



The Recusant

An unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition!



DICI: *The communiqué from the Vatican Press Office...said that the parties would “proceed gradually and over a reasonable period of time ... with a view to the envisioned full communion.” Does this mean that you are starting over at the beginning?*

Bp. Fellay: *Yes and no depending on the perspective that you take.*

(DICI interview with Bishop Fellay, 03/10/2014)

Inside:

- **“We Must Not Waver! We May Not Compromise!”**
(Abp. Lefebvre)
- **Open Letter to SSPX Priests**
(an Australian layman)
- **Unfurl the Catholic Banner!**
(Fr. David Hewko)
- **Letter to the Faithful**
(Two Dominican Sisters)
- **Letter to the Faithful**
(Dom Rafael Arizaga, OSB)
- **Fr. le Roux Fiction Contest**
(Winning Entries)

FROM THE DESK OF THE EDITOR:

Dear Reader,

In the midst of this crisis, it can sometimes feel as though this talk of “opposing Vatican II”, of “doctrinal integrity,” of “positions taken towards the Council,” etc. is just a little too dry and theoretical. Allow me therefore to give you just one real-life, example of why being 100% opposed to Vatican II really matters.

A few weeks ago I received one of those chain emails, forwarded on to me from goodness-knows-where by a well-meaning acquaintance, which informed me in suitably horrified tones about a black Mass being offered in public by some Satanists in the USA (Oklahoma, if I remember correctly). Many of you will be familiar with these sorts of messages. I myself tend to associate them (rightly or wrongly) with well-meaning but slightly naive

“conservative novus-ordo” types. I must admit, I find it difficult to work up any enthusiasm at the best of times. ‘So there’s yet another abomination going on publicly somewhere in the Western world. What’s new?’

In this particular case, however, something felt not right, something about it (I couldn’t quite put my finger on what) felt insincere, almost cynical. It then occurred to me that this was

nothing more or less than a case of Vatican II in practice. Do you believe in Religious Liberty? If so, to be consistent, you must support the right of Satanists to worship publicly. Do you oppose this sort of thing? Then you must reject Vatican II. And you must reject the conciliar church and its teachings. According to the council, the very fact of being human means that one must be allowed to express one's religion as a civil right, that one cannot be coerced in any way in matters of religion, and that "religion" is not to be understood as being limited to the one, true religion, but rather all "religions". All religions includes Satanism. *Dignitatis Humanae* informs us that the Second Vatican Council:

"...declares that **the right to religious freedom has its foundation in the very dignity of the human person** as this dignity is known through the revealed word of God and by reason itself.(2) This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed **and thus it is to become a civil right.**

...
Therefore the right to religious freedom has its foundation not in the subjective disposition of the person, but **in his very nature**. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it and **the exercise of this right is not to be impeded, provided that just public order be observed.**

...
Religious communities also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or by the written word."

(*Dignitatis Humanae*, §2 ff. - *emphasis ours*)

This is why Vatican II matters and is not just theoretical! As we see, the Satanists have a *right* not to be hindered: all they're doing is "teaching and witnessing to their faith" publicly! Provided, of course, that "just public order" is observed. Ah yes, quite so, absolutely. Let us be responsible about the way in which we permit and defend public Satanism! Just so long as there aren't any rioting mobs setting fire to public buildings, then everything is alright! Indeed, the only fault with those "founding fathers" of the USA is that they were 200-odd years ahead of their time; but don't worry, the council caught up with them eventually!

But enough sarcasm. How many of those protesting this satanic event, I wonder, support Vatican II, be it directly or indirectly, actively or by their silence..? The Fraternity of St. Peter? Some "conservative novus ordo" types? At the very least, we may include in the ranks of "the inconsistent" the neo-SSPX, which staged a very noisy and well-publicised, public counter-demonstration. There is even a slick, professional looking "PR video" of this somewhere online, in which Fr. Daniel ("Resistance-to-what?") Themann (who was interviewed inside a church, by the way!) tells us that a black mass is really not a good thing and "very dangerous" for "the participants". Err... ..yes. He doesn't actually mention anything about Satan, hell, damnation, or the idea of there being true and false religions... Nor even about Vatican II, religious liberty or the false principles on which the USA was built! Perhaps he just forgot. Or perhaps not. This is, after all, the man who went to great lengths to publicly defend Bishop Fellay's April 2012 Doctrinal Declaration.

That same Doctrinal Declaration, which Bishop Fellay composed and which Fr. Themann defends, declares that the Council's teaching on religious liberty (quoted above) must be understood as part of an interrupted Tradition. Furthermore, it states that Vatican II's religious liberty: "is with difficulty reconcilable" - original French: "*est difficilement reconciliable*" - "with prior doctrinal affirmations" (i.e. with what the Church actually teaches!)

In other words, it may not be obvious, it may be difficult, but ultimately it can be done: like writing with your left hand or learning to speak mandarin.

This is what Fr. Themann actively defends. This is what so many priests, including all the priests of the British District, refuse to condemn publicly and, by their public silence, accept. How can any of us object to Satanists putting into practice the “public right” given to them by the Council, (which after all is “reconcilable” with Tradition and even “enlightens and deepens” it!) unless we publicly oppose both the Council itself and all attempts to legitimise the Council? We cannot.

Any “opposition” to the Council which does not also involve opposing Bishop Fellay’s attempted defence of the Council is useless, meaningless and probably only done for public consumption anyway. It is an “opposition” which exists in words but not in actions, like “opposing” democracy but still turning out to vote on election day. Plenty of people still do not appear to grasp this, perhaps because they do not want to grasp it. Too bad: it will visit them one day sooner or later, like it or not. One can only hide from reality for so long.

Fr. le Roux and Fiction

Very many thanks to our readers for all the entries which continue to be sent in to the “Fr. le Roux Fiction Contest”. There is a time to be serious, and a time to laugh. When one reads the sort of crass rubbish put out by the neo-SSPX today, the only human response is to laugh or to cry.

In answer to a query from a reader, no, Fr. Yves le Roux is not the author of the excellent book published in the 1980s, “Peter, Lovest Thou me?” (“Pierre, m’aimes-tu?”). That author was one “Abbé Pierre Le Roux”, now a layman, who at that time was a seminarian (whence the title “Abbé”). Though of course, Fr. Yves le Roux was also a seminarian at Écône once too. As was Fr. Rostand. Indeed, word reaches us from more than one reliable source that in 1988 there was one seminarian who was so against the consecrations that even on the very day of the famous ceremony itself, he obtained permission to be absent from Écône...

Other Matters

Please remember in your prayers the Our Lady of Mount Carmel seminary in Kentucky, USA, and please also do not forget them in your sacrifices and material support either. Thanks to the indefatigable efforts of Fr. Pfeiffer and Fr. Hewko during all of last year, the seminary is growing and promises to be the pivot and keystone of the Resistance in the years ahead, as Écône was for the SSPX in the 1970s. At the start of the second academic year we are very pleased that two of the Resistance faithful from London have gone over there to try their vocation. Our prayers and best wishes go with them. Kindly consider sponsoring them in their day-to-day needs.

Finally, may I draw your attention to the night of adoration in London at the end of this month, whose primary aim is to obtain a full-time priest for the Resistance in England, allowing the apostolate to grow. There are now five established Mass centres in our small country. There could be more, but for the lack of anyone to offer Mass there regularly.

“O Lord Grant us many holy priests!” “O Lord, grant us many holy religious vocations!”

- The Editor

Resistance Mass Centres

London:

*Drake House
44 St. George's Road,
Wimbledon
London SW19 4EF*

Liverpool:

*The Liner Hotel
Lord Nelson Street
Liverpool
L3 5QB*

Rugby:

*The Benn Partnership
Railway Terrace
Rugby
CV21 3HR*

Kent:

*Queen of Martyrs House
17 West Cliff Road
Broadstairs
Kent CT10 1PU*

Glasgow:

(contact us for details)



To see the dates & times of Mass and Holy Hour, please check the website :

www.therecusan.com/resistance-mass-centres

or contact us at: recusantsspx@hotmail.co.uk

Resist Menzingen's Modernism!
Keep the Fight for the Faith going into the future!



