment for our congregation. Do we not share responsibility in that sin because of our negligence and failure to live from the treasure transmitted by our founder, because of our laxity, because of our worldly ties and because of our clerical presumption swollen with pride ?

Vigilate et orate.

Footnotes

1 Bishop Fellay, Cor unum, number 102, Summer 2012

2 Bishop Fellay, Cor unum, number 101, March 2012

3 Bishop Lefebvre, retreat in Ecône, September 17, 1981

4 Bishop Lefebvre, spiritual conference, Ecône, January 1974

5 Bishop Fellay, Cor unum, number 102, Summer 2012

6 Bishop Fellay, conference in Flavigny, September 2, 2012

7 Bishop Lefebvre, spiritual conference, Ecône, December 21, 1984

8 Bishop Fellay, November 1, 2012, Ecône

9 Ecône, September 9, 1988

10 Bishop Fellay, conference in Flavigny, September 2, 2012

11 Pie X, Notre charge apostolique, August 25, 1910

12 Bishop Fellay, Cor Unum, number 101, March 2012

13 Open letter of SSPX superiors to cardinal Gantin, Ecône, July 6, 1988

[Editor's note - the following signed last month during the visit of Frs. Pfeiffer and Hewko to South America. While there, Fr. Pfeiffer also gave an excellent conference which was filmed. A link to the videos can be found on TheRecusant.com]

Declaration: "Ut Fideles Inveniamur"



29 January 2013
St. Francis de Sales

Following the example and teachings of Archbishop Marcel Lefebvre as well as of Bishop Antonio de Castro Mayer:

"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." (Archbishop Lefebvre Declaration November 21, 1974)

These words of Archbishop Lefebvre define our attitude towards the Conciliar Church that beatified Pope John Paul II and declares that Pope Paul VI practiced heroic virtue. This Conciliar Church that renewed the scandal of Assisi and reaffirms the teachings of Vatican II is wanting to insert them into the Tradition of the Church, disregarding the teachings, definitions, and condemnations of all the Popes before the Second Vatican Council. For this reason we make our own the demands made by Archbishop Lefebvre that would verify and constitute the return of Rome to Tradition:

"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. The positions will then be made more clear.” (Mgr. Lefebvre, Fideliter, No. 66, November-December 1988, pp. 12-13).

Therefore, recalling the words of Archbishop Lefebvre, “without any spirit of rebellion, bitterness or resentment,” we intend to continue our work for the defense of Tradition using all the means that Providence allows, working for the salvation of souls, in forming candidates for the Priesthood, forming Religious, maintaining Catholic schools, helping Catholic families and working for the return of society to submit to the sweet yoke of Our Lord Jesus Christ, the King of all nations and the universe.

We appeal to all those who share the same ideal to unite with us, so that the movement going toward a disastrous submission to Modernist Rome may not prevail in the bosom of Tradition. This direction toward Modernist Rome has been clearly manifested in the letters, declarations, and other documents from the actual superiors of the Society of St. Pius X in recent months.

With the Grace of God and the help of the Virgin Mary, St. Joseph and St. Pius X, we determine to remain faithful to the Roman Catholic Church and all the successors of St. Peter as well as Archbishop Lefebvre, in order to continue to be “faithful dispensers of the Mysteries of Our Lord Jesus Christ, in the Holy Ghost. Amen.” (I Cor. 4:1 et seq.)

Dom Tomas de Aquino, OSB (Brazil)

Dom Jahir Britto, FBVM (Brazil)

Fr. Ernesto Cardozo, FSSPX (Argentina)

Fr. Joseph Pfeiffer, FSSPX (USA)

Fr. David Hewko, FSSPX (USA)

Fr. Joaquim Daniel Maria de Sant’Ana, FBVM (Brazil)

Fr. Rene Trincado, FSSPX (Chile)

(Present in Brazil)

Bishop Richard Williamson, FSSPX (Great Britain)

Fr. Jean Michel Faure, FSSPX (France)

Fr Ronald Ringrose, (USA)

Fr. Richard Voigt, SDB (USA)

Fr. Juan Carlos Ortiz, FSSPX (Columbia)

Fr. Brendan Dardis, (USA)

Fr. Arturo Vargas, FSSPX (Mexico)

Fr. Dominic Mary of the Pillar, OP (USA)

(in Absentia)

Menzingen's Official Response

to the Abdication of Benedict XVI

...makes depressing reading, and reads as follows:

