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ARCHBISHOP MARCEL LEFEBVRE
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 ST. THOMAS AQUINAS SEMINARY

THE REBELLION MADE PUBLIC

My dear Seminarians:

"I was writing a letter to a friend (benefactor) of our Fraternity to say to him the events of last night (at Oyster Bay Cove). I said to this benefactor, that it was underground during many years. Many difficulties, many oppositions, many incomprehensions between some priests of the Northeast District and the Fraternity. Now it is no longer underground, but public. These difficulties were very sad. I can say everytime I visited the Northeast district (I would ask them to do something and they would say), 'We are kind to observe',...but in their hearts and their minds it was not good."

"THE ROMAN CATHOLIC": 'attitudes...hard...and polemical'

"Many times I spoke with them about the 'Roman Catholic's' (articles). Many of their attitudes and positions, were hard, hard, always hard & polemical. That is not my attitude. I am firm in the doctrine. I am firm in the Faith. But as Our Lord, I try to get souls, to speak with sinners, with all people, and not always hard, hard, hard! So, that which was underground is now made public by the events of two young priests, i.e., to (not) go where I send them. It is not only this fact (of Fr. Zapp's refusal); this fact was only the end of all this work during years and years! They don't accept! These priests, these 4 or 5 priests of the Northeast district, they don't accept the spirit and mentality of the Fraternity!"

THESE PRIESTS ACCEPTED ECÔNE WHEN AT ECÔNE

"They were at Ecône! They accepted (the Fraternity's attitude) at Ecône! They remained silent at Ecône, until I give them ordination. After this, always these troubles."

"I said to them yesterday: 'Our union slowly, slowly, always becomes less, less. The union of Charity, always less, year by year. But now, it is finished.'"

"You have another mentality"

"It is finished! It is impossible! Impossible! If you are behind the priests desobeying to the Superior General, that is too much...its impossible! Now, (if you are behind them) I ask you to go outside the Fraternity. We cannot remain together. You have another mentality. You are of another mind. This is just impossible."

"I am in charge...not them!"

"They ask to discuss some points...I know these points, such as the point of the 'ordination of Fr. Stark', the point of 'marriage annulments', etc., that is nothing...I agree with them on the principles, i.e., 'I do not accept a priest if he has not a valid ordination,' i.e., I don't accept an invalid priest to help us: that is evident! I cannot accept a priest if I do not know if his ordination is valid or not. That is clear! But they are

not in charge of this priest (Fr. Stark). I am in charge!...I must do an inquisition to know if his ordination is valid or invalid. I am in charge of that, not them. These 5 priests in the Northeast district know that I cannot accept an invalid priest to give the sacraments. This is evident!"

"I know that these Marriage annulments, many of them are not good and not true. I know that. Perhaps here in America, the situation is worse here than in Europe; it is possible. I think it is true, i.e., here in America they give many annulments (very easily) by some money, etc. In Europe, it is not the same. That is the reason why I write to some persons who wrote to us, asking: 'We do not know if this annulment of marriage is valid or not?' I don't know for sure myself. I cannot say if it is valid or not. But you must do an inquisition with your priest.' (Itold them)."

"But you cannot say in principle that in all cases, these annulments are void. You must do an inquisition (inquiry). That is the charge of the priest...of the district, or in charge of the priorate, etc., to inquire before deciding. But that is not saying that is the same (as their orientation) which is more severe... (hard)..."

"NOW THEIR REBELLION IS CLEAR"

"Thus, I wrote to this benefactor: 'Now their rebellion is clear, against the Superior General, and against the Fraternity.' It is now public. That is the result of this state of mind and tendency, i.e., extremist and schismatic! It is a schismatic tendency: in regard to the Liturgy, in regard to the pope, and in regard to the Sacraments of the new reform. Their judgments they have towards these things...they reject and refuse the Liturgy of Pope Pius XII and Pope John XXIII, because (they say) it is bad. They act in practice, and think as if there is no pope, practically. They (in general) suppress all prayer for the pope.."(NB: Father Sanborn told a laywoman in Ridgefield that he does pray for the pope, i.e., in prayers outside of the Mass, but not in the Mass(!?!)). "...They never pray for the pope. Practically (in practice), they think that all Sacraments, (not in theory, but in practice they say): 'all sacraments of the New Rites are invalid', i.e., all are either invalid or at least doubtful, therefore are held as invalid."

