

Defending Menzingen

February 10, 2018

Thanks to the directly anti-Catholic words and deeds for the last five years of the present occupant of the See of Peter, delinquencies to which the way was opened by Vatican II, it is less comprehensible than ever that the successors of Archbishop Lefebvre still want to put the Society under Roman control, but in effect they do. Does a Cardinal's hat appeal? Are they tired of the battle? Are they desperate to be "recognised" by Conciliarists? Can they really think that the Archbishop would have approved of what they are doing? God knows. Howsoever that be, servants of Menzingen are still trying to defend its 20-year slide down from the position of the Archbishop. Here are two recent examples:—

Firstly, to defend Bishop Fellay's policy of accepting a personal prelature from Rome, a Society priest ([http://fsspx.\[\]news/\[\]en/\[\]content/\[\]34797](http://fsspx.[]news/[]en/[]content/[]34797)) seems to think that such a prelature will guarantee for the Society protection from the modernists in Rome. But will Rome be in control of the prelature or not? If it is in control, it may take its time, as it did with St Peter's Fraternity, but it will use its control slowly to strangle Tradition within the prelature. To think otherwise is simply not to have understood who these Romans are. "Only Saints believe in evil," said Gustavo Corção. As for the Archbishop, he called these Romans "antichrists." And if the prelature does not put them in control, they will never grant it in the first place.

And secondly, this priest attempts to discredit adversaries of the prelature by claiming that they say that the Archbishop changed his principles when he refused the Protocol of May, 1988. The claim is groundless. As the priest himself says, the Archbishop's change was merely prudential, following on the definitive demonstration just given by the Romans in the Protocol negotiations that they had no intention of looking

after Tradition, such as the Society and the Archbishop understood Tradition. For as long as the Romans gave any sign of genuine concern for Tradition, the Archbishop was patient, and he went as far as he could to meet them (in fact further in the Protocol than he should have done, as he once admitted later). But once they had made it clear that in reality they had no such concern, then the Archbishop was inexorable – from then on doctrine would take the place of diplomacy, and the Romans would first have to prove that they were on the same doctrinal page as Catholic Tradition. That was on the Archbishop's part no change of principles, but merely the final recognition that the Romans were set upon dechristianising, and not on rechristianising, as he wrote a month later to Cardinal Ratzinger.

Likewise the Catholic Family News blog of November last year serves Menzingen. The blog is intelligent, speculating that Rome's real bait-and-trap to catch the Society is not aimed at the Society's wholesale surrender, but at its piecemeal division and disintegration (actually, Rome is achieving both). Thus Rome makes repeated enticing offers, each of which divides Society priests so that some break away, while Menzingen gets up its hopes, only to see them dashed by another impossible demand of Rome. And the game will go on until the Society is completely undone. Therefore, concludes CFN, the Society must remain united at all costs and no Society priest must defect.

But, dear CFN, how did the Archbishop build up the Society in the first place? Certainly he too suffered from divisions and defections under him. Did he nevertheless build by crying for unity, unity, unity? That was the great argument of Rome against the Archbishop! His own great argument was the Faith, the Truth, the Faith. To plead as you do for the Society's unity behind pro-Rome Menzingen is to plead for the Society's destruction! Unity is always specified by that around which one is to unite. Under the Archbishop it was around Catholic

Truth, the whole strength of the Society. Since 2012 it is around Menzingen, presently the division and ruin of the Society.

Take heart, dear readers. "The truth is mighty and will prevail," with or without the Society of St Pius X.

Kyrie eleison.