

GREC – III

April 6, 2013

Wishing to put himself in the place of God, modern man seeks to replace God's order of the world with his own. But God's order is real, outside of and independent of man's mind. So modern man unhooks his mind from that reality, and selects from it only such pieces as he wishes to build into his own fantasy. Now the highest order of God's Creation is best expressed in his Church's doctrine. Therefore all churchmen or laymen today undergoing the influence of everything "normal" in the world around them suffer from a deep refusal or ignorance of the nature and necessity of doctrine.

Here is the essential problem of GREC, as presented in two previous issues of "Eleison Comments" (294 and 295). The **Groupe de Réflexion Entre Catholiques** was founded in 1997 in the salons of Paris to promote friendly meetings and exchanges between Catholics of Tradition and Catholics of the mainstream Church, in order to create a climate of mutual trust and respect which would facilitate a reconciliation between them, and an end to their unnecessary estrangement. Such a purpose gravely overlooks the importance of doctrine, not necessarily with malice aforethought, of which God is judge, but whatever foolish men may think, doctrine can no more be left out of account than can reality.

In Fr. Lelong's book on GREC, *For the Necessary Reconciliation*, he tells how two Society of St Pius X priests and its Superior General "made a decisive contribution to the launching and continuance of GREC." Even before it was launched, Fr. Du Chalard gave to Fr Lelong a friendly reception in his SSPX priory, and "in following years never ceased to support GREC in a discrete and attentive way." At the launching of GREC, Fr. Lorans, then Rector of the SSPX Institute in Paris and exercising from Paris a decisive influence from then until now on SSPX publications, welcomed

the idea of “dialogue between Catholics,” and very soon obtained from the SSPX Superior General in Switzerland approval for his participation in GREC. From then on Fr. Lorans played a leading part in all of its activities.

Those activities began on a small scale and in private. In May of 2000 was held GREC’s first public meeting to which Fr. Lorans contributed, with 150 people attending. Meetings became more and more frequent, with SSPX priests participating. Church authorities at the highest level were regularly consulted and kept informed. Fr. Lorans for his part made possible “a contact of deepening trust” and friendly exchanges with the SSPX Superior General. From 2004 GREC meetings were opened wider still to the public, and in September of that year a “theological working group” was set up with Fr. Lorans participating, and another SSPX priest and a theologian from Rome, both of whom would later be taking part in the Doctrinal Discussions between Rome and the SSPX from 2009 to 2011. GREC may well have seen in these Discussions the realization of its fondest hopes – at last the theologians were meeting in a climate which GREC had done so much to create “for the necessary reconciliation.”

Thanks be to God, the Discussions gave back to doctrine its proper primacy. They demonstrated that between Catholic and Conciliar doctrine is an unbridgeable gulf. But was GREC’s way of thinking then blocked within the SSPX? Far from it! SSPX Headquarters switched overnight from “We pursue no practical agreement without a doctrinal agreement” to “There can be no doctrinal agreement, so we pursue a practical agreement”! Alas, the springtime uprising of protest last year from within the SSPX was smothered and confused again at the General Chapter of July, but SSPX HQ’s continued pursuit of a practical agreement has hardly been smothered.

“Our help is in the name of the Lord,” in particular in the Consecration of Russia. Nowhere else.

Kyrie eleison.