

Wednesday, November 11, 2009

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The program book «Benoît XVI et les traditionalistes» (« Benedict XVI and the traditionalists »)(March 12, 2007) of Father Celier (FSSPX), published by and with a foreword of a freemason¹ of the Grand *Lodge* of France*

Voulez-vous que vos enfants finissent en Loge ?

Olivier Pichon
Abbé Grégoire Celier

Benoît XVI et les traditionalistes

J.L. Maxence

L'abbé Celier a eu pendant deux ans, de la part de Mgr Fellay et de l'abbé de Cacqueray, l'ordre de parcourir la France afin de présenter, dans tous les prieurés, devant les clercs et les fidèles, ce livre édité et préfacé par un franc-maçon avoué !

Comment est-il possible que la Direction de la FSSPX diffuse et vende le livre maçonnique sans aucune sanction ?

Comment est-il possible que Mgr Fellay impose par la terreur cette politique maçonnique ?

Proof of the Masonic* premeditation of the joining Rome policy imposed on the SSPX by Bishop Fellay

An unprecedented Masonic* scandal on top of the sacerdotal work of Archbishop Lefebvre

In view of these appalling FACTS¹ from this moment onwards the question raises itself :

Could it be that nowadays the SSPX is being led by a freemason*?

¹ http://www.virgo-maria.org/articles/2009/VM-2009-08-05-A-00-Suresnes-Loge_et_divan.pdf
http://www.virgo-maria.org/articles/2009/VM-2009-07-30-A-00-Jean_Luc_Maxence-Celier.pdf
http://www.virgo-maria.org/articles/2009/VM-2009-07-27-A-00-Abbe_Celier_edite_par_FM.pdf
http://www.virgo-maria.org/articles/2007/VM-2007-03-12-A-01-Jean-Luc_Maxence_et_Celier_2.pdf

If so, since when did he enter the Lodge?

Bishop Fellay has to choose:

- **either** betray Bishop Lefebvre and **continue his Masonic[✠] policy** described in the program book published by and with a foreword of a freemason[✠], **publicly showing his submission to the Lodge by doing so,**
- **or he expells Father Celier²** from the FSSPX and **removes Father de Cacqueray** because of incompetence, having covered **this Masonic[✠] book** with his authority and **sold³ it himself.**



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**« arrachez à la Franc-Maçonnerie le masque dont elle se couvre »
Pape Léon XIII**

Explanation of the Masonic[✠] intentions and methods of Bishop Fellay's policy:

In the absence of any denial by Bishop Fellay, more than a month after the outbreak of the scandal without any reaction from his side, we cannot but conclude that it is clearly visible that Father Celier has **had orders from Bishop Fellay and Father de Cacqueray to traverse France for two years in order to present in all the priories, before all the clergymen and faithful, this program book of the joining of the SSPX with the Masonic[✠], apostate, globalist Rome – a book published by and with a foreword of a freemason[✠].**

Late October 2008 Mr. J.L.Maxence, the psychoanalyst who edited and wrote the foreword of the program book *«Benoît XVI et les Traditionnalistes»* published his own book (*«La Loge et le divan»*) (*«The Lodge and the Couch »*), in which he himself⁴ reveals the sham, up to then unknown and revealed later, **in the nr. 269 (1 to 15 Feb.) of Emmanuel Ratier's «Faits & Documents» magazine.**

Father Celier's program book, published by and with a foreword from a freemason[✠], **was released on March 12, 2007**, and was immediately distributed and promoted in the media of the SSPX and in the priories, **with the full and active support of the authority of Father de Cacqueray, who sold it himself in Nantes.**

² Cf at the end of this article the list of electronic references of fact finding and well documented studies of *Virgo Maria* on Father Celier, the Saint Pius X Fraternity, and on his strategic power to harm the Fraternity right in its center

³ http://www.virgo-maria.org/articles/2007/VM-2007-06-17-A-00-Flop_abbe_Celier_Montpellier.pdf

⁴ http://www.virgo-maria.org/articles/2009/VM-2009-08-05-A-00-Suresnes-Loge_et_divan.pdf

http://www.virgo-maria.org/articles/2009/VM-2009-07-30-A-00-Jean_Luc_Maxence-Celier.pdf

http://www.virgo-maria.org/articles/2009/VM-2009-07-27-A-00-Abbe_Celier_edite_par_FM.pdf

Au cours de ma première année silencieuse de vie maçonnique, la procédure de demande de parole en Loge m'avait paru excessivement compliquée. Je vais essayer de la résumer sommairement.

À quelques exceptions près — pour l'Orateur qui siège sur l'estrade, à la gauche du Vénérable, et pour le Secrétaire, qui est lui à sa droite, puis pour les deux Surveillants de Colonnes, évidemment —, la parole n'est jamais sollicitée directement auprès du Vénérable. Le Frère qui souhaite parler, demande au Surveillant* responsable de sa Colonne, le Surveillant transmet au Vénérable, le Vénérable répond et le Surveillant transmet cette réponse au demandeur. On appelle cela *la triangulation de la parole*. Le moins que l'on puisse dire est que le cheminement n'est pas direct.

En premier lieu, le terme *Surveillant* m'avait semblé inadéquat. Il traduisait, pensais-je, un rapport hiérarchique que je ne comprenais pas. J'avais en tête le jeune étudiant chargé de faire régner la discipline sur le réfectoire de mes années d'écolier. Évidemment, le mot n'a pas ici ce sens profane. Le Surveillant est élu à cet office par les Maîtres, il a la responsabilité du bon déroulement des travaux et siège sur le plateau qui correspond à sa charge.

Ensuite, j'ai supposé que cette complexité procédurière avait pour but d'endiguer les réactions spontanées. Dans le cas d'Initiés de fraîche date, elle avait en tout cas pour conséquence de faire perdre à celui qui obtenait enfin la parole la substance du propos qu'il voulait tenir.

Page 57 of «*J'ai été franc-maçon*» («*I have been a freemason*») by André Clodic⁵

The first chapter of part three of «*Benoît XVI et les traditionalistes*», devoted to the process of «reconciliation» with modernist Rome, is called «*triangulation*», a term that makes one invariably think of the «*triangulation of speech*» which, in Masonic practices, means that the initiated gets permission to speak from the Venerable of the Lodge through the intermediary of the Surveillant. This symbolizes the indirect procedure.

This means that the **program book has been drafted in the second half of 2006, from August to December**, at the time of the launching of the sacrilegious «bouquet», exactly the period when Father de Cacqueray began his Paris conferences⁶, and was already reading to the public parts of the still unpublished Masonic program book in his lecture (the childish and ridiculous episode of the tanker changing course, part of the Masonic book released 6 months later) of **September 27, 2006⁷**, in the hall of the *Mutualité*, while answering pro-joining questions from Father Lorans.

During this well known lecture, Father de Cacqueray explained to the faithful the idea according to which the **SSPX should accept to lower the tone of its criticism, being fully integrated in the bosom of the Conciliar Church.**

All through his 2007 spring campaign in the priories, **Father Celier has not stopped declaring that he acted with the agreement of Bishop Fellay, and that his book expressed the thoughts of Bishop Fellay.**

At that time, VM had pains to believe it, as it appeared so **inconceivable.**

⁵ http://books.google.fr/books?id=ZyMgQYurWQOC&pg=PA57&lpg=PA57&dq=triangulation+franc-maçonnerie&source=bl&ots=k2027IF4NU&sig=HyA9OEb49JolJ9dOPheycS8wH4s&hl=fr&ei=M7yeSuzLDpPs-Aa29tHaCw&sa=X&oi=book_result&ct=result&resnum=4#v=onepage&q=&f=false

⁶ http://www.virgo-maria.org/articles/2006/VM-2006-10-12-D-00-Tentations_abbe_Lorans.pdf

⁷ http://www.virgo-maria.org/articles/2006/VM-2006-10-12-E-00-DIAPO_Oeuvre_de_Mgr_Lefebvre_trahie_par_Menzingen.pdf

However, if we take Father Celier serious now, and accept that he did speak the truth, then this program book, its publication and its foreword by the freemason✠ editor Jean-Luc Maxence had been agreed upon with Bishop Fellay as early as mid 2006, to contribute to the success of politics of joining the SSPX with Rome by way of PSYOPS manipulation of the faithful.

Bishop Fellay has therefore chosen to have Father Celier present the lectures on joining that he did not dare himself to present openly at that time, preferring to remain in a chiaroscuro in order to better cheat the clergy and the faithful, while the freemason✠ writer distilled the poison of surrendering in the minds of the priests and laymen of the SSPX.

Jean-Luc Maxence was at least a known admirer of the gnosis. Choosing him as editor, most certainly ratified by Bishop Fellay, reveals a deeper "connivance": Bishop Fellay could not be unaware of the Masonic contacts of the former contributor of the "*Monde & Vie*" magazine .

Did Bishop Fellay choose this editor because of his membership of the G✠L✠F✠ ?
On the other hand, was this choice the fruit of orchestrated action between the G✠L✠F✠ and the superior of the SSPX?

Likewise, Bishop Fellay, in permanent communication with the Masonic✠ Conciliar authorities of Rome, must have been warned about the coming release⁸ of the *Motu Proprio*; he must have had information on the planned timetable, and therefore, the "*miracle*" made from the "*bouquet spirituel*" was – as VM has denounced⁹ right away - destined to cheat the piety of the faithful. The Masonic✠ program book represented the "*next step*", the one that would encourage the momentum towards the so called "*discussions*", and then the final integration.

Bishop Fellay, Father Celier and the Masonic✠ editor of the G✠L✠F✠, have therefore planned to publish a program book that would be propagated by Father Celier in half of the priories of the SSPX in France, in two campaigns that would frame the release of the *Motu Proprio* as a sandwich.

Evidently, Father Celier benefited from financial support from the side of Father de Cacqueray for the expenses that he made for his subversive operation.

Consequently, it is necessary to note that Father Celier has benefited from unlimited support of Father de Cacqueray and of Bishop Fellay, in spite of the multiplying protest articles and actions.



"In the first place, pull away from Freemasonry the mask that it covers itself with and make it be seen like it is." Leo XIII

⁸ From November 2006, the London press, nowadays usually the best informed on these religious subjects, stressed that the *Motu Proprio* had already been signed by the apostate priest Ratzinger-Benedict XVI, and that this initiative towards the SSPX actually corresponded with the calendar of the expected integration of the Anglican Church in the Roman Conciliar Church:

Cf. http://www.virgo-maria.org/articles/2006/VM-2006-11-27-A-00-Mgr_Fellay_dupe_Anglicans_Tighe.pdf

http://www.virgo-maria.org/articles/2006/VM-2006-11-27-A-00-Motu_Hilarant_Times_1.pdf

http://www.virgo-maria.org/articles/2006/VM-2006-11-28-A-00-Motu_proprio_signe_1.pdf

⁹ http://www.virgo-maria.org/articles/2006/VM-2006-10-14-A-00-Faux_fuyants_de_Mgr_Fellay.pdf

In the final annex to this VM message, we do invite our readers – be they clergymen or laymen – **to read, reread and meditate on the INFALLIBLE encyclical text *Humanum Genus* of April 20, 1884, from the Magisterium of Pope Leo XIII**, by which this Pontiff **infallibly** exposes, denounces and condemns the "**Sect of the Freemasons**", as well as their "**misleading**" methods and their "**infamous and criminal enterprises.**" While considering the INFALLIBLE terms chosen by Pope Leo XIII to passionately condemn Freemasonry by his encyclical *Humanum Genus*, the Catholic readers, clergy or laymen, **will be able to measure the ABSOLUTELY MOST SERIOUS character of the public approval from a confirmed, acknowledged, enthusiast Gnostic freemason program book of Father Celier for the joining of the SSPX with the Masonic✠, globalist, apostate, "ecumenical" Conciliar church.**

Leo XIII points his finger at the secret methods of the Masonic✠ sect:

"Undoubtedly, one can see that they belong to the family of clandestine corporations, and that they behave like them. They have, in fact, kinds of mysteries that their constitution forbids with the greatest care to divulge, not only to people outside, but even to a considerable number of their followers."

And what does Bishop Fellay show since the year 2000 in the SSPX? **The same Masonic✠ methods of secrecy!**

This cult of the secret keeps on spreading in the government of the SSPX by Bishop Fellay. The so called doctrinarian "**discussions**" with the Rome of the antichrists, by which the Swiss bishop risks the future of the FSSPX, will unfold **themselves in secrecy, behind CLOSED DOORS.**

And now, in a new boost of secrecy, **even the names of the members of the Commission will remain secret!**

Discussions BEHIND CLOSED DOORS, by persons that do not unveil their identity to the public, does that not remind you of something? **This is exactly the way that the Masonic Lodge functions.**

We cannot but notice that **Bishop Fellay imposes on the FSSPX the way of functioning of the Masonic Lodge: this is a FACT.**

Quite the opposite of Bishop Fellay and the Lodge, Bishop Lefebvre applied the Catholic way of behaving: **he kept his relations with Rome seen and known by the faithful and did not hesitate to solicit the opinion of laymen.**

How to explain that, since 2000, the year of the pilgrimage to Rome, the Direction of the SSPX has arrived at adopting the methods of functioning of the Masonic✠ Lodge?

And this in an ever increasing way since the visit of Bishop Fellay to the apostate priest Ratzinger-Benedict XVI on August 29, 2005?

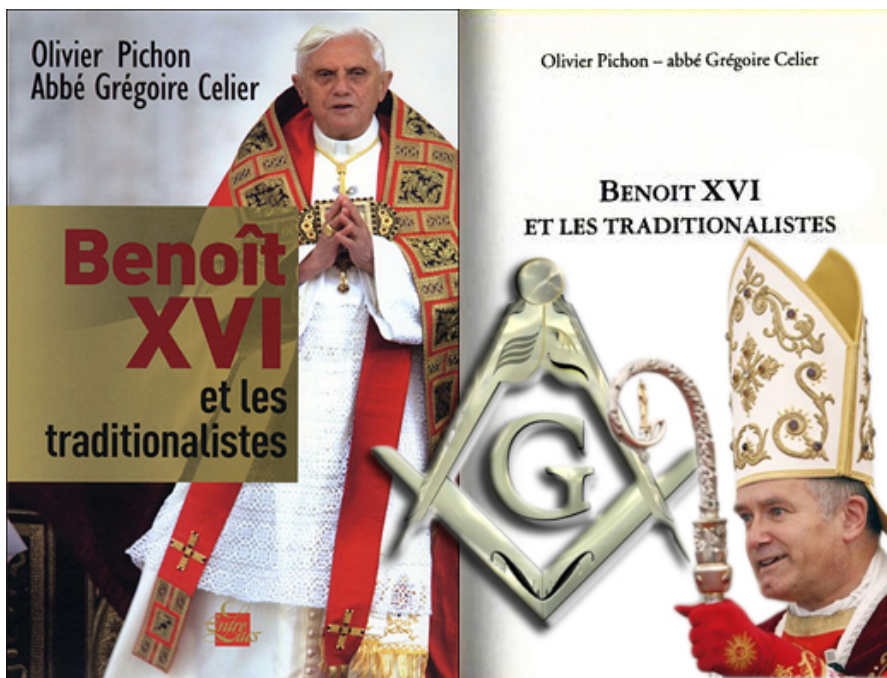
Ask your priests and your bishops:

- How is it possible that the Direction of the SSPX promotes and sells this Masonic✠ program book without any penalty?
- How is it possible that Bishop Fellay imposes this Masonic✠ policy by terror?
- Do you want our children to finish in the Lodge✠?

Chronology of the publication and circulation of the Masonic program book within the District of France of the SSPX for two years with the total support and active participation of Father de Cacqueray

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1. The publication on **March 12, 2007** of the joining program book by Father Celier, edited by and with a foreword of Jean-Luc Maxence, a not yet acknowledged freemason of the G**L**F**

- **January 17, 2007: Announcement by Entrelacs Publishers, directed by Jean-Luc Maxence**
 - "Entrelacs Publishers (an affiliate of Albin-Michel) will publish on March, 12, a book by Father Grégoire Celier and Olivier Pichon: **Benedict XVI and the traditionalists.**

The third part, "**Future**", the most original one of the book, constitutes a systematic presentation of the links of the Pius X Fraternity (SSPX) with Rome, notably in the matter of the famous "agreements".

The first chapter, entitled "*Triangulation*¹⁰", returns to that which the SSPX has called the two "**preconditions**", i.e. **total liberty** for each priest to celebrate the traditional mass (before Vatican II), and **the lifting** of the Roman excommunications of 1988 regarding the four auxiliary bishops of the SSPX **and the two bishops that consecrated them**. Replying to the objections of Olivier Pichon, Father Celier explains **why and how the SSPX has proposed these two preconditions to Rome before any other discussion.**

The title of the second chapter - to be understood while reading - is "*Messe pipaulé*". This chapter primarily treats the "**doctrinal discussions**", which must constitute, according to the SSPX, the second step of the process of reconciliation. While replying to the questions of Olivier Pichon, Father Celier tries to show, through some historic examples, that in the eyes of the SSPX it would be possible from this day to advance these discussions with Rome. **This chapter - the most original of the work - also proposes future perspectives for the Church, perspectives that are astonishing, indeed, explosive from a "traditionalist" priest.**

The third chapter, entitled "*Fable du héron*", (The Fable of the Heron) wants to reply to the central objection of Olivier Pichon: "*Isn't now the right moment **to sign**, because the election of Benedict XVI is **a historic chance** for you? If you do not sign today, might you not risk losing all?*" Having explained the history of the previous agreements, Father Celier explains in detail why, in the current circumstances, the SSPX does not envisage signing an agreement with Rome

¹⁰ Father Celier gives the first chapter of the third part ("Future" (sic)) of his program book of joining of the SSPX with Rome the title "Triangulation", which would only make sense to a Masonic reader, and thus retain his attention from the start.

in the short run, even if it considers that the position can brutally and quickly change into its favor, which would then motivate the signature of such a agreement ."

- **February 28, 2007:** Father Celier exposes the official policy of the rapports of the SSPX with Rome on **Radio Courtoisie**:
"Effectively, there is a general position that, on a certain number of items, a reflection is evolving **in the heart of the Fraternity that tries to adapt itself to this position** (...). The Apostolic See can very well return this favor to the Tradition in any other form (...). **We do not say that these two preconditions are absolutely obligatory** if in another way, for example, the Apostolic See would show that the love of the Tradition, of the Church, is put back in force (...)"
"Concerning the 'doctrinal debates', I explicitly say that right now this is the formula that Bishop Fellay gave, but he is open to what might happen in various ways (...). In the book I explicitly say, I even remind that **we envisage to make a canonical agreement, even if all problems have not yet been solved,** provided that there is a real change of direction" (Father Celier on Radio Courtoisy, February 28, 2007).
- **March 11, 2007:** VM¹¹ exposes the facts and questions Father Celier for his pro-joining book: "The dangerous drifts of Father Celier denounced by a faithful. The growing outcry of the faithful of the SSPX against the network of the modernist infiltrators. "
- **March 12 2007:** In "**Benedict XVI and the traditionalists**" Father Celier exposes **the program of joining the SSPX with the modernistic Rome**

In the foreword to Father Celier's work, the then yet concealed freemason **Jean-Luc Maxence**, declares to welcome the success of the joining – that he names with a euphemism "**rapprochement**" – of the SSPX to the apostate priest Ratzinger-Benedict XVI:

Nevertheless, until then - and "**for decades**"¹²- Mr. Jean-Luc Maxence **had never** revealed his **active and fervent membership of the 'ateliers' of the G*~~L~~*F*** to the ignorant and credulous traditionalist readers of the weekly *Monde & Vie*, of which the latter constituted the bulk of its readership, which very well characterizes the habitual method of insinuation and deception denounced for ages by the infallible *Magisterium* of the Holy Church and of its Pontiffs (cf. for example **Leo XIII, 1884, Encyclical *Humanum Genus***).