"This attitude is not the attitude of the Fraternity. The Fraternity has, as its principle of action in this crisis in the Church, what I gave you before, as found in St. Thomas Aquinas: 'We can be opposed to the pope and authority of the Church, if the pope and authority poses a danger to our Faith', i.e., 'periculum fidei' --that is our principle (cf. Summa II II, Q.33,a.4, ad 2m). Thus, the Fraternity holds that there is nothing dangerous to the Faith in the Rite of the Liturgy of Pope Pius XII & Pope John XXIII. Therefore we cannot refuse, because there is no danger for our Faith. In Ecône, the liturgy (and rule of the Society) is the Liturgy of Pope John XXIII."

"However, it is a danger to our Faith in the Liturgy of Pope Paul VI. This liturgy, we cannot accept. Impossible. Why? Because this liturgy is very 'ecumenical', is very bad."

"For the pope, the Fraternity, in practice, acts and prays as if the pope is truly pope. I do not know...it is up to the judgment of the Church in the future, but in practice we act as if

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Pope John-Paul II is truly the pope. So we pray for him. I am going to Rome to speak with him. I have written to him...I have offered prayers for him...we do all we can to bring the pope back to Tradition. That is the end of all my actions in Rome: not any compromise at all...they say: 'Oh, Msgr. Lefebvre (with so much dialogue with Rome) certainly will do a compromise with Rome. That is for sure! He is going to take the New Mass.' That is only (their vain) imagination!"

"I am going to fight in Rome. To fight, (and pray) slowly, always with the intention that Rome returns to the Tradition, to the Catholic Tradition. Now, that is the mind of the Fraternity."

"Thus, we do not have the same mind with these priests of the Northeast district. (With few exceptions, the general rule is) they do not ever pray for the pope. They do not say one word in the prayer for the pope.' As for the validity of the Sacraments, I think that many sacraments...are valid if they use the latin form. However with the vernacular translations, there begins the doubt of validity. In practice, we must study each sacrament, each circumstance where these sacraments are given. One bishop said the words of Confirmation, with another form? We do not know. We must investigate and find out what form. The same with what oil he used, etc. Perhaps its valid, invalid...we must do an inquisition. But I cannot say as these priests (of the Northeast) said, that we consider all sacraments of the new rite, practically are all invalid. That is impossible."

"We cannot continue Our Way Together"

"And so, we cannot continue our way together. They are always going towards schism, because on this point, they are against Rome; They refuse the liturgy that the pope gave (the liturgy of Pope John XXIII), without a serious reason! If it was a serious reason, then I too would disobey (Pope John XXIII), but when there is not a serious reason, I cannot disobey. Thus, that is the first point: they disobey to the pope, i.e., they disobey Pope Pius XII and Pope John XXIII. The second point: 'No validity of sacraments, practically' (not in theory, but in practice)."

"Thus, slowly, slowly, they put all the people 'far' from Rome...far from the pope,...far from the Church. That is very dangerous. Many people now have this tendency...they do a sect, a sect. Slowly, slowly, very slowly, they form a sect!! That is a schismatic tendency. I cannot accept that!"

"I tried during many years to say to them: 'No, don't go in this way! No.' They did not understand. One day we were meeting in Oyster Bay Cove on the question of the pope. I said to them: 'At least, at least do not say publicly in your preaching, that there is no pope.' I asked them to sign a document that they accept that. They signed it! But, I said to them in the evening, if you do not sign, you are no longer members of the Fraternity. On the next morning they returned and they accepted (1980). You know, inspite of their accepting that, there was constantly returning problems (oriented to denying the pope), ...and I finally said to them, yesterday, 'its too much now, its impossible!'"

"I cannot accept it. I give my seminarians the Fraternity.