Thankyou for supporting
“The Recusant Mass Fund”

*P.O. Box 423,
Deal,
Kent CT14 4BF
England*

therecusanmassfund@gmail.com

Account Name - The Recusant Mass Fund
Branch - Canterbury

Sort code - 60-04-27
Account no. - 91178258

Two Years After the Consecrations:

***“We must not waver,
We may not compromise!”***

*Text of a conference given by Archbishop Lefebvre to his priests at a priests' retreat in Écône, 6th September, 1990. This version was taken from the old US District website and adapted in light of the French original, which first appeared in **Fideliter 87, May-June 1992.***

The problem

Concerning the future, I would like to say a few words on questions which the laity may ask you, questions which I often get asked by people who do not know too much about what is happening in the Society, such as: “Are relations with Rome broken off? Is it all over?”

A lightweight solution

I received a few weeks ago, maybe three weeks ago, yet another telephone call from Cardinal Oddi:

“Well, Excellency, is there no way to arrange things, no way?”

I replied,

“You must change, come back to Tradition. It is not a question of the Liturgy, it is a question of the Faith.”

The cardinal protested,

“No, no, it is not a question of the Faith, no, no. The pope is ready and willing to receive you. Just a little gesture on your part, a little request for forgiveness and everything will be settled.”

That is just like Cardinal Oddi.

But he is going nowhere. Nowhere. He understands nothing, or wants to understand nothing. Nothing. Unfortunately, the same holds true for our four more or less traditional Cardinals, Cardinals Palazzini, Stickler, Gagnon and Oddi. They have no weight, no influence in Rome, they have lost all influence, all they are good for any longer is performing ordinations for St. Peter's Fraternity, etc. They are going nowhere. Nowhere.

The heavyweight problem

Meanwhile the problem remains grave, very, very grave. We absolutely must not minimize it. This is how we must reply to the layfolk who ask such questions as, “When will the crisis come to an end? Are we getting anywhere? Isn't there a way of getting permission for our liturgy, for our sacraments?”

Certainly the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith. This question is unresolved in Rome. For us it is resolved. We have the Faith of all time, the Faith of the Catechism of the Council of Trent, of the Catechism of St. Pius X, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is

persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear.

Fr. Tam is sending us from Mexico a number of copies of a piece of work he is doing, most interesting work, because he is compiling cuttings from the *Osservatore Romano*, hence cuttings from Rome's official newspaper with speeches of the Pope, of Cardinal Casaroli and Cardinal Ratzinger, official texts of the Church, and so on. It is interesting, because such documents of public record are irrefutable, being published by the *Osservatore Romano*, so there is no doubting their authenticity.

Ours is an ancient struggle

Well, these texts are astounding, quite astounding! I shall quote you a few texts shortly. It is incredible. In the last few weeks (since I am now unemployed!) I have been spending a little time re-reading the book by Emmanuel Barbier on Liberal Catholicism. And it is striking to see how our fight now is exactly the same fight as was being fought then by the great Catholics of the 19th century, in the wake of the French Revolution, and by the Popes, Pius VI, Pius VII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, and so on, St. Pius X, down to Pius XII. Their fight is summed up in the encyclical *Quanta Cura* with the *Syllabus* of Pius IX, and *Pascendi Dominici Gregis* of Pius X. There are the two great documents, sensational and shocking in their day, laying out the Church's teaching in face of the modern errors, the errors appearing in the course of the Revolution, especially in the '*Declaration of the Rights of Man*'. This is the fight we are in the middle of today. Exactly the same fight.

There are those who are for the *Syllabus* and *Pascendi*, and there are those who are against. It is simple. It is clear. Those who are against are adopting the principles of the French Revolution, the modern errors. Those who are for the *Syllabus* and *Pascendi* remain within the true Faith, within Catholic doctrine. Now you know very well that Cardinal Ratzinger has said that as far as he is concerned Vatican II is "an anti-Syllabus." Therewith the Cardinal placed himself clearly amongst those who are against the *Syllabus*. If then he is against the *Syllabus*, he is adopting the principles of the Revolution. Besides, he goes on to say quite clearly, "Indeed we have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers but which come from modern society," i.e., as everyone understands, the principles of 1789, the *Rights of Man*.

We stand exactly where Cardinal Pie, Bishop Freppel, Louis Veuillot stood, and Deputy Keller in Alsace, Cardinal Mermillod in Switzerland, who fought the good fight together with the great majority of the then bishops. At that time they had the good fortune to have the large majority of the bishops on their side. Bishop Dupanloup and the few bishops in France who followed Bishop Dupanloup were the odd ones out. The few bishops in Germany, the few in Italy, who were openly opposed to the *Syllabus*, and in effect opposed to Pius IX, they were the exception rather than the rule. But obviously there were the forces of the Revolution, the heirs of the Revolution, and there was the hand reached out by Dupanloup, Montalembert, Lamennais and others, who offered their hand to the Revolution and who never wanted to invoke the rights of God against the rights of man – "We ask only for the rights of every man, the rights shared by everyone, shared by all men, shared by all religions, not the rights of God," said these Liberals.

We must not waver

Well, we find ourselves in the same situation. We must not be under any illusions. We are in the thick of a great fight, a great fight. We are fighting a fight guaranteed by a whole line of popes. Hence, we should have no hesitation or fear, such as: "Why should we be on our own? After all, why not join Rome, why not join the pope?" Yes, if Rome and the Pope were in line with Tradition, if they were carrying on the work of all the Popes of the 19th and the first half of the 20th century, of course. But they themselves admit that they have set out on a new path. They themselves admit that a new era began with Vatican II. They admit that it is a new stage in the Church's life, wholly new, based on new principles. We need not argue the point. They say it themselves. It is clear. I think that we must drive this point home with our people, in such a way that they realize their oneness with the Church's whole history, going back well beyond the Revolution. Of course. It is the fight of the City of Satan against the City of God. Clearly. So we do not have to worry. We must after all trust in the grace of God.

"What is going to happen? How is it all going to end?" That is God's secret. A mystery. But that we must fight the ideas presently fashionable in Rome, coming from the Pope's own mouth, Cardinal Ratzinger's mouth, Cardinal Casaroli's mouth, of Cardinal Willebrands and those like them, is clear, clear, for all they do is repeat the opposite of what the Popes said and solemnly stated for 150 years. We must choose, as I said to Pope Paul VI:

"We have to choose between you and the Council on one side, and your predecessors on the other; either with your predecessors who stated the Church's teaching, or with the novelties of Vatican II."

His reply -

"Ah, this is not the moment to get into theology, we are not getting into theology now."

It is clear. Hence we must not waver for one moment.

A false charity

And we must not waver for one moment either in not being with those who are in the process of betraying us. Some people are always admiring the grass in the neighbour's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says..." - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.

Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring

them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? No way! These are the people who call us 'corpse-like Traditionalists', they are saying that we are as rigid as corpses, ours is not a 'living Tradition', we are glum-faced, ours is a glum Tradition! Unbelievable! Unimaginable! What kind of relations can you have with people like that?

This is what causes us a problem with certain layfolk, who are very nice, very good people, all for the Society, who accepted the Consecrations, but who have a kind of deep-down regret that they are no longer with the people they used to be with, people who did not accept the Consecrations and who are now against us. "It's a pity we are divided," they say, "why not meet up with them? Let's go and have a drink together, reach out a hand to them." - that's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds.

We cannot compromise

That is what killed Christendom, in all of Europe, not just the Church in France, but the Church in Germany, in Switzerland - that is what enabled the Revolution to become established. It was the liberals, it was those who reached out a hand to people who did not share their Catholic principles. We must make up our minds if we too want to collaborate in the destruction of the Church and in the ruin of the Social Kingship of Christ the King,

"All those who wish to join us, and work with us, Deo Gratias, we welcome them ... but let them not say they are going a different way in order to keep company with the liberals that left us and in order to work with them. Not possible."

or are we resolved to continue working for the Kingship of Our Lord Jesus Christ? All those who wish to join us, and work with us, Deo Gratias, we welcome them, wherever they come from, that's not a problem, but let them come with us, let them not say they are going a different way in order to keep company with the liberals that left us and in order to work with them. Not possible.

