

My Reasons for Not Joining the Marian Priestly Sodality

(*Sodalizio Sacerdotale Mariano* founded by Fr. Alessandro Minutella)

by Fr. Giorgio Maria Faré

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1) The Canonical Solution Is the Only Viable Path to Restoring Legitimate Petrine Succession

I consider the canonical solution the only valid approach for restoring a legitimate Petrine succession, in line with the direction outlined by Pope Benedict XVI and rooted in the Church's legal framework. I will wait for the pre-2013 Cardinals to act, even as we may face yet more invalid conclaves and additional antipapal elections — a historical occurrence with precedent.

The Apostolic Constitution *Universi Dominici Gregis* (UDG) clearly allows for the possibility of an invalid resignation followed by an invalid election. Therefore, under Article 3 of UDG, only the pre-2013 Cardinals have the authority to intervene, and we must exert every effort to press them to convene a legitimate conclave. Canon law does not provide alternative solutions, nor does it permit acclamation, explicitly excluded by UDG. If Cardinal Bergoglio was not canonically elected Pope, we are bound to apply the same canonical standards to delegitimize him and support the legitimate succession we all hope for.

2) There Is No “False Church of Darkness, Rotten to Its Core” — There Is Only One Church

I assert that the Catholic Church has been infiltrated by a Masonic faction, as I outlined in my homily on Sunday, October 13, 2024. The issue, then, lies with this faction that has seized power, even at the highest levels — not with the Church itself. There is one Church, though regrettably infiltrated by an “alien body” (specifically, an antipapacy). Thus, we must remove this “alien body” rather than dismiss the entire body, which remains sound at its core.

The “little remnant” scattered around the world includes not only followers of the Marian Priestly Sodality but also all baptized Catholics aware of the *Magna Quaestio*. These remain within the Catholic Church as long as they are faithful to its laws and the papal Magisterium. I find it seriously problematic, indeed impossible, from an ecclesiological standpoint, to support the notion that “it will no longer be the Catholic Church,” as Fr. Alessandro Minutella has suggested. Even Pope Benedict XVI indicated that his resignation aimed to “purify the Church,” not to refound it elsewhere.

3) The Theological Interpretation of Private Revelations

The tendency to interpret private revelations theologically, risking the subordination of the Magisterium and canon law to these revelations, is perhaps the clearest example of the dangers of attributing objectivity to something inherently subjective.

Great caution is warranted here, especially for pastoral reasons. The faithful often lack the resources to address these topics with balance, and for many, engaging with them could endanger their spiritual lives.

While I do not propose censoring the topic, if I were to address it, I would clearly state that the Church's laws and Magisterium prohibit us from using mystical categories to judge the Church negatively or to challenge her indefectibility.

My preaching, available in its entirety online, dedicates substantial attention to Marian apparitions, mystical experiences, and Church-approved private revelations, indicating that my perspective is not influenced by rationalist prejudice.

4) The Issue of the “Great Prelate”

I find that discussing this topic now, a subject arising from subjective interpretations of private revelations, is neither logical, theological, nor pastorally beneficial. Such interpretations carry a truth value significantly lower than that of the Church’s laws and Magisterium. Moreover, pastorally speaking, it is evident how this topic has harmed the mission of healing the Church.

As long as at least three valid Cardinal electors remain alive, speaking of a “Guide” (or something more) for all Catholics who recognize the antipapacy is entirely inappropriate.

5) The Sacramental Question

I am conducting in-depth study on this matter and preparing a statement. My studies thus far lead me to affirm that sacraments celebrated in communion with Pope Francis are valid but illicit. Consequently, I have publicly stated that I will no longer celebrate in communion with Francis. However, it will be up to the next Pope to issue a definitive ruling on this matter; we, as priests, are not competent to make that judgment.

Given the above, I find it unjustified to pressure the faithful through obedience or inflammatory sermons to abstain from the sacraments on grounds of invalidity. Similarly, I do not consider it appropriate to do so based solely on potential illicitude. In these times, we need great pastoral sensitivity, understanding, and calm, as many souls are wounded and embittered. Otherwise, we risk causing greater scandal than the harm we aim to remedy.

6) Responding to Canonical Sanctions

I intend to appeal the threatened excommunication, as I wish for the competent authority to provide clear, legally grounded reasons for this condemnation. Through this process, I hope to bring the *Magna Quaestio* concerning the current illegitimate Petrine succession to the appropriate venues.

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