

. . .And If Ever . . .

September 26, 2009

. . .And if ever any discussions to be held between Rome and the Society of St Pius X did seem to be arriving at a non-doctrinal “practical agreement” between them, then all Catholics wishing to save their souls would have to study the “agreement” closely – especially the fine print – to see who would in future be appointing the leader or leaders, and their successors, in the Rome-approved SSPX.

He might be given whatever title pleased either party: “Superior General” or “Personal Prelate” or “Lord High Executioner” (a personage of noble rank and title) – the name would be of no importance. Crucial would be, who was to make the decisions, and who would appoint whoever would make the decisions? Would he be appointed by the Pope or by the Congregation of the Clergy, or by any Roman official, or would he continue to be appointed independently of Rome from within the SSPX as now, by a 12-yearly election through some 40 leading SSPX priests (next election in 2018)? Yet what would the “agreement” have gotten Rome if it had not gotten them control over appointing the SSPX leadership?

The history of the Catholic Church is littered with examples of the struggle between the friends and enemies of God – normally Church and State respectively, but no longer! – for control of the appointment of Catholic bishops. For as any intelligent friend or enemy of the Church well knows, the bishops are the key to its future. As Archbishop Lefebvre used to say, in defiance of all today’s democratic nonsense, it is the bishops who form the Catholic people and not the people who form the bishops.

A classic example of this struggle is the Napoleonic Concordat of 1801 by which the newly Freemasonic French State made sure that it acquired a significant degree of control over the

choice of bishops in the Church in France. Promptly all pre-Revolutionary bishops were sacked who were still too Catholic, and the Church was then securely on its way to Vatican II. Similarly when in 1905 the Freemasons broke off the union of the French State with the Church, the better to persecute it, the heroic Pope Pius X profited by his unwanted new independence of that State to appoint, and himself consecrate, a mere handful of nine bishops, but their virile Catholicism so scared the Freemasons that as soon as Pius X was dead, they hastened back to renegotiate a certain reunion of Church and State, if only they could recover control of the appointment of French bishops – and Vatican II was back on track.

The pattern was repeated in 1988 when the heroic faith and courage of Archbishop Lefebvre alone saved the SSPX by his consecrating of four bishops independently of the explicit disapproval of Conciliar Rome. The same Conciliar foxes might now “give away the store” in order to regain control of the SSPX’s four “ugly ducklings,” and their potentially independent successors – ducklings make a dainty morsel for hungry foxes! God bless Fr Schmidberger and Bishop Fellay, and all their successors who will maintain that Catholic independence for as long as Rome is out of its Catholic mind!

Kyrie eleison.