

CAPITAL : Lettre ouverte solennelle des fidèles aux quatre évêques de la FSSPX

http://www.virgo-maria.org/articles/2006/VM-2006-10-10-A-00-Appel_aux_quatre_eveques_de_la_FSSPX.pdf

Qui et Pourquoi, depuis la mort de Mgr Lefebvre en 1991, a détourné la finalité surnaturelle de l'OPERATION-SURVIE des sacres de 1988, pour assigner à la FSSPX ce FAUX objectif prioritaire de la «ré-conciliation» avec la Rome conciliaire (en fait la «ré-conciliarisation» de la FSSPX) ?

Qui a, depuis 2000, PROMU, et Pourquoi, le FAUX préalable de l'autorisation de la messe de Saint Pie V ?

Pourquoi n'a-t-on pas posé la VRAIE question du rétablissement du VRAI Sacerdoce de VRAIS prêtres, ordonnés par des Evêques VALIDEMENT sacrés selon le rite VALIDE des Saints Ordres ?

Qui a INVENTE, et POURQUOI, le faux préalable de la levée des «excommunications» ?

Pourquoi n'a-t-on pas posé la VRAIE question de l'abrogation de *Pontificalis Romani* INVALIDE de 1968 et du rétablissement du vrai rite de la consécration épiscopale VALIDE d'avant 1968?

A quoi servirait-il, en effet, de faire dire le VRAI rite de la messe par de FAUX prêtres ?

Serait-ce donc qu'après avoir obligé de VRAIS prêtres à dire une FAUSSE messe, l'on veuille désormais faire dire la messe du VRAI rite par de FAUX prêtres ?

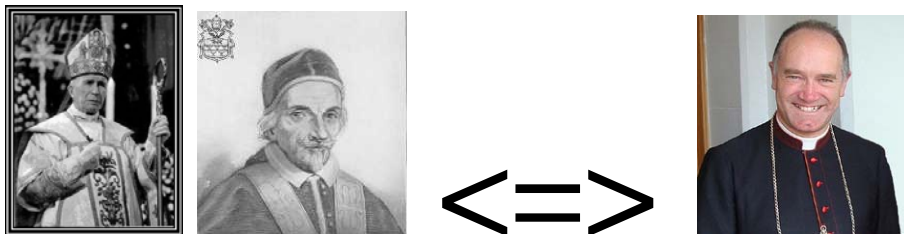
Serait-ce que l'on veuille «concilier» les VRAIS prêtres qui disent encore la VRAIE messe avec un clergé aussi INVALIDE que le FAUX CLERGE ANGLICAN ?

*Gaude, Maria Virgo, cunctas hæreses sola interemisti.
(Tractus Missæ Salve Sancta Parens)*

vendredi 4 mai 2007

Ce message peut être téléchargé au format PDF sur notre site <http://www.virgo-maria.org/>.

Bishop Fellay declares that priests ordained in new rite of 1968 are "PROBABLE" priests¹



Words of Bishop Fellay condemned by the Pope Innocent XI²

**Le Pape Innocent XI anathémise la proposition prêtée par *Donec Ponam* à Mgr Fellay
Le large impact aux Etats-Unis des déclarations inconcevables prêtées à Mgr Fellay³**

Un forum américain (Angelqueen) a mis récemment en ligne la traduction de notre lettre ouverte à Mgr Fellay au sujet des «*prêtres probables*» et du devoir des fidèles d'accepter «*a priori*» la validité des prêtres «*probables*». Ces déclarations prêtées au Supérieur de la FSSPX qui sont inconcevables tant elles sont contraires à la doctrine sacramentelle catholique, commencent à connaître une diffusion mondiale et à susciter une forte réaction. Il est certain qu'aux Etats-Unis où une confusion des Sacerdotes (vrai et faux) a commencé dans certaines chapelles, les réactions des fidèles sont très vives. Nous en avons récemment eu des échos.

S'il devait se confirmer que Mgr Fellay se soit engagé sur cette **voie de la probabilité**, comment les fidèles parviendraient-ils à obtenir la **certitude** d'obtenir des sacrements certainement valides ?

¹ Traduction : Mgr Fellay déclare que les prêtres ordonnés dans le nouveau rite de 1968 sont des prêtres « probables »

² Les propos de Mgr Fellay ont été condamnés par le Pape Innocent XI

³ <http://angelqueen.org/forum/viewtopic.php?p=177099#177099>

Afin de renseigner les fidèles, et au sujet des propos prêtés à Mgr Fellay **qui aurait, selon le site *Donec Ponam*⁴, déclaré accepter des « prêtres probables »**, nous citerons parmi les Actes du Magistère, le Pape Innocent XI (1679) condamnant ceux qui précisément défendent l' "opinion probable" pour la collation du sacerdoce ou de l'épiscopat et pour tous les sacrements.

