Extracts froms news about Urrutigoity and Williamson

http://www.dailycatholic.org/issue/04May/may28ttt.htm

While he was a tiller of souls as the gardener of the harvest, he also found the necessity to weed out those who would weaken the soil. Such was the situation in 1997 when he expelled **Father Carlos Urrutigoity** and two seminarians from St. Thomas Aquinas Seminary. They subsequently took up refuge in the troubled diocese of Scranton, welcomed by the undiscerning **Bishop Timlin** who ignored the warnings of Bishops Williamson and Fellay. Now Timlin's successor in Scranton is reaping the bitter fruits of sexual abuse lawsuits by priests of the Society of Saint John which the rebellious Urrutigoity formed when he could not pass muster under Williamson's watchful, careful scrutiny. Thank God the Bishop was a good gardener and one of the signs of the SSPX to guard carefully not only the Sacred Deposit of the Faith, but the virtues of chastity and modesty.

http://www.sspxseminary.org/whoweare/winona.shtml

In the fall of 1993, the Seminary received two new professors: Fr. Juan Iscara and Fr. Carlos Urrutigoity. Fr. Iscara assumed duties teaching Moral Theology and Church History. Fr. Urrutigoity became professor of Dogma, Latin and Sacred Music. Through Fr. Urrutigoity’s influence, the Seminary would soon begin to focus heavily on perfecting the Gregorian chant of the seminarians.

(…)

The 1996-97 academic year began smoothly, but as the second semester approached, there was a certain restlessness at the Seminary. Cliques had formed, and an ever-widening rift became perceptible, dividing seminarians in everything from the Liturgy to Gregorian Chant to recreational activities. The initial signs of the problem seemed insignificant, but underlying the minor differences in taste was an unhealthy “Medievalism” – the desire to “restore” the tried and true curriculum according to a romanticized “medieval model,” leaving behind what were termed the excesses and deviations brought about by the Counter-Reformation. Five months later, it was discovered that a break-away society was secretly being planned. The Society of St. John was to establish a religious life without the despised “deviations” (which were in fact the glories of the Church).

This return to an imagined Golden Age was, in fact, the construction of something completely new; the Middle Ages are past and its return is impossible. In trying to execute such a project in today’s world, it would be necessary to introduce novelties that never existed in the history of the Church, much less in the Middle Ages. This is precisely what the Modernists did at Vatican II. Every innovation was justified by the call of a return to the pristine purity of the ancient Church, while

alongside there was the never avowed intention of avoiding the burdens that life according to the Church’s doctrine and laws, and our own statutes, impose upon us.

After a long build-up, Bishop Williamson dismissed from the Seminary the “talented but proud young Argentinian priest” (to quote the Bishop) who had spearheaded the plans for the new society. He had seen this happen before: a recently-ordained, intellectually brilliant priest using his skills in an effort to reshape the SSPX in his own image and finally, when frustrated in his plans, resorting to subversion and disobedience – taking others with him in his fall. Such as these would have to go their own ways, while the Seminary continued to hand on what it received from Archbishop Lefebvre.

As a consequence of this affair, the Seminary lost two priests and over 12 seminarians. Following these painful events, the Seminary was solemnly consecrated to the Sacred Heart of Jesus on June 6th, to give glory to His name and reaffirm that the Seminary is His domain.

http://www.christorchaos.com/MarchtoOblivion.htm

Nevertheless, however, there are more than a handful of priests in the Society of Saint Pius X and in the Priestly Fraternity of Saint Peter who look fondly upon the *Ordo Missae* of 1965, which was in place for just five years before being replaced by the *Novus Ordo Missae* itself (which was a period precisely three years longer than the modernized 1961 Missal of John XXIII had been in place). There are still some priests in the Society of Saint Pius X, for example, who remain supportive, albeit privately, of the liturgical views of Father Carlos Urrutigoity, the founder of the corrupt Society of Saint John, which has now taken refuge under the protection, believe it or not, of the conciliar bishop of Ciudad del Este in Paraguay, Rogelio Livieres Plano (who issued a letter in support of the Society of Saint John on September 8, 2006), a little fact that should prove that perversion is no impediment to being welcomed in the official quarters of the conciliar church.

Urrutigoity's belief, expressed to me personally in an interview I conducted with him in Shohola, Pennsylvania, in November of 1999, is that "we should see where the liturgy would have gone" had there not been the "polemics" of the 1960s. In other words, "we" should be open to liturgical change so as not to "cement" the Mass according to any one Missal, which is why Urrutigoity, who had the full support of Pontifical Commission Ecclesia Dei, said that he would sometimes use the Missal of 1910 or the Missal of 1955 or the Missal of 1962 or the Missal of 1965, but never the Missal of 1969, he emphasized. Urrutigoity thus was in favor of some degree of "approved" liturgical experimentation, a view that he professed during his days as a teacher at Saint Thomas Aquinas Seminary in Winona, Minnesota, before his expulsion from the Society of Saint Pius X circa 1998.

There were some seminarians in Winona who supported Urrutigoity's liturgical approach but who did not want to denounce the late Archbishop Lefebvre by following him, Urrutigoity, out of the Society of Saint Pius X. There is at least some sympathy for Urrutigoity's view of the liturgy in some circles with the Society of Saint Pius X. Thus the very thing that has so devastated souls in the counterfeit church of conciliarism, liturgical experimentation, has varying degrees of support among some priests in the Society of Saint Pius X and among a few "priests" in the Priestly Fraternity of Saint Peter, which has the additional "baggage" of "priests" within its ranks in France

who will celebrate the Protestant and Judeo-Masonic service that is the *Novus Ordo Missae* at the behest of the local conciliar bishop (see Griff Ruby's **THE RESURRECTION OF THE ROMAN CATHOLIC CHURCH**, an excellent review of the entire history of the Traditional movement, "fair and balanced" as a certain Masonically-owned cable propaganda network advertises itself).

http://www.angelqueen.org/forum/viewtopic.php?t=5849

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