



50 YEARS OF HISTORY OF THE SSPX

The birth of the Society of Saint Pius X and the Seminary of Ecône.

All the circumstances of the Church life were showing obvious sign that was necessary to start a new religious institution. His Excellency Archbishop Lefebvre wrote the statutes of the Society of Saint Pius X, officially titled the “apostles of Jesus and Mary”. These statutes were based on his long experience as a bishop considering the necessity to protect and to promote the catholic priesthood.

On November 1st 1970, Bishop Charrière, titular of the dioceses of Fribourg, Geneva and Lausanne, gives canonical approval to the Priestly Society of Saint Pius X, as diocesan right institution, with domicile in Fribourg.

Cum Laude, 18th February 1971

Roman letters, of cardinal Wright, from the Sacred Congregation of the Clergy, were soon to congratulate Archbishop Lefebvre, of the “Normae sapientes”, i.e. very wise rules which govern the spirit and the activities of the Society of Saint Pius X, all centred on the Holy Sacrifice of the Mass.

This official letter represents another step toward the canonical status of “pontifical right”.

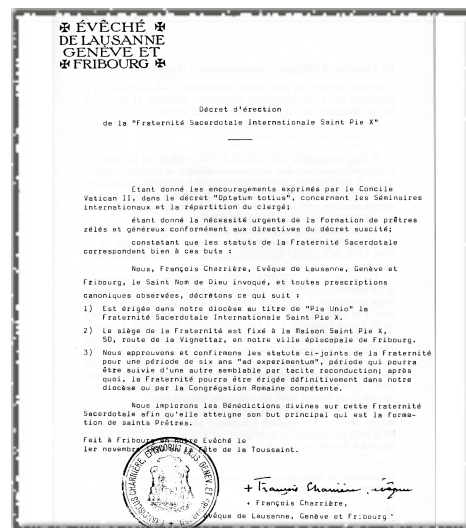
During the academic year 1970-71 more priests come to help at the seminary of Ecône: Father de la Presle, from Our Lady of Mount Carmel order and Father Thomas Aquinas, OSB.

Both, later on, obtained from Rome the permission to be “incardinated” in the SSPX.

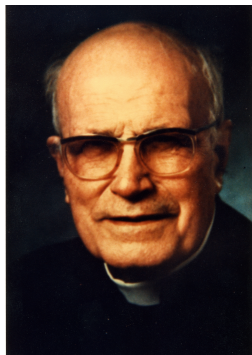
April 1st, Denis Roch (R.I.P) (future general bursar of the Society) joined Ecône. He was engineer in IBM and the son of a Protestant pastor.

May 16th, our venerable and dear Father Ludovic Barrielle starts his incredible apostolate amongst us.

Father Paul Aulagnier was the first SSPX priest ordained by Archbishop Lefebvre. then on June 29th 1971, Father Peter Morgan, converted from the Anglican Church, is ordained. (Both left the SSPX)



Father Ludovic Barrielle



Father Ludovic Barrielle, CPRC, was first a parish priest from Marseille. Then, attracted by the St. Ignatius Retreat preached by Fr. Vallet, he entered in the congregation of the CPRC to dedicate himself for the retreats.

As said before, he joined the seminary of Ecône in 1971, where he stayed until his death. He taught many members of the SSPX to preach Ignatian Retreats, following the method of the CPRC (Coopérateurs paroissiaux du Christ Roi). He, also, gave numerous spiritual conferences at the seminary, being nominated the “spiritual director” by Archbishop Lefebvre.

In the beginning of 1972, he had his first heart attack and was obliged to rest outside the seminary for few weeks. He went to the benedictine monastery of Maylis, Southwest of France, where the climate was more temperate. Two monks later joined the seminary of Ecône, one of them Brother Xavier Mary (Pazat).

Some of the seminarians came back to the university in Fribourg: Jean-Yves Cottard, George Saleron who will become later professor of metaphysic, then Gregory Post. Bernard Tissier de Mallerais and Bernard Waltz stay in Ecône for the school year 1971-1972. Bernard Waltz, with the permission of Archbishop Lefebvre, later came back to the monastic life of Trappist.