"The Society of Saint Pius X has learned of the sudden announcement about the resignation of Pope Benedict XVI, which will be effective on the evening of February 28, 2013. Despite the doctrinal differences that were still evident on the occasion of the theological talks held between 2009 and 2011, the Society of Saint Pius X does not forget that the Holy Father had the courage to recall the fact that the Traditional Mass had never been abrogated, and to do away with the canonical sanctions that had been imposed on its bishops following their consecration in 1988. It is not unaware of the opposition that these decisions have stirred up, obliging the pope to justify himself to the bishops of the whole world. The Society expresses its gratitude to him for the strength and the constancy that he has shown toward it in such difficult circumstances, and assures him of its prayers for the time that he wishes to devote from now on to recollection. Following its founder, Archbishop Marcel Lefebvre, the Society of Saint Pius X reaffirms its attachment to eternal Rome, Mother and Instructress [Mater et Magistra] of Truth, and to the See of Peter. It reiterates its desire to make its contribution, according to its abilities, to resolving the grave crisis that is shaking the Church. It prays that, under the inspiration of the Holy Spirit, the cardinals of the next conclave may elect the pope who, according to the will of God, will work for the restoration of all things in Christ (Eph 1:10).

*Menzingen, February 11, 2013,
on the Feast of Our Lady of Lourdes "*

[\(http://www.dici.org/en/news/press-release-of-the-general-house-of-the-society-of-saint-pius-x/\)](http://www.dici.org/en/news/press-release-of-the-general-house-of-the-society-of-saint-pius-x/)

Yes, this is the same DICI website who, only last month, managed to report on everything Benedict XVI said during his address for the "World Day of Peace" except the outrageous heresy contained therein. (See our article 'Quo Vadis DICI..?' - Recusant 4)

Now go back and read the press statement again. And then when you're ready, read on.

So, according to DICI/Menzingen, "the SSPX" (that means us, apparently!) "desires to contribute to resolving...the crisis in the Church" (French: "...désir d'apporter sa contribution pour résoudre ... la grave crise qui secoue l'Eglise").

Hold on a moment! What exactly does that mean, and what does it imply? Surely the SSPX is contributing to the resolving of the crisis? Surely that is what the SSPX has always done, all that it has done, indeed that is its very *raison d'être*? Surely that is what the SSPX does by its very existence? Which being the case, and if nothing has changed, why mention it? It would be like me telling someone that I desire to breath, eat three square meals a day and be able to use my mouth to speak. You don't mention things

which are so obvious that they can be taken for granted, unless they are somehow in question. How can the SSPX ‘desire’ to do what it is already doing and has always done?!!?

Does this perhaps mean, or does it imply (or do we detect a hint of a *mere suggestion*) that the author of this Menzingen press release believes that the SSPX will contribute to ending the crisis only when it is granted canonical status? Only when it is “regularised”? Only when it signs an agreement with modernist Rome? Does this therefore mean that the SSPX in its current position (of being officially disapproved of by modernist Rome) is not contributing to ending the crisis?

Remember what we said in the analysis of Bp. Fellay’s December 2012 Canada talk (Recusant 4) about how one is left with the impression that some people view SSPX/Rome saga as being two political parties negotiating for an alliance or electoral pact?

Remember also that several people have maintained, and still maintain, that Menzingen would love to sign an agreement even now, if only the Romans were prepared to be as flexible as they are (and all Bp. Fellay’s ‘hardline’ sounding rhetoric since the deal fell through cannot disguise that fact!) ..?

The second point to note about this disgraceful piece of politician’s double-speak is the draughting-in of Archbishop Lefebvre as a sort of harmless mascot, in a vain attempt to link his name to the sentiments expressed in the Press Statement and use him to posthumously approve Menzingen’s dangerous flirting with the very same modernists (and who is more Modernist than Benedict XVI?) which Archbishop Lefebvre himself so stridently condemned while he was alive!

They say:

“Following its founder, Archbishop Marcel Lefebvre, the Society of Saint Pius X reaffirms its attachment to eternal Rome, Mother and Instructress [Mater et Magistra] of Truth, and to the See of Peter.”

Again: Hold on a moment!

Those of us who are familiar with the 1974 Declaration know full well that that is only half of what he said! The very next sentence of the 1974 Declaration (which the Press release does not quote!) is the very one in which Menzingen and its current realpolitik, stands condemned by their own Holy Founder. It reads:

“We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies...” and goes on to attack Vatican II and everything which came after it (“*It begins in heresy and ends in heresy, even if not all of its acts are formally heretical*”).