¹¹ http://www.virgo-maria.org/articles/2007/VM-2007-03-11-A-01-Derives_abbe_Celier_par_un_fidele.pdf

¹² According to his own terms, published at the end of 2008 in his book *La Loge et le Divan*.

« Connivences »

Une collection dirigée par Jean-Luc Maxence

Patrick Mauduit, Jean-Luc Maxence, *Le flûte et le thérapeute*
Jean-Marc Descotes, Thierry Bouillet, *Le samouraï et le cancérologue*
Estelle Damigo-Mandeu, Sébastien Fleygnac, *Le Blanc et la Noire*
Bruno Doucey, *Le Prof et le poète*

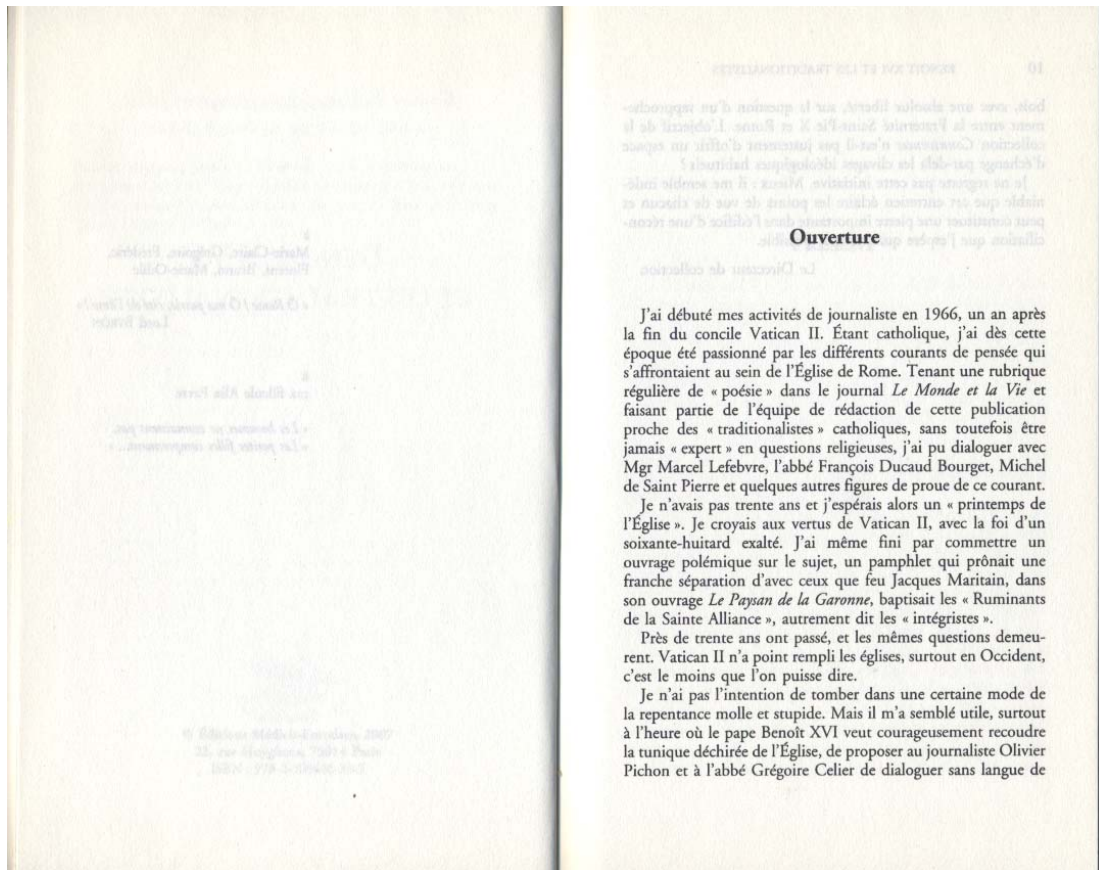
BENOIT XVI
ET LES TRADITIONALISTES

Olivier Pichon – abbé Grégoire Celier

BENOIT XVI ET LES TRADITIONALISTES



204, boulevard Raspail
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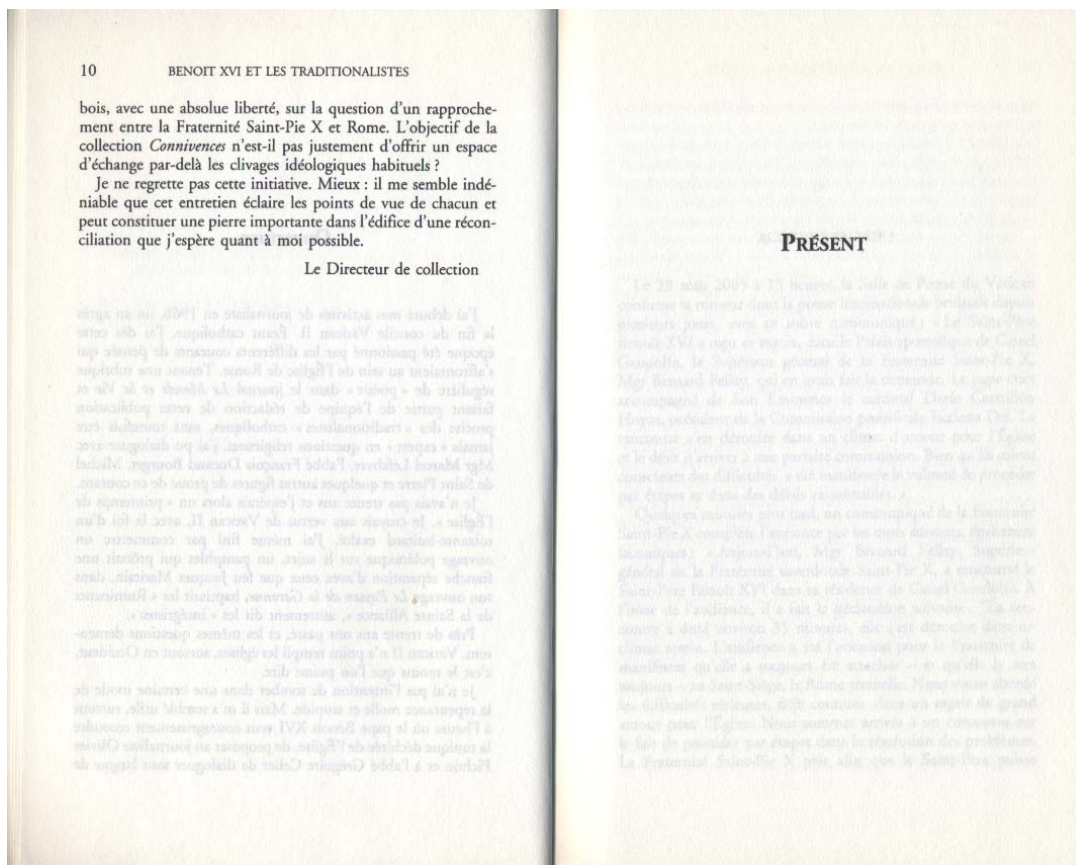
Ouverture

J'ai débuté mes activités de journaliste en 1966, un an après la fin du concile Vatican II. Étant catholique, j'ai dès cette époque été passionné par les différents courants de pensée qui s'affrontaient au sein de l'Église de Rome. Tenant une rubrique régulière de « poésie » dans le journal *Le Monde et la Vie* et faisant partie de l'équipe de rédaction de cette publication proche des « traditionalistes » catholiques, sans toutefois être jamais « expert » en questions religieuses, j'ai pu dialoguer avec Mgr Marcel Lefebvre, l'abbé François Ducaud Bourget, Michel de Saint Pierre et quelques autres figures de proue de ce courant.

Je n'avais pas trente ans et j'espérais alors un « printemps de l'Église ». Je croyais aux vertus de Vatican II, avec la foi d'un soixante-huitard exalté. J'ai même fini par commettre un ouvrage polémique sur le sujet, un pamphlet qui prônait une franche séparation d'avec ceux que feu Jacques Maritain, dans son ouvrage *Le Paysan de la Garonne*, baptisait les « Ruminants de la Sainte Alliance », autrement dit les « intégristes ».

Près de trente ans ont passé, et les mêmes questions demeurent. Vatican II n'a point rempli les églises, surtout en Occident, c'est le moins que l'on puisse dire.

Je n'ai pas l'intention de tomber dans une certaine mode de la repentance molle et stupide. Mais il m'a semblé utile, surtout à l'heure où le pape Benoît XVI veut courageusement recoudre la tunique déchirée de l'Église, de proposer au journaliste Olivier Pichon et à l'abbé Grégoire Celier de dialoguer sans langue de



"I began my activities as a journalist in 1966, a year after the end of the Vatican II council. Being Catholic, I have from this era been fascinated by the different currents of thought that confronted themselves within the Church of Rome. **I was having a regular section of "poetry" in the Monde et Vie weekly, and as I was part of the editing team of this publication close to the Catholic "traditionalist",** although in no way being "expert" in religious questions, I could talk with Archbishop Marcel Lefebvre, Father François Ducaud Bourget, Michel de Saint Pierre and some other figureheads of this current.

"I was not thirty years old yet, and I was hoping then for a *"spring of the Church"*. I believed the virtues of Vatican II, with the faith of an exalted sixty-eightier. I even ended up being responsible for a polemic work on the subject, a pamphlet that advocated a frank separation from those that the late Jacques Maritain, in his work *Le Paysan de la Garonne*, baptized those still *"Ruminating the Holy Alliance"*, in other words, the *"fundamentalists"*.

"Almost thirty years have passed, and still the same questions remain. Vatican II has not at all filled the churches, especially in the West, this is the least one can say.

"I have no intention to get in a certain soft and stupid repentance. However, it seemed to me useful, especially at a time when **Pope Benedict XVI courageously wants to mend the torn tunic of the Church**, to propose to the journalist Olivier Pichon and to Father Grégoire Celier to talk without using diplomatic language, with absolute liberty, **on the question of a rapprochement between the Fraternity of Saint Pius X and Rome. Is it not just the objective of the Connivences Collection to offer a space for the exchange of ideas beyond habitual ideological divides?**

"I do not regret this initiative. Better: it seems to me undeniable that this discussion lights up the points of view of each, and that it can constitute **an important brick in the structure of reconciliation that I personally hope to be possible."**

The Director of the "Connivences" Collection (Jean-Luc Maxence, FM** of the Grande ** Loge ** de France ** according to the Ancient and Accepted Scottish Rite¹³)**

- **March 13, 2007:** while VM¹⁴ wonders about the Gnostic ideas of Father Celier's editor, Jean-Luc Maxence: **"The thoughts of Bishop Fellay edited by an admirer of the gnosis? The book of**

¹³ « F*:M*: of the Grande Loge de France: according to the Ancient and Accepted Scottish Rite ». Only by reading number 269 (February 1st to 15th, 2009) of Emmanuel Ratier's *Faits & Documents*, after the publication in October 2008 (copyright registration) of Jean-Luc Maxence's book « La Loge et le Divan » (Dervy-Books, specialized in esoteric works), can the public learn these last facts and qualifications. Not even a word from the feather of Mr. Jean-Luc Maxence, psychoanalyst.

Father Celier, claiming to express the thoughts of Bishop Fellay, edited by J. L. Maxence, author of esoteric and Guénon inspired works "

- The *Vehementer* magazine (published only on internet) reveals to us that **Jean-Luc Maxence is strongly linked to Gnostic circles. It recalls that the latter already has published several works on esoteric subjects and on René Guénon, a highly initiated Gnostic.** *Vehementer* is directed by some Dominican Fathers of Avrillé. It is to be distinguished from *Sel de la Terre*, a magazine directed by Father Pierre-Marie de Kergorlay."
- "**Father Celier claims, in fact, to speak in the name of Bishop Fellay while expressing exactly the latter's thought. He even claims that his work was reread and approved by his Superiors. Bishop Fellay therefore, has accepted that,** if Father Celier is to be believed – and if this is true, the situation is really very serious -, that his personal thought about the SSPX and its future, like on the very strategic item of the connections with Ratzinger (regions for which he as Superior General of the SSPX is personally responsible, and which he primarily is vested with) is expressed in a discussion with an editor, Mr. Jean-Luc Maxence, who has already published and distributed the following books: *Jung and the future of Freemasonry*, 2004; *L'égrégoire*; *The collective psychological energy*, Dervy, 2003; *René Guénon, the invisible philosopher*, 2001; *Anthology of contemporary mystical poetry*, 1999" VM

2. The **first** publicity campaign (May-June 2007) of Father Celier in 12 priories of the District of France to distribute his program book "*Benedict XVI and the traditionalists*", edited by and with a foreword of a mason of the G**L**F**

- **May 5, 2007:** VM¹⁵ is worried and questions the first tour of France in 12 priories of the SSPX by Father Celier to present his book "*Benedict XVI and the traditionalists*" :
 - "**How to explain** that Father Celier turns himself this way, without any obstacle to the highest level of the SSPX media in France, even though he prepares his departure (at last!) from the magazine *Fideliter* (the level of which has become pitiful henceforth) and the *Clovis Publishing Firm*? Is it not the responsibility of the July 2006 General Chapter (that convenes once every 12 years) to officially decide to dismiss him from this magazine and of this Publishing Firm? **Who, therefore, has authority superior to the General Chapter** to decide that his decisions must be executed without delay? An authority that seems to exercise an executive power in the SSPX superior to the General Chapter? Is not here that power at work that we already designated by the expression "*Schwarze Kapelle (Black Orchestra)*," that corresponds to the network of the modernistic infiltrators? (Cf. preceding VM messages).
Did Father de Cacqueray put his signature under the mission of Father Celier's tour of France?
Do the gifts of the faithful serve to finance these expensive trips and this shameless pro-joining propaganda?
While the families must scrimp and save to pay the studies of their children in the SSPX schools, the faithful can now verify what their money is used for.
About 7500 Kms (calculating the various routes on www.viamichelin.com) and therefore, according to the tax scale: 3500 € (**3.134,39 GBP or 5.194,92 USD**) for traveling costs (including amortization) + various costs! **It takes more than 1000 books to be sold to get back such a sum by the profits obtained by the profit margin.**" VM
- **May 8 2007:** VM¹⁶ passes on a text of the "*Sous la bannière*" magazine that publicly questions Bishop Fellay on the legitimacy of Father Celier expressing himself by his book:
"Father continually expresses himself in the name of the Fraternity by using the first person plural. We have; we are; we recognize. On page 221, in 14 lines, this method of expression is used 7 times by the Father Celier. And on page 212, we, or it, or the Fraternity, is used 18 times in 24 lines. The average reader can have no doubt! This must be a "historic leader" who

¹⁴ http://www.virgo-maria.org/articles/2007/VM-2007-03-12-A-01-Jean-Luc_Maxence_et_Celier_2.pdf

¹⁵ http://www.virgo-maria.org/articles/2007/VM-2007-05-05-B-00-Livre_Abbe_Celier_par_un_lecteur.pdf

¹⁶ http://www.virgo-maria.org/articles/2007/VM-2007-05-08-B-00-SLB_sur_livre_abbe_Celier.pdf

expresses himself in the name of the SSPX. It remains to be known if the real persons in command are conscious of this, and accept it themselves." *Sous la bannière* – n°130 »



- **May 18, 2007:** VM¹⁷ publishes on the failure of Father Celier's first lectures in the priories:
 - "According to our information, **Father Celier has met 50 faithful at his lecture of May 3, 2007, in the priory of Marseille.** Few books have been sold; some faithful had their copies signed. As a matter of fact, owing to the modernist and naturalist theses that he has not stopped promoting since 1995, Father Celier has got himself a sort of contra-clientele that buys his books or magazines containing items from him (published under his name or under one of his pseudonyms) in order to examine which modernist or naturalist ideas these works contain. So, whatever he publishes, he can be sure of a minimum sale by his opponents. **After that, on May 10, 2007, in the priory of Lyon, hardly more faithful turned up (about 60). 30 books have been sold.** Among these listeners a lot were opponents of Father Celier's theses that he has spread for years under his own name or under pseudonyms (*Father Beaumont* or *Paul Sernine*). The atmosphere at the time of the lecture in Lyon was hostile. **Father Lamerand, the prior, even intervened to chase away someone who had come to distribute the article of *Sous la bannière* that gives implacable criticism on Father Celier's work.** A theological criticism that we discussed in our VM message of May 8, 2007. "

¹⁷ http://www.virgo-maria.org/articles/2007/VM-2007-05-18-A-00-Tour_de_France_Abbe_Celier.pdf

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- ➔ Retour à la revue de presse
- ➔ Retour aux pages consacrées à "Benoît XVI et les traditionalistes"
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- ➔ Benoît XVI et les traditionalistes : la presse en parle (2)
- ➔ Deux avis autorisés sur "Benoît XVI et les traditionalistes"...
- ➔ Les conférences de l'abbé Celier d'octobre à décembre 2007



Calendrier des conférences données par l'abbé Grégoire Celier

Benoît XVI et les traditionalistes

**Les conférences commencent vers 20 H 15.
Elles sont suivies par la dédicace de l'ouvrage.**

Mai 2007

- Le mercredi 2 mai à Aix-en-Provence (renseignements : 04.91.87.00.50).
- Le jeudi 3 mai à Marseille (renseignements : 04.91.87.00.50).
- Le vendredi 4 mai à Avignon (renseignements : 04.91.87.00.50).
- Le dimanche 6 mai, à l'église Saint-Martin des Gaules de Noisy-le-Grand, l'abbé Celier signera son livre à l'issue de la messe.
- Le jeudi 10 mai à Lyon (renseignements : 04.78.52.27.61).
- Le dimanche 13 mai, à partir de 14 h 00, l'abbé Celier signera son livre à la vente de Radio Courtoisie (renseignements : 01.46.51.00.85).
- Le lundi 14 mai à Lille (renseignements : 03.20.89.95.22).
- Le lundi 21 mai à Angers (renseignements : 02.41.74.12.78).
- Le mercredi 23 mai, l'abbé Celier interviendra à Radio Courtoisie de 10 H 45 à 11 H 45.
- Le mercredi 23 mai à Toulouse (renseignements : 05.61.74.27.93).
- Le jeudi 24 mai, de 16H 00 à 19 H 00, l'abbé Celier signera son livre à la librairie France Livres, 6 rue du Petit-Pont à Paris.
- Le mercredi 30 mai, à 19H 30, à la chapelle Sainte-Germaine de Paris (renseignements : 01.43.80.46.93).

Juin 2007

- Le vendredi 8 juin à Nantes (renseignements : 02.40.29.48.70).
- Le mardi 12 juin, à Perpignan (renseignements : 04.67.85.24.10).
- Le mercredi 13 juin, à Montpellier (renseignements : 04.67.85.24.10).

