



The Society of Saint Pius X  
OYSTER BAY COVE, NEW YORK 11771

July 11, 1978

Prof. B. F. Dryden  
Route 1  
Cave City, Arkansas 72521

Dear Prof. Dryden:

Just a note to say "hello" and to let you know that I sincerely appreciate the work that you have done for us.

The translation of the Statutes of The Society of St. Pius X, which you most generously made for us, has been printed up and will be distributed to the priests and brothers of the Society. I enclose a copy herewith.

It is unfortunate that various conflicts have arisen and that, to a great extent in many quarters, charity seems to have grown cold. For my part, I just want to let you know that I do appreciate what you have done for us.

With warm regards and best wishes, I am,

Sincerely yours in Christ,

Rev. Clarence Kelly  
District Superior, U.S.A.

RCK:PG

P.S. The enclosed copy of the Statutes lacks a title page, but it will be added to the other copies. I would like to know if you would have any objections to our having your name on the title page as Translator. If you would please let me know as soon as possible, I would greatly appreciate it.

RCK

Route 1  
Cave City, Ark. 72521  
July 21, 1978

Rev. Clarence Kelly  
Society of Saint Pius X  
Oyster Bay Cove, New York 11771

Dear Father Kelly:

I thank you for your kind letter of July 11, notifying me of the printing of my translation of the Society's Statutes, and for the copy you enclosed.

I regret the need to meet courtesy with discourtesy; but I do object to having my name on the title page or, indeed, in any way associated with the Society of St. Pius X as long as its Superior General adheres to Anipope Paul VI, to his Anti-Church or Anti-Mass. My reasons are more fully explained in a letter to Msgr. Lefebvre himself, of which I inclose a copy. See especially the conclusion, pages 8 and 9. I believe you will also find pertinent and interesting in its own right a study on Honorius I, which I have translated for Father Dolan, particularly pages 29-31.

In the "various conflicts" which you deplore, it is salutary to remember certain facts: 1) Charity is directed first to God, and only secondarily, by derivation, to man. The conflict arises because one side, the right side, feels obliged in charity toward God to resist the heresy or schism of the other side, the wrong side, in whom charity toward God has grown cold. St. Hohn the Baptist, in castigating the Pharisaical "brood of vipers", showed charity first of all to God and secondarily to men led astray by the Pharisees--even to the Pharisees themselves, seeking their true good, their salvation. The two sides ought not to be treated impartially with the same bland regret and equally censured for the cooling of charity, 2) All that should matter to each of us is to be always on the right side, the side which puts God first. 3) Our Lord and Judge Himself is on record as repudiating the fence-sitter, who has a foot in both camps. "You cannot serve two masters." "He who is not with Me is against Me."

May I be so bold as to suggest a layman as being, in some respects, a model for priests today, both in and out of the Society? I refer to Dr. Coomaraswamy's flaming zeal for God's honor and glory, his clear and sure exposition of Catholic doctrine, his way of dealing honestly and effectively with the real issues being contested today--notably, his recognition that the Catholic and Conciliar Churches are not one but two, at war and essentially opposed to each other. Here is the spirit of St. Athanasius defending the Holy Trinity against the Arians, a spirit which, in our day, ought surely to blaze fiercely in every priest.

Very cordially in Christ,

B.F. Dryden



The Society of Saint Pius X  
OYSTER BAY COVE, NEW YORK 11771

August 25, 1978

Mr. B. F. Dryden  
Route 1  
Cave City, Arkansas 72521

Dear Mr. Dryden:

Thank you for your letter of July 21. I was happy to hear from you in spite of the fact that you may have thought that you were returning "courtesy with discourtesy". (That you have arrived at some theological conclusions which may be different from mine or Fr. Dolan's or, for that matter, Archbishop Lefebvre's, is no reason to think that we are enemies!)

I certainly agree with you that charity is first to be directed to God and secondly to man. Likewise, you are correct in saying that what matters is that we always be on the right side. Also, it is true that one ought not to be a "fence-sitter". I must, however, disagree with you when you seem to imply that: (1) Archbishop Lefebvre directs his charity to men before he directs it to God; (2) he is not concerned with being on the right side; and (3) he is a "fence-sitter" in the sense of being a politician without regard to the moral law. While there can be no disagreement with regard to the substance of the Faith or the application to authentic teaching, nevertheless there can be disagreements when it comes to questions of theological opinion -- and on those questions of theological opinion, none of us is justified in elevating our conclusions to the level of doctrine.

I wholeheartedly share with you your admiration for the writings of Dr. Coomaraswamy and assure you that I am of one mind with him. I would recommend that you consider writing to him to get his views on the questions which you raise.

Finally, I would like once again to thank you for all your help to The Society and to the Church, and I will keep you in my prayers.

Sincerely yours in Christ,

Rev. Clarence Kelly  
District Superior, U.S.A.

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Route 1  
Cave City, Ark. 72521  
August 28, 1978

Rev. Clarence Kelly  
Society of St. Pius X  
Oyster Bay Cove, New York 11771

Dear Father Kelly:

I thank you for your letter of August 25, answering point by point mine of July 21. Going far beyond the official courtesy with which you, as District Superior, sent me a copy of the Statutes, proposing use of my name as translator, this latest letter is a warmly personal olive branch extended, I believe, despite your busy schedule, in search of a genuine meeting of minds.

My remarks on charity to God before charity to Man and on avoidance of fence-sitting were not, as you suppose, meant to refer only to Msgr. Lefebvre, but rather to anyone whom the shoe fits. They answer your own phrase of July 11, that "in many quarters charity seems to have grown cold". This is indefinite and might have been meant to refer to Fr. Bolduc, to me, or to others less exalted than the Archbishop, without consideration of the issues behind the "various conflicts".

Your Father General was mentioned to justify what you might well have deemed a discourtesy, my refusal to be associated <sup>with</sup> the the Society which he heads. My reasons, more specific than any of which you take note, are his adherence to Antipope Paul VI and to the non-Catholic Conciliar sect, together with his defence of that very Novus Ordo rite that he superficially opposes. In this latter connection, there are also certain heresies that he implicitly professes. These are matters, not at all of opinion, but of his own published words, of the Church's law (Canons 188.4, 2314.1, and 1258), and of her doctrine regarding the Sacraments.

These reasons I have been at pains to explain clearly and cogently in my letter to Msgr. Lefebvre, dated July 18, of which I inclose a translation. I do not understand how they can be left unanswered and treated as "matters of opinion", entailing no duty on my part, on yours, or on the part of the faithful in general. Indeed, such is the fence-sitter's device, from Pontius Pilate (What is truth?) to Msgr. Lefebvre (Let theologians and historians decide.).

I realize that you are a busy man; and I therefore welcome your suggestion that I discuss these reasons with Dr. Coomaraswamy, provided he is not also too busy. Such correspondence, however, is hardly possible without his full mailing address. Will you be so kind as to send it to me?

In conclusion, let me note a danger. Neither you nor I nor Dr. Coomaraswamy nor any rational creature must ever, on any pretext, be too busy for deliberation sufficient to relate his every act clearly with his last end, which is the Beatific Vision of God as He is. Let it not be said of us, "no man thinketh in his heart". Whatever may pass between Dr. Coomaraswamy and myself, I beg you yourself to read attentively and thoughtfully my letter to Msgr. Lefebvre.

Very cordially in Christ,

B. F. Dryden