Catholics right down the 19th century were torn apart, literally torn apart, over the *Syllabus*: for, against, for, against. And you remember in particular what happened to the Count of Chambord. He was criticized for not accepting to be

made king of France after the 1870 Revolution in France, on the grounds of changing the French flag. But it was not so much a question of the flag. Rather, he refused to submit to the principles of the Revolution. He said, "I shall never consent to being the lawful King of the Revolution." He was right! For he would have been voted in by the country, voted in by the French Parliament, but on condition that he accept to be a Parliamentary King, and so accept the principles of the Revolution. He said: "No. If I am to be King, I shall be King like my ancestors were, before the Revolution." He was right. One has to choose. He chose to stay with the Pope, and with pre-Revolutionary principles.

We too have chosen to be Counter-revolutionary, to stay with the *Syllabus*, to be against the modern errors, to stay with Catholic truth, to defend Catholic truth. We are right!

"The more one analyses the documents of Vatican II, and the more one analyses their interpretation by the authorities of the Church, the more one realises that what is at stake is not merely superficial errors, a few mistakes ... but rather a wholesale perversion of the mind."

Vatican II is profoundly wrong

This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple as that. And the consequences are far-reaching.

The more one analyses the documents of Vatican II, and the more one analyses their interpretation by the authorities of the Church, the more one realises that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind, a whole

new philosophy based on modern philosophy, on subjectivism. A book just published by a German theologian is most instructive. It shows how the Pope's thinking, especially in a retreat he preached at the Vatican, is subjectivist from start to finish, and when afterwards one reads his speeches, one realises that indeed that is his thinking. It might appear Catholic, but Catholic it is not! No. The Pope's notion of God, the Pope's notion of Our Lord, come up from the depths of his consciousness, and not from any objective revelation to which he adheres with his mind. No. He constructs the notion of God. He said recently in a document – incredible! - that the idea of the Trinity could only have arisen quite late, because man's interior psychology had to be capable of defining the Trinity. Hence the idea of the Trinity did not come from a revelation from outside, it came from man's consciousness inside, it welled up from inside man, it came from the depths of man's consciousness! Incredible! A wholly different version of Revelation, of Faith, of philosophy! Very grave! A total perversion! How we are going to get out of all this, I have no idea, but in any case it is a fact, and as this German theologian shows (who has, I believe, another two parts of his book to write on the Holy Father's thought), it is truly frightening.

So, they are no small errors. We are not dealing in trifles. We are into a line of philosophical thinking that goes back to Kant, Descartes, the whole line of modern philosophers who paved the way for the Revolution.

Pope John Paul II's ecumenism

Let me give you a few relatively recent quotations, for example, on ecumenism, in the *Osservatore Romano* of June 2, 1989, when the Pope was in Norway:

"My visit to the Scandinavian countries is a confirmation of the Catholic Church's interest in the work of ecumenism, which is to promote unity amongst Christians, amongst all Christians. Twenty-five years ago the Second Vatican Council insisted clearly on the urgency of this challenge to the Church. My predecessors pursued this objective with persevering attention, with the grace of the Holy Ghost which is the divine source and guarantee of the ecumenical movement. Since the beginning of my pontificate, I have made ecumenism the priority of my pastoral concern."

It is clear.

Now when one reads a quantity of documents on ecumenism - he makes speech after speech on ecumenism because he receives delegation after delegation from the Orthodox, from all religions, from all sects, so the subject is always ecumenism, ecumenism, ecumenism. But he achieves nothing - the end result has been nothing, nothing at all, except on the contrary re-assuring the non-Catholics in their errors without seeking to convert them, the confirming of them in their error. The Church has made no progress, not the least progress, by this ecumenism. So all that he says is a veritable mish-mash, "communion," "drawing closer," "desire of imminent perfect communion," "hope of soon communing in the sacrament," "in unity," and so on - a mish-mash. No real progress. They cannot make progress this way. IMPOSSIBLE.

Cardinal Casaroli's humanism

Take next Cardinal Casaroli, from *L'Osservatore Romano* in February 1989, speaking to the United Nations Commission of the Rights of Man - just see what a speech it is!

"In responding with great pleasure to the invitation extended to me to come before you, and bringing to you the encouragement of the Holy See, I desire to spend a few moments, as all of you will understand, on one specific aspect of the basic liberty of thought and action in accordance with one's conscience, religious liberty."

Such things coming from the mouth of an archbishop! Liberty of thought and action according to one's conscience, hence religious liberty!

"John Paul II did not hesitate to state last year in a message for the World Day of Peace, that religious liberty constitutes a cornerstone in the edifice of the rights of man. The Catholic Church and its Supreme Pastor, who has made the rights of man one of the major themes of his preaching, have not failed to recall that in a world made by man, and for man..."

- Cardinal Casaroli's own words! -

"...the whole organization of society only has meaning insofar as it makes of the human dimension a central preoccupation."

No mention of God, no divine dimension in man! It is appalling! Paganism! Appalling! Then he goes on:

"Every man and all of man, that is the Holy See's preoccupation; such, no doubt, is yours also."

What can you do with people like that? What do we have in common with people like that? Nothing! Impossible.

Cardinal Ratzinger's way out

On to our well-known Cardinal Ratzinger who made the remark that the Vatican II document *Gaudium et Spes* was a 'Counter-Syllabus'. He finds it nevertheless awkward to have made such a remark, because people are now constantly quoting it back to him, as a criticism: "You said that Vatican II is a Counter-Syllabus! Hey, wait a moment, that is serious!" So he has found an explanation. He gave it just a little while ago, on June 27, 1990.

You know that Rome recently issued a major document to explain the relationship between the Magisterium and theologians. With all the problems theologians are causing them on all sides, Rome no longer knows what to do, so they have to try to keep the theologians in line without coming down too hard on them, so they go on and on, page after page after page in this document. Now in the presentation of the document Cardinal Ratzinger gives us his thinking on the possibility of saying the opposite of what Popes have previously decided one hundred years ago or whatever.

The Instruction on the Ecclesial Vocation of the Theologian, says the cardinal, “states for the first time with such clarity...” - and indeed I think it is true! -

“...that there are decisions of the Magisterium which cannot be and are not intended to be the last word on the matter as such, but are a substantial anchorage in the problem...”

- ah, the cardinal is an artful dodger! So there are decisions of the Magisterium (that is not just any decisions!) which cannot be the last word on the matter as such, but are merely a substantial anchorage in the problem! The Cardinal continues -

“...and they are first and foremost an expression of pastoral prudence, a sort of provisional disposition...”

- Listen! - definitive decisions of the Holy See being turned into provisional dispositions!! The Cardinal goes on -

“...Their core remains valid, but the individual details influenced by the circumstances at the time may need further rectification. In this regard one can refer to the statements of the Popes during the last century on religious freedom as well as the anti-modernistic decisions at the beginning of this century, especially the decisions of the Biblical Commission of that time...”

The magisterium dissolved

Those are the decisions the cardinal could not digest! Hence three definitive statements of the Magisterium may be put aside because they were only “provisional”! Listen to the cardinal, who goes on to say that these anti-modernist decisions of the Church rendered a great service in their day by “warning against hasty and superficial adaptations,” and “by keeping the Church from sinking into the liberal-bourgeois world...But the details of the determinations of their contents were later suspended once they had carried out their pastoral duty at a particular moment.” (Osservatore Romano, English edition, July 2, 1990, p. 5).

So we turn over the page and say no more about them!

So you see how the Cardinal has got out of the accusation of going a bit far when he calls Vatican II an Anti-Syllabus, when he opposes the Pontifical decisions and the Magisterium of the past? - He's found the way out! - “...the core remains valid...” - What core? No idea! - “...but the individual details influenced by the circumstances at the time may need further rectification...” - and there he has it, he is out of his difficulty!

Servants of globalism

So by way of conclusion, either we are the heirs of the Catholic Church, i.e., of *Quanta Cura*, of *Pascendi*, with all the Popes down to the Council and with the great majority of bishops prior to the Council, for the reign of Our Lord Jesus Christ and for the salvation of

“We cannot waver. Either we are for the Church, or we are against the Church and for the new ‘conciliar church’ which has nothing to do with the Catholic Church, or less and less to do with it.”

souls; or else we are the heirs of those who strive, even at the price of breaking with the Catholic Church and her doctrine, to acknowledge the principles of the *Rights of Man*, based on a veritable apostasy, in order to obtain a place as servants in the Revolutionary World Government. That is it. They will manage to get quite a good place as servants in the Revolutionary World Government because, by saying they are in favour of the Rights of Man, religious liberty,

democracy and human equality, clearly they are worth being given a position as servants in the World Government.

