



St. Anthony of Padua Mission

SOCIETY OF ST. PIUS X

Fr. Franz Schmidberger's
Conference Summary (1/15/06)

The Home of
Traditional
Catholicism
in North Jersey™

Mass Location: VFW Hall, 45 Plymouth Street, Fairfield, New Jersey

The following text consists of notes taken by an attendee at Fr. Schmidberger's conference on January 15, 2006, in Ridgefield, Connecticut.

On Sunday, January 15th, 2006, SSPX Fr. Franz Schmidberger celebrated High Mass at Christ the King Church in Ridgefield, Connecticut. Immediately following the conclusion of this Holy Mass, Fr. Franz Schmidberger chaired a pre-scheduled conference with an open audience in the basement of the Church (with some 100 faithful in attendance). Here following are some of the conference's highlights:

Fr. Schmidberger gave his audience an immediate outline of the conference's agenda:

1. The History of the Papacy;
2. The History of the Conciliar Popes (1958–present day);
3. An Inquiry as to whether these Conciliar Popes were and remain “true” popes;
4. Church Crisis Recommendations.

Part 1's presentation provided significant scriptural and Church traditional proofs which unceasingly reaffirm the primacy of “Peter;” included within this historical overview, Fr. Schmidberger identified previous times and events in Holy Mother Church's history, where similar crises strongly evidenced themselves, and therein, created great spiritual and governmental chaos for both Catholic religious and faithful alike (i.e., Popes Liberius, Honorius, Alexander VI, and several others); in each and every instance, the Church ultimately extinguished the existing chaos (especially those crises born in heresy) and faithfully carried on its Divine Mission with a renewed and conformational Apostolic Faith; the Church is Divinely founded, it will continue on until the end of time and the gates of hell shall never fully prevail against it: in all of these beliefs, we have Our Lord's Word to forever embrace with confident reassurance, as He is a God who can neither deceive nor be deceived.

Part 2 of the presentation focused upon the history of Vatican II, its conciliar and postconciliar papacies and the SSPX' historical interactions with Modernist Rome in the midst of this history; particular attention was given toward the destructive conciliar novelties of the New Mass, Religious Liberty, and the New Ecumenism of Non-Return and Non-Conversion of all Conciliar Age non-Catholics; Fr. Schmidberger emphasized that the Society's continuing differences with Rome are truly doctrinal and involve much more than a mere return to the Traditional Latin Mass.

Part 3 assessed the validity of the conciliar papacies. Following this assessment, Fr. Schmidberger concluded that the conciliar popes are, in fact, “true” popes, and legitimate successors of Peter, predicated upon the following reasoning:

1. The Church that Our Lord founded was built on Peter; Our Lord went out of His way to officially recognize Peter during the entirety of His earthly ministry: He made Peter's boat and his house, His own; He changed Peter's name; He recognized that His Father in Heaven had uniquely recognized Peter to be the “Rock” upon which His Son would build His Church; He privately prayed for Peter; He gave Peter the Keys to His Kingdom; He empowered Peter, alone, with the heavenly authority of either “loosening” or “binding” all things on earth which were within the dominion of faith and morals; He thrice ordered Peter to “Feed My sheep!” Peter's authority was recognized by all of the other Apostles and first bishops of the Church; the first 35 “Peters” died in holy martyrdom to preserve the primacy of this Divine Office and, in many instances, were martyred by the early Church's persecutors because of this universally recognized primacy, which even the Romans understood. Therefore, Peter's primacy (along with his successors' primacy) was ordained by Our Lord and may never be repudiated or indefinitely broken;
2. Every society must have a Head. Even the Church, which is a “perfect” society (in that it can reach its end state by its own means) is not exempt from this Eternal Law.

3. If the Pope is not the Pope, then who is the Pope? The various sedevacantist sects have now “elected” as many as 15 different “popes.” Which of these, may Catholics call the one “true” pope? Moreover, the sedevacantists can not even agree among themselves as to when it was that the Seat of Peter first was vacated (1958? 1962? 1969? 1986?). We cannot judge the Pope: “The first Seat is judged by nobody.” Even when Pope Leo II confirmed the excommunication of Pope Honorius (posthumously, for his having favored heretics): Honorius’ papacy was never denied nor was any official attempt ever made to have it declared as having been “invalid,” retroactively.
4. If the Pope is not the Pope, than the Church’s bishops are not canonical and are without jurisdiction, since all of them received their respective appointments under one of the conciliar Popes. Moreover, every Cardinal today was personally appointed to his Office by either Pope Paul VI or by Pope John Paul II. If neither one of these prelates was validly “Peter,” than all of the Cardinals offices must be judged to be invalid. If this be so, then the Gates of Hell have truly prevailed against the Bride of Christ and Our Lord’s promises to His Apostles (and to their successors) must be judged to have been falsely given.

Part 4 of Fr. Schmidberger’s presentation arrived at the following conclusions:

With reference to Pope Benedict XVI:

1. he remains very involved in furthering the ambitions and reaching the goals that were identified at the Second Vatican Council; especially in the areas of Religious Liberty and Ecumenism: we cannot follow him in support of these continuing novel inventions (which truly represent a rupture with the Church’s preconciliar magisterial history and cannot be successfully integrated “into the light of Tradition);
2. “Pope Benedict XVI will not be the true reformer of the Church;”
3. a number of his “ideas are not truly Catholic;”
4. he is not (foremost) “a man of God but a theologian;” his philosophy is Hegelian and infects his theological thinking;
5. he is “surrounded by an ecclesiastical Mafia;”
6. real “reform must be executed on the spot” (and this type of reform is not occurring presently);
7. he has made some “bad” appointments: “Leveda” and some “good:” “Ranjit” (sic).