The whole point of the opening words of the 1974 Declaration is that they are drawing a contrast between two things. ‘On the one hand we adhere to Eternal Rome, whereas on the other hand we refuse modern Rome.’ You cannot quote the first part and leave off the second part: that is to deliberately falsify the words of Archbishop Lefebvre. He pointedly did not simply say “We adhere to Rome” and leave it at that!

To quote someone only in part, whereby the missing portion of the quote alters the meaning, (let alone produces the exact opposite meaning!) is not only to misquote them; if done deliberately it amounts to lying and deceiving, and in the case of quoting someone who is no longer alive, it dishonours the memory of the deceased, since they are no longer present to protest their innocence.

Finally, I cannot quite get over this little bit here:

“The Society expresses its gratitude to him for the strength and the constancy that he has shown toward it...”

Something about this part makes me feel very uneasy. I have read it and re-read it and cannot quite put my finger on it. For the moment we will leave aside any discussion of whether this part of the statement is actually true (I suppose in one sense it could be said that Benedict XVI has shown a “constant” desire to break down the Traditionalist resistance, and a certain strength and constancy in his will to absorb those following the SSPX back into the Conciliar Vatican II project).

Is the mission of the SSPX not the mission of the Church, no more, no less? Is not the SSPX a work of the Church? Was not Archbishop Lefebvre merely continuing the work of the Church when all others abandoned it? Is not a Pope responsible for the whole Church, for the state of the Church, and in one sense for every soul which is lost or saved as a result?

So why are we bothered about how the Pope views the SSPX, or what he shows towards us? The statement smacks of personal gratitude which is a dangerous thing: even gratitude on behalf of an organisation like the SSPX. Remember: The SSPX is not an end in itself. Almighty God in His Providence created it, via Archbishop Lefebvre, to fulfil a particular need, to plug a particular gap at this particular moment in time. The SSPX apostolate is not “our apostolate” - it is the apostolate of the Church. The Pope either does his duty faithfully or he does not. The Pope ought not to pursue a personal agenda any more than the SSPX. Both are there to serve God. If the Pope were doing his duty faithfully, if the Church were in better shape, there ought to be no need for an SSPX. So what exactly are we supposed to be grateful to Benedict XVI for? For doing his job? (Has he even been doing his job?) For giving the secular press the impression that he somehow favours the SSPX? What good is that if he continues to pursue novelty, spread error and destroy Tradition?

The author of this Menzingen Press Statement needs to ask himself: what matters more, the good of the SSPX or the good of Tradition and the Church as a whole (and what is the distinction?) ?

I apologise if I have had some difficulty in articulating that third point. It is not easy to put into words and I hope enough of you understand what I am trying to say. It is as though the author of the Menzingen Press Statement cares only about the corporate good of the SSPX. God forbid that that should be so, but it would not be the first such instance.



A Novena to St. Pius X



Glorious Pope of the Eucharist, St. Pius X,

you sought to "restore all things in Christ." Obtain for me a true love of Jesus so that I may only live for Him. Help me to acquire a lively fervour and a sincere will to strive for sanctity of life, and that I may avail myself of the riches of the Holy Eucharist, which is sacrifice and sacrament. By your love for Mary, Mother and Queen, inflame my heart with a tender devotion to her.

Blessed model of the priesthood, obtain for us holy and dedicated priests and increase vocations to the priesthood and religious life.

Dispel confusion, hatred and anxiety. Incline our hearts to peace so that all nations will place themselves under the reign of Christ the King.

+Amen

St. Pius X, pray for us.

(Here mention your request)

Archbishop Lefebvre, pray for us!

We recommend praying this novena to beg that the SSPX be restored to its mission, through the intercession of its patron.

[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.]