Our strength is in the Lord

I think that if I say these things to you, it is to put our own fight in its historical context. It did not begin with Vatican II, obviously. It goes much further back. It is a tough fight, very painful, blood has flowed in this fight, and in quantities! And then the persecutions, separation of Church and State, religious and nuns driven into exile, the confiscation of Church property, and so on, and not only in France but also in Switzerland, in Germany, in Italy - the occupation of the Papal States driving the Pope back into the Vatican - abominations against the Pope, frightening!

Well, are we with all these innovators, and against the doctrine professed by the Popes, against their voice raised in protest to defend the Church's rights, Our Lord's rights, to defend souls? I think we have truly a strength and a base to stand on which do not come from us, and that is what is good - it is not our fight, it is Our Lord's fight, which the Church has carried on. So we cannot waver. Either we are for the Church, or we are against the Church and for the new Conciliar Church which has nothing to do with the Catholic Church, or less and less to do with it. For when the Pope used to speak about the Rights of Man, to begin with he used to allude also to the duties of men, but no longer. No longer. The Rights of Man, and this insistence on everything for man, everything by man. Truly appalling!

The Society fights on

I wished to lay out a few of these thoughts for you to fortify yourselves and to become aware of the fight you are carrying on with the grace of God, because it is obvious we would no longer exist if the Good Lord were not with us. There have been at least four or five occasions when the Society of St. Pius X should have disappeared. Well, thanks be to God, we are still continuing! We should especially have disappeared at the time of the Consecrations in 1988. We were so often told that beforehand. All the prophets of doom, and those close to us said: “No, no, your Grace, don't do that, that will be the end of the Society!” Yet we survived! No, the Good Lord does not want His fight to come to an end.

that's all.

This is a fight in which there have been many martyrs, the martyrs of the Revolution and all those who have been moral martyrs due to the persecutions of the nineteenth and twentieth centuries. Even in our own century, St. Pius X suffered a martyrdom due to all, the persecuted bishops, the religious houses confiscated by the state, the exiled nuns; all these are to be for nothing? That whole fight is to have been a fight for nothing, a fight in vain? A fight which condemns those who were its victims and martyrs? That cannot be. So we find ourselves caught up in the same current, in the continuation of the same fight. Let us thank God for it.

The Society persecuted

That we are being persecuted is obvious. How could we not be persecuted? We are the only ones to be excommunicated. No one else is. We are the only ones being persecuted, even in material matters. For example, our Swiss colleagues are being obliged again to do their military service. That is persecution by the Swiss government. In France they are persecuting the Society's French District by blocking legacies from being handed over to the District, this in the attempt to stifle us, by cutting off our income. This is persecution, of such a kind as history is full of, it is merely continuing. And God works his way round it. Normally, our French District should have been stifled, and we should have had to shut down our schools, to close down all the institutions which cost us money, but that situation has now gone on for over two years and Providence has allowed for our benefactors to be generous and for the funds to come in, so we have been able to continue despite this iniquitous persecution. Iniquitous, because the law, the state of the law is on our side. But there is a letter to the French Minister from Cardinal Lustiger asking him to block our legacies, and this letter did not come out of nowhere, it was written under the influence of Mgr. Perl. It is he, the damned soul. It is he. He was all smiles when he came on the official Visitation of the Society in 1987, but he was the evil genius of that Visitation. He thought he had us where he wanted us when he cut off our funds!

So we must not worry, for when we look behind us, we see we are still not as unfortunate as those Catholics disinherited at the beginning of this century, who found themselves out on the street with nothing. That may happen to us one day, I do not look forward to it, but the more we expand, the more we will arouse jealousy on the part of all those who do not care for us. But we must count on the Good Lord, on the grace of the Good Lord.

No easy solutions

What is going to happen? I do not know. Perhaps the coming of Elias! I was just reading this morning in Holy Scripture, Elias will return and put everything back in place! "Et omnia restituet" - "And he will restore all things." Goodness gracious, let him come straightaway! I do not know. But humanly speaking, I don't see how any agreement between Rome and ourselves is possible at the moment.

Someone was saying to me yesterday, "But what if Rome accepted your bishops and then you were completely exempted from the other bishops' jurisdiction?" Well, firstly there's no way they would accept any such thing, and they would have to first make us such an offer! But I do not think they are anywhere near doing so. For the root of their difficulty is

precisely giving us a Traditionalist bishop. They did not want to. It had to be a bishop who has the profile of the Holy See. "Profile," you know what that means! They knew very well that by giving us a traditional bishop they would be setting up a Traditionalist citadel able to continue. They didn't want to, nor did they give it to anyone else. When others [i.e. the Society of St. Peter – trans.] say they signed the sane [May 1988] Protocol as us, it is not true because in our Protocol there was one bishop, and two members of the Roman Commission, of which their Protocol had neither. So they did not sign the same Protocol as we did. Rome took advantage of drawing up a new Protocol to remove those two concessions. At all costs they wanted to avoid that. So we had to do as we did on June 30, 1988...

On the bright side

1st November will be the Society's 20th anniversary and I am intimately convinced that it is the Society which represents what the Good Lord wants so as to continue and maintain the Faith, maintain the truth of the Church, and what can still be salvaged in the Church. That will also happen thanks to the bishops who are around the Superior General, playing their indispensable part, as guardians of the Faith, preachers of the Faith, giving the grace of the priesthood, the grace of Confirmation, things that are irreplaceable and absolutely necessary.

All of that is highly consoling and I think we can thank God, and work with perseverance, so that one day people are forced to recognize what we're doing. Although the Visitation of Cardinal Gagnon in 1987 bore little fruit, it nonetheless showed that we were there and that good was being done by the Society. Even if they do not wish to say so explicitly, they are obliged to recognize that the Society represents an irreplaceable spiritual force for the Faith, one which they will have, I hope, the joy and the satisfaction to make use of, when they have come back to the Traditional Faith.

Let us pray to the Blessed Virgin and let us ask Our Lady of Fatima for all our intentions on all the pilgrimages we make in various countries, that she come to the aid of the Society, that it may have numerous vocations. Obviously we ought to have some more vocations. Our seminaries are not full. But I think that with the grace of God, that will happen. Thank you for having listened to me. I ask you to pray that I die a good and holy death, because I think that is all that I still have to do!



***Friday 24th - Saturday 25th October, 2014
London***

**All Night Vigil of Adoration
before the Blessed Sacrament**

(Contact us for further details.)

An Open Letter to SSPX Priests from an Australian layman

Dear Father,

I would like to extend to you an open invitation to talk with Bishop Williamson either in public or private about the change in principles and direction of the SSPX during his Australasian visit from 25th June to 8th July. This change is exemplified by the following:

1. The many articles on *sspx.org* and other society websites arguing that we will be outside the Church if we do not put ourselves under the authority of neo-modernist Rome and that we must hand back the treasure of tradition that we hold to “the church”. Indeed we must ask ourselves, what church are they talking about? That church which Abp. Lefebvre said had uncrowned the King of Kings? That church which Abp. Lefebvre called a “counter church”, a “counterfeit church” and a “schismatic church”? That church which continues to mock and insult Our Lord Jesus Christ?

2. The slanderous accusations and false obedience advocated in an article on *sspx.org* by Fr Karl Stehlin in response to an article written by Pere Jean, OFM Cap.

3. Fr Rostand’s public invitation on *sspx.org/en/news-events/news/sept-7-day-prayer-and-penance-2382* : “We appreciate the invitation to pray and fast and we hope that not only Catholics but everyone may respond to the Pope’s call by praying to Our Lord Jesus Christ and His Virgin Mother.”...to join in prayer on the 1st September, 2013, with Pope Francis’ organised universal day of fasting and prayer laced with false modernistic ecumenism. The Pope invited “The entire Catholic church,” but also, “all Christians of other confessions,” “men and women of every religion, as well as those brothers and sisters who do not believe” to work “in whatever way they can” for “the good of all humanity.”

Is not Fr Rostand inviting us here, to commit a grave sin against the first commandment? Praying with heretics and atheists! Each praying to his own god, or perhaps the same god! Heresy? Blasphemy? And what are we praying for? A peace without Our Lord Jesus Christ as King! Impossible! How is it that such a grave scandal can be promoted so widely by an SSPX superior without any public reprimand, retraction or reparation?

