

ROMAN CONFUSION & CONTRADICTION

Relations with Rome

In the first part of his sermon, Bishop Fellay elaborated upon the priestly spirituality which will be necessary to the new priests ordained during the ceremony. He also reflected upon the relationship between the Society of Saint Pius X and the Roman authorities. Here are some excerpts of the second part.

My dear brethren, you would certainly like to hear something about the Society's present situation. Where do we stand? What's going on? I would prefer to tell you that it's all sunshine or all clouds, but I have to tell you what it's like today: we have clouds and sunshine! This is the case to such an extent that, for the last two years, we have constantly faced contradiction.

If an authority tells us: "Be aware that not everything that comes from Rome comes from the pope", where does it then



come from? How is it possible? Rome, the Vatican, is supposed to be the right hand of the pope. This means that the pope is

no longer in control.

When I speak of contradiction, my dear brethren, I mean that certain people in Rome consider us as being outside the Church, excommunicated, and even as having lost the Faith and being heretics. But there are others who very clearly accept us as Catholics. When Bishop de Galarreta and our priests go to Rome for the doctrinal discussions, they say Mass in St. Peter's Basilica. How can you have both attitudes at the same time? Do you see how strong this contradiction is? My dear brethren, that's why you can understand that we are very cautious. We are not going to throw ourselves into this turmoil, however much we welcome the sun but hide ourselves from the clouds.

Who is going to win in the Holy See?

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The other events of the months of June and July which need to be highlighted in connection with the note of holiness of the Church are the 3 ceremonies of ordinations which took place in three of the six seminaries of the Society of St Pius X, bringing, with these 20 new priests (not counting 2 other priests for religious communities), its total number of priests to over the 550 mark. To see in our days young men aspiring to the sacred priesthood, seeking that holiness which Our Blessed Lord demands from his ministers, is indeed the proof that *the*

finger of God is there (Ex. 8:19).

The contrast is striking between what these men are seeking - "I want to work for Your Love alone with the one purpose of pleasing You, consoling Your Sacred Heart, and saving souls who will love You eternally" (St Therese of the Child Jesus), - and the ideals of Vatican II making man the foundation, means and end of the new Conciliar Church.

"O God, the Protector of those who put their trust in Thee, without whom nothing is strong, nothing is holy: multi-

ply upon us Thy mercy, that with Thee as our ruler, and guide, we may so pass through things temporal, that we may not lose those which are eternal. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, for ever and ever. Amen. " (3rd Sunday after Pentecost)

God bless you!

Fr. Daniel Couture
District Superior

Bishop Fellay's Sermon ♦ 17th June 2011 ♦ Winona

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We have so many examples where we see that, when the pope wants to do something good, he's blocked or paralyzed. To show you how limited the pope himself is in his actions, look at the recent text about the Tridentine Mass. This is yet again a beautiful example of the contradictory forces which are in Rome. On the one hand, it's very obvious that there is a desire, with this text, to spread the Mass everywhere, to make it possible for every soul to have access to not only the old Mass, but to the old way the sacraments were given: all of the liturgical books are put at everyone's disposal.

But then you have paragraph 19 which says that those who want to be the beneficiaries of this must neither belong to groups nor even help those who are against the New Mass. But 95 percent of those who want the Old Mass are against the New Mass! Why do we want the Old Mass? If we were satisfied with the New, we wouldn't even think about the Old one! Those who are against the validity or the legitimacy of the New Mass are deprived of the Old one. For them: nothing! That is no longer an act of reconciliation; that's an act of war!

All this shows, my dear brethren, that the fight is continuing. There are two dangers today, if I may say. The first is to be under the illusion that everything is fine, everything is finished, the fight is over. That, however, is an enormous illusion. I can guarantee you, my dear brethren, that if and when Rome finally corrects this canonical situation, the fight will start. It will not be the end! But we are not there yet. How long do we have to wait? I don't know; I have no idea! We will continue to say that there is a crisis in the Church. Sometimes it's really frus-

trating because in Rome they give the impression that everything is fine, and the next day we talk to them it's not. These are the words from the Secretary of the Congregation for the Doctrine of the Faith: "But you know, it's the priests, it's the bishops, it's the Catholic universities: they are full of heresies!" That's what the the Secretary of the Congregation for the Doctrine of Faith told us in June 2009! So they know that the situation in the Church is dramatic. If they are able to say that it is full of heresies everywhere, it really means something! At the same time, they act as if everything is fine. It is disappointing and confusing, my dear Brethren, but that's the situation.

Therefore, don't get caught up in all these illusions. But at the same time, don't let discouragement touch you. It's true that this fight is long but we cannot change that. The devil remains the devil and we are not going to make peace with him. It's going to last as long as God wants, but we have all we need for this fight: grace and the support of God. So we must continue in this fight with serenity and without discouragement. It's so clear that we are blessed by God. The traditional Mass that we are celebrating is nurturing the Christian spirit inside of us, the spirit of Christ, which teaches us that we have to stay away from the world, to make moderate use of earthly goods, and that what is most important is not here on earth. What is most important is God, heaven, our eternal destiny.

So my dear Brethren, I invite you to pray the rosary and to pray it well. The quantity does not matter so much as the quality: the way you pray. Why did the Blessed Virgin Mary bring the rosary to St. Dominic? What was her purpose? It was to unite the faithful with God in con-

templation by meditating upon the events in the life of our Lord and the Blessed Virgin Mary. That's the purpose of the rosary. It's not just to say 15 decades or a certain number of rosaries but it's like the melody, the background music which helps us meditate on the mysteries which unite us with our Lord Jesus Christ and with the Blessed Virgin Mary. So let us pray well! A well prayed rosary—we can be certain—is a very, very powerful thing. Sister Lucy of Fatima dared to say that the Blessed Virgin Mary gave a special efficaciousness to this prayer in such a way that the rosary would be the solution to all problems.

My dear brethren, if I call you to this Rosary Crusade, it's precisely to help you get out of these traps, both of illusion and of discouragement. In this prayer, in this chain of roses which unites us to the Blessed Virgin Mary, we are sure to be under her protection and to be fighting the right fight. She will lead us! Do not fear; the good Mother is not going to abandon her children. Be generous, be really generous in these prayers. We cannot expect good things for the Church through human means. No, we expect them by supernatural means and prayer precisely is one of the mightiest means we have.

My dear brethren, in continuing this ceremony, let us place ourselves under the protection of the Blessed Virgin Mary and under the protection of the Holy Ghost, asking Him to set the world afire, to put the flame of charity more and more into these priests and deacons that they, in turn, set the world afire, the invincible fire of charity, the love of God and one's neighbor for the love of God. Amen.

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