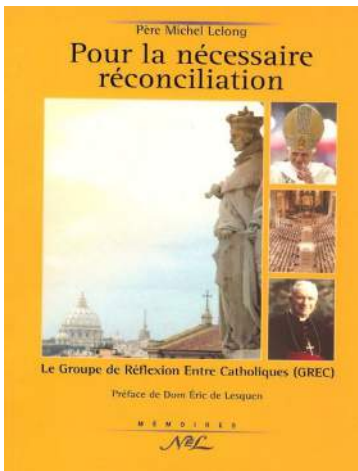
GREC: An Agreement that is “Discrete, but not Secret”

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 DICI (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. DICI, 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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The Society of St. Pius X and the Diocesan Bishops

Introduction

One of the essential requirements prior to being canonically regularized by Rome that the leadership of the Society of St. Pius X (SSPX) had proclaimed for many years is that the work of the Society must be free from the control of the Diocesan Bishops; otherwise, its very survival would be at stake. A Catholic who is faithful to Tradition and understands the gravity of the Church crisis of the last 50 years clearly sees the wisdom of taking this position. However, during the year 2012 the SSPX leadership made a dramatic change regarding such an important matter. It is the purpose of this paper to demonstrate that this is indeed the case as well as to show some of the absurdities, discrepancies, and ambiguities in the speech of the SSPX leaders. The author of this paper believes the reader will find the evidence compelling that the current SSPX leadership cannot be trusted, regardless of good intentions, and instead must be opposed for the sake of saving the largest organized bastion of Catholic Tradition and many souls who will otherwise be like sheep led to the slaughter of Modernist Rome.

The Record of Events

1) *"We must absolutely convince our faithful that is no more than a manoeuvre, 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 20 years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors."* (One Year after the Consecrations: an Interview with Archbishop Lefebvre, Fideliter, July-August 1989 Issue)

2) In the August 2001 issue of *Communicantes* (former Canadian SSPX Magazine), there was published an interview conducted by Fr. de Tanouarn with His Excellency Bishop Bernard Fellay in which His Excellency spoke of a canonical structure proposed by Rome:

"You have no doubt heard talk of this idea of an apostolic administration. The Society of St. Pius X would have become incorporated into an apostolic administration. What does this signify? The apostolic administration ordinarily is a diocesan structure, or quasi diocesan, in a time of crisis, over a given territory. Well! For us this territory would be the entire world. In other words, they offered us a structure that covered the entire world, a kind of personal diocese..."

Fr. de Tanouarn intervened:

*"Excuse me for interrupting, Your Excellency, you mean **a personal prelacy**..."*

Bishop Fellay responded as follows (this author's emphasis in bold):

*"Not at all. **The apostolic administration is better than a personal prelacy.** In the first place, a personal prelacy is not necessarily governed by a bishop. An apostolic administration, which is quasi diocesan, normally would be. **Furthermore, and above all, the action of an apostolic administration is not limited to its members. The Opus Dei, which is the personal prelacy that exists today, is not subject to the local bishop in all that concerns its members, but it could not consider any external action without the consent of the bishop.** With the apostolic administration, we avoid this restriction. We would be able to take an autonomous apostolic action without having to ask authorisation from the diocesan bishop, since we would have a veritable diocese, whose distinctive characteristic is that it extends to the entire world. It is very important that such a proposition has been made, because after all, this juridical solution has never happened before, it is 'sui generis'. Now that it has been established, it can represent for us, from a juridical point of view, a reference, a position of comparison. Especially since it is to the Society of St. Pius X that this possibility has been proposed, which shows just how seriously Rome sees our resistance. It's not by vainglory that I say that, believe me: symbolically (first of all, it's not a question of numbers) we represent something very important for Rome, and this also is new."*

3) In an interview conducted by Brian Mereshon of The Remnant and published on February 18, 2009, His Excellency Bishop Bernard Fellay was posed the following question (my emphasis in bold):

*"Do you foresee **any oversight by territorial diocesan bishops** once the Society is regularized?"*

His Excellency answered (this author's emphasis in bold):

*"**That would be our death.** The situation of the Church is such that once the doctrinal issues have been clarified, **we will need our own autonomy in order to survive.** This means that we will have to be **directly under the authority of the Pope with an exemption.** If we look at the history of the Church, we see that every time the Popes wanted to restore the Church, they leaned upon new strength like the Benedictine Cistercians whom the pope allowed to act as best as possible during the crisis, in a status of exemption, in order to overcome the crisis."*

4) On June 1, 2012 an interview was conducted by Rivarol with His Excellency Bishop Bernard Tissier de Mallerais. The question was asked by Rivarol:

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

Bishop Tissier de Mallerais responded (this author's emphasis in bold):

*"**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.**"*

5) On June 8, 2012, the official international news organ of the Society of St. Pius X published an interview with His Excellency Bishop Bernard Fellay in which the following question was asked:

“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?”

His Excellency answered (this author’s emphasis in bold):

“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.”