<http://www.laportelatine.org/communication/presse/2007/confcelier/confcelier.php>

- **May 23, 2007:** VM¹⁸ makes the opposition known of Bishop Tissier de Mallerais to Father Celier's program book, that he qualifies a "**fantasy**":

« Questioned on the subject of Father Celier's book^[1] at a lecture for the faithful, Bishop Tissier de Mallerais declared: "I have not read Father Celier's book yet. This is a, well, a, how shall I put it, **an eccentric view of the future**, an imagination of the future, how a progressive return to the liturgical tradition, to the traditional Mass might happen. Yes, that is what it is, without any doubt. This is **a work of fantasy or imagination**, but I cannot say some more because I did not read the book, **I did not buy it, it does not interest me, I will not read it, it does not interest me at all.**" Bishop Tissier de Mallerais. ^[2]

- **May 25, 2007:** VM¹⁹ publishes a document of 2004 that makes a theological and philosophical screening of Father Celier's writings and concludes that he is a nuisance. Father Celier intervenes once more on *Radio Courtoisie*.

¹⁸ http://www.virgo-maria.org/articles/2007/VM-2007-05-23-A-00-Abbe-Celier_desavoue_par_un_eveque.pdf

¹⁹ http://www.virgo-maria.org/articles/2007/VM-2007-05-23-A-00-Abbe-Celier_desavoue_par_un_eveque.pdf

"Despite the failure of his campaign in the priories of France, on the radio on May 24, 2007 Father Celier excelled already as a correspondent for the District of France." VM

- **May 26, 2007:** VM²⁰ headlines: "*Bishop Tissier disavows Father Celier's manuscripts. The failure of an isolated and rejected Father Celier*" and publishes the audio [recording](#)²¹ of the rejection by Bishop Tissier de Mallerais of Father Celier's program book "***Benedict XVI and the traditionalists***".
- **May 27, 2007:** VM²² informs on "*The rout of Father Celier on campaign: the fiasco of Toulouse*".

"Hardly 40 persons turned up. Father de la Rocque, prior of the SSPX in Toulouse, had rented a room for 300 persons. 40 persons turned up. We counted 3 priests, some youngsters, and very aged people, all faithful of the priory. Some time before, Michel de Jaeghere had attracted more people to the same place, gathering listeners from all horizons. The lecture began with 20 minutes of delay. Father de la Rocque saw the room almost empty and waited for the crowd to arrive, but the crowd never came. Delivering a rather shallow speech, Father Celier appeared very little at ease. (...) During his lecture he strongly asserted that he spoke in the name of the SSPX and of Bishop Fellay, presenting the latter's position all the time." VM

- **June 3, 2007:** **Father de Cacqueray goes to the Priory of Saint-Louis in Nantes on Sunday, a week before Father Celier's arrival, and he sells the Masonic program book "Benedict XVI and the traditionalists" to the faithful himself:**

"We have received two testimonies on the "***great success***" of Nantes. It is necessary to recall that after Paris, Nantes is the second city of France in the fight for the Tradition. **The coming of Father Celier was preceded by that of Father de Cacqueray, who came the preceding Sunday with works of Father Celier. However, he failed to sell them, according to a testimony that has reached us.**" VM²³ of June 17, 2007

- **June 6, 2007:** VM²⁴ publishes that Father Celier's book is rejected by the faithful:

"His book is bad, intrinsically bad. Worse even than his last one - that was, nevertheless, totally reprehensible according to the most Catholic criteria (and that was condemned, besides). While reading it (fortunately, I did not have to buy it), I was astonished by the blindness of the authorities of the SSPX, who do not punish this priest for his errors, his impertinent liberty of tone and action, as well as for his evident desire not to follow Archbishop Lefebvre's teaching. Father Celier is not the Spokesman for the Catholic Tradition; neither for its faithful, nor even of its hierarchy." A faithful before the lecture of Father Celier in Paris

- **June 8, 2007:** Father Celier goes to the Priory of St.-Louis in Nantes and gathers 100 listeners painfully, while **on the previous Sunday Father de Cacqueray moved from Paris to incite the faithful to go and listen to Father Celier's next lecture.**

"**Father Celier's agents in Nantes had made enormous publicity for Father Celier's lecture in the city. Despite that, hardly 90 persons turned up, according to a faithful in Nantes.**" *Not long ago, when Archbishop Lefebvre came, he spoke to about 1200 persons. Bishop Williamson attracted 800 faithful, Bishop Tissier a little less than 600, Father Aulagnier about 400, Father de Tanouarn scarcely 300 and today Father Celier not even one hundred. (...) We attended this Friday evening, at the Priory of St.-Louis of Nantes, a show of pitiful illusionism, if one considers what is at stake, performed by Father Grégoire Celier. He came to present his last book, "Benedict XVI and the traditionalists". Before about one hundred listeners, many of them faithful of the priory, many times encouraged by their prior and, last Sunday, by the superior of the district himself, and some curious people, Father served, in an easy-going, modest, saccharine tone, and with a lot of verbal precautions,*

²⁰ http://www.virgo-maria.org/articles/2007/VM-2007-05-26-A-00-Mgr_Tissier_desavoue_abbe_Celier.pdf

²¹ <http://www.virgo-maria.org/Documents/eveques/mgr-tissier/Mgr-Tissier-Libre-abbe-Celier.mp3>

²² http://www.virgo-maria.org/articles/2007/VM-2007-05-27-B-00-Fiasco_abbe_Celier_a_Toulouse.pdf

²³ http://www.virgo-maria.org/articles/2007/VM-2007-06-17-A-00-Flop_abbe_Celier_Montpellier.pdf

²⁴ http://www.virgo-maria.org/articles/2007/VM-2007-05-27-B-00-Fiasco_abbe_Celier_a_Toulouse.pdf

sprinkled with some simple nice words, a distasteful concoction, to attempt to get the crowd on his side". VM²⁵ of June 17, 2007

- **June 15 2007:** VM²⁶ publishes **a file of 50 pages** sifting the book "**Benedict XVI and the traditionalists**", showing the evident definite contradictions that it contains with the thoughts and writings of Archbishop Lefebvre.

"Father Celier develops a seductive illusion which is the antithesis of Our Lady of Salette. Father Celier ridicules the Providential and supernatural meaning while designating it as a "*deceptive pretext of 'God will provide for it'*" (sic), whilst the last text of Archbishop Lefebvre opposes him with the Apocalypse and the "*Come Lord Jesus*". Nearly 50 pages of analysis of the last book of Father Celier and a proof in the form of tables of quotations of basic oppositions between, on the one hand, the ideas of Father Celier and on the other the intentions of Archbishop Lefebvre and the teachings of the Church or of Our Lady of Salette. Can one 'regularize' a Providential work, à fortiori with "**the Rome of the antichrists**" (Archbishop Lefebvre)? Father Celier's book compares the SSPX (that Archbishop Lefebvre considered as a '**Providential work**') with a '*little worm*' and the one that leads it, Bishop Fellay, to a '*heron*'." VM

- **June 17, 2007:** VM²⁷ VM publishes "*A diversion of Father Celier's campaign - His remarkable flop at the Sofitel-Antigone in Montpellier*".

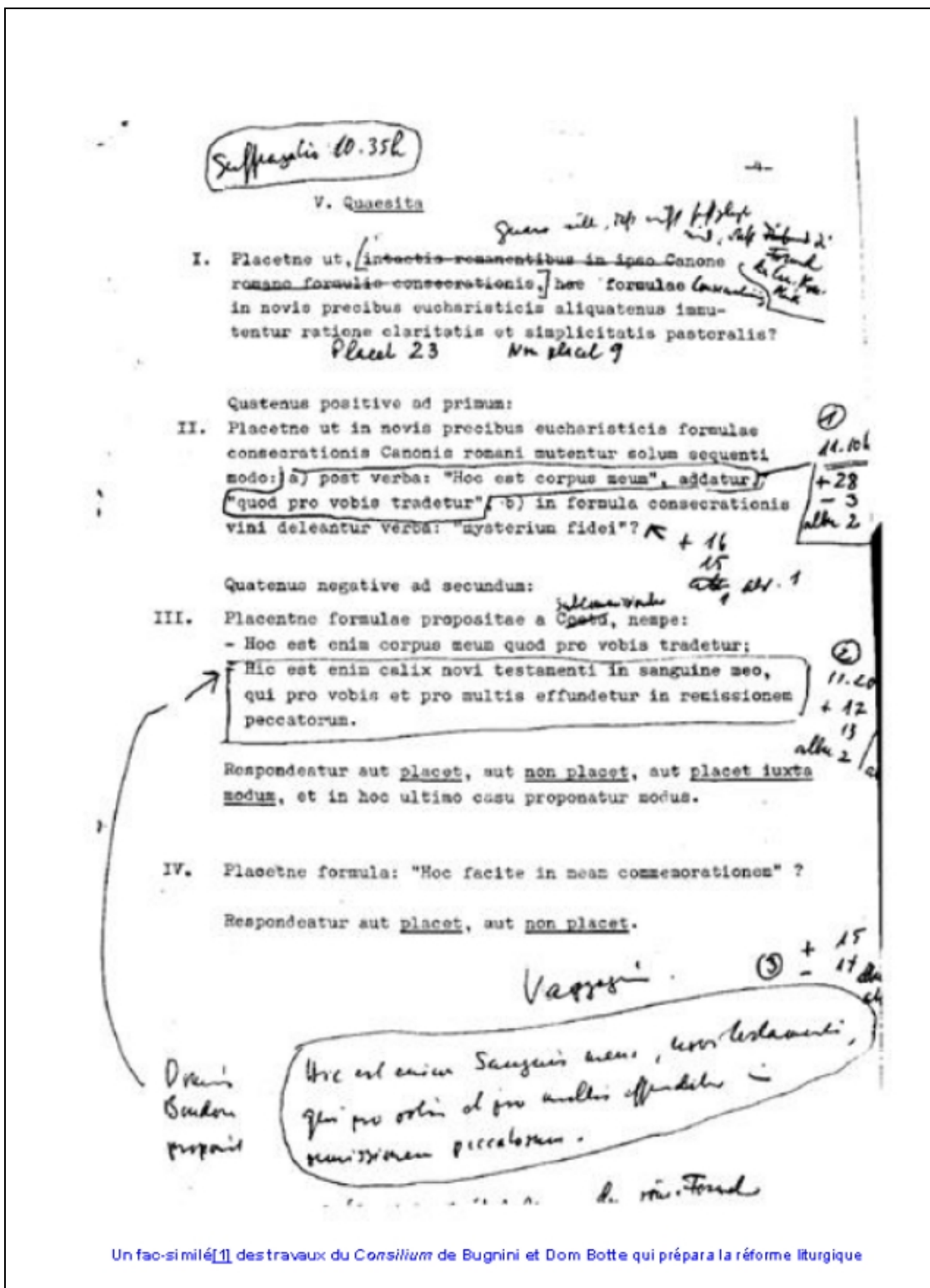
"*The fight for the faith changes form,*" declares the director of *Fideliter*. **Father Celier's** fellow priests are spreading pitiful, poisoning disinformation of on the *La Porte Latine* web site. *Montpellier was a total failure! The lecture began with 20 minutes delay for lack of a crowd. Father Celier nervously counted the handful of faithful that had bothered to come. In a room of 100 seats, rented (by whom?) for about 650 Euros in the luxurious hotel Sofitel-Antigone in Montpellier (according to information from the hotel), were present: 2 Fathers (Father Vernoy who is the prior and Father Jérôme, formerly belonging to the Barroux monastery, who has recently been reintegrated in the SSPX, but who was curiously left in the region of his former monastery), 2 nuns and 26 faithful amongst whom 4 strong opponents who did not stop asking very embarrassing questions to Father Celier, notably on his use of pseudonyms such as Father Michel Beaumont or Paul Sernine. He refused to say who hid himself behind the pseudonym of Father Michel Beaumont until the man asking the question revealed it publicly to the faithful present. Father Vernoy furiously threatened Father Celier's young opponent to get him out of the room, but it was in vain. The question concerning the state of schism of the conciliar authorities was evaded. To explain the choice of his person by the *Entreclacs Editions*, he stated that he is a parish priest of the SSPX, who "**masters writing**"! **He asserted that Bishop Fellay had granted him his "imprimatur" to publish his book. Besides, he did not stop repeating that he was not "too tired to write this book" for he had only "plagiarized Bishop Fellay"**! According to another source, there were only 22 persons present at Father Celier's lecture in Perpignan on June 12, 2007, the majority coming from the circles of *Ecclesia Dei*. This was a tremendous failure. It is time to make a balance of Father **Celier's** failed campaign of France. All in all, it has been hard to get more than 450 faithful together in the ten priories where it was for 6 weeks. Among the listeners, an important part consisted of opponents who have shown their disapproval to him. **Father Celier** has sold scarcely more than some one hundred works. And the expenses have risen to several thousands Euros. **Father Celier** works with two Conciliar "bishops"! **Father Celier** opposes himself to **Archbishop Lefebvre** while declaring: "*The fight for the faith changes form. This book is in line with this transformation*".*

3. On **July 7, 2007**, Benedict XVI publishes the *Motu Proprio*. Four months before, Father Celier's **joining program book** has appeared. The release of the *Motu* is framed by the two campaigns of Father Celier in the priories, to promote **his program book edited by and with a foreword of a follower of the G**L**F****

²⁵ http://www.virgo-maria.org/articles/2007/VM-2007-06-17-A-00-Flop_abbe_Celier_Montpellier.pdf

²⁶ http://www.virgo-maria.org/articles/2007/VM-2007-06-15-A-00-Binome_Aulagnier_Celier.pdf

²⁷ http://www.virgo-maria.org/articles/2007/VM-2007-06-17-A-00-Flop_abbe_Celier_Montpellier.pdf



The text above is an extract of the archives of the **Conciliar Liturgical Consilium**²⁸ that prepared the new rite of the mass promulgated by Paul VI in 1969.

This archive document shows that the **text is a pure composition of 1967**, of which every fragment of the new words of the "**consecration**" was subjected to a vote in the meeting (counting of the **Placet**).

Now in his **Motu Proprio**, the apostate priest Ratzinger-Benedict XVI asserts that it would be a matter of the "**unique Roman rite**", and that this new rite, in reality a product of drafts and of voting sentence by sentence in 1967, to be found in the official archives, should be the "**ordinary form**" of this "**unique rite**" of which the traditional rite promulgated by Saint Pius V should be nothing but the "**extraordinary form**":

²⁸ <http://www.rore-sanctifica.org>

http://www.virgo-maria.org/articles/2007/VM-2007-07-09-B-00-Cuisine_Consilium.pdf

http://www.virgo-maria.org/articles/2007/VM-FLASH-2007-07-14-D-00-Unique-Rite_et_Vote.pdf

http://www.rore-sanctifica.org/bibliotheque_rore_sanctifica/02-reforme_de_1968_et_suivante-consilium-groupe_xx/1965-1968_-_Consilium_-_Botte_-_Lecuyer/Schemata_N-218.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-07-10-A-00-Mgr_Lefebvre_validite_NOM.pdf

http://www.virgo-maria.org/articles/2007/Reflexions_NOM_Mgr_Guerard_1977.pdf

"Art. 1. The Roman Missal promulgated by Paul VI is the ordinary expression of the "lex orandi" of the Catholic Church of the Latin rite. The Roman Missal promulgated by S. Pius V and reprinted by the B. John XXIII must be considered as the extraordinary expression of the same "lex orandi" of the Church and is to be honored because of its venerable and antique usage. These two expressions of the "lex orandi" of the Church do not produce any division of the "lex credendi" of the Church; they are, in fact, two implementations of the single Roman rite."²⁹

These public affirmations of the apostate priest Ratzinger-Benedict XVI are therefore **pure lies, contradicted by the textual and scientific study of the archives**. This is indeed a tremendous intellectual imposture, very informative on the degree of corruption of this German university scholar that succeeded in taking control of the heritage of the Catholic Church.

It is this same text of the *"Motu Proprio"*, containing this disgusting historic and intellectual imposture that **Bishop Fellay rejoiced about, obliging the clergy of the SSPX to partake in his gladness and to sing of Te Deum**.

By behaving thus, with such **disdain of the facts**, and by supporting this liturgical fraud by his foul behavior, Bishop Fellay has blessed this democratic voting by "place!" of the very words of the **"consecration"** of what he recognized henceforth to be the **"ordinary form"** of the **"unique Roman rite"**.

If Archbishop Lefebvre had had knowledge of the archives of the **conciliar liturgical Consilium**, laid down in Trent, **published on internet thanks to the site www.rore-sanctifica.org**³⁰ **at the beginning 2006**, he would have raised his voice against such sacrilegious behavior leading **"to democratically choose"** the words of the Consecration.

It is unheard-of and impious that Bishop Fellay, whom Archbishop Lefebvre raised to the episcopate in 1988, has been able to betray him and his work, to adhere to the impious liturgical projects of clerical masons, to celebrate them himself in the media, and to oblige all SSPX priories to sing the Te Deum for such a blasphemous and subversive undertaking.

Has Bishop Fellay lost his mind?

Alternatively, might he himself³¹ have entered the Lodge and defend henceforth his Masonic "brothers" and their projects of dechristianization?

4. On October 5, 2007, the nomination by Bishop Fellay of Father Celier (edited by and with a foreword of a **F**M****) in the **theological Commission** responsible for the preparation of the **"discussions"** with Rome is revealed.

- **October 16, 2007**: **VM**³² publishes information, having appeared on October 5, revealing that **Father Celier** (edited by and with a foreword of a **F**M****) **is part of the so-called theological Commission responsible for the so-called "ideological discussions" with Rome**.

"Bishop Bernard Fellay officially announced to the members of the SSPX the nomination of a theological Commission specialized in the study of Vatican II, that consists of the Fathers Patrick de la Rocque, Grégoire Celier, Thierry Gaudray, Alvaro Calderón and John Michel Gleize. This confirms the news originating from environments close to the SSPX of Toulouse

²⁹ http://www.cef.fr/catho/actus/archives/2007/20070607summorum_pontificum.pdf

³⁰ http://www.rore-sanctifica.org/etudes/2007/RORE_2007-03-

³¹ [Les_10_Cartons_des_Archives_officielles_du_Consilium_et_des_Schemata.pdf](http://www.virgo-maria.org/articles/2007/VM-2007-04-04-A-00-Photos_Consilium_1.pdf)

http://www.virgo-maria.org/articles/2007/VM-2007-04-04-A-00-Photos_Consilium_1.pdf

http://www.virgo-maria.org/articles_HTML/2007/004_2007/VM-2007-04-11/Cleri_sanctitati-Pie_XII-2_juin_1957.pdf

³¹ In 1999 he himself still denounced in a German video "the four special lodges, reserved to clergymen, which

What has happened to him since the year 2000 and the pilgrimage of the SSPX to Rome that he had organized that year???

http://www.virgo-maria.org/articles/2006/VM-2006-11-01-A-00-Mgr_Fellay_denonce_quatre_loges_au_Vatican.pdf

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

³² <http://www.virgo-maria.org/articles/2007/VM-2007-10-16-B-00-Commission-theologique.pdf>

and of the Studium of the Reverend Dominican Fathers of this same city about long hours of ideological discussions that took place in a University of Rome, more than once, between theologians of the SSPX and Roman theologians, like cardinal Cottier, discussions concerning the new mass, ecumenism and collegiality." VM

5. The **second** Publicity campaign (October-December 2007) of Father Celier in 9 priories of the District of France to distribute **his program book "Benedict XVI and the traditionalists"**, edited by and with a foreword of a freemason of the **G**L**F****

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- Crise de l'Eglise - Textes
- Disputatio
- Sessions et Symposiums
- Universités d'été

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- Bulletins et revues
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- Chant Grégorien
- Défense de la Foi
- Grands saints oubliés
- Mouv. cath. des familles(MCF)
- Sites indépendants
- Société civile
- SOS Mamans


International

- La Maison Générale
- La FSSPX sur Internet
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FLASH
Calendrier des conférences données par l'abbé Grégoire Celier
Benoît XVI et les traditionalistes
Sauf avis contraire les conférences commencent vers 20 H 15.
Elles sont suivies par la dédicace de l'ouvrage.