INNOCENT XI : (extrait du Denzinger)

65 propositions, condamnées dans le décret du Saint-Office du 2/3/1679.

Erreurs d'une doctrine morale plus laxiste

2101

1.- Il n'est pas interdit dans l'administration des sacrements de suivre l'opinion probable sur la validité du sacrement, en laissant la plus sûre, sauf Si cela est interdit par la loi, une convention, ou qu'il y ait péril de faire courir un grave dommage. C'est pourquoi c'est seulement dans la collation du baptême, de l'ordination sacerdotale ou épiscopale qu'on ne doit pas recourir à l'opinion probable.

2102

2.- J'estime probable qu'un juge peut juger selon une opinion même moins probable.

2103

3.- En général, aussi longtemps que nous agissons en nous fiant à une probabilité soit intrinsèque, soit extrinsèque, si faible qu'elle soit, pourvu qu'elle reste dans les limites de la probabilité, nous agissons toujours très prudemment.

2104

4.- L'infidèle qui ne croit pas est excusé de l'infidélité, s'il est conduit par l'opinion moins probable.

2105

5.- Nous n'osons pas définir s'il pèche mortellement, celui qui ne ferait un acte d'amour de Dieu qu'une seule fois dans sa vie.

2106

6.- Il est probable que le précepte de la charité envers Dieu n'oblige même pas par soi de façon rigoureuse tous les cinq ans.

Nous vous tiendrons informés, évidemment, des développements de cette affaire capitale.

Continuons le bon combat

Abbé Michel Marchiset

Bishop Fellay declares that the priests ordained in the new rites of 1968 (with bishops consecrated in the new rite of 1968) are “probable” priests and that the faithful shall accept them a priori as certainly valid⁵

A French traditionalist website has recently sent an official and public letter to Bishop Fellay. This follows the interview that Bishop Fellay has been giving to a French website [...]. In this interview, Bishop Fellay declares that the faithful shall a priori accept the *novus ordo* priests as being “probable” catholic priests, sacramentally ordained. Despite the arguments about the invalidity of the new rite for Episcopal consecration of 1968, and despite the tutorist doctrine of the Catholic Church, Bishop Fellay declares that these ordinations being “probable” it is mandatory to the faithful to accept them a priori as actual priests and not doubtful.

⁴ <http://www.donec-ponam.org/site/index.php?height=1024>

⁵ <http://angelqueen.org/forum/viewtopic.php?p=177099#177099>

These statements being so incredible in the mouth of the successor of Archbishop Lefebvre, the director of the French website, Father Marchiset has sent to him the following letter and published the post mail evidence that Bishop Fellay has received his letter and is aware of it.

This new statement of Bishop Fellay shall be widely expanded among the Catholic faithfuls because of its great consequences for the future of the fight of Catholic Tradition.

Who may accept these statements about “probable” priests ? Why should catholic faithfuls obey to mandatory statement decided *a priori* ? The question of the validity of the sacraments and the salvation of souls is the kernel of the fight of the Catholic Tradition. It may not be correctly addressed by some vague and mandatory considerations about the “probable” priests.

DOCUMENTS

Monday 9 April 2007

Bishop Fellay in possession of our letter since 03 April 2007

[Acknowledgement receipt of our letter](#) of 30 March 2007 to Bishop Fellay

following his interview of 25 March 2007, published 26 March 2007 by the site Donec Ponam.

Bishop Fellay is now in possession of the letter we sent him, asking him to confirm or disclaim the terms of the statements, and most especially the three propositions that were attributed to him in the interview made by the site Donec Ponam “under the responsibility” of Madame XXXX.

Let us continue the good fight.

Abbé Michel Marchiset

Published on <http://www.virgo-maria.org>

http://www.virgo-maria.org/articles_HTML/2007/004_2007/VM-2007-04-09/VM-2007-04-09-D-01-Mgr_Fellay_a_recu_la_lettre_1.htm

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Abbé Michel Marchiset Mouthier Haute-Pierre

Le prieuré Friday 30 March 2007

6, rue du Chapité

25 920 Mouthier Haute-Pierre

France

Courrier RAR

To the attention of Monsignor Fellay

Society of Saint Pius X

Headquarters

Prieuré de l'Annonciation

Schwandegg

6313 Menzingen

Switzerland

Your Excellency,

It is with the greatest astonishment that I came upon the interview[1] which the site Donec Ponam made public Monday, 26 March 2007, dated 25 March 2007, feast of the Annunciation and anniversary of Archbishop Marcel Lefebvre's call to God, from whom I received ordination in the Catholic priesthood.

