

Bargaining with the "Antichrists"

— Rev. Donald J. Sanborn —

SSPX's leaders search for a "deal" with the modernists in the Vatican

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WE HAVE RECENTLY been told that the Society of Saint Pius X is in the process of serious negotiations with the modernists in the Vatican.

It appears that last fall it was the modernists themselves who made the overtures to the Society of Saint Pius X. The officials of the Society have responded warmly and seriously to them. In fact, on December 29th, Bishop Fellay met with Cardinal Hoyos, and on the following day met with Wojtyla himself.

It is to be recalled that Cardinal Hoyos is the one who removed Fr. Bisig as head of the Fraternity of Saint Peter, because he was too rigid against the New Mass.

On January 13th, there was a meeting of the General Council of the Society together with the four SSPX bishops to discuss the terms of a settlement with the Vatican. On January 16th, the Superior General met with Cardinal Hoyos again, in which he told the Cardinal that Rome would have to guarantee two things to them in order that the discussions proceed further: (1) that the Tridentine Mass be granted to all priests in the world; and (2) that the censures which were inflicted upon the Society bishops be lifted. Bishop Fellay mentioned that he was rather optimistic that they would go along with these demands.

We also learned that the SSPX advanced by two weeks the meeting of the District Superiors in Paris in order to discuss the terms of a possible accord. So it seems to be on the fast track.

When this information first started to trickle in, none of us paid attention to it, since for years we have been hearing rumors to this effect. Either they were false or only partially true. But this information comes to us directly from a communiqué sent out by Bishop Fellay to the superiors of his Society.

The reality of it is appalling.

SSPX: "Subsistent Contradiction"

I am sure that if you have been reading my letters over the past few years, this news does not come as a surprise to you. You know that the Society of Saint Pius X lives in subsistent contradiction: on the one hand they recognize the authority of Wojtyla as true Pope, and on the other hand they conduct an ecclesiastical war against him by operating a parallel apostolate. I have always said that this contradiction must one day resolve itself one way or the other. It looks like it is going to resolve itself the wrong way.

Bishop Fellay, in pursuing this agreement with the Vatican, is not in any way betraying Archbishop Lefebvre. It was always the intention of the Archbishop to solve the Church's problem by achieving a canonical status for priests who say the traditional Mass. He had no trouble with the idea of working side by side with the Novus Ordo. His plan was to popularize the traditional Mass, with the effect that people would naturally flock to it and relinquish altogether the New Mass.

The Mass: Not the Only Problem

There are serious problems, however, in this solution of Archbishop Lefebvre. The first is that the rite of the Mass is merely *one* of the problems of Vatican II. There are many others:

(1) the heresy and error contained in Vatican II, notably of ecumenism, religious liberty, and collegiality, to mention only the principal ones;

(2) the heresy and error which have been promulgated since Vatican II as "official Church teaching," such as the heresies concerning the Church in the recent *Dominus Jesus* document, and the *Joint Declaration* with the Lutherans;

(3) the invalidity or doubt concerning the Novus Ordo sacraments, particularly the Mass, episcopacy and the priesthood;

(4) the authorized abominations against the First Commandment contained in the *Ecumenical Directory*;

(5) the practice of ecumenical abominations on the part of Wojtyla and his hierarchy;

(6) the desecration of the sacrament of Matrimony by the permission of what amounts to divorce in the form of "marriage annulment;"

(7) communion with heretics, and the fact that the Novus Ordo has no unity of faith, one of the marks of the true Church;

(8) the 1983 Code of Canon Law, which contains heresy concerning the Church and approves of sacrilege against the Holy Eucharist.

The second problem in the Lefebvre solution is that it is not realistic. Do they think that they are really going to attract throngs of priests to the traditional Mass? What kind of priests? Modernists? Priests trained by Vatican II? Do we want them? No. In fact, if ever one of them wanted to join us, I would tell him that he would have to *completely redo* his seminary, and start from scratch. Even then it is not certain that the evil effects of bad training could be erased.

After thirteen years of the Indult Mass and the Fraternity of Saint Peter, we do not see hordes of Catholics flocking to

their Masses and their priests. But even if they did, their position is such that they are explicitly declaring that Vatican II and its subsequent reforms are Catholic. The Fraternity of Saint Peter does not condemn Vatican II or the New Mass. Part of their agreement with the Vatican was to recognize the reforms of Vatican II as good and valid. They merely provide the traditional Mass to the few people who want it.