Octobre 2007

- Le mardi 9 octobre à Bergerac (renseignements : 05.53.22.56.89).
- Le mardi 16 octobre à Bruxelles (renseignements : 00.32.25.50.00.20).
- Le dimanche 21 octobre à 17 h 30 à Lanvallay (renseignements : 02.96.39.56.70).
- Le lundi 22 octobre à Rennes (renseignements : 02.96.39.56.70).

Novembre 2007

- Le vendredi 2 novembre à 17 h 30 à Thouars (renseignements : 02.41.74.12.78).
- Le vendredi 9 novembre à Reims (renseignements : 03.26.61.70.71).
- Le vendredi 16 novembre à 19 h 00 à Vannes (renseignements : 02.40.94.29.17).
- Le vendredi 23 novembre à Boulogne-sur-Mer (renseignements : 03.20.89.95.22).

Décembre 2007

- Le dimanche 2 décembre, à partir de 14 h 00, l'abbé Celier signera son livre à la vente de Renaissance Catholique à Villepreux.
- Le samedi 15 décembre à 16 h 00 à Nice (renseignements : 04.93.85.32.44).

Continuons le bon combat.
Abbé Grégoire Celier

The calendar published by the official site of the District of France of Father de Cacqueray, *La Porte latine*.

6. On December 1, 2007, a university circle violently accuses the philosophical work by Father Celier ("*the mortal god*"), calling it an "*initiation guide of apostasy*"

- December 1, 2007: VM³³ publishes a study of the "*Circle of Athens: 'The mortal god' or the death of God, the initiatory guide of apostasy! The anathema book of Father Celier*", by The Circle of Athens.

"Renegade: a person who denies his religion. From its thirteenth page, by this introductory creed of the "*mortal god*", Father Celier signs his denial as a priest. Even so, it still remains to discover the procedure of gradual apostasy implemented by this apostate, to induce his victims to follow him, in this perverse book that, from its first pages, falls out of the hands of each

³³ http://www.virgo-maria.org/articles/2007/VM-2007-12-01-A-00-Celier_Dieu_Mortel.pdf

mentally sane reader protected from these excessive itches of pride that would render him vulnerable to the Nietzschean fables of the superman crying "**God is dead! God is dead! And it is we who killed him!**" this most famous quotation of Friedrich Nietzsche in *Thus spoke Zarathustra*, Father Celier's bible."

7. March 2008: Father Celier's hidden but unveiled campaign to distribute a second joining document among the clergy of the **SSPX**

- **May 19, 2008:** *VM*³⁴ publishes, after the *Tychique* magazine of Max Barret, that Father Celier performs a sneaky "**Agit-prop.**" Using the manuscripts of Archbishop Lefebvre for his own purposes, Father Celier wants to make people 'at the level of the District of France', believe that the apostate priest Ratzinger-Benedict XVI is "**perfectly Catholic**".

Is Father Celier the official theologian of the Sacerdotal Fraternity of Saint Pius X?

He has recently composed a document of 43 pages, without designated addressees, but certainly not intended for the general public.

The following is the text of the letter that accompanied this document:

*"Dear Sir, at the request of Bishop Fellay, I allow myself to send you the joined document **that was elaborated at the level of the District of France**. This text is communicated to you **confidentially** whilst there had not yet been decided about an eventual publication and/or a revision and/or a usage by parties. I wish you good reading, Yours truly"* « Grégoire Célier. »

This voluntarily provocative pamphlet consists of two parts:

1. The first, in which he uses tricks to try and show that Bishop Fellay can have discussions regarding the joining of the SSPX with the apostate priest Ratzinger-Benedict XVI, without opposing himself to Archbishop Lefebvre, and that any opposite argument would be "**sedevacantist**",
2. The second, pretending to oppose himself to the arguments of those who would want that Bishop Fellay signs an agreement now.

This text of 43 pages, **filled with quotations of Archbishop Lefebvre taken out of their context and presented in a deliberately chaotic chronological order that masks the coherent evolution from 1982 to 1988 of the prelate's thoughts towards the Roman authorities in accordance with the painful diagnosis** that he was constrained to establish, leading to his public declarations reiterated after the ordinations (1988-1991) when he went everywhere, repeating to whomever would want to listen to him: "**It is impossible that these popes be the true successors of Peter.**" We have several direct testimonies. And each of the four bishops knows it, to start with Bishop Fellay.

8. From June to August 2008, Father Celier, helped by Father Lorans, hushed up, with insolence, and as if he had nothing to fear, the revolt of Bishop Fellay and the other bishops of the SSPX against Rome's ultimatum in the beginning of June 2008

Sure of controlling the SSPX by agents, Rome seems to have wanted to speed the steps up, and wants to get things done faster in the beginning of June 2008. This is the ultimatum to Bishop Fellay, who was not amused by it, so that this faux-pas of Rome is exploited by the clan of Bishop Tissier within the SSPX to encourage Bishop Fellay and to force some distance with regard to Rome. Nevertheless, after the publication on July 7, 2007, of the *Motu Proprio* of the apostate priest Ratzinger-Benedict XVI, Father Celier's audacity does not know any boundaries any longer.

Father Celier involves himself henceforth personally more and more clearly, with his accomplice Father Lorans, in **the censorship of the new public communication of Bishop Fellay, the Superior General, and other bishops**, as *Virgo-Maria* divulges in several messages on its blog, in particular on **the very revealing incident between Father Celier and Bishop Fellay** in the morning after the ordinations of Écône of June 27, 2008, and **the repeated censorship of Bishop de Galaretta's sermon at the time of these ordinations** :

Bishop Fellay muzzled by Fathers Lorans, Celier and other infiltrators³⁵ ?

*juil 3rd, 2008
by La Rédaction.*

³⁴ http://www.virgo-maria.org/articles/2008/VM-2008-05-19-A-00-Celier_contre_Mgr_Tissier.pdf

³⁵ <http://virgo-maria.info/wordpress/?p=72>

For a week now we see one surprise after the other. After the Vatican's ultimatum, **not a single reaction of Bishop Fellay has been made public by the media of the Sacerdotal institution that he leads.**

First case of censorship: The sermon of Winona of June 20, 2008, in which Bishop Fellay has, in public, and before many clergymen and faithful, made his rejection of the ultimatum of Benedict XVI-Ratzinger / Castrillon Hoyos known. This sermon has been censored by the media of the SSPX.

During this sermon Bishop Fellay revealed to the United States the existence of Rome's ultimatum to the SSPX. He denounced and rejected the Vatican's "Shut up":

"But today, they no longer ask "say A mass", they just say: "Shut up" ... We have come so far that Rome has addressed me an ultimatum; it seems that the last letter to the benefactors has not been received very well in Rome. They take it as a sign of pride, of arrogance. However, we do not want any of that, and we do not shut up. We are still and always in the same fight. It is always the same history. The outside may look different, inside nothing has changed. "

And he unmasks the decoy of the Motu Proprio that is the new tip of the iceberg of the new religion (that is not the Catholic religion). This "new religion" was analyzed and denounced at the time of three theological symposiums of the SSPX at the University Institute Saint Pius X (2003 – 2004 – 2005) at which Bishop Fellay participated:

"What happens with this Motu Proprio, it is, as if they have adopted the tip of the Tradition iceberg. Seeing that tip, we might think: "Well, they adopted the tip; so, they have had to adopt also all that is under it..." But this is not exactly what they did. They have tried to remove this tip and to plant it at the summit of the other iceberg, that of the new religion."

This official declaration of Bishop Fellay, in a very solemn framework (that of the ordinations) and before a numerous public, **can nowhere else be seen but on the site Virgo-Maria.**

The **La Porte Latine** website shows no word of it. **Dici.org**, the organ of Father Lorans, **keeps a total silence on this very important declaration of Bishop Fellay.**

This total silence of the SSPX media contrasts uniquely with that of the Vatican. For this rejection of the ultimatum of the Vatican by Bishop Fellay was registered by the Vatican the day following the sermon of Winona, as testifies the comment by **Radio Vaticana**: *"In Winona Bishop Fellay broke his silence while rejecting the conditions put by Rome."*

Which proves that **the SSPX media** are in the hands of a clan of infiltrators (**Father Lorans, Father Sélégnny, Father Celier, and Father de la Rocque**) who muzzle their own superior, as the sermons and the addresses of Bishop Fellay are censored there.

Second case of censorship: **the comments on the afternoon of Friday, June 27, in Ecône by Bishop Fellay**, of which some pieces found their way in the "Forum Catholique": "Bishop Fellay began to speak a little less than an hour ago before the priests and faithful having come to Ecône.

Looking rather serene, he approached the ultimatum problem, a text whose forms he does not seem to regard as the top of the problem and that does not disconcert him. According to him, this form recalls that of the years 1970, when they imposed an ultimatum to Archbishop Lefebvre in 1976.

Three times the latter has asked clear conditions from the cardinal. Well, these points do not mean much. According to him, one cannot resolve a crisis of 40 years by a diplomatic pirouette. Also, he indicated that we would continue.

"Leave all that in the hands of the Good God; do not let us worry too much about the things to come. The measures of intimidation, the threats, we have known those often. As long as the doctor worries about the thermometer, that does not heal the patient. Thus, it is necessary to take care of the disease and here, it is a matter of the salvation of souls. "

Questioned by the French television, he said:

"To us, this ultimatum history does not appear serious. The basic problems are more serious." He made a comparison with the traffic lights: this is as, when you run through a red light, there can be a very serious reason for it.

"Let us recommend ourselves to the Most Holy Virgin, to our founder and to your prayers."

The **La Porte Latine** website devotes an important file, with lots of illustrations, to the day of the ordinations in Ecône. Even so, **it totally censors the celebration of the 20 years of the consecrations that took place the afternoon**, and **does not spend a word on the comments of Bishop Fellay**, although he is the superior the SSPX.

And, how curious, after these two cases of censoring Bishop Fellay's two public interventions before the faithful, on Monday June 30 this **communiqué of Father Lorans** arrives, having nothing official in it, signed with his name, without any heading, and that is all.

And, a second very curious thing, this text wants to be some sort of **reduction of Bishop de Galarreta's sermon**, who has put **the response of the SSPX to Rome in the domain of the faith**. **Father Lorans wants to obliterate equally the comments of Bishop Fellay in Winona** who has talked about **La Salette** while Father Lorans writes us a communiqué worthy of a low degree politician, totally foreign to the teaching of the two bishops.

After the **ruin of the Vatican diplomacy facing the ideological and firm reaction of the bishops**, does the small cabal of the infiltrated Fathers try to silence the superior of the SSPX whose comments do not suit it?

Until when will the bishops of the SSPX, members of the teaching Church, tolerate to see themselves having their words cut off by clergymen serving the joining?

VM

The communication of Bishop Fellay hijacked and denatured by Father Lorans – Bishop de Galarreta censored by Father Celier³⁶

juil 7th, 2008
by La Rédaction.

The following text, taken from a blog, gives a good explanation of the current tone on Internet:

The response of the SSPX to the Vatican has become the text of Father Lorans, i.e. **Bishop de Galarreta's sermon** (that was the real official response on the day following the enlarged counsel) **has been totally hijacked**. No one speaks about it any longer; at least **no official site of the SSPX speaks any longer about it**.

The publication of **Father Lorans** (on Dici.org) is **imposed by the media relays** such as *Dici.org* or *La Porte Latine*, **as the only official document**.

We see thus **a simple Father, Father Lorans**, relayed and **supported by Father Celier**, placing **himself above a bishop, member of the teaching Church, Bishop de Galarreta**, cutting off his words, by imposing a communiqué that is recognized as "ambiguous". Even though **the response of the SSPX to the ultimatum of Rome, by way of the sermon of the ordinations of Écône of June 27, 2008, is of a very big clarity: it is a NYET** and, **based on the epistles of Saint Paul**, an **accusation of Benedict XVI-Ratzinger ("modernistic liberal")** and his team accused of directing a **"demolition work"** on the Church, of **"Dechristianization"**.

Bishop Fellay then gave an echo to this sermon while writing to the members of the SSPX, a letter that finishes with a very clear **"non-possumus"** (text revealed in Great Britain, but concealed in France).

It is unprecedented, **that a historic sermon**, pronounced in **historic circumstances** - the twentieth birthday of the coronations of 1988 -, **by a bishop, on the day following an enlarged counsel, in total osmosis with Bishop Fellay**, a simple Father has succeeded in maneuvers to impose "his official" communiqué" of the SSPX" (an ambiguous text) on the next Monday, and that his partner Father Celier had the true official and episcopal response, that of Bishop de Galarreta, disappear from La Porte Latine.

We see how the infiltrated entourage has totally taken over, while gagging and censoring the word of the bishops. Bishop Fellay is supervised by Father Lorans and by Father Celier.

Has he understood?

The **Communication of Bishop Fellay is thus hijacked and denatured by Father Lorans**. Already in Ecône Father Lorans attempted to have the journalists not interview Bishop Fellay, according to rumors that reached us.

All happens as if **the staff of the SSPX has externalized its communication in the hands of a small cabal of agents in favor of the Rome of Benedict XVI-Ratzinger** and has not yet realized the manipulation of which it has made itself a victim.

VM

³⁶ <http://virgo-maria.info/wordpress/?p=77>

Pope Benedict XVI and the fundamentalists



It is an important event that logically would have escaped from general vigilance, as the subject is, all in all, specific for Catholicism, and as the week has been more loaded with a video on the inanity on which I renounce to comment, Carcassonne, Carolis, and then Ingrid Betancourt.

It is, however, possible that one will comment on it in for several years to come, as an essential step in the consolidation of a schism, or that of the unity of the Church. This seems more certain than that one will evoke the other mentioned subjects.

This week saw the (ambiguous) rejection of a dialog offer from the Vatican to the Fraternity Saint Pius X, the institution that groups together the fundamentalist clergy and faithful. This rejection had, in fact, been expected, as could be guessed by the welcome that it was greeted with.

Cardinal Dario Castrillon Hoyos, president of the pontifical commission "Ecclesia Dei" had transmitted a document resuming five conditions put by the Vatican for the pursuit of the dialog between the Fraternity Saint Pius X ("SSPX") and itself. In response, at the time of a sermon, Bishop Fellay (current superior of this fraternity) explained that what the Vatican asked from them was to "just shut up". That it was an "*Ultimatum*", a term that seems to be used obligingly on both sides by all of those who do not want reconciliation. To enable an interpretation for the less oriented of these conditions, the Vatican has decided to publish the text of these five conditions, so that anyone can judge for himself. These conditions are:

1 – Commitment to a response proportioned to the generosity of the pope.

2 – Commitment to avoid any public intervention that does not respect the person of the pope and that could be negative for the charity of the Church.

3 – Commitment to avoid pretending that there is a Magisterium superior to the Holy Father's and to not designate the Fraternity in opposition to the Church.

4 – Commitment to show the will to act fairly in the full charity of the Church and in respect of the authority of the Vicar of Christ.

5 – Commitment to respect the date – set at the end of June – to reply positively. This is a required and necessary condition as immediate preparation to the adhesion to have the full communion.

In response, the SSPX has **produced an ambiguous and delaying text that (i) is not an acceptance of the evoked conditions and that (ii) imposes preconditions to the dialog.**

One rediscovers in this response a specific turn of mind. Thus, the SSPX asserts not to claim a Magisterium superior to the Pope's, nor to have ever done so. At the same time, **it underlines** that this text supposes an implicit recognition of Vatican II, since it demands recognition of the superior Magisterium of the Pope. One will understand, at least, that it claims an equal Magisterium, since it claims to be able to carry out its own sorting out in the conciliar acts. Now this is evidently hard to conceive, but perfectly revealing.

Nevertheless, these conditions generally have been understood as conditions admissible by any Catholic. They were, all in all, rather general and little constraining, and did not mention, in a spirit of conciliation, the deliberate request and precondition of recognition of Vatican II. The step, from the Vatican, was far from being negligible.

In Écône³⁷, Father Celier publicly recalls Bishop Fellay to order, who submits himself!

nov 22nd, 2008
by La Rédaction.



A testimony has reached us about **the incident that took place at Écône during breakfast on June 28, 2008**, on the day following the ordinations of the day before, about **Father Celier opposing Bishop Fellay**, before witnesses, clergy and laity.

"During breakfast, Bishop Fellay began to speak before the priests and the laymen that were at the table, and he commented in an amused tone on the ultimatum of Rome against the SSPX, declaring "to have played a nice trick on Cardinal Castrillon Hoyos".

"Immediately Father Celier, who was present, intervened before all to correct the Superior General, reminding him of the respect that is due to the pope and to his assistants, and informing him how inappropriate and disrespectful to Rome the comments of Bishop Fellay were judged by him.

"Confronted with this public reprimand by Father Celier, Bishop Fellay submitted himself and stopped speaking. There are a lot of witnesses of this scene that took place at the table, a lot of clergymen and of laymen having come to the seminary of Écône this year." - A witness

This testimony has been confirmed by someone else who attended to the scene also.

Father Celier seems to think of himself as having enough power to disavow and publicly reprimand the Superior General of the SSPX, Bishop Fellay, without the least risk of having himself called to order.

Which surprising power does Father Celier therefore have over Bishop Fellay?

To whom does Bishop Fellay obey? And why?

Is it blackmail? Undisclosable pressures?

What is hidden from the clergy and the faithful?

Does not this clerical altercation explain the **current drift of the SSPX and the ever clearer denial of its mission** of safeguarding the sacramentally valid Catholic Sacrificial Priesthood that had been assigned to it by Archbishop Lefebvre?

If **Bishop Fellay no longer is in a position to oppose himself publicly to the insolences of Father Celier**, does he still actually and behind "the setting" really control the work of Archbishop Lefebvre?

After the salutary **rejection of the ultimatum** by the bishops in June, after the **censured speeches** and sermons of July and August of these same bishops by Father de Cacqueray-Celier and their team of **small censors of Suresnes**, and after **the new turnaround of Bishop Fellay** by launching in Lourdes the sacrilegious "crusade" for the "lifting" decree of the excommunications in the end of October, these **successive yaws** make one clearly ask:

To whom do the bishops of the SSPX, Bishop Fellay inclusive, obey in reality, and up to what point reaches **the real power of the infiltrators (Fathers Celier, Lorans, etc.)** in the work of Archbishop Lefebvre?

VM

This **repeated intolerable and ever more incomprehensible public behavior of Father Celier has as early as June 2007 led Virgo-Maria to publicly ask:**³⁸ :

"Who governs the Fraternity of Saint Pius X?"