The statements ascribed to you by this site, under cover of anonymity by the person interviewing you, would represent, if you confirm them as being your own, your first public declaration, as Superior General of the SSPX and successor of Archbishop Lefebvre, on the grave question of the invalidity of ordinations conferred according to the new rite of priestly ordination as well as on the invalidity of the consecrations performed according to the new rite of episcopal consecration, these two rites having been promulgated on 18 June 1968 by Montini-Paul VI in his apostolic constitution Pontificalis Romani.

Having been ordained a priest by Archbishop Lefebvre in 1984, I respectfully address myself to the episcopal authority which you represent, and specifically to the Superior of the SSPX, in order to settle this grave question of conscience posed by this interview.

This question is vital for the salvation of souls, and it touches the heart of the matter concerning the transmission of the Catholic priesthood instituted by Our Lord Jesus Christ, Himself Sovereign Priest, of a priesthood which is substantial to him.

You are not unaware that, most particularly since the summer of 2005, the question of the invalidity of the Orders conferred according to the new rituals, both sacerdotal as well as episcopal, is a question that disturbs the faithful ever more increasingly because it directly poses the question of the invalidity of the sacraments.

In the replies attributed to you, and in view of Catholic doctrine as it has been taught to me, the following propositions seem unacceptable:

First proposition:

“With regard to the priesthood (...) When a bishop confers the sacrament of the priesthood, even according to the new rite, while observing the prescriptions of the ritual, especially if it is spoken in Latin, the sacrament is a priori valid. (...) the same goes for the episcopal consecration.”

Second proposition:

“we must insist on the probability of the validity of an ordination”

Third proposition:

“The faithful, on their part, must hold to the principle a priori that these priests are validly ordained because

the invalidity of the ordination remains an exception. They must then consider that an ordination, even modern, is valid."

Consequently, I must ask you, in conscience, to confirm or to disclaim the terms of these remarks, and most especially these three propositions, which were attributed to you in this interview, I hope incorrectly.

At this time there is a Motu Proprio that is supposed to be making its appearance. This would fulfill the first condition you yourself posed to modernist Rome, and would be the preamble to an accord necessarily resulting in the takeover by Rome of the last international institution still dispensing certainly valid sacraments and transmitting the sacramentally valid Catholic priesthood. For this reason you will understand the urgency of stating your official position on the declarations attributed to you by the Donec Ponam site.

It is in fact because of the firm assurance (and not probability...) of receiving valid sacraments that the faithful come to the Society of Saint Pius X.

It is essential that you respond to this question. If this is not possible and in the absence of a reply on your part by Easter, the Virgo-Maria site will treat this article as it should, which is to say as a declaration improperly attributed to you and which therefore does not apply to you.

In expectation of and thanking you for your response, I am aware of the pressing nature of my approach, and I hope you will understand that it is dictated by a grave problem of conscience for the priesthood and for the faithful whom I must enlighten.

Abbé Michel Marchiset

Published on <http://www.virgo-maria.org>

http://www.virgo-maria.org/Documents/eveques/mgr-fellay/lettre_abbe_marchiset/lettre_abbe_marchiset.htm

[1] <http://www.donec-ponam.org/site/index.php?height=1024>

RESPONSE by a reader, Eulogius

I cannot imagine that Bishop Fellay would use the adjective "probable" in this matter, for to do so would be to provide no answer at all. "Probability" is not adequate for the administration of the Sacraments.

Henry Davis, S.J. wrote:

CHAPTER

VII

THE USE OF PROBABLE OPINIONS

SECTION I: Probable Opinions of Validity

In conferring the Sacraments (as also in the Consecration in Mass) it is never allowed to adopt a probable course of action as to validity and to abandon the safer course. The contrary was explicitly condemned by Pope Innocent XI. To do so would be a grievous sin against religion, namely an act of irreverence towards what Christ our Lord has instituted; it would be a grievous sin against charity, as the recipient would probably be deprived of the graces and effect of the Sacrament; it would be a grievous sin against justice, as the recipient has a right to valid Sacraments, whenever

the minister, whether *ex officio* or not, undertakes to confer a Sacrament. In the necessary Sacraments there is no doubt about the triple sin; in Sacraments that are not necessary there will always be the grave sacrilege against religion.

Henry Davis, S.J.

Moral and Pastoral Theology

London: Sheed & Ward, 1935

Volume III, page 27

Innocent XI wrote:

Various Errors on Moral Subjects

Condemned by a degree of the Holy Office, March 4, 1679:

1. It is not illicit in conferring sacraments to follow a probable opinion regarding the value of the sacrament, the safer opinion being abandoned, unless the law forbids it, convention or the danger of incurring grave harm. Therefore one should not make use of probable opinions only in conferring baptism, sacerdotal, or episcopal orders. (Denzinger 1151)

Innocent XI (1676-1689)

in
M_Eulogius

XTO,

Pour vous abonner ou vous désabonner de la lettre d'information Virgo-Maria, veuillez remplir le formulaire disponible sur notre site <http://www.virgo-maria.org/>