At the seminary of Ecône 24 new candidates ...



The academic year started with a very challenging situation, due to the lack of rooms for all the seminarians. At that time there was only the two old buildings connected by a small foot-bridge. The chapel dedicated to Our Lady of the field was very nice, but just enough for all the seminarians. The construction of a new building with 60 rooms will be finished only in March 1972. The seminarians were sleeping in private houses and at the “power-plant” next to the seminary. The refectory was installed in the basement of the house. Small rooms were used for the classrooms. Only one small bell, installed in the stair case was the “manual” signal for all the activities of the seminary. The noise of the new constructions, the mud and debris were the normal environment for many months.



On Pentecost Sunday, Archbishop Lefebvre ordained priest George Salleron and Bernard Waltz. The ceremony took place in the church of the village of Fully. Then on August 28th 1972, Father Gregory Post was ordained, in “Power Lake”, USA. Actually (2019) he is the oldest priest ordained for the SSPX that is still member of the SSPX.

The staff members of the seminary of Ecône from 1971 to 1974 was constituted by excellent professors, and some other priests or lay people were coming to give conferences about different subject-matter.

Chanoine René Berthod (Doctor in Theology); Father Guérard des Lauriers, OP (Doctor in Mathematic; Former professor of the Roman University of Lateran; and former confessor of Pius XII); Father Thomas Mehrle, OP (Professor of the University of Fribourg); Father Ceslas Spicq, OP (Professor of the University of Fribourg); Don DiPalma professor of Canon Law at an university in Rome; Father Gottlieb; Father Thomas Aquinas, OSB; Dom Guillou, OSB; Father Delapresle, OCD; Father George Salleron; Mr. Beytrison (Administrator of the seminary); Mr and Mrs Magnin (Cooks of the seminary)

Some other lay people were coming frequently (professor Chabeau ; professor Bernard Fay) to give us conferences mostly about history or freemasonry.

The seminary of Ecône was accredited by the Swiss State of "le Valais" as an academic institution. (Six years of studies after A levels)

In 1973 the president of the Helvetic Confederation (Switzerland), Mr Roger Bovin, came to visit the seminary of Ecône.



THE CONNECTION BETWEEN THE TWO OLD BUILDINGS OF ECÔNE.

THE CHAPEL OF OURLADY OF THE FIELD IS IN THE LEFT ONE.

THE OLD INDUSTRIAL CHICKEN COOP WILL LATER BE TRANSFORMED INTO A CHAPEL



Satis Cognitum

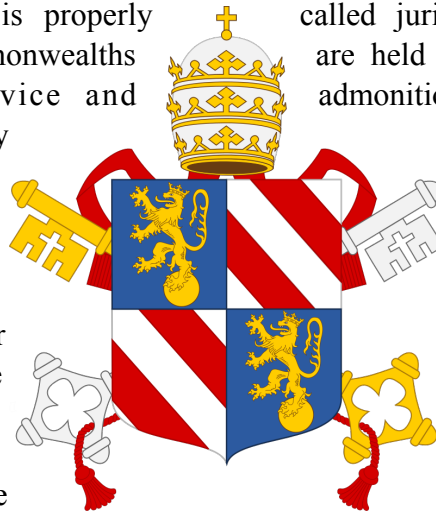
On the Unity of the Church (Part 4)

Pope Leo XIII - 1896

(Continuation from the November Cloister)