4. The public testimony of Bishop Peter Elliott of Melbourne, saying that he was surprised to hear B. Fellay talking to him over lunch about a hybrid Mass celebrating the Tridentine rite in English. Indeed we heard Fr Rostand the district superior of the United States talk about a hybrid Mass and other novelties on *sspx.org*!

5. The public statement of Cardinal Canizares that B Fellay told him, “Archbishop Lefebvre would never have taken the steps he took, if he had seen the Novus Ordo Mass celebrated with such devotion!”

6. The book written by the Novus Ordo priest Fr Lelong, one of the founders of *GREC*, a group established to bring the SSPX back to “the church” and which the SSPX has been involved in secretly since 1997 with the permission of Bp. Fellay. This book explains that both the “freeing” of the true Mass and the lifting of the excommunications were the conditions to be used to bring about “reintegration” of the SSPX with neo-modernist Rome. So they were decided upon long before the “miraculous” rosary crusades conducted by the SSPX. Is this not an incredible act of deceit? Attributing these two acts of the Pope to be miracles performed by Our Lady when in fact they had been planned well before in secret by members of the SSPX and GREC?

7. The singing of the *Te Deum* in SSPX chapels around the world to rejoice at the 2007 *Motu Proprio* which did not free the Tridentine Mass as Bp. Fellay falsely claims but merely declared that this Holy and Sacred Oblation was one and the same form of prayer as the bastard Novus Ordo Mass! And that the Mass of all time was an extraordinary form only to be used in extraordinary circumstances, when in fact it is the only form of worship to be used always and in perpetuity!

8. The singing of the *Te Deum* in SSPX chapels around the world to rejoice at “the lifting of the excommunications”, when in reality this *Motu Proprio* reasserts the validity and justness of these excommunications!

9. Bishop Fellay publicly calling the Jews “our elder brothers”. Abp. Lefebvre explained to us that it is the saints who are our elder brothers in the Faith and that the Jews are heretics for whose conversion we must pray!

10. Bishop Fellay refusing to publish a strong condemnation of Assisi III, like that of Archbishop Lefebvre against Assisi I, when asked to do so by several SSPX priests because it would endanger our relations with neo-modernist Rome! So it is permissible in the mind of Bp. Fellay for the Pope and all the high ranking cardinals in the Vatican to make a public mockery of the first commandment rather than upset those who commit this grave offence against the Blessed Trinity. Surely this is something that will draw down the wrath of Almighty God upon the SSPX!

11. The outrageous statement by Fr Bouchacourt, who was subsequently promoted to district superior of France, declaring that the Jews did not commit deicide! I wonder who he believes Our Lord to be?

12. The six conditions of the General Chapter which lay down the conditions for our “return” to this “conciliar church” which Abp. Lefebvre and the SSPX have always declared to be a schismatic church and not the true Church. How is it that we need permission to be Catholic? To whom does this world belong, the Conciliar Church or to Our Lord Jesus Christ? What then are we doing asking permission to practice the Truth? Is it not a divine commandment? “*Go ye therefore unto all the nations of the world, baptising in the Name of the Father and the Son and the Holy Ghost.*” Where does it say we must

first ask permission from those who have uncrowned Our Lord Jesus Christ? Is this not a spirit that blasphemes the Living God?

13. The second desirable condition of the General Chapter which states that we would like to be free from our local bishops, but too bad if we're not, because "since when is life without difficulties?" (Bp. Fellay June 2012 Interview on DICI.org)!

14. The suppression of books on Benedict XVI written by Bp. Tissier and Fr. de Cacqueray, because they were too 'hard line' and would endanger our relations with neo-modernist Rome! Indeed we must ask: Who wants relations with those who have destroyed our faith, those who continue to make a public mockery of the very first commandment, "*I am the Lord thy God, thou shalt not have strange Gods before me*"; those who publicly mock our King? How is it possible that the truth can be proclaimed "too boldly"? Indeed when is it not a sin to hide the truth for some supposed greater good?

15. The promotion of Fr Gregoire Celier's scandalous book throughout France by the SSPX. The Foreword of this book was written by Jean-Luc Maxence, a disturbingly liberal man whose writings are every bit as bad as Hans Kung and Karl Rahner's. This pro-freemasonic "catholic" author has publicly and vitriolically attacked Archbishop Lefebvre and other Traditional Catholics who resisted Vatican II and its changes in his book, "Long Live the Schism", calling the Archbishop "absurdly stubborn" and "Savonarola junk" amongst other horrible insults. He also mocked the Archbishop for condemning freemasonry!

(resistance-catholique.org/articles_html/2010/06/RC_2010-06-25_C_Dossier_LA-FACE-OCCULTE-DE-LA-FSSPX_Le-franc-macon-Jean-Luc-Maxence.html)

16. The grave canonical irregularities in dealing with Fr Pinaud and Fr Salenave. Disturbingly enough, the only code of canon law used to condemn these priests was the new code, which is the only code the SSPX now recognises. That code which puts into law all the heresies implicit in Vatican II and which Abp. Lefebvre said we could never accept! Can you imagine, anyone who has the misfortune of marrying a non-Catholic is not required to baptise their children! Is this a law from Our Holy Mother or a law from the "seat of the antichrist" as Our Lady of La Salette called the Conciliar Church? This new code also tells us that we can give communion to non-Catholics! Would our Holy Mother the Church make a law obliging us to commit such a sacrilege?

17. The avowed desire of Bishop Fellay to get our SSPX marriages canonically recognized by the Novus Ordo Church.

18. The ongoing negotiations by and repeated visits of Bp. Fellay, Fr Angles, Fr Pfluger and Fr Nely with the Roman congregations to determine a canonical status within the Novus Ordo Church.

19. The fact that, the SSPX now celebrates a diocesan Latin Mass in Chennai, the Novus Ordo venue being indicated in the "Apostle" magazine.

- 20.** The SSPX chapel in Germany that advertised the Mass as, “Mass in the Extraordinary Rite”!
- 21.** The promotion of “St.??? John Paul II’s” luminous mysteries of the rosary in a school chant booklet in France.
- 22.** Menzingen’s condemnation of Fr Rousseau who spoke out (as every Catholic priest worthy of his office ought to have done!) against the impending canonisations of John XXIII and John Paul II!
- 23.** The appointment of Fr Berthe as professor at the seminary of Flavigny despite the objections of the District Superior (Fr. de Cacqueray). This priest regularly gave the seminarians meditations from the encyclicals of Benedict XVI and texts of Vatican II and spoke of the new attitude we are to adopt towards Ecclesia Dei groups (something that is now widespread in the Society)! Only after the combined pressure of several priests and in fear of a mounting scandal did Bp. Fellay finally agree to his transfer! Not suspension, not expulsion, but simply a transfer!
- 24.** The promotion of the disgusting ‘Theology of the Body’ of John Paul II on the website of Fr Champroux and to the families of St Joseph’s Church in Brussels. And this has been going on for over a year with the tacit approval of Bp. de Galarreta and Bp. Fellay! (pchamproux.wix.com/couples-et-foyers#!about_us/csgz and www.preparation-mariage.eu/ficpm/le_fondateur.php)
- 25.** Fr Pfluger’s recent comment that if we don’t accept the magisterial value of the Second Vatican Council then we are not Catholic! I guess he can’t remember the following words of his holy founder:
- “Either we choose what the popes have taught for centuries and we choose the Church or we choose what was said by the Council. But we cannot choose both at the same time since they are contradictory.”*
- (Abp. Lefebvre, Press Conference, Sept. 15, 1976)
- Indeed, were we not always taught by the SSPX that Vatican II was the triumph of Modernism in the Church? Yet now we must recognise its magisterial value in order to be Catholic? Did not Archbishop Lefebvre say all of the following about Vatican II: a wholesale perversion of the mind; the spirit of Freemasonry and the French Revolution inside the Church; not from the Holy Ghost?
- 26.** The statement from the Dominicans of Avrillé and 33 other traditional priests proclaiming that the SSPX has been following with pertinacity for 10 years or more a road which leads to death!
- 27.** Fr. Ramon Angles and Bp. Fellay both supporting abortion (that is the early delivery of non-viable babies, a sin crying out to heaven for vengeance!) in Ireland, in opposition to our former parish priest Fr Edward McDonald!