³⁷ <http://virgo-maria.info/wordpress/?p=148>

³⁸ http://www.virgo-maria.org/articles/2007/VM-2007-01-17-A-00-Mgr_Fellay_censure_par_infiltrés_5.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-01-29-A-01-Role_abbe_Celier_2.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-06-07-A-00-Qui_gouverne_la_FSSPX.pdf

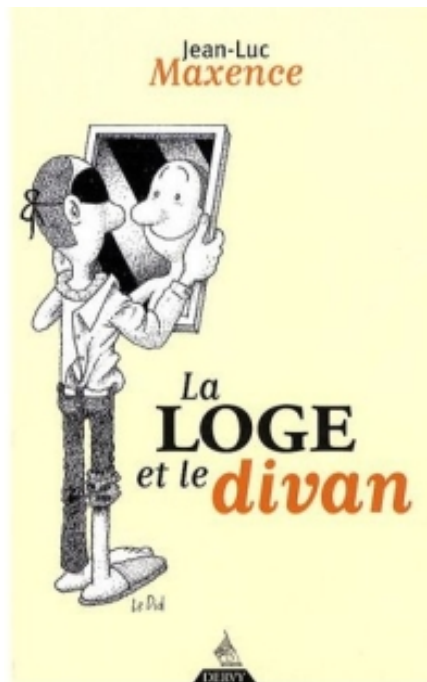
http://www.virgo-maria.org/articles/2008/VM-2008-06-08-A-00-Celier_patron_de_la_France.pdf

http://www.virgo-maria.org/articles/2008/VM-2008-07-05-A-00-Celier_censure_Galaretta.pdf

http://www.virgo-maria.org/articles/2008/VM-2008-08-11-C-00-Abbe_Celier_censure_Mgr_de_Galarreta.pdf

And indeed, after having invoked the secret of La Salette all summer long, **Bishop Fellay was put back in place returning in the joining ranks from October 2008, while launching his new and second impious "crusade" to obtain the lifting of the decree of "excommunication"**.

9. In October 2008, Jean-Luc Maxence, editor of Father Celier, reveals his affiliation "for decades" to the *Grand * Lodge * of France **



"JEAN-LUC MAXENCE CONFESSES TO PRACTICE THE FREEMASONRY OF THE ANCIENT AND ACCEPTED SCOTTISH RITE (GRAND LODGE OF FRANCE) FOR "SEVERAL DECADES"

In these passages, the editor and author of the foreword of Father Celier's book confessed:

*"From where do we speak? In the name of whom and what? In speculative masonry, one would say: "Which are your ranks and your qualities?" **Neither university degrees, nor academic qualities**³⁹ ? Nothing else but the - in a certain way - self-taught foolhardiness of a long praxis just as was said by Marxist and anarchists in our youth of '68.*

*We dare to express ourselves **in the name of a personal experience of several years of practice both in the domain of psychoanalysis (of Jungian inspiration and according to the tools of depth psychology) and in the domain of the Masonic method (according to the Ancient and Accepted Scottish Rite to be precise)**. This practice allows us to testify the deep usefulness of both approaches. The two ways, in the last resort, allow us to better understand and realize ourselves, i.e. to accept ourselves more, in order to better love the other, be he alone or member of a community of humanist, spiritual people and of good, sincere will.*

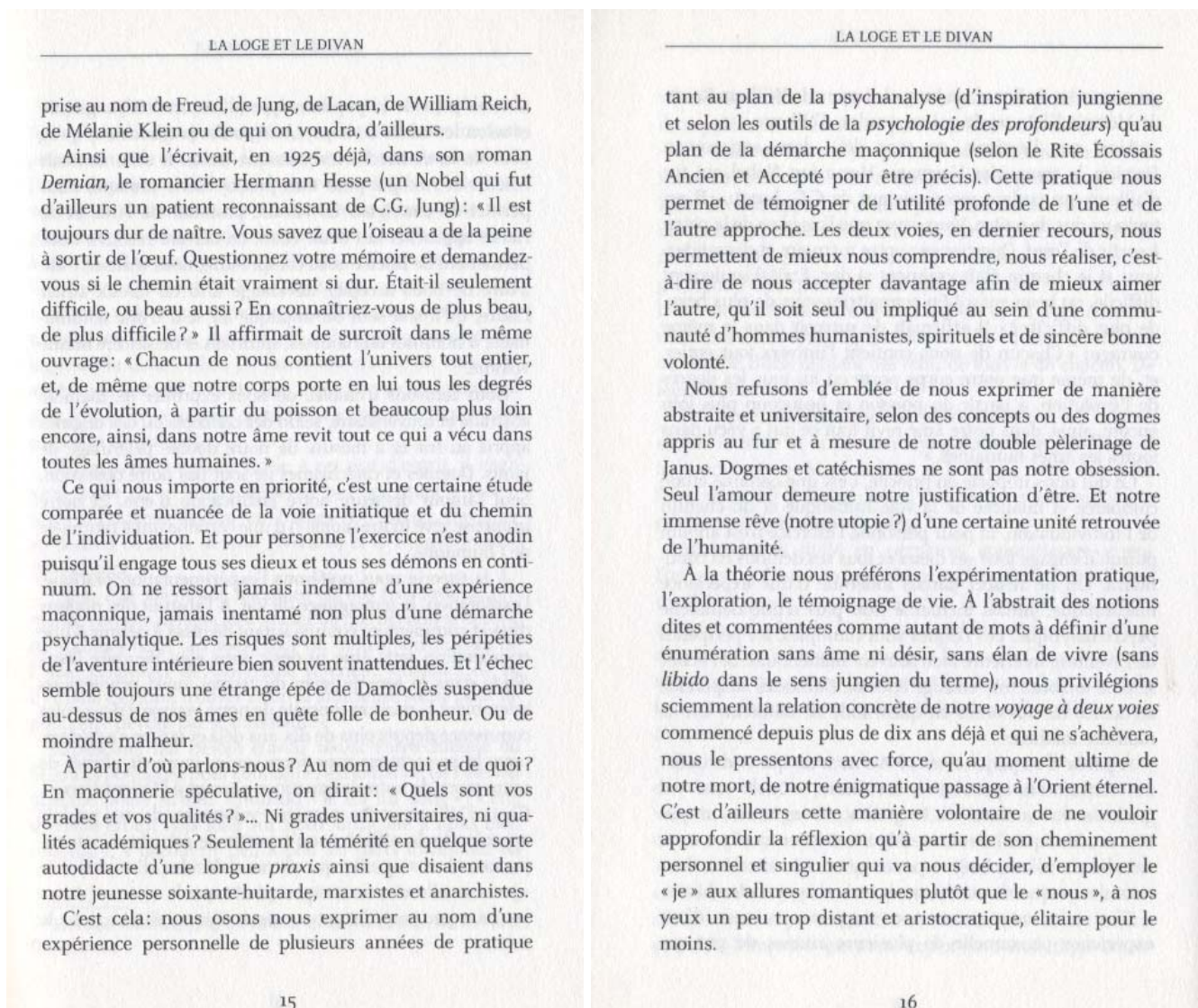
*We refuse straightaway to express ourselves in an abstract and university way, according to concepts or dogmas learned progressively on our double Janus pilgrimage. **Dogmas and catechisms are not our obsession**. Only love remains our justification. And our immense dream (our utopia?) of some **rediscovered** unity of **mankind**." p. 55.*

³⁹ Very appropriate for the fabulous caliber of Father Celier's intellectual and academic qualities, as a famous "hygienist engineer (Academic Technology Institute Bachelor +2)" of the SSPX, eminent member of the from now on renowned "theological Commission" of the SSPX, officially charged by Bishop Fellay with holding in the name of the Fraternity Saint Pius X the pseudo "doctrinal discussions" behind **CLOSED DOORS** with the experts of the "ecumenical" modernistic globalist Masonic apostate Rome:

<http://www.virgo-maria.org/articles/2007/VM-2007-10-16-B-00-Commission-theologique.pdf>

"Let us voluntarily stay in the ritual path of the Ancient and Accepted Scottish Rite, on the one hand, and in the Jungian domain, on the other. Our objective, in fact, consists in thinking on the basis of two lived experiences (since several decades in a certain voluntary discretion). Not to discourse and to yield to words of incantation or effects of rhetoric or of style!" **Jean-Luc Maxence**, *The Lodge and the Divan*, pages 15 and 16.

By celebrating the "**immense dream (or utopia?) of a certain rediscovered unity of mankind**", Jean-Luc Maxence does nothing else than honoring **this major and illusory Masonic concept of the "spiritual unity of mankind"**." VM⁴⁰, July 31, 2007



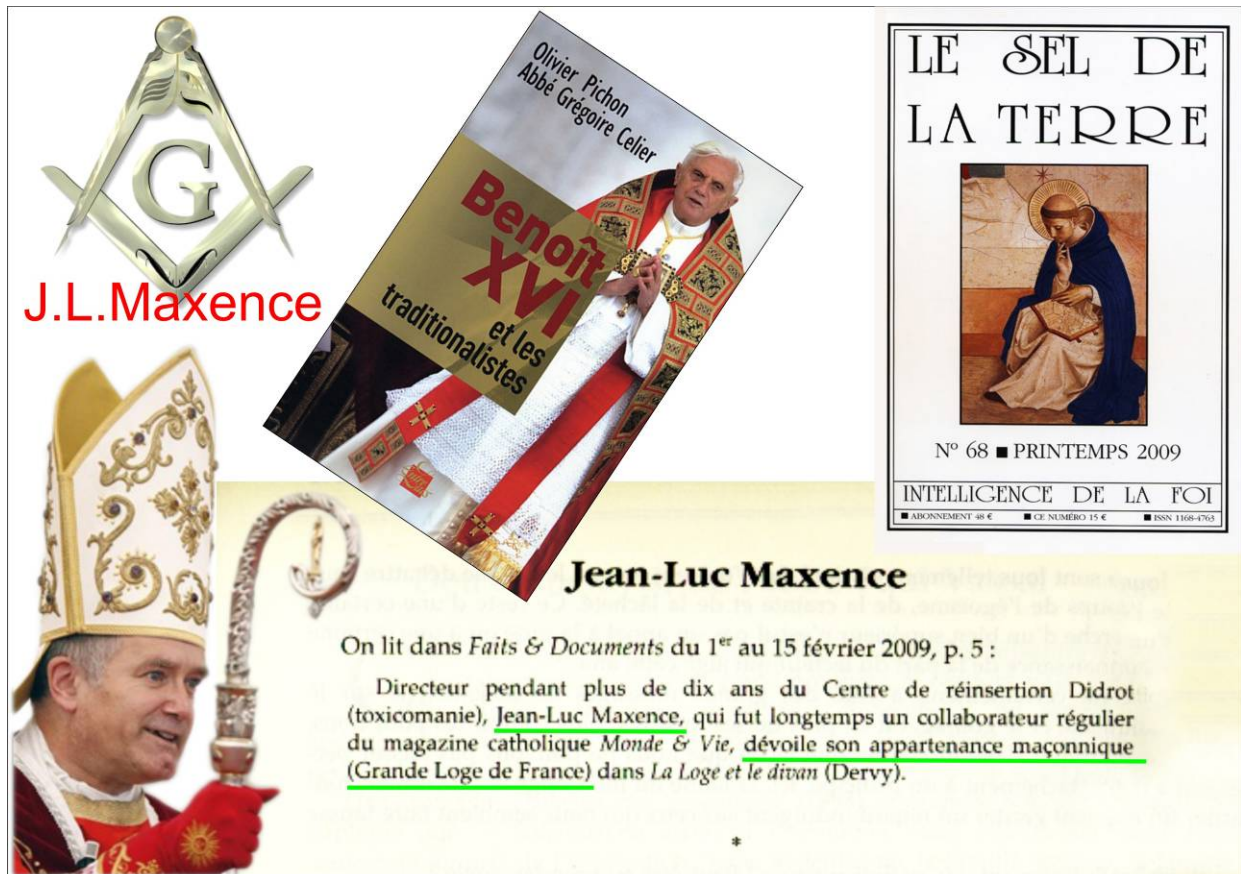
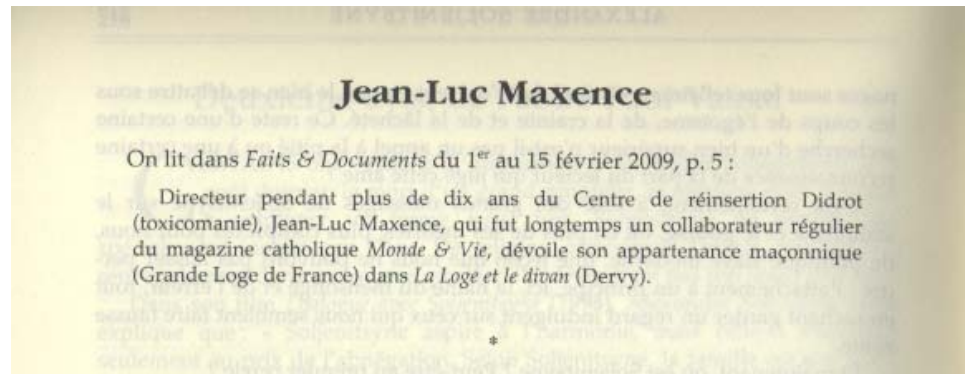
The confessions of the editor and author of the foreword of Father Celier's book are very clear and very explicit in October 2008.

10. On February 1, 2009, Emmanuel Ratier, passes on the information of Jean-Luc Maxence in *Faits & Documents*

- February 1, 2009: The following passage appears in *Faits & Documents* N°269: "**As the director for over a decade of the 'Rehabilitation Center Didrot' (drug addiction), Jean-Luc Maxence, who was a long time regular contributor of the Catholic magazine 'Monde & Vie', unveils his Masonic membership (Grand Lodge of France) in *The Lodge and the Divan* (Dervy Publications).**"

⁴⁰ http://www.virgo-maria.org/articles/2009/VM-2009-07-30-A-00-Jean_Luc_Maxence-Celier.pdf

11. In March 2009, the magazine of the Dominican Fathers of Avrillé (*Sel de la Terre*) makes the Masonic affiliation of Jean-Luc Maxence known



12. On May 10, 2009, in his lecture to the IUSPX on subversion, Father Chautard, first vicar of the church of St. Nicolas du Chardonnet, makes the Masonic affiliation of Jean-Luc Maxence



"... As for this matter, the *'Sel de la Terre'* magazine **has signaled** the membership of the freemasonry of Jean-Luc Maxence, who has admitted it himself - Jean-Luc, not Philippe -, Jean-Luc Maxence, former columnist of poetry in the *'Monde et Vie'* magazine ..."⁴¹ **Father Chautard** 2009-05-11-Abbe_Chautard_La_Subversion-1-temps5630-Maxence

13. In June 2009, the parish bulletin of the church of St. Nicolas Du Chardonnet ("*Le Chardonnet*") makes Jean-Luc Maxence's Masonic affiliation known

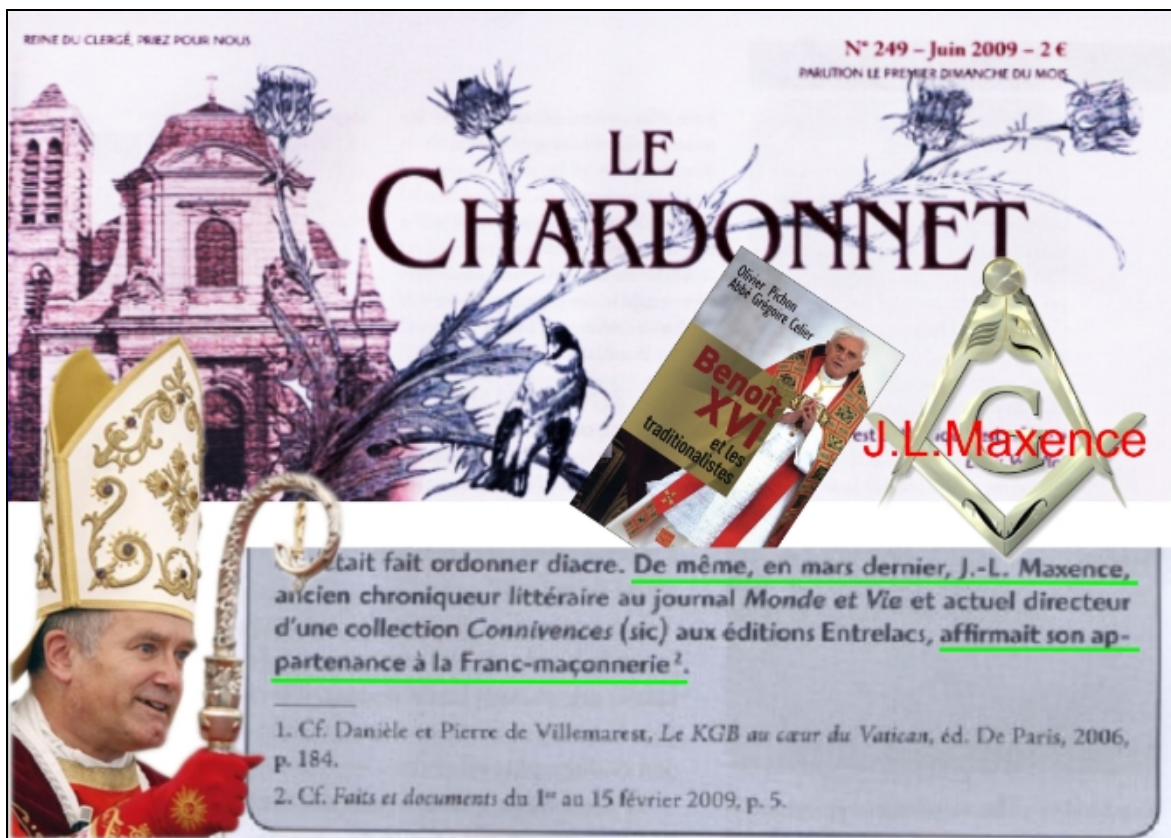


et s'était fait ordonner diacre. De même, en mars dernier, J.-L. Maxence, ancien chroniqueur littéraire au journal *Monde et Vie* et actuel directeur d'une collection *Connivences* (sic) aux éditions Entrelacs, affirmait son appartenance à la Franc-maçonnerie².

1. Cf. Danièle et Pierre de Villemarest, *Le KGB au cœur du Vatican*, éd. De Paris, 2006, p. 184.
2. Cf. *Faits et documents* du 1^{er} au 15 février 2009, p. 5.

"Also, last March, **J.- L. Maxence, former literature columnist of the *'Monde et Vie'* magazine and current director of a series called *Connivences* (sic) at the *Entrelacs* Editions, asserted his membership of the Freemasonry.**" *Chardonnet*, June 2009.

⁴¹ http://www.virgo-maria.org/articles/2009/VM-2009-08-12-A-00-Chardonnet_manipulateur.pdf



14. In July 2009, VM makes the link between Father Celier's program book and Jean-Luc Maxence's Masonic affiliation to the G*L*F*

- On July 27, 2009: VM⁴² publishes: "*Father Celier (FSSPX) edited by a declared Freemason!*"

"In number 249 (June 2009) of *Le Chardonnet*, on page 8, **Father Beauvais** passes on information published by **Emmanuel Ratier** (*Facts & Documents n°269* – February 1-15, 2009 – page 5) mentioning the membership of **Jean-Luc Maxence** of the Freemasonry: "*Last March, J.-L. Maxence, former literature columnist of the 'Monde et Vie' magazine and current director of the Connivences (sic) series of Entrelacs Editions, asserted his membership of the Freemasonry*". From then on it is hard not to see the evident links that exist between the project of a declared freemason of the **Grand Lodge of France, Jean-Luc Maxence**, who favors the joining of the **SSPX** to the "ecumenical" Masonic globalist and apostate Rome, and the subversive role played by the very obscure **Father Celier**, who gives this interview, fully covered by his Superior of the District of France, **Father de Cacqueray**, making sure that it is distributed in two lecture campaigns in most of the priories of the **SSPX** all around France? As the superior of the **District of France of the SSPX, Father de Cacqueray**, as VM informed at that time, was the active and frantic accomplice to the distribution of this work, edited by a declared freemason. It is an unprecedented fact that a priest of the **SSPX** has his book edited by a member of the **Grand Lodge of France!** This scandalous and inadmissible position cannot remain without consequences. The clergymen and the faithful have henceforth the right to demand public explanations and penalties from **Father de Cacqueray** and from **Bishop Fellay**. Since when does the Direction of the **SSPX** follow the same objectives as members of the **Grand Lodge of France**, clearly flaunted by one of their more informed and declared members as **Jean-Luc Maxence**? **After such a public scandal, will Father Celier continue to remain in function in Suresnes?**" VM

- July 30, 2009: VM⁴³ publishes: "Father Celier has had his "*Benedict XVI and the Traditionalists*", distributed by Father De Cacqueray, edited by a **Gnostic Freemason, who diverts from Christianity**".