The Universal Jurisdiction of St. Peter

12. From this text it is clear that by the will and command of God the Church rests upon St. Peter, just as a building rests on its foundation. Now the proper nature of a foundation is to be a principle of cohesion for the various parts of the building. It must be the necessary condition of stability and strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church, and to guard it in all its strength and indestructible unity. How could he fulfil this office without the power of commanding, forbidding, and judging, which is properly called jurisdiction? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honour and the shadowy right of giving advice and admonition, which is called direction, could never secure to any society of men unity or strength. The words - and the gates of Hell shall not prevail against it - which we speak. "What is the it?" which Christ builds the Church or ambiguous, as if the rock and the think that this is so, and that neither builds His Church nor against the prevail" (Origenes, Comment. in this divine utterance is, that, which they bring to bear against the committed to the care of Peter shall succumb or in any wise fail. "For the Church, as the edifice of Christ who has wisely built 'His house upon a rock,' cannot be conquered by the gates of Hell, which may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it" (Ibid.). Therefore God confided His Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ gave: "To thee will I give the keys of the kingdom of Heaven." And He is clearly still speaking of the Church, which a short time before He had called His own, and which He declared He wished to build on Peter as a foundation. The Church is typified not only as an edifice but as a Kingdom, and every one knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of Heaven, he promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in Heaven when He handed him the Keys" (S. Johannes Chrysostomus, Hom. liv., in Matt. v., 2). In this same sense He says: "Whatsoever thou shall bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.



The promise is carried out when Christ the Lord after His Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: "Feed my lambs - feed my sheep." That is He confides to him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was about to ascend into Heaven He left us, as it were, a vicegerent of His love....and so because Peter alone of all others professes his love he is preferred to all-that being the most perfect he should govern the more perfect" (S. Ambrosius, Exposit. in Evang. secundum Lucam, lib. x., nn. 175-176).

These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed His blood. "Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors" (S. Joannes Chrysostomus, De Sacerdotio, lib. ii).

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith. "But I have asked for thee that thy faith fail not" (Luke xxii., 32), and He furthermore commanded him to impart light and strength to his brethren as often as the need should arise: "Confirm thy brethren" (Ibid.). He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith. "Could not Christ who confided to him the Kingdom by His own authority have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (S. Ambrosius, De Fide, lib. iv., n. 56). For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone: in order that identity of titles should show identity of power. So He who is Himself "the chief corner-stone in whom all the building being framed together, groweth up in a holy temple in the Lord" (Eph. ii., 21), placed Peter as it were a stone to support the Church. "When he heard 'thou art a rock,' he was ennobled by the announcement. Although he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock; Peter only through this rock. Christ imparts His gifts, and is not exhausted....He is a priest, and makes priests. He is a rock, and constitutes a rock" (Hom. de Poenitentia, n. 4 in Appendice opp. S. Basilii). He who is the King of His Church, "Who bath the key of David, who openeth and no man shutteth, who shutteth and no man openeth (Apoc. iii., 7), having delivered the keys to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor "of His lambs and sheep. Feed My lambs, feed My Sheep." Wherefore Chrysostom says: "He was preeminent among the Apostles: He was the mouthpiece of the Apostles and the head of the Apostolic College....at the same time showing him that henceforth he ought to have confidence, and as it were blotting out his denial, He commits to him the government of his brethren....He saith to him: 'If thou lovest Me, be over my brethren.' Finally He who confirms in "every good work and word" (2 Thess. ii., 16) commands Peter "to confirm his brethren."

Rightly, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the Apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors Peter should by right rule all of those over whom Christ Himself is the chief ruler" (Sermo iv., cap. 2). And so St. Gregory the great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord....Behold! he hath received the keys of the heavenly kingdom-the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him" (Epist. lib. v., Epist. xx).