6) In a statement dated July 14, 2012, the 2012 SSPX General Chapter declared,

“We have determined and approved the necessary conditions for an eventual canonical normalization.”

7) In a letter dated July 18, 2012 and addressed to the superiors and priests of the SSPX,

Fr. Christian Thouvenot, Secretary-General of the SSPX, outlined the conditions for a canonical normalization. Desirable condition #2, which is related to the subject of this paper, is stated as follows:

“Exemption of houses of The Society of St Pius X in respect of diocesan bishops.”

8) In a conference given by Fr. Arnaud Rostand, SSPX District Superior of the United States, on October 29, 2012 in Post Falls, Idaho he admitted that under an agreement opening new chapels would require the approval of the diocesan bishop. This was stated in the question and answer period during which a person asked whether giving the diocesan bishops control of where the SSPX can be located hinders the Society’s growth and undermines the claim of the “state of necessity” that the SSPX currently uses to run and open up new chapels without the permission of the local bishops. In other words, the SSPX claims that it can morally open chapels wherever the faithful call and the means exist. The SSPX claims this moral right in the name of the “state of necessity”. However, given that the state of necessity would still exist under an agreement (this was even admitted by Fr. Rostand himself), why would the SSPX want to restrict this moral right to open up chapels, where necessary and where the means exist, by placing this moral right under the canonical control of the local bishops? This seems to be like shooting oneself in the foot. In reply, Fr. Rostand said the following:

“Will a recognition of the Society make the Society grow and influence the Church more to the point that even to have to ask permission to the other bishops will become over time not a problem; it’s a question of prudence.”

9) In a conference given by Bishop Bernard Fellay on December 29, 2012 in Toronto, Canada he spoke about the canonical offer of a personal prelature. Note that the term “personal prelature” was not used, but we know that it is the canonical structure offered by Rome. Refer to the June 8, 2012 interview in point 4) above.

“One of the major accusations which is made against me is to pretend that I would accept that we would be under the local bishops. That’s crazy! It’s impossible! We have the example of St. Peter and Christ the King and we see what the bishops do. They (impose?) whatever they want. They’re transforming puppets – these priests which are under them for the apostolate. The only way to be able to continue the apostolate is to have our autonomy, that is, our own jurisdiction. It must be very clear for everybody....the argument to say, “Well you did put this element only in the second part of your conditions with Rome. Why?” Because we have already (got?) it. So it is not necessary that we emphasize (it). Rome, in the project, has already granted that, that is, that we are not under the bishops. That we have our own jurisdiction. That the faithful depend on us. It’s already granted. That’s why we don’t emphasize it so much. We already have it...So just to say, well, but you put in (the) not indispensable (set of conditions). And we already have it; we are not going to insist on it. We have it. But it’s clear that taken in itself I would say it’s number one.”

An Analysis of the Record of Events

The numbered points below correspond to those above.

1) If His Excellency Bishop Bernard Fellay remained faithful to the memory of Arch-

bishop Lefebvre, he would today be saying the following:

"We must absolutely convince our faithful that is no more than a manoeuvre, 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 40 years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors."

Instead, what he has demonstrated in the past year is a departure from this line of the saintly founder of the society of priests that has handed down Tradition to a generation of Catholics in the aftermath of the Conciliar Revolution. After all, have there been any significant positive changes in Rome and among the Bishops in their attitude towards Tradition? One can easily argue that the situation is actually worse, especially in the wake of Assisi III, where the Holy Father committed, objectively speaking, a public mortal sin against the First Commandment. Where was the outcry from the Bishops who are supposed to defend the Faith? Even more pathetic, where was the outcry from the SSPX leadership?

2) Note how in 2001 His Excellency Bishop Bernard Fellay undermines the adequacy of a Personal Prelature as the canonical structure for the Society of St. Pius X, mainly in that this structure is not completely free from the influence and control of the Diocesan Bishop. Would this freedom not be essential for the growth and preservation of Tradition given the crisis in the Church? It seems that His Excellency believed so back in 2001.

3) The position of His Excellency Bishop Bernard Fellay that the Society of St. Pius X needed to be free from the control of the Diocesan Bishops, if it was to be canonical regularized, was still alive and well in 2009. Here his position seems to have strengthened since 2001. The canonical structure would not only need to be free of the control of the Diocesan Bishops, but it would also need to be directly under the authority of the Pope. Otherwise, it would spell the Society's death! Note also that His Excellency indicates that even this unique canonical structure would be considered "once the doctrinal issues have been clarified".