Two positive expectations that may be justifiably cited with respect to this new papacy would be:

1. the Holy Father genuinely desires a “liturgical reformation;” he has always expressed a personal unhappiness with the banality of the new liturgy and many of its experimental adaptations, and;
2. “he will “free” the Traditional Latin Mass to all priests for “private” celebrations.” He would like to do more but fears the progressivist forces existent in today’s Church.

With reference to the course of action that the faithful must take in the midst of this ever-continuing crisis, Fr. Schmidberger made the following recommendations:

1. the faithful should liken the Pope to “St. Peter in chains;” Herod having won the popularity of his people via the executions of St. John the Baptist and St. James the Apostle, sought to further his popularity by imprisoning St. Peter and then executing him: however, Herod was thwarted in this ambition and Peter was miraculously freed from his chains, when all of the First Century Christian faithful prayed to God for Peter’s liberation unceasingly: we must follow their example.
2. the faithful should continue to adhere to the Catholic principles set forth in Archbishop Marcel Lefebvre’s Declaration of 1974 (which Fr. Schmidberger read to his audience during the conference):
 - Keep the Faith;
 - Reject the errors;
 - Remain attached to the Holy See;
 - Remain fully Roman Catholic.

We must neither deny Peter’s present day enthronement nor accept every non-infallible profession proceeding forth from that Throne in blind obedience to man, while oblivious to our duty to first remain obedient to God. We must be neither sedevacantist nor neo-Catholic. We must continue to be Catholic in all of its traditionally understood meaning. It is our duty. Archbishop Lefebvre predicted that “one day the papacy will be thankful to the Society” (for having preserved the true orthodoxy of its Roman Catholic Faith).

3. the faithful should be dismissive of all rumors of a negative nature which continue to afflict the Society, at the machinations of its persecutors (i.e., a 12/7/06 meeting between the Society and Rome, which purported that the Society was about to capitulate with the Holy See — this rumor is absolutely “untrue”). The Society “remains greatly calumniated but the Society must continue to work toward Roman reformation.”

The conference concluded with Fr. Schmidberger opening the floor to address additional inquiries from all members of that day's audience. Following are some bullet-point highlights:

On Campos and the regularization of the SSJV:

"Not a good solution."

"They must be silent on Vatican II errors."

On the scandal of Assisi:

"Not an act of the Magisterium."

"Pope acted as a private person."

"Did not decree that these other religions are also salvific."

On a public decreasing of knowledge pursuant to the SSPX:

"I disagree. People are more aware of the Society (today) than ever before. In the United States alone, the Society distributed 45,000 copies of their seminarians book, *Priest, Where Is Thy Mass? Mass, Where Is Thy Priest?* Every Novus Ordo priest in the United States received a copy of this book. Four hundred Novus Ordo priests also requested a copy of the Society's Traditional Latin Mass video tape (for priestly instruction). All of the United States Bishops are next being targeted for an additionally ambitious large scale traditionalist-oriented mailing packet (no details were given at this time)."

On the Society's meetings with Pope Benedict XVI and with Cardinal Castrillon Hoyos:

"Rome was given a list of SSPX priests (who they are and where they are currently assigned)."

"Pope Benedict XVI wants (the Society) to:

1. recognize "Peter;"
2. recognize the (Second Vatican) Council in the light of tradition;"
3. provide the Society with a protective juridical framework."

Meetings that have been conducted with Cardinal Castrillon Hoyos have been "real discussions." However, "Cardinal Castrillon Hoyos is not a theologian and does not understand our theological reserves." The Cardinal has personally celebrated the Traditional Latin Mass and has publicly stated that "the Traditional Latin Mass has right of citizenship" within the Church. The Cardinal is also on recent record having stated that "the Old Mass was never abrogated" and that the Society's consecration of Bishops in 1988 never amounted to a "formal" schism.

When do the massive, present day Church teachings on Ecumenism become true teachings of the Church?

Fr. Schmidberger provided a mini-lesson on the two(2) types of "infallibility" teaching: ordinary and extraordinary. The Father forcefully asserted, however, that "ordinary infallible teachings must conform with the past." He also instructed the audience that the Church "is not infallible in government." Fr. Schmidberger also reminded the audience that "we must reflect upon the (present) Pope's entire background (with its Hegelian philosophical underpinnings (thesis + antithesis= synthesis) hence, truth is ever evolving through changing times and various inculturations). Thus, "if the Pope does not understand the rules (i.e., immutability of certain truths), he cannot articulate the remedies." His remedy is "to go to the true Council."

Pursuant to the compromises already inflicted upon the priests of the SSJV in Campos by the Novus Ordo hierarchy, has the SSPX attempted to recruit any of the SSJV's disaffected into its own priestly fraternity?

No. It would appear that while a number of the priests in Campos have increasing reservations (about the true cost of their Society's regularization into the Novus Ordo) none of them as of yet appear to be at the point of departure (i.e., to electively leave the SSJV).

Can we harbor any meaningful hope that this new pontiff will finally consecrate Russia to the Sorrowful and Immaculate Heart of Our Holy Mother?

No. While I do believe that then-Cardinal Joseph Ratzinger was left troubled by the interpretation that (Pope John Paul II) forced him to release to the media (in June of 2000) pertaining to Fatima's Third Secret: I do not believe that he is the Pope who will finally conduct the consecration that will lead to the Triumph of Our Lady's Immaculate Heart.

On why the Society continues to negotiate with Rome in the face of acts of continuing apostasy:

"Do not think that we go to Rome to make compromises. We go to convert these people!"

On the acceptability of the present "Indult" (option):

"The "Indult" is not what we ask!"