⁴² http://www.virgo-maria.org/articles/2009/VM-2009-07-27-A-00-Abbe_Celier_edite_par_FM.pdf

⁴³ http://www.virgo-maria.org/articles/2009/VM-2009-07-27-A-00-Abbe_Celier_edite_par_FM.pdf

"The scandal falls back on Father de Cacqueray, who has stubbornly, in spite of all argued warnings and admonishments, covered a Father whose book has been edited by a declared Masonic author, complete anti-catholic and Gnostic. The book that Jean-Luc Maxence has published, *The lodge and the Divan*, confesses his membership of freemasonry for decades. This means that he was a freemason while he was an active contributor of 'Monde & Vie', a magazine that at that time was published widely in the SSPX, with the blessing of Bishop Fellay and of the Fathers Aulagnier and de Cacqueray. Jean-Luc Maxence acknowledges to have been practicing the freemasonry of the Ancient and Accepted Scottish Rite (Grand Lodge of France) for "several decades". According to the band on the cover of Luc Maxence's book, it "dares to transmit a same gnosis to a new age". Jean-Luc Maxence diverts puzzled Catholics towards freemasonry, and rejects religious "dogmatism". For the editor of Father Celier's pro joining book, speculative freemasonry is therefore a "religious expression" that is "adequate", even though he recommends the 'reconciliation' of the SSPX with the "ecumenical", Masonic globalist Rome of the apostate priest Ratzinger-Benedict XVI. And is freemasonry also an "often adequate response" and a "religious expression" for Father de Cacqueray?" VM

La Loge et le divan



Abbé Celier aux pseudonymes : abbé Beaumont, Paul Sernine, Gricha
 Conseiller personnel de Mgr Fellay,
 Membre de la Commission théologique FSSPX
 des discussions doctrinales avec Rome



Abbé de Cacqueray, Supérieur du District de France de la FSSPX

« Chers fidèles, achetez et lisez "Benoît XVI et les traditionalistes" de l'abbé Celier mais prenez garde à la subversion de **Virgo-Maria !** »



Couvent de Morgon

Père Jean, capucin sanctionné pour avoir dénoncé l'infiltration et la subversion de la FSSPX

Dans l'organigramme de cette organisation subversive, il faut placer dans les cases supérieures, un ancien disciple du professeur Borella (Nancy), qui, sous le pseudonyme d'Abbé Michel Beaumont, enseigne à nos fidèles dans Fideliter (N° 163, p.20-25) que d'après la doctrine classique des papes, le Règne Social de Notre Seigneur Jésus Christ n'est plus possible dans notre monde d'aujourd'hui. » Père Jean, 11 février 2009



15. In the end of August 2009, directly questioned and damaged by the scandal, Bishop Fellay persists to support the Fathers Celier and de Cacqueray and the Masonic politics exposed in the program book "*Benedict XVI and the traditionalists*"

Olivier Pichon
Abbé Grégoire Celier

Benoît XVI
et les
traditionalistes

J.L. Maxence
il déclare son
voeu de voir la
"réconciliation"
aboutir !

Ouverture

J'ai débuté mes activités de journaliste en 1966, un an après la fin du concile Vatican II. Étant catholique, j'ai dès cette époque été passionné par les différents courants de pensée qui s'affrontaient au sein de l'Église de Rome. Tenant une rubrique régulière de « poésie » dans le journal *Le Monde et la Vie* et faisant partie de l'équipe de rédaction de cette publication proche des « traditionalistes » catholiques, sans toutefois être jamais « expert » en questions religieuses, j'ai pu dialoguer avec Mgr Marcel Lefebvre, l'abbé François Ducaud Bourget, Michel de Saint Pierre et quelques autres figures de proue de ce courant. Je n'avais pas trente ans et j'espérais alors un « printemps de l'Église ». Je croyais aux vertus de Vatican II, avec la foi d'un soixante-huitard exalté. J'ai même fini par commettre un ouvrage polémique sur le sujet, un pamphlet qui prônait une franche séparation d'avec ceux que feu Jacques Maritain, dans son ouvrage *Le Paysan de la Garonne*, baptisait les « Ruminants de la Sainte Alliance », autrement dit les « intégristes ».

Près de trente ans ont passé, et les mêmes questions demeurent. Vatican II n'a point rempli les églises, surtout en Occident, c'est le moins que l'on puisse dire.

Je n'ai pas l'intention de tomber dans une certaine mode de la repentance molle et stupide. Mais il m'a semblé utile, surtout à l'heure où le pape Benoît XVI veut courageusement recoudre la tunique déchirée de l'Église, de proposer au journaliste Olivier Pichon et à l'abbé Grégoire Celier de dialoguer sans langue de

bois, avec une absolue liberté, sur la question d'un rapprochement entre la Fraternité Saint-Pie X et Rome. L'objectif de la collection *Connivences* n'est-il pas justement d'offrir un espace d'échange par-delà les clivages idéologiques habituels ?

Je ne regrette pas cette initiative. Mieux : il me semble indéniable que cet entretien éclaire les points de vue de chacun et peut constituer une pierre importante dans l'édifice d'une réconciliation que j'espère quant à moi possible.

Le Directeur de collection

J.L. Maxence

SOME CHRONOLOGICALLY CLARIFYING REMINDERS:

Bishop Fellay, and especially Father de Cacqueray, Superior of the District of France, have applied themselves most actively - as we have recalled above - to condition the minds of the traditional clergy and faithful in order to prepare them for the publication of the *Motu Proprio* of the apostate priest Ratzinger-Benedict XVI. Their action has been well reinforced by public "*lectures*" that used, without quoting them, the 'nice' pages of the Masonic program book "*Benedict XVI and the traditionalists*". The book was at that time being compiled to appear six months later.

Precisely for that reason *Virgo-Maria* took the initiative to publish very widely the solemn open letter of October 10, 2006 from the faithful of the Catholic Tradition to the four bishops.⁴⁴

Looking back today, one gets a better understanding of the despising and incomprehensible stubborn silence that this solemn, anxious appeal – respectful and legitimate - has met from the side of the Fraternity's bishops.

Nevertheless, it is at this time as well, in October 2006 that *Virgo-Maria* could catch Bishop Fellay in a deliberate lie⁴⁵ on October 12, 2006 in the microphone of *Radio Courtoisie* with the intention of cheating the listeners about his connections with the Roman Conciliar authorities.

⁴⁴ http://www.virgo-maria.org/articles/2006/VM-2006-10-10-A-00-Appel_aux_quatre_eveques_de_la_FSSPX.pdf
http://www.virgo-maria.org/articles/2006/VM-2006-12-16-A-00-Video_lettre_aux_4_eveques.pdf

⁴⁵ http://www.virgo-maria.org/articles/2006/VM-2006-10-19-A-00-L_abbe_Lorans_compromet_Mgr_Fellay.pdf
http://www.virgo-maria.org/articles/2006/VM-2006-10-20-A-00-Les_mensonges_de_Mgr_Fellay.pdf
http://www.virgo-maria.org/articles/2006/VM-2006-10-23-A-00-Traditio_denonce_le_mensonge_public_de_Mgr_Fellay_1.pdf
http://www.virgo-maria.org/articles/2006/VM-2006-10-30-A-00-La_lettre_secrete_de_Hoyos_a_Mgr_Fellay.pdf

And then, on November 5, 2006, the *Institute of the Good Shepherd* is being established in the media, an institute integrated in the Masonic and globalist Conciliar Roman Church under the direction of the former vicar of Saint Nicolas du Chardonnet in Paris, Father Philippe Laguérie. Exactly on that day **Father Lorans used the sacristy⁴⁶ of this same church** (although his former vicar, **Father Beauvais⁴⁷**, was then apparently held in ignorance – according to his sermon on the pulpit) to summon a press conference to declare to the television news of Claire Chazal on France's channel one TF1, right from the sacristy of Saint-Nicolas-du-Chardonnet, that he "**feels demonized**", and that he wishes "**to find freedom of the city in the Church**". This televised interview was resumed and broadcasted in *prime time* on the eight o'clock news of TF1 journalist Claire Chazal, thus offering world wide support for these matters by the weight of the picture of the church of Saint-Nicolas-du-Chardonnet, since 1977 known all over the world as "beacon church" of the resistance of the Catholic Tradition to the liturgical subversion of the globalist, Masonic and apostate Conciliar Church ...

After Father Celier's and Father Lorans's censorship of the very deliberate comments by which Bishop Fellay, at the Paris symposium of January 7, 2007, of "*Si-si-No-no*", had dared to criticize the very recent public apostasy - intensively covered by the media -, of the apostate priest Ratzinger-Benedict XVI at the blue mosque of Istanbul, that we have recalled above, **Father Celier hurried to sell in Paris a booklet of 12 pages ("From Assisi to Istanbul") devoted to the apostasy at the blue mosque⁴⁸**. The commentary of Father Celier aimed only to sweeten and to render acceptable the behavior of the apostate priest Ratzinger for the clergy and faithful, and to lessen within the SSPX the shock wave of the scandal caused by this apostasy.

16 years to the day after the unexpected disappearance of Archbishop Lefebvre, and at the approach of the announced publication of the *Motu Proprio* of the apostate priest Ratzinger-Benedict XVI, **on March 25, 2007, Bishop Fellay - when questioned on the sacramental validity of the new Conciliar Order by a layman (obviously very closely connected with Suresnes and Menzingen) on his own internet site *Donec Ponam*, replying publicly for the first time to this most serious question (that already was the core of the solemn anxious public appeal of the faithful of October 2006 at the four bishops of the FSSPX, remaining unanswered even then) - dared to assert publicly the three following suggestions⁴⁹, already anathemized** for being in total contradiction with the constant and infallible Magisterium of the Holy Catholic Church and of its Pontiffs, on this vital question:

- **First suggestion:**
*"As for the Priesthood (...), when a bishop confers the sacrament of the priesthood, even according to the new ritual, while observing the ritual prescriptions, especially if it is enunciated in Latin, the sacrament is **a priori valid**. (...) **The same applies to the Episcopal consecration.**"*
- **Second suggestion:**
*"We must insist on **the probability of the validity** of an ordination"*
- **Third suggestion:**
*"**The faithful must** start from the **a priori principle** that these priests are **ordained validly**, for the invalidity of the ordination remains an exception. They will have therefore, to consider that an ordination, even modern, is valid."*

This ritual probabilism, particularly gravissime in the matter of the Holy Orders, intolerable, and harshly condemned by the Infallible Magisterium of the Holy Church, caused a stir among some priests of the SSPX, of whom **Father Scott⁵⁰**, at the time Superior of the District of Australia of the SSPX, recalled in

⁴⁶ http://www.virgo-maria.org/articles/2006/VM-2006-11-05-A-00-Abbe_Lorans_TF1_St_Nicolas.pdf

http://www.virgo-maria.org/articles_HTML/2006/011_2006/VM-2006-11-05/2006-11-05_TF1_Lorans.mp3

⁴⁷ http://www.virgo-maria.org/articles/2009/VM-2009-08-12-A-00-Chardonnet_manipulateur.pdf

⁴⁸ http://www.virgo-maria.org/articles/2007/VM-2007-01-17-A-00-Mgr_Fellay_censure_par_infiltrés_5.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-01-26-A-01-Plan%20de%20Matraquage_1.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-01-04-A-00-Ratzinger_apostasie_mosquee_bleue.pdf

⁴⁹ http://www.virgo-maria.org/articles/2007/VM-2007-06-04-A-00-Mgr_Fellay_Donec_Ponam.pdf

http://www.rore-sanctifica.org/etudes/2007/RORE_Communique-2007-06-03_Probabilisme_Mgr_Fellay.pdf

http://www.virgo-maria.org/articles/2008/VM-2008-12-27-A-00-Constellation_tutorisme.pdf

⁵⁰ http://www.rore-sanctifica.org/etudes/2008/RORE_Communique-2008-09-25_Abbe_Scott-reordinations.pdf

Father Scott distinguished himself by courageously denouncing the heresies contained in the encyclicals of the apostate priest Ratzinger-Benedict XVI, and especially by protesting from the day of its publication against the *Motu Proprio* which downgrades the Holy Tridentine Mass, hypocritically as much as impudently qualified by the apostate priest Ratzinger-Benedict XVI as

an article published in the American magazine of the Fraternity *The Angelus*, the *Tutorist* doctrine of the Church in the matter, while refuting this impious *probabilism*, advocated by Bishop Fellay in order not to foil the then imminent release of the *Motu Proprio*.

In the end of April 2007, at the approach of the publication of the *Motu Proprio* of the apostate priest Ratzinger-Benedict XVI, *Virgo-Maria*, in the person of its then director Father Marchiset, **is the object of a deliberate judicial aggression "in summary judgment", that was meant to be "mortal" and final, from a layman, obviously closely connected to Suresnes and Menzingen, aiming to financially ruin Father Marchiset, and especially to obtain the final closing of the site of religious information Virgo-Maria⁵¹**, whose news items already disturb so many infiltrators within the SSPX.

The protection of the Most Holy Virgin Mary, this admirable and powerful *Mater Admirabilis*, under whose special patronage this site *Virgo-Maria* has placed itself officially straightaway as early as its foundation in February 2006, has allowed Father Marchiset to miraculously overcome⁵² this most distressing episode, and to see his judicial expenses returned to almost the last penny.

From 9 to 11 November 2007, The Fraternity of Saint Pius X has been organizing a Symposium in Paris in honor of the **centennial of the encyclical *Pascendi Dominis Gregis* of Saint Pius X**, the famous encyclical by which this Patron Saint of the Fraternity Saint Pius X, infallibly defined and condemned Modernism, and it had placed it under the aegis of Bishop Tissier de Mallerais, who was irresponsible for the final synthesis in his closing lecture.

In this closing conference⁵³ – **from then on famous due to *Virgo-Maria*, Bishop Tissier de Mallerais** made a minute analysis of the texts published by the apostate priest Ratzinger-Benedict XVI, before and after his "election" to the Pontificate, and **showed the consistency and the coherence in time of the way of thinking of this heretical apostate, while demonstrating in what this renegade had to be qualified as a "Super Modernist", according to the very criteria infallibly proclaimed a century ago by the great Pope Pius X.**

Knowing that **this key lecture would be brutally censored by the infiltrated priests** who shut off the media communication of the SSPX, *Virgo-Maria* has obtained a tape recording of it, and has made a meticulously exact verbatim account, and made sure that it got the widest publication among the clergy and the faithful of the Tradition, to the great displeasure of the infiltrated priests.

This key text of the *verbatim account* of the closing lecture of Bishop Tissier **even was resumed and published later by Max Barret, in his "Courrier de Tychique", without daring to publicly identify its origin!**

And indeed, as *Virgo-Maria* had anticipated correctly, when **the acts of this symposium were published eighteen months later in June 2009** by Suresnes (i.e. among others by the gang of Father Celier and Father Cocault-Duverger), **the lecture and even the name of Bishop Tissier had completely disappeared from the work⁵⁴**, emulating the practices and methods of the editions under the Bolshevik system during its worst criminal periods!

Let us, finally, add that, faced with the continuing factual and documented accusations of the crimes of the **ex(?)**-Anglican British Bishop Richard Williamson, the Fraternity's bishop with the Rose, his n°1 mole, infiltrated since 1972 in the sacerdotal work of Archbishop Lefebvre, for years protector, organizer and promoter – although duly warned – of homosexual rapist predator priests in his Seminary of the SSPX in Winona, **Father de Cacqueray, Superior of the District of France, has tried to silence particularly the factual and documented accusations of *Virgo-Maria* on this subject, in order to protect the Fraternity's bishop with the Rose, and has since July 2008 tried to threaten, with harsh judicial pursuit Father Schoonbroodt, director of *Virgo-Maria* since February 2008, by one of his most close and most active layman cooperators of Suresnes.**

"extraordinary form", to a rank even lower than that of the Masonic sacrilegious and invalid Synaxis of Bugnini--Montini/PaulVI, described as "ordinary form of the SINGLE Latin rite of the Holy Catholic Mass"

http://www.virgo-maria.org/articles/2007/VM-FLASH-2007-07-11-F-00-Abbe_Scott_contre_Unique_rite.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-07-14-C-00-Abbe_Scott_Motu_Proprio.pdf

⁵¹ http://www.virgo-maria.org/articles/2007/VM-2007-04-24-A-00-Qui_veut_la_mort_de_Virgo_Maria_2.pdf

⁵² http://www.virgo-maria.org/articles/2007/VM-2007-06-26-A-00-Jugement_du_refere.pdf

<http://www.virgo-maria.org/articles/2007/Refere-2007-05-10.pdf>

⁵³ http://www.virgo-maria.org/articles/2007/VM-2007-11-29-MgrTissier_SuperModernisme.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-11-14-A-00-Mgr_Tissier_a_Paris.pdf

http://www.virgo-maria.org/articles/2007/2007-11-11-Mgr_Tissier_Modernisme.pdf

⁵⁴ <http://www.virgo-maria.org/articles/2009/VM-2009-07-22-A-00-Conciliarisation-rampante-de-la-FSSPX.pdf>

We could go on indefinitely with this chronological list, **but the demonstrative evidence of the effectiveness and the irreplaceable character of the role of VM to maintain a religious factual informed information for the clergy and faithful** on the mortal drift, currently in course, of the work of preservation of the sacramentally valid **sacrificial** Priesthood, founded in 1970 by Archbishop Lefebvre, **against the perverse schemes of the depraved priests that have infiltrated within his work, has here and now been fully established from this handful of chronological elements that we have just recalled:** it suffices for the reader, who can read French and would try to obtain more precise information in these matters, to refer himself to the various electronic links placed at the bottom of the pages of the French edition of this document, to be found at www.virgo-maria.org.

**OUR PROVISIONAL CONCLUSION:
a HYPOTHESIS compatible with these FACTS that have been ESTABLISHED in
such a SHOCKING WAY**

We no longer expect henceforth that **a fearless as much as improbable French Mino Peccorelli, ready to risk his skin to reveal the truth on the Masonic infiltration of the Fraternity, will publish the registers of clerical freemasonry corresponding to this subject.**

Whether it pleases Bishop Tissier de Mallerais or not, who dared, in the choir of Saint Nicolas du Chardonnet, on March 12, 2009, in the presence of the Holy Sacrament, to **wantonly deny**⁵⁵ the authenticity of the Peccorelli list, the publication of which the Italian journalist paid for by his life.

