

# Brexit – Spexit?

July 16, 2016

There is such a thing as the “Zeitgeist,” or spirit of the age. A proof might be the parallel that can be drawn between Britain’s June 23 vote to renounce the communistic embrace of the European Union, and the SSPX Superiors’ meeting from June 25 to 28, with Bishop Fellay’s Communiqué of June 29 declaring that the Society was now renouncing the embrace of neo-modernist Rome – “Spexit,” for short. For just as last week’s “Comments” suggested that Brexit was admirable but doubtfully efficacious, so one may fear that the June 29 St-Pius-Exit may have reassured many good Catholics that the Society is back on track, whereas within days official Rome and Bishop Fellay were saying that contacts continue . . .

The basis of the parallel is the apostasy characterising the Church’s Fifth Age, from 1517 to 2017 (or beyond), by which the peoples of the world have slowly but steadily turned their backs on God to replace him with Man. But their conscience is not at ease in the process. Therefore outwardly they pay homage to the good old order, but inwardly they pine for the freedom from God and for the materialistic benefits of the New World Order. Thus a good old instinct drove the British to vote for independence from Communism, but being nearly all atheistic materialists they are Communists without the name, and so hardly now know what to do with their Brexit. So one may fear that there is more to “Spexit” than meets the eye.

For instance, the excellent Hispanic website “Non Possumus” pointed out that when the Communiqué of June 29 looks forward to a Pope “who favours concretely the return to Holy Tradition” (2+2=4 or 5 ), that is not the same thing as a Pope “who has returned to Tradition” (2+2=4, and exclusively 4). Nor is it reassuring that on July 2 Bishop Fellay called for a fifth Rosary Crusade, foreseen on June 24 as a possibility by Fr Girouard in Western Canada. Recalling how Bishop Fellay

presented as two gifts of the Mother of God both in 2007 the dubious liberation of the true rite of Mass by *Summorum Pontificum* and in 2009 the “lifting” of the non-existent “excommunications,” Fr Girouard fears that a unilateral recognition of the Society by official Rome could likewise be presented as a response of hers to this new Rosary Crusade. Here is how Fr Girouard imagines the recognition being presented by Bishop Fellay:—

*“In the Crusade, we have asked for the protection of the Society. Thanks to the 12 million Rosaries, the BVM has obtained for us, from the Heart of Her Son, this special protection! Yes the Holy Father has signed this document where he recognizes us and promises to give us his personal protection, so that we will be able to continue “as we are.” This new gift from God and the BVM is truly a new means given us by Divine Providence to better continue our work for the extension of the Social Kingdom of Christ! It is also the reparation of a grave injustice! This is truly a sign that Rome has changed for the better! Our venerable founder, Archbishop Lefebvre, would have accepted this providential gift. Indeed, we can be sure that he has united his prayers to those of the BVM to obtain it from Our Lord, and that he is now rejoicing with her in Heaven! In thanksgiving for this wonderful gift of Providence, let us renew officially the consecration of the Society to the Hearts of Jesus and Mary, and let us have a Te Deum sung in all our chapels!”*

In such a vision, adds Fr Girouard, anyone refusing the reunion of the Society with Rome will be made to seem to be resisting God and to be scorning his Mother.

Such fears are for the moment only imaginary. What is certain is that the “Spexit” of June 25 to 28 will in no way have shaken Bishop Fellay’s resolve to steer the Archbishop’s society into the arms of neo-modernist Rome. For him, that is the only way forward, as opposed to “insulting good Romans” and “stagnating” in a resistance that is out of date and no

longer relevant to the evolving situation.

Kyrie eleison.