

# Menzingen Commands

November 11, 2017

By no means all readers of these “Comments” are in favour of criticism of the words and deeds of the Headquarters at Menzingen of the Newsociety of St Pius X. However, there are many who see that just as Archbishop Lefebvre was, for the good of the Catholic Church, fully justified in taking his fruitful stand against its being wrecked by the Second Vatican Council, so one is fully justified, for the same salvation of souls, to criticise in public the slide of that Newsociety into the arms of Rome’s Conciliar officials. The June issue of Menzingen’s in-house journal for Society priests, “Cor Unum,” published yet another hard-hitting justification of that slide. Menzingen is obdurate. Menzingen must be corrected, in public.

There follows in italics a fair summary of some of the main arguments, which can be checked (in French) on the Internet at the website [Résistance catholique francophone:: Cor Unum juin 2017](#)

*Archbishop Lefebvre made Society relations with Rome the concern of the Superior General (SG) alone.*

That was because he knew that his own priests under him could not be relied upon to understand the extreme need for prudence in dealing with the Roman officials. The present SG proves how right he was.

*The General Chapter of 2006 entitled the Society authorities to dismiss from the Society any priest disagreeing with their policies in public – “This warning is to be taken seriously.”*

That is just how Paul VI “dismissed” Archbishop Lefebvre. Does Menzingen see who it is imitating? And did the priests voting in 2006 foresee where their authorising such dismissals was going to lead?

*No matter how good are the dissenting arguments, public dissent always harms the common good.*

Did Archbishop Lefebvre harm the (true) Church's common good by his two decades of dissent? Truth is the ultimate measure of authority, especially in the Catholic Church, and not the other way round!

*Archbishop Lefebvre saved the Church by forming priests in accordance with Catholic Tradition.*

Not exactly. Forming good priests was his way of saving the Catholic Faith. But priests now being formed by Menzinger to go along with Conciliar Romans risk saving neither Faith nor Church.

*The Archbishop always recognized, and wanted Society priests to recognize, the Church authorities in place, both before and after he consecrated four bishops in 1988.*

Yes, but in 1988, after the Romans had once and for all proved that they would not look after the Faith, his attitude towards them changed radically: "Up till now, diplomacy, but from now on doctrine," he said, as Menzinger well knows, but Menzinger just does not see doctrine's importance as the Archbishop did.

*Exactly. Dissenters from Menzinger are making questions of prudence into matters of Faith.*

No. To submit believing Catholics to Conciliar – i.e. disbelieving – Romans, is directly a matter of Faith.

*But how can such Romans be converted if the Society's believing Catholics refuse all contact with them?*

How can Catholics keep the Faith if they submit to contagious, even innocently dangerous, modernists?

*But not everything in today's mainstream Church is Conciliar. It includes conservatives, who like us.*

But the conservatives have no power. All power in Rome is in the hands of Freemasons who are bitter and resolute enemies of Catholic Tradition, of Our Lord's Church, of Our Lord and of God. And everything in the mainstream Church is being taken ultimately in the Conciliar direction, especially by Pope Francis.

Kyrie eleison.