28. The expulsion of numerous priests from the SSPX for rebuking their superiors and making public all the disturbing declarations and activities that were done in secret by the leaders of the SSPX. Things that were so contrary to our Faith, contrary to the spirit of their founder, as well as overturning the laws binding even themselves from the previous General Chapter! They acted for the defence of the Faith as any normal Catholic would and should have done, yet behold their unjust and unlawful punishment.

29. Bp. Fellay says, “Thank God we were preserved from an agreement!” yet look how he punishes and continues to punish all those who warned him against such an agreement!

30. Priests in the Society, such as Fr Rostand and Fr Celier, who distort the teaching of their founder. For example, “No agreement with Rome, until Rome converts.” This they claim they wholeheartedly agree with but then say, “But what does conversion mean?” How can you agree with something if you don’t understand what it means? What does conversion mean? Turning away from error and heresy and embracing the Truth! Has Rome even taken one small step in renouncing any of their grave errors? No! They are fully committed to their liberalism, ecumenism, modernism, heresies and scandalous practices of every kind coming from the Pope, the cardinals and all the bishops and priests of the conciliar church. Not one of them has retracted or denounced any of their false beliefs or sacrilegious practices. Not one of them believes in the fullness of the Catholic Faith and any who have shown signs of wanting to come back to the Truth have been persecuted by the hierarchy for it!

Father, surely you can see that Bp. Fellay and his collaborators are leading the SSPX in a new direction. This direction is the same as that taken by Campos, the Institute of the Good Shepherd, the Redemptorists, Le Barroux, the Fraternity of St Peter and all the others who have returned to the Conciliar Church. A direction condemned by Archbishop Lefebvre.

Are we allowed to remain silent in the face of such grave dangers threatening our Faith? If you do not warn all those who rely on you for the Truth is it not equivalent to approving and permitting such words and works. “He who is not with me is against me”. Or as Father Denis Fahey said, evil enters this world because good men do nothing. But woe to those (good men) by whom the evil enters, for they shall see the terrible judgements of the Living God.

God help us Father! May you find the courage instilled into your soul on the day of your confirmation and the day of your priestly ordination. May the Eternal High Priest succour you and may you remain faithful to Him in this grave hour which threatens to extinguish the light of Faith in this already dark world.

Dear Father, please do not hesitate to contact me if you would like to meet with His Lordship.

Yours in Christ our King

Bill Pointing (bill.pointing@lycos.com)

Apostolate of Prayer for Priests

Pray the following prayer once a day, asking especially that God send us more priests, and that He bless and protect the priests we whom we do have.

Every priest who is included in the apostolate will say a Mass once a month for the faithful who pray for him, for the other priests included in the apostolate and for vocations.

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

Please make a commitment to say pray daily for our priests and then contact us with your name and country to record your inclusion in the numbers.

(As of 3rd October, 2014)

Priests:

District of Great Britain: 1

Faithful:

Great Britain: 20

Canada: 22

Scandinavia: 2

Spain 1

Australia 3

Ireland 5

Singapore 3

USA 3

+
M

UNFURL THE CATHOLIC BANNER

By Fr. David Hewko

Two years ago the Doctrinal Declaration (April 15, 2012) which compromised on major points of DOCTRINE and signed by Bishop Fellay was sent to Rome with the hopes of an agreement. As of Bishop Fellay's meeting on September 21, 2014 (as reported by Della Sala Stampa of the Vatican Press) it is glaringly evident that the "full reconciliation" or agreement is decidedly established, the only question is when.

Fr. Valan Raja Kumar, SSPX-MC, put it simply: "The SSPX died two years ago (2012); now (2014) they are discussing the burial place and time." Catholic Tradition is tottering to its fall! The betrayal of the SSPX Superiors to Our Lord Jesus Christ, God and King, has been consummated. The evidence is clear. It is an established fact. Dress it up in terms of "prudence," "practical negotiations," "unilateral recognition of tolerance," etc., the fact is obvious to all who have eyes to see, the old SSPX is essentially over.

As an appeal to all the priests of the Society of St. Pius X and all the faithful as well, have the resounding words of Archbishop Lefebvre been forgotten so soon? Has the combat for Catholic Tradition crumbled to the new version of "Trad-Ecumenism" with the liberal Catholic positions such as St. Peter's, Ecclesia Dei, Una Voce, etc., etc? Have the SSPX priests agreed to trade in their boxing gloves for ballerina slippers; traded the "sword of the spirit" for the "fables" of Liberal Catholicism; the defense of the true Christ the King for "religious freedom within the Conciliar Church"? (cf. 1st Condition for Agreement with Rome, 2012).

Whatever happened to the stand of Abp. Lefebvre? "It seems to me, my dear brethren, that I am hearing the voices of all these Popes--since Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII--telling us: 'Please, we beseech you, what are you going to do with our teachings, with our preaching, with the Catholic Faith? Are you going to abandon it? Are you going to let it disappear from the earth? Please, please continue to keep this treasure which we have given you! Do not abandon the faithful, do not abandon the [Catholic] Church! Continue the [Catholic] Church! Indeed, since the Council, what we [popes] condemned in the past **the present authorities have embraced and are professing!** How is it possible? We have condemned them: Liberalism, Communism, Socialism, Modernism, Sillonism.'

"All the errors which we [popes] have condemned are now professed, adopted and supported by the authorities of the [Conciliar] Church. Is this possible? **Unless you do something to continue this Tradition of the Church which we [popes] have given you, all of it shall disappear.** Souls will be lost!" (Abp. Lefebvre, Consecration Sermon, June 30, 1988).

Indeed, all of Catholic Tradition will be "swamped" and "come to naught" (Abp. Lefebvre) **when Tradition puts itself under these Modernist authorities.**

How long will the watch dogs (i.e. priests) be silent while the SSPX Superiors submit Our Lord's flock to the wolves? Obedience to such a cooperation is a grave sin! Now is the last hour to escape this trap and turn from the Conciliar Church's snare. Unfurl the Catholic banner and proclaim the Truth against this apostate age!

"The Truth needs no disguise," said St. Pius X, "our flag must be unfurled; **only by being straightforward and open can we do a little good**, resisted no doubt by our enemies, but respected by them." (St. Pius X, October 20, 1912 Letter to Fr. Ciceri).

Let us hold high the great **Declaration of 1974** that doesn't pretend to excuse Vatican II or "accept 95% of it," or "simply wish its correction." NO! NO! NO! "Even if all its acts are not formally heretical," said the Archbishop about the Council, "it comes from heresy and results in heresy!" (cf. 1974 Declaration).

"This fight between the Church and the Liberals and Modernism is the fight over Vatican II. It is as simple as that! and the consequences are far reaching.

"The more one analyzes the documents of Vatican II, and the more one analyzes their interpretation by the authorities of the Church, the more one realizes that what is at stake are not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather **a wholesale perversion of the mind, a whole new philosophy based on modern philosophy, on subjectivism.**" (Abp. Lefebvre, Ecône Address, Sept. 6, 1990, Seven months before his death).

Let us SSPX priests stand by the clear words of Abp. Lefebvre which resound like a trumpet over the battlefield of doctrine: "The **only** attitude of fidelity to the Church and to Catholic doctrine, **is a categorical refusal to accept the reform!**" (Abp. Lefebvre, 1974 Declaration).

And how close should we get to Modern Rome? "It is, therefore, a strict duty for every priest wanting to remain Catholic **to separate himself from the Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith!**" (Abp. Lefebvre, *Spiritual Journey*, p. 13).

This position has been abandoned by Bp. Fellay and all those now following **the path of Operation Suicide**. They no longer heed the urgent warning: "It is dangerous to put oneself into the hands of Conciliar Bishops and Modernist Rome! It is the greatest danger threatening our people!" (Abp. Lefebvre, *Fideliter*, July-August 1989). [cf. See 5th Condition].

In the June 2014 Letter of Dom Tomas Aquinas, OSB, he repeats Abp. Lefebvre's emphasis that the heart of the fight of Catholic Tradition is **not** firstly the Mass, but Christ's Kingship!

"It is this point, where our opposition lies and the reason why there is **no possibility of an agreement**. The question is not so much about the Mass, because the Mass is just one consequence of the fact that they wanted to get closer to Protestantism, and thus changing the worship, Sacraments, Catechism, etc.