4) In 2012 (or perhaps even earlier), we learn that Rome has proposed a personal prelature to the Society of St. Pius X. It is interesting to note that in the so called "leaning towards Tradition" era of Pope Benedict XVI, the canonical structure proposed for the Society is the one that incorporates influence from the Diocesan Bishops and not the freedom from these same Bishops as in the apostolic administration proposed to the Society under the papacy of John Paul II in 2001. The credit rating has been downgraded! His Excellency Bishop Bernard Tissier de Mallerais admits that the canonical structure of a personal prelature does not provide a sufficient guarantee in the defence of the Faith.

5) In this interview, His Excellency Bishop Bernard Fellay tries to explain the nature of a personal prelature and that despite its weaknesses, at least in respect to its application to Opus Dei, the situation of the Society of St. Pius X would be different. His Excellency states that Rome had been informed that requiring the Diocesan Bishops' permission to found a work would be problematic for the Society and that "Rome is still working on it".

Note how in this interview the attitude of His Excellency has changed. He is not firm in

his demand of a canonical structure that would provide freedom from the Diocesan Bishops. The idea of an apostolic administration or some similar structure is no longer the emphasis. He now seems willing to work within or at least with the diocesan authorities. Some will defend this change in attitude by affirming that at this point in time (June 8, 2012) His Excellency was under the impression that Rome was willing to accept the Society of St. Pius X without its needing to accept Vatican II and the New Rite of Mass. Even if this was Rome's real stance, would Rome be able to demand the same stance from the Diocesan Bishops and consequently permit the Society's work to establish itself or grow within their dioceses? One can very much doubt it. Also note that Bishop Fellay's stated conception of what Rome was offering is significantly different than that of Bishop Tissier de Mallerais. At that time, many of us were left wondering who was right and who was wrong.

6) The 2012 SSPX General Chapter Statement announces that the necessary conditions for a canonical regularization have been determined. However, the Statement itself does not outline these conditions.

7) In a letter leaked out to the public shortly after the General Chapter Statement, the SSPX faithful learn that the exemption of the houses of the Society of St. Pius X from the control of the Diocesan Bishops is listed only as a "desirable" condition! What a shock! The SSPX leadership went from demanding complete freedom from the Diocesan Bishops (and even this being only possible after the resolution of the doctrinal differences) to simply desiring to be free from the Diocesan Bishops (and this even though the doctrinal differences were said to be insurmountable after almost two years of discussions which each side admitted were a failure in their attempts to convince the other side)! Talk about a formidable collapse in as little as three years!

8) In this October 2012 conference, Fr. Rostand tried to defend the Society of St. Pius X leadership's openness to permitting its work to be controlled by the Diocesan Bishops by declaring it to be a matter of prudence:

"Will a recognition of the Society make the Society grow and influence the Church more to the point that even to have to ask permission to the other bishops will become over time not a problem; it's a question of prudence."

Firstly, this author asks Fr. Rostand,

"Please, Father, tell us what has changed in Rome and/or among the Diocesan Bishops in a few short years for the SSPX leadership to consider this question to become one of prudence from one of just plain common sense?"

By the time of the 2012 General Chapter, His Excellency Bishop Bernard Fellay had already known (i.e., as early as June 30, 2012 to prior to the commencement of the General Chapter) that the Pope himself expressly demanded acceptance to Vatican II and the New Rite of Mass as a pre-condition for canonical regularization. Hence, it was back to square one by the time of the General Chapter, which nonetheless proceeded to conclude that an exemption of the houses of the Society from the control of the Diocesan Bishops was a mere desirable. And if one defends this decision of the General Chapter by stating that the three essential conditions determined at the same Chapter provide the

framework in which this desirable condition can only be considered as non-essential, then this author argues that the Society leadership had previously maintained the necessity of being free from the Diocesan Bishops even while it demanded other much stronger essential conditions (e.g., no practical agreement prior to a doctrinal agreement as evidenced by the 2006 SSPX General Chapter Declaration and by Bishop Fellay himself in the February 2009 Remnant interview) than those essential conditions determined at the 2012 General Chapter. Furthermore, as mentioned above, there is no guarantee that Rome would be able to get the Diocesan Bishops to agree with whatever it decides (e.g., conceding to the three essential conditions of the 2012 SSPX General Chapter and not overturning this decision at a later date). Therefore, no matter how one slices it, the General Chapter cannot justify changing this formerly essential condition (i.e., exemption of the houses of the Society from the control of the Diocesan Bishops) to one of mere wishful thinking...