The Lefebvre solution seems to say that the only problem which exists in the wake of Vatican II is the New Mass. While it is true that the Mass is the most important act of religion, it is also true that the rites and ceremonies of the Mass are a reflection of Catholic doctrine. To call for the traditional Mass in the setting of Vatican II theology is not only absurd, but also blasphemous.

As I have said over and over again, if Vatican II and its reforms are Catholic, then there is no reason for a traditional movement. But if they are not Catholic, then we must resist them and condemn them with every fiber in our bodies, even to the point of martyrdom. There is no middle ground between these two positions.

Have Your Pope and Eat Him...

The third and most important problem is the very **idea** of seeking an agreement in the first place. The only thing that Wojtyla needs to agree to is to *pack his bags and get out*, and leave the Vatican to Catholics to whom it belongs.

But for thirty years now the Society of Saint Pius X has been riding the fence on this issue, and has been speaking out of both sides of its mouth. Their members want to "have their Pope and eat him too." They want to reassure everyone that they are "with the Pope," by placing his picture in their churches, but at the same time they completely ignore him, and even insult him, calling him an "anti-Christ." On August 28th, 1987, Archbishop Lefebvre stated in a letter to the four whom he proposed to consecrate bishops: "*The Chair of Peter and the positions of authority in Rome are occupied by anti-Christ.*" On June 15, 1988, the same Archbishop declared in a conference that John Paul II "*is not Catholic.*" Now I ask anyone who has a brain, if these things which Archbishop Lefebvre said are true, **does it make any sense to recognize the authority of Wojtyla, and to negotiate an agreement with him? Does it make any sense at all?**

Nonetheless the Society of Saint Pius X carries on negotiations to enter into agreement with Wojtyla whom the Archbishop called an "anti-Christ" and "not Catholic."

It was owing to this atmosphere of compromise that we took the positions which we did in 1983. **lest** we be caught, and the Catholic people with us, in the destruction which the Society's leaders will bring upon

those who have looked to them for leadership in this crisis.

Side Chapel in the Modernist Cathedral

In my opinion, however, nothing will come of these negotiations. I do not see the Vatican giving them a *carte blanche* to do whatever they want. Yet I do not think that the Society will accept anything less. I do believe, however, that the Society is willing to give away the store when it comes to the theological points which I mentioned above. Most of their priests and laity, in my opinion, are willing to be a side chapel of tradition in the modernist cathedral. Time will tell.

In Communion with Heresy

I really do hope, however, that they will go through with an accord with the modernists who inhabit the Vatican. The reason is that it will put an end to their two-faced and inconsistent approach to this whole problem. They will be seen for what they truly are — a group of priests and lay people who are *Novus Ordo*, that is, willing to live in communion with heresy, as long as they can retain the traditional Mass. They are really no different from any of the other Indult groups. The SSPX is *in desire* what the others are in fact. No matter what the outcome of these negotiations, however, the lefebvrists lay people and priests should understand that if these negotiations could even get this far, things are really bad in the SSPX.

The other good effect of an agreement with the modernists would be that many of their priests and lay people would leave them, and begin to react well to Vatican II. There are many, many good souls in the SSPX who are truly anti-modernist, and who want to carry on a real fight against Vatican II. They will be horrified at the thought of being in union with the Koran Kisser (Wojtyla) and the apostate hierarchy which he maintains throughout the world.

The fault in the Society of Saint Pius X rests squarely, in my opinion, with its leaders. They have been told time and time again by many priests — on both sides — that their position is inconsistent. Yet they pursue this crazy course which will ultimately lead them to disaster. This approach of negotiation with the forces of anti-Christ, to use Archbishop Lefebvre's own term, is a worldly approach. It is to treat the sacred things of God, our holy Faith, as though they were commercial goods or bargaining chips. The Catholic Church is God's Church, and we must leave to Him the solution to its problems. It is our duty merely to remain faithful and to pray, to accept all hardships, even martyrdom, but never to compromise the Faith. If we do this well, God will reward us with His grace, and furthermore it leaves to God the solution of the problem, and makes of us merely His faithful servants if He wishes to use us. Recall how God overcame the Midianites in Sacred Scripture (Judges VI) by sifting out less than 1% of the army of the Israelites, but giving them victory by His divine power.

But to negotiate what ought to be defended with our blood is heinous and inexcusable.

So let us pray that these events may bring the good fruit of the separation of the wheat from the chaff in the Society of Saint Pius X.