
Editorial ♦ “As We Are!”

Dear Friends and Benefactors,

Back in 1980, at the prospect of the Society of St Pius X being re-recognised after its unjust suppression on 6th May 1975, and after the unjust *suspens a divinis* of 17th July 1976, Archbishop Lefebvre stated in his 29th June sermon:

And tomorrow? Well, if the Good Lord wills it – and I think He does will it and shall will it –if the Good Lord wills it, He will reinsert us in the official Church *as we are*, as we are. There is no question for us to change, to either go to the right or to the left, we want to remain of the Church. And we want to remain what we have always been from the very start of the Society. Because we have no other goal that to continue the Church.

Consequently, we have always thought that one day – when the Good Lord shall will it, when He shall decide it – well, that we would re-enter the official Church because they have thrown us out of this official Church which is not the real Church, which has been infested with modernism. So, we have believed in the duty of disobedience – if there is disobedience – in order to obey the Church of all times, to obey all the popes, to obey the whole Catholic Church.

So, we have thought it our duty to disobey to these Cardinals who were asking us to adopt the modernist errors in part. Because we did not want to empoison our minds and our hearts by the errors which have been condemned by our holy patron Saint Pius X. And we remain faithful to the anti-modernist oath, oath which Saint Pius X asks us to pronounce. We remain faithful to that. And we will be received with this oath in

our hands, or else we shall remain what we are. (Declaration of 21st Nov. 1974)

He later reiterated this idea in his letter of 21st November 1987 to Cardinal Gagnon:

Thus we are forming a great family, living in this Catholic ambience and atmosphere, attached to the Roman Church, attached to Peter and his successors, but absolutely and radically allergic to the conciliar spirit of religious liberty, ecumenism, collegiality, and the spirit of Assisi—the fruits of Modernism and Liberalism condemned so many times by the Holy See.

The consequences of this spirit are disastrous, and we flee from them as from a disease pestilential to our minds and hearts; we are doing everything we can to protect ourselves from it, and protect also the young people of our Catholic households.

Compare us to Israel in the midst of the perverse nations, to the Maccabees, and again to all these holy reformers of the clergy: St. Charles Borromeo, St. Vincent de Paul, St. John Eudes, Monsieur Olier.

Here is the reality: we are forming an army intent on remaining Catholic no matter what the price, as we witness the de-Christianisation taking place both outside and inside the Church.

We willingly agree to being recognized by the Pope such *as we are*, and to having a seat in the Eternal City, to adding our collaboration in the renewal of the Church; we have never desired to break with the Successor of Peter, nor to consider the Holy See as vacant, in spite of the trials this has caused for us.

We submit to you a project of reintegration and normalization of our relations with Rome. Considering what you now know of us and our works, you will not be surprised at our demands, which are founded solely on zeal for the good of the Church, and the salvation of souls, for the glory of God. Only in this spirit and taking into account these considerations can a solution be valid and stable.

If, in these conditions, a solution is impossible, then we will continue on our way as at present, **“persevering in prayer and the preaching of the word,”** as we wait for more favourable circumstances.

More recently, it is our Superior General who used the expression in a conference he gave in Adelaide, Australia on 7th August: **“From the start I have said, if we go there, we need guarantees, there must be conditions which must be fulfilled, if they are not, it is not going to work. It would not be easy, suddenly to be in the middle of the modern, just imagine! The situation would be like ... hell. Some bishops agree with us but so many bishops are against us. If we don't have these guarantees, it is impossible, just impossible. The guarantees mean that we be accepted *as we are*. “As we are” means that we can continue our life, our preaching, that means not just the positive side but the negative side, to continue to attack. I wrote that.”**

“As we are!”

Three little words which carry as much weight now as 20-25 years ago. The reason is found in another sermon of our founder, this time in Martigny, Switzerland, on 8th December 1984, after new accusations by the bishop of nearby Sion had been publicised in the local press: **“If what we are doing is not Catho-**

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lic,” said Archbishop Lefebvre, “then there has never been a Catholic Church!” That is the meaning of “as we are”: history, theology, the acts of the Magisterium are there to prove that the teaching and the works of Tradition, as the Society of St Pius X has been intent to do since its beginning, have the four marks of the one, true Church, which is the Catholic Church.

Why “as we are”? Because:

We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it. ...

That is why, without any rebellion, bitterness, or resentment, we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Sovereign Pontiff, and to posterity.

That is why we hold firmly to everything that has been consistently taught and practiced by the Church (and codified in books published before the Modernist influence of the Council) concerning faith, morals, divine worship, catechetics, priestly formation, and the institution of the Church, until such time as the true light of tradition dissipates the gloom which obscures the sky of the eternal Rome.

What does “as we are” mean in concrete application? It means what we are, that is:

- With our Statutes, approved by the Church on 1st November 1970, which ensure the formation and sanctification of priests according to the perennial teaching of the Church;

- With all the other official acts of the Society, including the General Chapters of 1982, 1994, 2006 and 2012;

- With the teaching we give in our seminaries including the course on the acts of the Magisterium (the teachings of the Popes), particularly the documents condemning the modern errors. Archbishop Lefebvre insisted on this course which he himself had received in the French seminary, back in the 1920s, at the feet of the venerable Fr. Le Floch, a course which was to have a decisive impact for the rest of his life, particularly during and after Vatican II;

- With the anti-modernist oath and the profession of faith of the Council of Trent and of Vatican I;

- With all the works, opera omnia, of Archbishop Lefebvre, which includes all his books: *The Pastoral Letters, I accuse the Council, A Bishop Speaks, Open Letter to Confused Catholics, Against the heresies, They have uncrowned Him, The Dubia* (against religious Liberty).

- With the total dedication of ourselves for the restoration of all things in Christ, for the social kingship of Our Lord Jesus Christ.

- And with the keeping of the whole Traditional Liturgy, especially with the Holy Sacrifice of the Mass in its Tridentine Latin Rite, and the Divine Office.

“As we are!”

It is not surprising that these three words are unacceptable to the Conciliar authorities today who have not ceased ever since the time of Pope Paul VI until

the present days, to try to turn us “as *they* are”, to make us accept the errors of Vatican II and the pernicious New Mass and the reforms which have followed. Such was again the content of the latest 13th June document given to Bishop Fellay, which he rejected outright.

It will be “as we are” or it will not be, for “we can do nothing against the truth, but for the truth” (II Cor., 13:8).

Let us not forget also that “as we are” also includes, at a higher plane, the motto of Archbishop Lefebvre: “*Credidimus Caritati*”. It is because we have believed that we speak out, “I have believed, therefore I have spoken!” (Ps 115:1) This faith makes us enter into nothing less than the very inner life of the Blessed Trinity, into His mysterious loving plan of Creation and Redemption of man, into his infinite and merciful love.

If we faithfully not only keep but put in practice the “as we are” with all that it implies, with a strong faith that “worketh through charity” (Gal 5:6), then we will see Him, one day “as He is”(I Jo 3:2), “face to face” (I Cor XIII:12), in the eternal splendour of the beatific vision.

Which is the grace I wish to all our readers by the intercession of Our Blessed Lady of the Rosary, who, “jealous of the privileges of her Divine Son, jealous of His glory, of His Kingdom on earth as in Heaven” cannot see Her Divine Son other than as He is.

Please accept my blessing,



District Superior