Let us recall the method of inscription of the code names of the affiliates in the Masonic registers⁵⁶, published in September 1978 at the price of his life by the journalist Mino Peccorelli: **the code name of a mason in these registers has four letters:** the two first ones of the surname followed by the two first ones of his Christian name. **For example, Annibale Bugnini is listed under the code name of BUAN.**

According to this method, and **in the hypothesis** that Father Celier, just as his editor and author of the foreword of his book, the F**M** Jean-Luc Maxence, would belong also to the Lodge, which **remains up to this day a simple hypothesis, the result would be: Grégoire Celier = CEGR**

Is it not extremely astonishing that we just discovered the exact anagram of the GREC, a Parisian clerical circle, regularly frequented by the Fathers Celier and Lorans⁵⁷, where important personalities of the conciliar Church like to entertain themselves with priests of the SSPX, secretly and completely devoted **to the joining of the Fraternity Saint Pius X with the Masonic global apostate Rome?**

Accidentally?

In any case, one can wonder why this group chose such a name for itself!

Could it be a clerical wink intended for the initiated?
On this point, all that is left for us is conjectures.

It is, nevertheless, **simple to observe that the astonishing ascension of Father Celier within the SSPX began in Paris in 1994**⁵⁸ **after the election that year of Bishop Bernard Fellay by the General Chapter of**

⁵⁵ http://www.virgo-maria.org/articles/2009/VM-2009-08-23-B-00-Réseaux_de_Sodano.pdf

⁵⁶ http://www.virgo-maria.org/articles/2007/ListeAGNOLI_Pecorelli_version_1_3reduit.xls
<http://www.virgo-maria.org/articles/2007/Agnoli-Liste.pdf>

⁵⁷ http://www.virgo-maria.org/articles/2008/VM-2008-09-07-A-00-Abbe_Lorans_primant_les_conciliaires.pdf

http://www.virgo-maria.org/articles/2007/VM-2007-07-31-A-00-Abbe_Lorans-GREC.pdf

[http://www.virgo-maria.org/articles/2006/VM-2006-06-17-3-00-Petite_grammaire_du_GREC_de_l_abbe_Lorans%20\(1\).pdf](http://www.virgo-maria.org/articles/2006/VM-2006-06-17-3-00-Petite_grammaire_du_GREC_de_l_abbe_Lorans%20(1).pdf)

http://www.virgo-maria.org/articles/2006/VM-2006-06-19-Rectificatif_de_la_petite_grammaire_du_GREC.pdf

http://www.virgo-maria.org/articles/2006/VM-2006-06-25-1-00-Communique_de_Mme_Perol_recu_le_24_juin_2006.pdf

⁵⁸ **In 1994, three years after the unexpected disappearance of Bishop Lefebvre, Father Celier “was indeed *bombarded*” by Bishop Fellay, the new General Superior of the SSPX, and by Father Aulagnier, then Superior of the District of France of the Fraternity, with the direction of the *Fideliter* magazine and the Clovis Editions.**

the SSPX for twelve years to the function of Superior General of the Fraternity Saint Pius X. The GREC was founded 4 years later, in 1998, in the same city.

The foundation of the GREC actually happened in Paris in 1998, two years before the Pilgrimage of the FSSPX to Rome on the occasion of the Jubilee of the year 2000. This pilgrimage was decided by Bishop Fellay. The Fraternity cashed, as a matter of fact, in the same year the very important legacies⁵⁹ that had always been blocked in France, by the French Ministry of the Interior and Worship, that is, since the famous "petit Father Combes", very well known for its traditional links with the Freemasons.

If such a HYPOTHESIS, concerning Father Celier and his eventual code name, could be proven, it would mean that this person would be actually considered, both by the French F.M. and the Vatican, as constituting an ace in the hole within the Fraternity and its District of France to finally organize the quick joining of the FSSPX with the globalist, Masonic Conciliar Rome, and therefore, to quickly realize the break-up of the only sacerdotal work that still preserves on the five continents the transmission of the true sacramentally valid Catholic sacrificial Priesthood according to the Latin rite (see www.rose-sanctifica.org).

We do not know anything about it,

but in any case, such a hypothesis would perfectly explain the rising and so totally shocking authority (shown by the FACTS, well established⁶⁰ today, and by his constant, well noticed behavior) that Father Celier exercises on his "Superior" within the Fraternity of Saint Pius X, just as well as in Menzingen on Bishop Fellay, and in Suresnes on Father de Cacqueray. His rising and authority are worthy of a true "Godfather".

He exerted then since more than one decade, in connection with his friend Yves Chiron, the function of teacher of students of the the last year of the secondary school of the Fraternity's traditional catholic College in Chateauroux, teaching them his "Course in Philosophy" which he published in 1994 under the title "the mortal god" at Fideliter Editions. This book constitutes, as demonstrated by the *Circle of Athens*, a genuine "Initiatory Guide of Apostasy", taught for more than ten years to the last year secondary school students of the traditional catholic College of Chateauroux, of which some, thus led astray, have been able to enter thereafter the Seminary of Écône, in order to be ordained priests of the Fraternity Saint Pius X:

Cf. http://www.virgo-maria.org/articles/2007/VM-2007-12-01-A-00-Celier_Dieu_Mortel.pdf

⁵⁹ http://www.virgo-maria.org/articles/2007/VM-2007-10-02-A-00-Lettre_a_Mgr_Fellay_dons_et_legs.pdf

<http://www.virgo-maria.org/articles/2007/VM-2007-10-02-B-00-Wikipedia-FSSPX-censure-dons-et-legs.pdf>

http://www.virgo-maria.org/articles/2009/VM-2009-04-10-A-00-Lettre_Upinsky_a_Mgr_Tissier.pdf

http://www.virgo-maria.org/Documents/A-A_Upinsky/2009-04-04-Communique_UNIEF_Mgr_Tissier_de_Mallerai.pdf

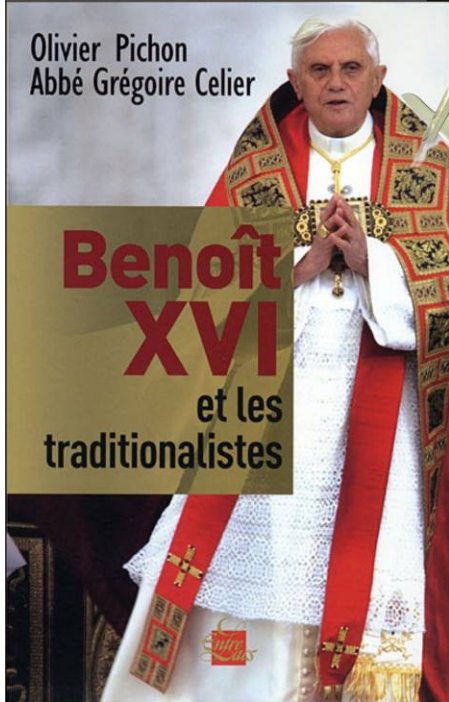
http://www.virgo-maria.org/Documents/A-A_Upinsky/2009-04-04-Lettre_ouverte_a_Mgr_Tissier_de_Mallerai.pdf

⁶⁰ Some of them have been recalled higher.



Voulez-vous que vos enfants finissent en Loge ?

Olivier Pichon
Abbé Grégoire Celier



Benoît XVI
et les
traditionalistes



J.L. Maxence

L'abbé Celier a eu pendant deux ans, de la part de Mgr Fellay et de l'abbé de Cacqueray, l'ordre de parcourir la France afin de présenter, dans tous les prieurés, devant les clercs et les fidèles, ce livre édité et préfacé par un franc-maçon avoué !

Comment est-il possible que la Direction de la FSSPX diffuse et vende le livre maçonnique sans aucune sanction ?

Comment est-il possible que Mgr Fellay impose par la terreur cette politique maçonnique ?



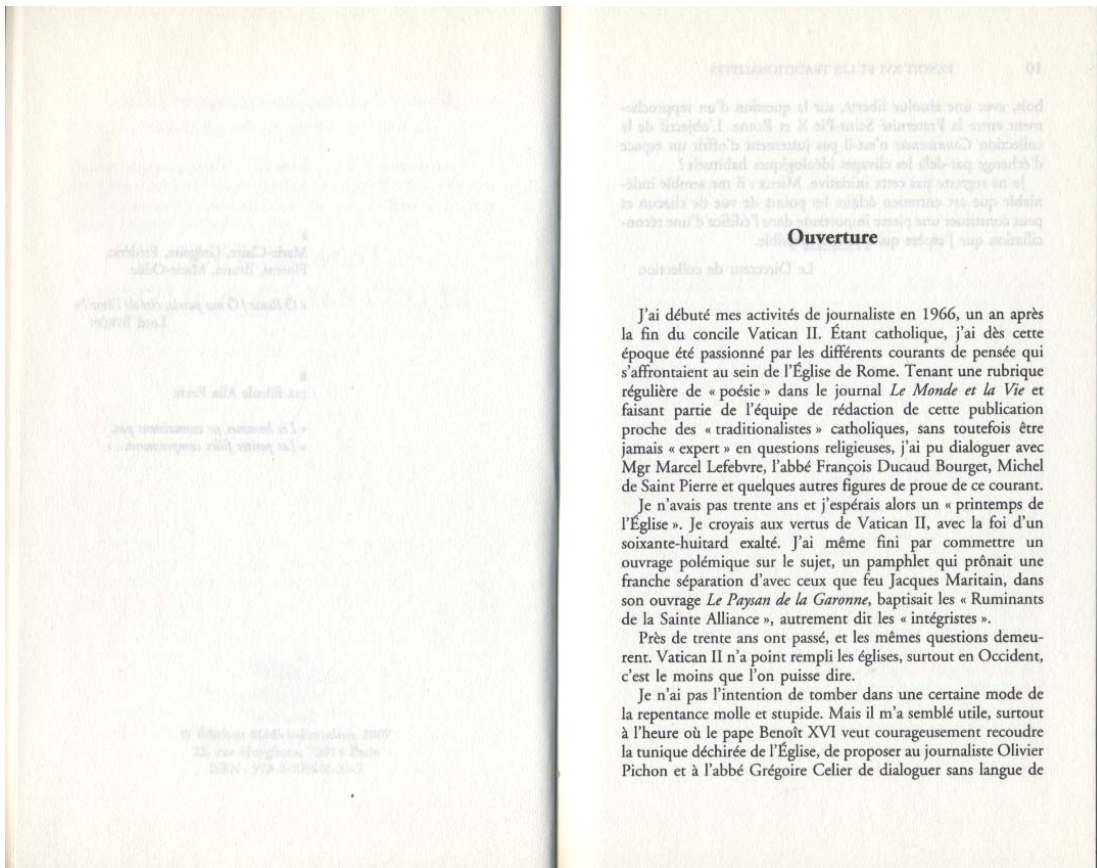
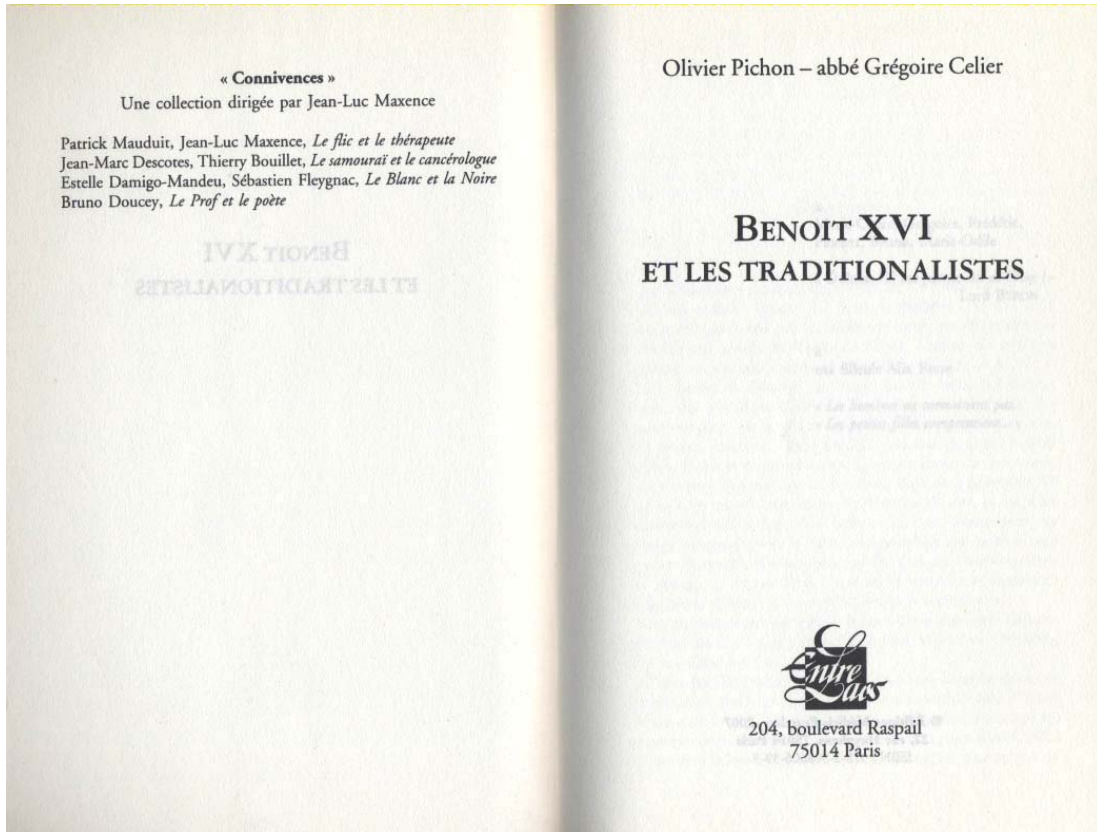
These **ESTABLISHED FACTS** taken in consideration, everything happens as if the Fraternity of St. Pius X is from now on piloted by the Lodge* itself in this policy of "reconciliation" with the Masonic, globalist Rome.

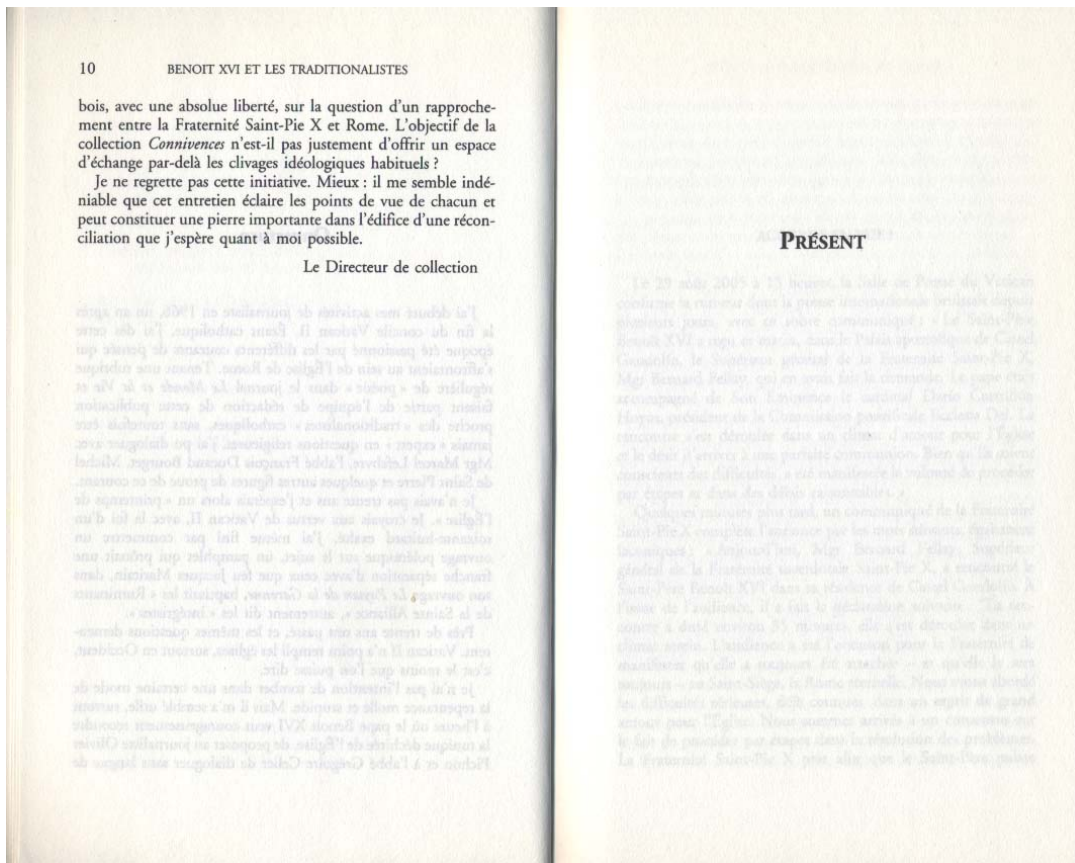
Let us continue this good fight

The direction of *Virgo-Maria*

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ANNEX A – Foreword of the book of Father Celier by Jean-Luc Maxence, an acknowledged freemason of the G.L.F.





File of references of Virgo Maria on Father Celier and his crimes in the SSPX

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HUMANUM GENUS

ENCYCLICAL OF POPE LEO XIII ON FREEMASONRY

APRIL 20, 1884

*To the Patriarchs, Primate, Archbishops, and Bishops of the Catholic World
in Grace and Communion with the Apostolic See.*

The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is **the kingdom of God on earth**, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is **the kingdom of Satan**, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God. 2. This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with a subtle brevity he expressed the efficient cause of each in these words: "**Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one.**"¹ At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons and of warfare, although not always with equal ardor and assault. At this period, however, **the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons.** No longer making any secret of their purposes, they are **now boldly rising up against God Himself.** They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: "For lo, Thy enemies have made a noise; and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. **They have said, 'come, and let us destroy them, so that they be not a nation.'**"² 3. At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ entrusted to Our charge may not stand and remain whole, but may be enlarged by an ever-increasing growth

throughout the world. 4. The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and, moreover, they took occasion with true foresight to give, as it were on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them. 5. **The first warning of the danger was given by Clement XII in the year 1738,**³ and his constitution was confirmed and renewed by Benedict XIV.⁴ Pius VII followed the same path;⁵ and **Leo XII, by his apostolic constitution, *Quo Graviora*,**⁶ **put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever.** In the same sense spoke Pius VIII,⁷ Gregory XVI,⁸ and, many times over, Pius IX.⁹ 6. For **as soon as** the constitution and the spirit of the masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, **this apostolic see denounced the sect of the Freemasons,** and publicly declared its constitution, as contrary to law and right, **to be pernicious no less to Christendom than to the State;** and **it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons.** The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just. This was the manner in which they endeavored to elude the authority and the weight of the apostolic constitutions of Clement XII and Benedict XIV, as well as of Pius VII and Pius IX.¹⁰ Yet, in the very society itself, there were to be found men who unwillingly acknowledged that the Roman Pontiffs had acted within their right, according to the Catholic doctrine and discipline. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the masonic society to the apostolic see, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy. 7. But, what is of highest importance, the course of events has demonstrated the prudence of Our predecessors. For their Nantesnt and paternal solicitude had not always and every where the result desired; and this, either because of the simulation and cunning of some who were active agents in the mischief, or else of the thoughtless levity of the rest who ought, in their own interest, to have given to the matter their diligent attention. **In consequence, the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be almost its ruling power.** This swift and formidable advance has brought upon the Church, upon the power of princes, upon the public well-being, precisely that grievous harm which Our predecessors had long before foreseen. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church -- for her foundation is much too firm to be overturned by the effort of men -- but for those States in which prevails the power, either of the sect of which we are speaking or of **other sects not dissimilar which lend themselves to it as disciples and subordinates.** 8. For these reasons We no sooner came to the helm of the Church than We clearly saw and felt it to be Our duty to use Our authority to the very utmost against **so vast an evil.** We have several times already, as occasion served, attacked certain chief points of teaching which showed in a special manner **the perverse influence of Masonic opinions. Thus, in Our encyclical letter, *Quod Apostolici Muneris*, We endeavored to refute the monstrous doctrines of the socialists and communists;** afterwards, in another beginning "*Arcanum*," We took pains to defend and explain the true and genuine idea of domestic life, of which marriage is the spring and origin; and again, in that which begins "*Diuturnum*,"¹¹ We described the ideal of political government conformed to the principles of Christian wisdom, which is marvelously in harmony, on the one hand, with the natural order of things, and, in the other, with the well-being of both sovereign princes and of nations. It is now Our intention, following the example of Our predecessors, **directly to treat of the masonic society itself,** of its whole teaching, of its aims, and of its

manner of thinking and acting, in order to **bring more and more into the light its power for evil**, and to do what We can **to arrest the contagion of this fatal plague**. 9. There are several organized bodies which, though differing in name, in ceremonial, in form and origin, **are nevertheless so bound together by community of purpose and by the similarity of their main opinions**, as to make **in fact one thing with the sect of the Freemasons**, which is a kind of center whence they all go forth, and whither they all return. Now, these no longer show a desire to remain concealed; for they hold their meetings in the daylight and before the public eye, and publish their own newspaper organs; and yet, when thoroughly understood, **they are found still to retain the nature and the habits of secret societies**. *There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members*, also; such as their secret and final designs, **the names of the chief leaders, and certain secret and inner meetings, as well as their decisions, and the ways and means of carrying them out**. This is, no doubt, the object of the manifold difference among the members as to right, office, and privilege, of the received distinction of orders and grades, and of that severe discipline which is maintained.