Something is rotten in the state of Denmark!

Secondly, Fr. Rostand, this author certainly agrees with your claim that the state of necessity would still continue to objectively exist even after the canonical regularization of the Society, given the current state of the Church.

However, this author cannot help but conclude that you are contradicting yourself from a subjective point of view. If you answer in the affirmative to your own question, then you would be admitting that the current situation in the Church is such that you believe the gains will outweigh the losses. For every one Bishop that would say “no” to the work of the Society, there would be at least two Bishops that would say “yes”, for example. How then could you simultaneously claim the existence of the state of necessity when this existence, by its very nature, demands that the losses outweigh the gains? You could not.

9) In this December 2012 conference, His Excellency Bishop Bernard Fellay asserts, as in former times, that it would be crazy for the Society of St. Pius X to place itself under the authority of the Diocesan Bishops like the Priestly Fraternity of St. Peter and the Institute of Christ the King. With this assertion, one gets the impression that Bishop Fellay is contradicting what Fr. Rostand said in his October 2012 conference. However, this is not the case as we shall see.

Bishop Fellay continues his conference by stating that the Society requires its own autonomy, that is, jurisdiction for itself and over the faithful who depend on the Society. His Excellency then relates the issue of this autonomy to the desirable condition of the houses of the Society being exempt from the control of the Diocesan Bishops. He claims that since Rome had already granted the Society’s autonomy (which must have been before the 2012 General Chapter) from the Diocesan Bishops, the General Chapter decided to place the exemption condition only as a desirable. When one listens to this part of the conference via recorded audio, the passion by which it is delivered to the audience gives the impression that the Society obtained from Rome everything it wanted from a canonical standpoint, even perhaps the structure of an apostolic administration universal in scope. This leaves the audience with a feeling of relief. However, if one takes a closer look at the transcript of this conference and places it in the context of what has actually happened in the past year or so, a different story emerges.

Firstly, why would the General Chapter place the exemption condition only as a desirable **even** if Rome had granted it complete freedom from the Diocesan Bishops prior to the commencement of the same General Chapter? Knowing that Rome has had difficulty keeping its promises and that it had previously given Bishop Fellay mixed messages, would not the safest thing be to place the exemption condition as one of the necessary conditions? One could argue that doing this would have created tension on Rome's side due to suspicion that the Society does not trust it. Well, even if this argument could be legitimately defended, the counter-argument could be that the Society should not then have mentioned the exemption condition at all because by placing it as a desirable, Rome would reasonably conclude that the exemption condition is no longer important. Any reasonable person would conclude the same. Bishop Fellay's explanation on this point just does not make sense.

Secondly, we know that Bishop Fellay was still speaking about a personal prelature at this point in time as Rome had tabled no other canonical structure. The question is, then, how could the canonical nature of a personal prelature evolve into something substantially different and still be called a personal prelature? The answer is that it did not evolve; rather, we shall see that Bishop Fellay was not entirely clear and accurate in his statements. Whether this was intentional or not on his part is not for this author to judge. In regards to Bishop Fellay's clarity, let us lay out the following points regarding the canonical nature of a personal prelature (taken from Wikipedia's page called "Personal Prelature"):

1. A personal prelature is a canonical structure conceived during the Second Vatican Council and later enacted into law by Pope Paul VI (this is enough to make one wary of it).
2. A personal prelature is described by Canons 294 to 297 of the 1983 Code of Canon Law.
3. A personal prelature is an ordinary jurisdictional structure of the Catholic Church.
4. A personal prelature is not linked to a territory, but over persons wherever they happen to be.
5. A personal prelature is not a particular church as is a diocese.
6. A personal prelature includes clergy and lay members which carry out specific pastoral activities.
7. Lay members being under the jurisdiction of the prelate does not impede their being also under the authority of the Diocesan Bishop.

The key point here is that a personal prelature may include lay members. However, these lay members work with the personal prelature towards the **specific pastoral end** for which the personal prelature was established.

Canon 296: Lay persons can dedicate themselves to the apostolic works of a personal prelature by agreements entered into with the prelature. The statutes, however, are to determine suitably the manner of this organic cooperation and the principal duties and rights connected to it.

Canon 297: The statutes likewise are to define the relations of the personal prelature with the local ordinaries in whose particular churches the prelature itself exercises or desires to exercise its pastoral or missionary works, with the previous consent of the diocesan bishop.