"The real, fundamental opposition is against the Reign of Our Lord Jesus Christ! 'Oportet Illum regnare!' St. Paul tells us Our Lord came to reign. They[Modernist Rome] say 'No!' We say: 'Yes!' with all its consequences!" (Abp. Lefebvre, *Fideliter* No. 70, 1993).

Dom Bruno, OSB explains the history of the fall and compromise of the Benedictine Monastery of Le Barroux (cf. *The Recusant*, issue #19, August 2014) while a handful of priests thought to stay and "fight from within." These priests and monks opposed the Liberal direction towards an agreement with Modernist Rome and vowed they would never say the New Mass. Eventually, they did because of the pressure, "unity" placed above the Truth, "personalities" of superiors put above unchanging principles, and they all fell to the new Liberalism and New Mass!

"That was what Fr. De Blignieres did too. He has changed completely. He who had written an entire volume condemning Religious Liberty, **he now writes in favor of Religious Liberty!** That's not being serious. One cannot rely anymore on men like that, who have understood nothing of the **doctrinal question**." (Abp. Lefebvre, *Fideliter*, No. 79, 1991).

Finally, please read the recent Letter of Dom Rafael, OSB dated September 15, 2014. In it, he quotes Bp. De Castro Mayer's insistence that the virtue of Faith, being the foundation of all supernatural life, has to be **uncompromising**. Any tolerance for error opens the door to all error and heresy!

He also quotes the great Cardinal Pie of Poitiers saying: "Battles are won or lost at the **DOCTRINAL LEVEL**. The error of the French Catholics was to wait and see what the consequences of the French Revolution would be, before reacting, before fighting back against these errors." So now, it is criminal to wait until the practical agreement between the SSPX and the Conciliar Church is "fully reconciled" before rising up against this toleration of false doctrines. It is putting the practical agreement above Christ the King, above His Divinity, above His Honor, His Doctrine, His Catholic Church!

This is the heart of the whole crisis: Our Lord Jesus Christ is **GOD**. Christ is **KING**. "Every spirit that dissolveth Jesus is not of God: and this is Antichrist." (I Jn. 4:3).

Vatican II dissolves the Divinity and Kingship of Our Lord Jesus Christ in its very documents!

Therefore, Vatican II is of the spirit of the Antichrist.

Now,

- the Doctrinal Declaration (April 15, 2012).
- the General Chapter Statement (July 14, 2012).
- the Six Conditions for the Agreement (July 17, 2012).

- the Letter of Bp. Fellay and 2 Assistants to the 3 Bishops (April 14, 2012).
- the CNS Interview (May 11, 2012).
- the DICI Interview (June 8, 2012).
- the La Liberte Interview (May 11, 2001).
- the Meeting with Cardinal Muller (September 21, 2014).
- the expulsion of Bp. Williamson and numerous priests, the silencings and punitive transfers since 2012.

All the above proves that the SSPX leaders are now willing to accept Vatican II "in the light of Tradition," the New Mass as "legitimately promulgated," the heresy of Religious Liberty of the Council as "limited, very limited" and "reconcilable with the Magisterium," the New Code, the New Profession of Faith (1989), all of which constitute the "30 pieces of silver" for the Agreement with Modernist Rome. Agreement or no agreement, **these concessions dissolve Our Lord Jesus Christ**. The "30 pieces" was paid and never rejected.

Only one option remains for any Traditional Catholic priest: it is **to openly oppose** this Modernism and Operation Suicide of reconciliation with the Conciliar Church.

Finally, we have the model before us, and how we should act:

"If my work is of God, He will guard it and use it for the good of His Church. Our Lord has promised us, the gates of Hell shall not prevail against her.

"This is why I persist, and if you wish to know the real reason for my persistence, it is this. At the hour of my death, when Our Lord asks me: 'What have you done with your episcopate? What have you done with your episcopal and **priestly grace**?' I do not want to hear from His lips the terrible words: 'You have helped to destroy the Church along with the rest of them.'" (Abp. Lefebvre, *Open Letter to Confused Catholics*, p. 163).

O Immaculate Heart of Mary, Crusher of all heresies, pray for us!



Fr. Hewko baptises a new member of the Resistance: Toronto, Canada, June 2014

Spot the Difference!

Here are the two official press statements, in the order in which they appeared, regarding the recent meeting between the leaders of the SSPX and the Roman authorities. Once again, modernist Rome appears more straightforward than Menzingen. Incidentally, Archbishop Di Noia is already on record (in 2012) as saying that the purpose of SSPX-Rome talks is to recruit the SSPX as a "living testimony" that Vatican II is Traditional.

Vatican Press Statement:

(en.radiovaticana.va/news/1107147 - 23/09/14)

The meeting in the Vatican took place on Tuesday in a cordial atmosphere between Cardinal Gerhard Muller, Prefect of the Congregation for the Doctrine of the Faith (CDF) and Bishop Bernard Fellay, Superior General of the Society of St. Pius X. Tuesday's meeting was also attended by: Archbishop Luis Ladaria of the CDF, Archbishop Augustine Di Noia Assistant Secretary at the CDF and Archbishop Guido Pozzo, Secretary of the Pontifical Commission Ecclesia Dei, and the assistants of the Society of St Pius X, the Revs. Nikolas Pfluger and Alain-Marc Nely. During the meeting, the two parties discussed several problems of a doctrinal and canonical nature and agreed to proceed in stages and within a reasonable timeframe towards the desired goal of full reconciliation.

SSPX Press Statement:

(<http://www.dici.org/en/news/communiqué-from-the-general-house-of-the-society-of-saint-pius-x-2/>)

On Tuesday September 23, 2014 his Excellency Bishop Bernard Fellay, Superior General of the Society of Saint Pius X, met with Cardinal Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith. With Bishop Fellay were Frs. Niklaus Pfluger and Alain-Marc Nély, First and Second Assistants General of the Society. Cardinal Müller was accompanied by Monsignor Luis Ladaria Ferrer S.J., Secretary of the Congregation for the Doctrine of the Faith; Monsignor Joseph Augustin Di Noia O.P., Assistant Secretary; and Monsignor Guido Pozzo, Secretary of the Pontifical Commission Ecclesia Dei.

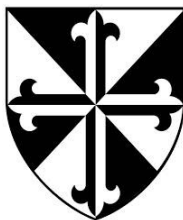
The meeting took place in the offices of the Congregation for the Doctrine of the Faith from 11:00 a.m. until 1 p.m. The goal of the audience was to allow Cardinal Müller and Bishop Fellay to meet for the first time and to discuss together the status of the relations between the Holy See and the Society of Saint Pius X. This was their first encounter since the resignation of Pope Benedict XVI and the end of Cardinal William Joseph Levada's term as Prefect of the Congregation for the Doctrine of the Faith.

During this cordial meeting, doctrinal and canonical difficulties were discussed, and the current situation of the Church was mentioned. It was decided to continue the discussions in order to clarify the points of contention that remain.

Menzingen, September 23, 2014

Letter to the Faithful from Two Dominican Teaching Sisters

(Source: <http://francefidele.fr/wp-content/uploads/2014/09/St-Nom-de-Marie.pdf>)



VERITAS

Saint-Rémy-en-Mauges
Friday, September 12, 2014,
Feast of the Holy Name of Mary

Dear Sisters,
Dear Parents,
Dear Children,
Dear Friends,

You have probably heard the rumour that two sisters of the Congregation of the Holy Name of Jesus and the Immaculate Heart of Mary (Brignoles) have been dismissed, allegedly relieved from their vows, and branded as perjurers by their superiors.

What the rumour does not say is the profound reason for this painful outcome. With orders to at least publicly go along with the slow but sure process of rallying to official Rome that is eating away at their Congregation, or to leave the place, the two sisters have chosen to leave so as to continue their Institute's work: the education and formation of Christian girls in times of apostasy.