Candidates are generally commanded to promise -- nay, with a special oath, to swear -- that they will never, to any person, at any time or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation which is always the same, **the Freemasons, like the Manichees of old, strive, as far as possible, to conceal themselves, and to admit no witnesses but their own members**. As a convenient manner of concealment, **they assume the character of literary men and scholars associated for purposes of learning**. **They speak of their zeal for a more cultured refinement, and of their love for the poor**; and they declare their one wish to be the amelioration of the condition of the masses, and to share with the largest possible number all the benefits of civil life. Were these purposes aimed at in real truth, they are by no means the whole of their object. Moreover, **to be enrolled, it is necessary that the candidates promise and undertake to be thenceforward strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their bidding upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties and death itself**. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity that **the assassin very often escapes the detection and penalty of his crime**. 10. But to simulate and wish to lie hid; to bind men like slaves in the very tightest bonds, and without giving any sufficient reason;

to make use of men enslaved to the will of another for any arbitrary act; to arm men's right hands for bloodshed after securing impunity for the crime -- all this is an enormity from which nature recoils. Wherefore, reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness. And this becomes still plainer, inasmuch as other arguments, also, and those very manifest, prove that it is essentially opposed to natural virtue. For, no matter how great may be men's cleverness in concealing and their experience in lying, it is impossible to prevent the effects of any cause from showing, in some way, the intrinsic nature of the cause whence they come. "A good tree cannot produce bad fruit, nor a bad tree produce good fruit."¹² Now, the masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what We have above most clearly shown, that which is **their ultimate purpose** forces itself into view -- namely, **the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism**. 11. What We have said, and are

about to say, must be understood of the sect of the Freemasons taken generically, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons amongst these, and not a few who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object which they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following from

their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places either to aim at smaller things than the others usually attempt or than they themselves would wish to attempt. They are not, however, for this reason, to be reckoned as alien to the masonic federation; for **the masonic federation is to be judged not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions.** 12. Now, the **fundamental doctrine of the naturalists**, which they sufficiently make known by their very name, is that **human nature and human reason ought in all things to be mistress and guide.** Laying this down, *they care little for duties to God*, or **pervert them by erroneous and vague opinions.** For *they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority.* And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, **it is against the Church that the rage and attack of the enemies are principally directed.** 13. In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let any one judge whether in fact it does not wish to carry out the policy of the naturalists. By a long and persevering labor, they endeavor to bring about this result -- namely, that the teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and **contend that Church and State ought to be altogether disunited.** By this means they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church. 14. Nor do they think it enough to disregard the Church -- the best of guides -- unless they also injure it by their hostility. **Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe. The least possible liberty to manage affairs is left to the Church; and this is done by laws not apparently very hostile, but in reality framed and fitted to hinder freedom of action.** Moreover, We see exceptional and onerous laws imposed upon the clergy, to the end that they may be continually diminished in number and in necessary means. We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and arbitrary will of the administrators of the State, and the religious orders rooted up and scattered. 15. But against the apostolic see and the Roman Pontiff the contention of these enemies has been for a long time directed. The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil principedom; soon, he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides; and **now the time has come when the partisans of the sects openly declare, what in secret among themselves they have for a long time plotted, that the sacred power of the Pontiffs must be abolished, and that the papacy itself, founded by divine right, must be utterly destroyed.** If other proofs were wanting, this fact would be sufficiently disclosed by the testimony of men well informed, of whom some at other times, and others again recently, **have declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the supreme Pontiffs have established for the sake of religion.** 16. **If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age -- that a regard for religion should be held as an indifferent matter, and that all religions are alike.** This manner of reasoning is **calculated to bring about the ruin of all forms of religion**, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions. 17. But the naturalists go much further; for

having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are -- the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for, although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the pantheists, they have false notions concerning Him: all which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

18. When this greatest fundamental truth has been overturned or weakened, it follows that those truths, also, which are known by the teaching of nature must begin to fall -- namely, that all things were made by the free will of God the Creator; that the world is governed by Natures; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life.

19. When these truths are done away with, which are as the principles of nature and important for knowledge and for practical use, it is easy to see what will become of both public and private morality. We say nothing of those more heavenly virtues, which no one can exercise or even acquire without a special gift and grace of God; of which necessarily no trace can be found in those who reject as unknown the redemption of mankind, the grace of God, the sacraments, and the happiness to be obtained in heaven. We speak now of the duties which have their origin in natural probity. That God is the Creator of the world and its Natures Ruler; that the eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning upon the earth: these are the sources and these the principles of all justice and morality.

If these be taken away, as the naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call "civil," and "independent," and "free," namely, that which does not contain any religious belief. But, how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For, wherever, by removing Christian education, this teaching has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not infrequently the same testimony.

20. Moreover, human nature was stained by original sin, and is therefore more disposed to vice than to virtue. For a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labors and hardships must be undergone, in order that reason may always hold its sway. But the naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil.¹³ On the contrary, exaggerating rather the power and the excellence of nature, and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions.

Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-

plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called *realism*; that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly, also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what We have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For, since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring.

21. What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: that marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus, the time is quickly coming when marriages will be turned into another kind of contract -- that is into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite.

With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals.

22. Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place.

23. That these doctrines are equally acceptable to the Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavored to bring this about with all their strength and resources; and in this they prepare the way for not a few holder men who are hurrying on even to worse things, in their endeavor to obtain equality and community of all goods by the destruction of every distinction of rank and property.

24. What, therefore, sect of the Freemasons is, and what course it pursues, appears sufficiently from the summary. We have briefly given. Their chief dogmas are so greatly and manifestly at variance with reason that nothing can be more perverse. To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety. Neither is it less horrible nor more tolerable that they should repudiate the benefits which

Jesus Christ so mercifully obtained, not only for individuals, but also for the family and for civil society, benefits which, even according to the judgment and testimony of enemies of Christianity, are very great. In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ.-- So also **the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty**, and to co-operate with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin of the human race. The evil, too, is increased by the dangers which threaten both domestic and civil society. As We have elsewhere shown,¹⁴ **in marriage, according to the belief of almost every nation, there is something sacred and religious; and the law of God has determined that marriages shall not be dissolved. If they are deprived of their sacred character, and made dissoluble, trouble and confusion in the family will be the result, the wife being deprived of her dignity and the children left without protection as to their interests and well being.**-- To have in public matters no care for religion, and in the arrangement and administration of civil affairs to have no more regard for God than if He did not exist, is a rashness unknown to the very pagans; for in their heart and soul the notion of a divinity and the need of public religion were so firmly fixed that they would have thought it easier to have a city without foundation than a city without God. Human society, indeed for which by nature we are formed, has been constituted by God the Author of nature; and from Him, as from their principle and source, flow in all their strength and permanence the countless benefits with which society abounds. As we are each of us admonished by the very voice of nature to worship God in piety and holiness, as the Giver unto us of life and of all that is good therein, so also and for the same reason, nations and States are bound to worship Him; and therefore it is clear that **those who would absolve society from all religious duty act not only unjustly but also with ignorance and folly.** 25. As men are by the will of God born for civil union and society, and as the power to rule is so necessary a bond of society that, if it be taken away, society must at once be broken up, it follows that from Him who is the Author of society has come also the authority to rule; so that whosoever rules, he is the minister of God. Wherefore, as the end and nature of human society so requires, it is right to obey the just commands of lawful authority, as it is right to obey God who ruleth all things; and **it is most untrue that the people have it in their power to cast aside their obedience whensoever they please.** 26. In like manner, **no one doubts that all men are equal one to another, so far as regards their common origin and nature, or the last end which each one has to attain, or the rights and duties which are thence derived. But, as the abilities of all are not equal, as one differs from another in the powers of mind or body, and as there are very many dissimilarities of manner, disposition, and character, it is most repugnant to reason to endeavor to confine all within the same measure, and to extend complete equality to the institutions of civil life. Just as a perfect condition of the body results from the conjunction and composition of its various members, which, though differing in form and purpose, make, by their union and the distribution of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, of pursuits and employments, all aptly conspire for the common good, they will present the image of a State both well constituted and conformable to nature.** 27. Now, from the disturbing errors which We have described **the greatest dangers to States are to be feared. For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned and put forward by many associations of communists and socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions.** And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion

which cannot be destroyed; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts. 28. Would that all men would judge of the tree by its fruit, and would acknowledge the seed and origin of the evils which press upon us, and of the dangers that are impending! **We have to deal with a deceitful and crafty enemy, who, gratifying the ears of people and of princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretense of friendship, the Freemasons have endeavored to make them their allies and powerful helpers for the destruction of the Christian name;** and that they might more strongly urge them on, they have, with determined calumny, accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power. Having, by these artifices, insured their own safety and audacity, they have begun to exercise great weight in the government of States; but nevertheless they are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out, as often as they appear to govern otherwise than they themselves could have wished. In like manner, they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people, and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which was hoped for is greater than the reality; indeed, the common people, more oppressed than they were before, are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance. But, whoever strive against the order which Divine Natures has constituted pay usually the penalty of their pride, and meet with affliction and misery where they rashly hoped to find all things prosperous and in conformity with their desires. 29. The Church, if she directs men to render obedience chiefly and above all to God the sovereign Lord, is wrongly and falsely believed either to be envious of the civil power or to arrogate to herself something of the rights of sovereigns. On the contrary, she teaches that what is rightly due to the civil power must be rendered to it with a conviction and consciousness of duty. In teaching that from God Himself comes the right of ruling, she adds a great dignity to civil authority, and on small help towards obtaining the obedience and good-will of the citizens. The friend of peace and sustainer of concord, she embraces all with maternal love; and, intent only upon giving help to mortal man, she teaches that to justice must be joined clemency, equity to authority, and moderation to lawgiving; that no one's right must be violated; that order and public tranquility are to be maintained; and that the poverty of those are in need is, as far as possible, to be relieved by public and private charity. "But for this reason," to use the words of St. Augustine, "men think, or would have it believed, that Christian teaching is not suited to the good of the State; for they wish the State to be founded not on solid virtue, but on the impunity of vice."¹⁵ Knowing these things, both princes and people would act with political wisdom,¹⁶ and according to the needs of general safety, if, instead of joining with Freemasons to destroy the Church, they joined with the Church in repelling their attacks. 30. Whatever the future may be, in this grave and widespread evil it is Our duty, venerable brethren, to endeavor to find a remedy. And because We know that Our best and firmest hope of a remedy is in the power of that divine religion which the Freemasons hate in proportion to their fear of it, We think it to be of chief importance to call that most saving power to Our aid against the common enemy. **Therefore, whatsoever the Roman Pontiffs Our predecessors have decreed for the purpose of opposing the undertakings and endeavors of the masonic sect, and whatsoever they have enacted to enter or withdraw men from societies of this kind, We ratify and confirm it all by our apostolic authority:** and trusting greatly to the good will of Christians, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the apostolic see has commanded in this matter. 31. We pray and beseech you, venerable brethren, to join your efforts with Ours, and earnestly to strive for the extirpation of this foul plague, which is creeping through the veins of the body politic. You have to defend the glory of God and the salvation of your neighbor; and with the object of your strife before you, neither courage nor strength will be wanting. It will be for your prudence to judge by what

means you can best overcome the difficulties and obstacles you meet with. But, as it befits the authority of Our office that We Ourselves should point out some suitable way of proceeding, **We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is; and by sermons and pastoral letters to instruct the people as to the artifices used by societies of this kind in seducing men and enticing them into their ranks, and as to the depravity of their opinions and the wickedness of their acts. As Our predecessors have many times repeated, let no man think that he may for any reason whatsoever join the masonic sect,** if he values his Catholic name and his eternal salvation as he ought to value them. **Let no one be deceived by a pretense of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.**

32. Further, by assiduous teaching and exhortation, the multitude must be drawn to learn diligently the precepts of religion; for which purpose we earnestly advise that by opportune writings and sermons they be taught the elements of those sacred truths in which Christian philosophy is contained. The result of this will be that the minds of men will be made sound by instruction, and will be protected against many forms of error and inducements to wickedness, especially in the present unbounded freedom of writing and insatiable eagerness for learning.

33. Great, indeed, is the work; but in it the clergy will share your labors, if, through your care, they are fitted for it by learning and a well-turned life. This good and great work requires to be helped also by the industry of those amongst the laity in whom a love of religion and of campaign is joined to learning and goodness of life. By uniting the efforts of both clergy and laity, strive, venerable brethren, to make men thoroughly know and love the Church; for, **the greater their knowledge and love of the Church, the more will they be turned away from clandestine societies.**

34. Wherefore, not without cause do We use this occasion to state again what We have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline We a little while ago prudently mitigated,¹⁶ should be studiously promoted and sustained; for the whole object of this Order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to a love of the Church, and to the observance of all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let, therefore, this holy sodality be strengthened by a daily increase. Amongst the many benefits to be expected from it will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, We mean, of *sons of God*, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of society.

35. In the third place, there is a matter wisely instituted by our forefathers, but in course of time laid aside, which may now be used as a pattern and form of something similar. We mean the associations of guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality. If our ancestors, by long use and experience, felt the benefit of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of the sects. Those who support themselves by the labor of their hands, besides being, by their very condition most worthy above all others of charity and consolation, are also especially exposed to the allurements of men whose ways lie in fraud and deceit. Therefore, they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason, We greatly wish, for the salvation of the people, that, under the auspices and patronage of the bishops, and at convenient times, these guilds may be generally restored. To Our great delight, socialities of this kind and also associations of masters have in many places already been established, having, each class of them, for their object to help the honest workman, to protect and guard his children and family, and to promote in them piety, Christian knowledge, and a moral life. And in this matter We cannot omit mentioning that

exemplary society, named after its founder, St. Vincent, which has deserved so well of the lower classes. Its acts and its aims are well known. Its whole object is to give relief to the poor and miserable. This it does with singular prudence and modesty; and the less it wishes to be seen, the better is it fitted for the exercise of Christian charity, and for the relief of suffering. 36. In the fourth place, in order more easily to attain what We wish, to your fidelity and watchfulness We commend in a special manner the young, as being the hope of human society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools whence the pestilent breath of the sects is to be feared. Under your guidance, **let parents, religious instructors, and priests having the cure of souls use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people.** And those who instruct the young in religious knowledge will act wisely if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director. 37. We well know, however, that our united labors will by no means suffice to pluck up these pernicious seeds from the Lord's field, unless the Heavenly Master of the vineyard shall mercifully help us in our endeavors. We must, therefore, with great and anxious care, implore of Him the help which the greatness of the danger and of the need requires. The sect of the Freemasons shows itself insolent and proud of its success, and seems as if it would put no bounds to its pertinacity. Its followers, joined together by a wicked compact and by secret counsels, give help one to another, and excite one another to an audacity for evil things. So vehement an attack demands an equal defense—namely, that all good men should form the widest possible association of **action and of prayer.** We beseech them, therefore, with united hearts, to stand together and unmoved against the advancing force of the sects; and in mourning and supplication to stretch out their hands to God, praying that the Christian name may flourish and prosper, that the Church may enjoy its needed liberty, that those who have gone astray may return to a right mind, that error at length may give place to truth, and vice to virtue. Let us take our helper and intercessor the Virgin Mary, Mother of God, so that she, who from the moment of her conception overcame Satan may show her power over these evil sects, in which is revived the contumacious spirit of the demon, together with his unsubdued perfidy and deceit. Let us beseech Michael, the prince of the heavenly angels, who drove out the infernal foe; and Joseph, the spouse of the most holy Virgin, and heavenly patron of the Catholic Church; and the great Apostles, Peter and Paul, the fathers and victorious champions of the Christian faith. By their patronage, and by perseverance in united prayer, we hope that God will mercifully and opportunely succor the human race, which is encompassed by so many dangers. 38. As a pledge of heavenly gifts and of Our benevolence, We lovingly grant in the Lord, to you, venerable brethren, and to the clergy and all the people committed to your watchful care, Our apostolic benediction. Given at St. Peter's in Rome, the twentieth day of April, 1884, the sixth year of Our pontificate.

LATIN TEXT: *Acta Leonis*, 4: 43-70; *Acta Sanctae Sedis*, 16:417-33. ENGLISH TRANSLATION: *The Church Speaks to the Modern World*, ed. by Etienne Gilson (Image Books, 1954), 117-39. REFERENCES: 1. *De cit. Dei*, 14, 28 (PL 41, 436). 2. Ps. 82:24. 3. Const. In *Eminentis*, April 24, 1738. 4. Const. *Providas*, May 18, 1751. 5. Const. *Ecclesiam a Jesu Christo*, Sept. 13, 1821. 6. Const. given March 13, 1825. 7. *Encyc. Traditi*, May 21, 1829. 8. *Encyc. Mirari*, August 15, 1832. 9. *Encyc. Qui Pluribus*, Nov. 9, 1846; address *Multiplikes inter*, Sept. 25, 1865, etc. 10. Clement XII (1730-40); Benedict XIV (1740-58); Pius VII (1800-23); Pius IX (1846-78). 11. See nos. 79, 81, 84. 12. Matt. 7:18. 13. Trid., sess. vi, *De justif.*, c. 1. Text of the Council of Trent: "*tametsi in eis (sc. Judaeis) liberum arbitrium minime extinctum esset, viribus licet attenuatum et inclinatum.*" 14. See *Arcanum*, no. 81. 15. *Epistola 137, ad Volusianum*, c. v, n. 20 (PL 33, 525). 16. The text here refers to the encyclical letter *Auspicato Concessum* (Sept. 17, 1882), in which Pope Leo XIII had recently glorified St. Francis of Assisi on the occasion of the seventh centenary of his

birth. In this encyclical, the Pope had presented the Third Order of St. Francis as a Christian answer to the social problems of the times. The constitution *Misericors Dei Filius* (June 23, 1883) expressly recalled that the neglect in which Christian virtues are held is the main cause of the evils that threaten societies. In confirming the rule of the Third Order and adapting it to the needs of modern times, Pope Leo XIII had intended to bring back the largest possible number of souls to the practice of these virtues.

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