Further understanding in this regard may be gained by looking at the only personal prelature that exists to date, Opus Dei. On their website (<http://www.opusdei.org/art.php?p=25462>), we read:

“Both the personal prelatures and the dioceses are communities of the faithful of an hierarchical nature. The dioceses are particular Churches and include all the faithful in a specific territory. The personal prelatures live and act within one or various dioceses, with which they cooperate by fulfilling their specific ecclesial purpose, in a complementary relationship.”

Elsewhere on the same site (<http://www.opusdei.org/art.php?p=25470>), we read:

John Paul II, when speaking about the Prelature of Opus Dei, stressed: ‘First of all, I wish to emphasize that the membership of the lay faithful in their own particular Churches and in the Prelature, into which they are incorporated, enables the special mission of the Prelature to converge with the evangelizing efforts of each particular Church, as envisaged by the Second Vatican Council in desiring the figure of Personal Prelatures’ (Address, 17 March 2001).

Finally on another webpage (<http://www.opusdei.org/art.php?p=25464>), we read:

“One must also take into account that this prelature, unlike what might happen in the future in others, does not carry out certain functions of ordinary pastoral care (baptisms, confirmations, marriages, funerals, etc.).”

After reading all this, it is clear that Bishop Fellay was correct in that the personal prelature offered by Rome does allow for the Society’s own autonomy and even jurisdiction over the faithful. However, what is not entirely clear is whether this jurisdiction over the faithful incorporates ordinary pastoral care, which would be the most important aspect. It is true that Bishop Fellay has claimed on previous occasions that the faithful would not see any difference regarding their pastoral care if a canonical regularization was to occur. However, it is reasonable to believe that Rome would not grant the Society jurisdiction over the faithful in all pastoral matters within every diocese the Society was located because this degree of authority over the faithful would be more akin to a universal apostolic administration, that is, a canonical structure which currently does not even exist in law. Furthermore, what is not clear is what would be the Society’s special pastoral activities and goals and how would these harmoniously converge with those of the dioceses in which the Society would exist.

In regards to Bishop Fellay’s accuracy, he relates his statements on autonomy and jurisdiction over the faithful to the exemption condition of the General Chapter. However, this exemption condition does not directly deal with these matters. Instead, the exemption condition concerns whether the Society’s work would even be permitted to exist with a diocese. A personal prelature can be autonomous in the sense that it does not directly report to the Diocesan Bishop. In fact, it directly reports to the Congregation for Bishops in Rome.

A personal prelature can also have jurisdiction over the faithful as described above. However, if a Diocesan Bishop forbids the personal prelature's existence within his diocese in the first place, how can it possibly be of help to those faithful in that diocese starving for Catholic Tradition?

The points above demonstrate that Bishop Fellay's statements in his December 2012 conference are not as sensible and reassuring as they were made out to be. This author most welcomes clarifications and further details.

Conclusion

Many priests and faithful alike were upset to see the dramatic change in the Society of St. Pius X leadership's position in regards to its relation with the Diocesan Bishops, as officially declared at the 2012 SSPX General Chapter. In order to alleviate their concerns, the Society leadership has been working hard over the last several months in trying to justify its newly found position. Unfortunately, many of the same priests and faithful have been lulled back to sleep by the comforting words offered by Bishop Fellay and other Society superiors appointed by his own hand. Regardless, it does not change the fact that at the time of this writing (first week of February 2013), there has been no retraction on the part of the Society's leadership of a severe slackening on a principle that, if it was to be executed by means of a canonical regularization, would gravely endanger the Faith of hundreds of thousands of Catholics and prevent the same Faith from reaching millions more.

It is the hope of this author that this paper has sufficiently demonstrated to the reader that there has indeed been a dramatic change in the wrong direction. Consequently, we cannot continue to blindly trust the current SSPX leadership to guide the large majority of Traditional Catholics into 2013 and beyond; rather, with charity and without judging the interior of those who have defended this perilous stance, it is time for more priests and faithful to help build up again the fortress of Catholic Tradition before the enemy takes up permanent residence.

Dedicated to the Reign of the Sacred and Immaculate Hearts!



Archbishop Lefebvre Speaks:

"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 the new Catechism with all its heresies and errors? Are they not rather officially cooperating with the revolution within the Church and its destruction? "

- Spiritual Journey (preface), 1991



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”
(“The Biography of Marcel Lefebvre” p. 523)

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