

“Official Church”?

February 3, 2018

One needs to be very careful with words, because words are the handle of our mind upon things, and things are the stuff of everyday life. Therefore upon words depends how we will lead our lives. At the flagship parish church of the Society of St Pius X in Paris, France, there is a Society priest taking due care of words. Fr Gabriel Billecocq wrote in last month's issue (#333) of the parish's monthly magazine *Le Chardonnet* an article entitled “Did you say ‘official Church’?”. In it he never once mentions Society Headquarters in Menzingen, Switzerland, but he does complain of the “wish” coming from somewhere, presumably on high, that the words “Conciliar Church” should always be replaced by the words “official Church.” And he is right, because the words “Conciliar Church” are perfectly clear, whereas the words “official Church” are not clear, but ambiguous.

For on the one hand “Conciliar Church” signifies clearly that large part of today's Church which is more or less poisoned with the errors of the Second Vatican Council. Those errors consist essentially in the re-centring upon man of the Church which should be centred on God. On the other hand “official Church” is an expression with two possible meanings. Either it can mean the Church officially instituted by Christ and officially brought to us down the ages by the succession of Popes, and to that “official Church” no Catholic can object, on the contrary. Or “official Church” can be taken to mean that mass of the Church's officials devoted to Vatican II who for the last half-century have been using their official power in Rome to inflict upon Catholics the Conciliar errors, and to this “official Church” no Catholic can not object. Therefore “Conciliar Church” expresses something automatically bad, while “official Church” expresses something good or bad, depending upon which of its two meanings it is being given.

Therefore to replace "Conciliar Church" by "official church" is to replace clarity by confusion, and it also stops Catholics from referring to the evil of Vatican II.

Fr Billecocq never suggests that Society Headquarters did "wish" such a thing, but a fact and a speculation do suggest it. As for the fact, earlier this month the Society's French District Superior, Fr Christian Bouchacourt, being interviewed in public about the Society's up-coming elections in July, said: "As soon as a Superior General is elected, the Vatican is immediately notified of the decision." Such notifying of the Vatican by the Society as to Society elections has never been done before. And it strongly suggests that the Society's present leaders look forward to Rome not only being informed but also giving its official approval of the Society's choice of its leaders – why notify if not to get approval? What else will the Newsociety beg for from the Newchurch? What will it not beg for? How far the Society has come from the days when the faith of Archbishop Lefebvre used to force Rome to do the begging!

As for the speculation, we hear that two main candidates are being groomed by Menzingen for voters at the Society's July elections to choose as Superior General, because the post will no longer be taken by a bishop. At a guess, Rome is already in virtual control of these major decisions being taken within Society Headquarters. In that case Rome has little to fear of either of these two candidates substantially changing Bishop Fellay's pro-Roman policies, while it may have much to gain from the appearance of a change at the top, and it may be able to make use of Bishop Fellay in Rome to be head of a "renovated" *Ecclesia Dei* Congregation, to include all Traditional communities, including his own former Society.

Who can doubt the skill of the Romans to turn all situations to their advantage? Unless . . . unless there were to break out again within the Society that Faith and Truth which were the driving force of Archbishop Lefebvre and of his victory

over all the liberals and modernists in Rome. These demons strive to undo once and for all God's Catholic Tradition which is the most serious potential obstacle to their new One World Religion. And God may require no less than the blood of Catholic martyrs to stop them. The martyrs coming from among the Society's priests and lay-folk will be its glory.

Kyrie eleison.