The Roman Pontiffs Possess Supreme Power in the Church Jure Divino

13. It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element - that is as the principle of unity and the foundation of lasting stability - should in no wise come to an end with St. Peter, but should pass to his successors from one to another. "There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (S. Leo M. sermo iii., cap. 3). For this reason the Pontiffs who succeed Peter in the Roman Episcopate receive the supreme power in the church, *jure divino*. "We define" (declare the Fathers of the Council of Florence) "that the Holy and Apostolic See and the Roman Pontiff hold the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in Blessed Peter, by our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of oecumenical councils and in the sacred canons" (Conc. Florentinum). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches." These declarations were preceded by the consent of antiquity which ever acknowledged, without the slightest doubt or hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the holy Fathers which exist to this effect? Most remarkable is that of St. Irenaeus who, referring to the Roman Church, says: "With this Church, on account of its preeminent authority, it is necessary that every Church should be in concord" (Contra Haereses, lib. iii., cap. 3, n. 2); and St. Cyprian also says of the Roman Church, that "it is the root and mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source" (Ep. xlviii., ad Cornelium, n. 3. and Ep. liac., ad eundem, n. 14). He calls it the chair of Peter because it is occupied by the successor of Peter: he calls it the principal Church, on account of the primacy conferred on Peter himself and his legitimate successors; and the source of unity, because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: "My words are spoken to the successor of the Fisherman, to the disciple of the Cross....I communicate with none save your Blessedness, that is with the chair of Peter. For this I know is the rock on which the Church is built" (Ep. xv., ad Damasum, n. 2). Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter" (Ep. xvi., ad Damasum, n. 2). And for a like reason St. Augustine publicly attests that, "the primacy of the Apostolic chair always existed in the Roman Church" (Ep. xliii., n. 7); and he denies that anyone who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (Sermo cxx., n. 13). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (Ep. lv., n. 1). In the same way Maximus the Abbot teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man...but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome: that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven who rules the Heavenly powers binds and loosens there" (Defloratio ex Epistola ad Petrum illustrem).

Wherefore what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt, yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the Kingdom from Our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors" (Actio iii.). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo" (Actio ii.), to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho" (Actio xviii.).

In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of Our Lord Jesus Christ saying: 'Thou art Peter, and upon this rock I will build my Church,' &c., cannot be passed over. What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See" (Post Epistolam, xxvi., ad omnes Episc. Hispan., n. 4). We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus professed in the Second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment" (Actin iv.).

Will continue next Cloister bulletin

NEW YEAR, NEW LIFE!

Here are some quotes to meditate for New Year resolutions.

A QUOTE BANNED BY "FACEBOOK":

Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others." S. Augustin

ANOTHER QUOTE OF SIMILAR SUBJECT:

The man who rails the loudest against a sinner is often an even bigger sinner himself

Feast	Mass time and Events
1 OCTAVE NATIVITY	8 am and 6:30 pm Mass - / 11 30am Taunton
2 Feria - (Votive mass)	8:00 am
3 Feria - (Votive mass)	8:00 am
4 Our Lady's Saturday	11 am Mass followed by Benediction Blessed Sacrament
5 Most Holy Name of Jesus	10 am Mass - 11 am Taunton - 4pm Holnest
6 Epiphany of the Lord	8 am Mass - 11 30am Taunton
7 Feria - (Votive mass)	8:00 am
8 Feria - (Votive mass)	8:00 am
9 Feria - (Votive mass)	8:00 am
10 Feria - (Votive mass)	8:00 am
11 Our Lady's Saturday	8:00 am
12 Holy Family	10 am Mass - 11 am Taunton - 4pm Holnest
13 Com. of the Baptism of Our Lord	8:00 am
14 S. Hilary	8:00 am
15 S. Paul the first Hermit	8:00 am / 11:30 am Colleton Manor
16 S. Marcellus	8:00 am
17 S. Anthony Abbot	8:00 am
18 Our Lady's Saturday	8:00 am
19 2nd Sunday After Epiphany	10 am Mass - 11 am Taunton - 4pm Holnest
20 SS Fabian and Sebastian	8:00 am
21 S. Agnes	8:00 am
22 SS Vincent and Anastasius	8:00 am
23 S. Raymond of Penafort	8:00 am
24 S. Timothy	8:00 am
25 Conversion of S. Paul	8:00 am
26 3rd Sunday after Epiphany	10 am Mass - 11 am Taunton - 4pm Holnest
27 S. John Chrisostom	8:00 am
28 S. Peter Nolasco	8:00 am
29 S. Francis de Sales	8:00 am
30 S. Martina	8:00 am
31 S. John Bosco	8:00 am