Our choice was driven by the desire to be faithful to the spirit of our Congregation, an uncompromising spirit of faith, such as was handed down to us by Fr. Calmel, OP. As such, we are highly indebted to our superiors and to our sisters, who were able to transmit to us the Dominican life, love for the Church and for children. However, certain facts or strange remarks that have been occurring more and more frequently have caused a sense of perplexity and indignation in us: prudent silence regarding the Roman deviancy; insistence on what in Rome seemed conservative (e.g., the "consecration" of the Pope to Our Lady of Fatima, the orthodox sermon at Sainte Marthe, the parish Rosary, etc.); the favourable attitude towards those of all kinds who have rallied ("Yes, of course, at the

beginning Archbishop Lefebvre condemned them, but now we must get real; we must recognize that they are staying the course; we have to work with them.” “It is awkward to say in public that the Motu Proprio Masses are to be absolutely avoided,” etc.); the inversion of values: “You see, the fight for the faith is all well and good, but what can we do about the salvation of souls?”; or: “To keep “peace” between us, lets stop stirring up doctrinal issues.” To this was added the unconditional support for Bishop Fellay, aided by the powerful law of silence imposed on our houses. We have needed the help and light from families and brave friends to see more clearly in this downward slide.

We have lived increasingly against the current in the midst of the mothers and sisters with whom we could no longer exchange views. What they at first told us was a simple difference of opinion, has merited our being sent back our families to reflect and to be punished. But to amend our ways would be a betrayal.

Now we are resolved to turn the page, leaving the care of probing hearts to the God of all mercy.

What are we planning to do? Simply continue our religious life. We are nothing. We have nothing. We can do very little, but God seems to want to entrust children to us. We will not refuse the work to a reasonable extent, so as to “inscribe the Name of Jesus on the hearts and foreheads of children,” as our first founder, Mr. Vincens (1800) said. The heavy responsibility that rests on our shoulders requires much reflection, time and prudence. For now we are installed here in Saint-Remy-en-Mauges for several months of solitude within a religious framework. Forced to give up the patronage of the Holy Name of Jesus and the Immaculate Heart of Mary, it is in the fervour of a newly imposed beginning that we place ourselves under the patronage of the Holy Name of Mary.

We are now ready to consider your requests regarding the education of your children, and your offers of financial assistance or collaboration. We hope to be able soon to assess where and when to propose the beginning of school to you, God willing. We offer thanks to all those who have already generously given their support. Without your material, and especially spiritual support, we would not have been able to resist up to this point nor could we make any plans whatsoever.

We entrust our future and yours to the Virgin Mary, to St. Dominic, to St. Catherine of Sienna and to all our patron saints, from Fr. Calmel, O.P. to our most hidden intercessors.

Sister Marie Laetitia, T.O.P.

Sister Mary of Jesus, T.O.P.

Dominican Teaching Sisters of the Holy Name of Mary



Open Letter to SSPX Members, Faithful & Friends

Dom. Rafael Arizaga, OSB

29th August, 2014

Beheding of St. John the Baptist

THE THOUGHTS OF BISHOP ANTONIO DE CASTRO MAYER REGARDING THE CRISIS OF THE SSPX :

“Being uncompromising is to virtue what the instinct of self-preservation is to life. Any virtue without intolerance or with hatred towards intolerance, means that such a virtue either does not exist or that it barely keeps the mere appearances of virtue. Faith without intolerance is either dead, or it is only a faith in its exterior form; because it will have lost its spirit. Faith being the foundation of the supernatural life, if we have any kind of tolerance in matters of faith then that tolerance represents the point of departure for every other evil, especially for heresies”. (Pastoral letter, June 1953, true sentence number 37)

Sometimes with words and sometimes with deeds, but with increasing frequency, the SSPX has shown that it is no longer uncompromising or intolerant in matters of Faith towards the enemies of the Catholic Church which have occupied her. In abandoning that necessary uncompromising stance concerning matters of Faith, to take the above-quoted words of the Bishop de Castro Mayer, the SSPX has lost the Catholic spirit, the spirit of its founder, Archbishop Marcel Lefebvre. Therefore the supposed “defence of the Faith” on the part of the SSPX is either dead or pharisaical, and therefore they are defending only the appearances the true Faith.

This pharisaical spirit, using the words of Bishop de Castro Mayer, “is the point of departure for every other evil,” that is, we can see the “Pandora’s Box” being unleashed by and upon the SSPX.

Unfortunately the SSPX is falling into the same attitude as the modernists, in attacking those of us who firmly defend intolerance in the Faith. On the other hand they show tolerance and sympathy towards the enemies of the Church who now occupy the See of Peter as wolves in sheep’s clothing. Fulfilling those words of Garrigou Lagrange: *“Catholics are intolerant in doctrine because they believe, yet they are tolerant regarding charity because they love. The enemies of Christ are tolerant in doctrine because they do not believe, but intolerant in charity because they do not love”*. This is the contradiction into which the enemies of the Church always fall, since they tolerate every opinion except that of those who say that the Faith is intolerant. If this is for them only an opinion like any other, why then they do not just tolerate it? And if for them this “opinion” is only false, why they do not just ignore it, therefore tolerating it?

Dom. Antonio de Castro Mayer explains that this failure to be uncompromising and intolerant in matters of Faith, which every one of the enemies of the Church has in common, “must open our eyes to the tremendous importance that intolerance in matters of

doctrine has for the life of the Church.” It was for precisely that reason that the great Cardinal Pie told the French Catholics in the 19th century:

“Battles are won or lost at the doctrinal level. The error of French Catholics was to wait to see what the consequences of the false principles of the French Revolution would be before reacting.”

If we wait to see the consequences of the SSPX’s doctrinal tolerance before reacting, it will already be too late to react, too late to do battle against the revolutionaries. We must not wait until there is a visible agreement between Conciliar Rome and the SSPX before reacting if we wish to continue to defend the Reign of Christ the King, through Faith, Hope and Charity. (In the present circumstances in fact, such an agreement would be a practical agreement necessarily tolerant regarding principles, since those occupying Rome have not yet converted.)

The service which we members of the RESISTANCE have provided towards the SSPX, in warning them about the very grave error into which they are falling, has been a huge act of Charity and the most important issue of our times: the defence of the Faith, the life of the Church and *raison-d'être* of the SSPX. What we have been trying to do is to rescue the SSPX from the grip of the enemies of Christ, from the snares of the devil, from the appearances of good. And this, at the expense of our own wellbeing and reputations. This is one of the works of mercy: to correct those who are in error. With great disappointment however, we members of the Resistance have seen that instead of gratitude for the charity we have shown towards them, we have received in return only punishments, expulsions, anathemas and persecution. Does this attitude not confirm clearly that the SSPX is in a state of diabolical disorientation and has lost its reason for existing?

They accuse us of over-reacting, but we respond with Cardinal De Lai, Secretary of the Sacred Consistorial Congregation during the pontificate of Saint Pius X: “It is always better to go too far warning in warning about a danger than to keep silent and let it become worse”.

For all these reasons we are launching a new call to our brothers in the SSPX to return to true defence of the Faith which is intolerance in matters of doctrine, as much in theory as in practice, before it is too late!

We leave them with those words of their own Patron, Saint Pius X, directed at the catholic periodical *L'Unità* which was created to preserve the Catholic Faith. These words can also be applied to the SSPX:

“Everything is fine when it is a question of respecting persons, but I do not want the love of peace to lead to compromises, and that in order to that avoid hatred you may neglect the true mission of l'Unità (the SSPX) which consists of keeping watch on principles, being the forward sentries and raising a voice of warning, though it be only like the geese on the Capitol, awakening those who are half asleep. If that were the case, l'Unità (the SSPX) would no longer have any reason to exist”

(Disquisitio, page 107, apud *Pensée Catholique* No. 23, page 84)

Fr. Rafael, OSB



Fr. Le Roux Fiction Contest Result:

*It gives us great pleasure to present the winner and runner up in the **2014 Fr. Yves le Roux Fiction Contest**. The first (an amusing tale with a nod in the direction of Charles Dickens) by a reader in the USA, the second by Kathleen Donnelly from Australia. The lucky authors each win a year's free subscription to *The Recusant* and their names engraved on a special commemorative brass plaque in the rector's bedroom of the new SSPX seminary in Virginia! (N.B. - this last prize is still being negotiated...)*



Judging a winner is always tricky, and we have reproduced some of the best entries on our website, which we hope the reader will understand cannot all be reproduced here for reasons of space.

It was a cold, blustery winter night, at the seminary on Stockton Hill, in Minnesota. Fr. Yves le Roux tossed and turned in his bed. Because it was New Year's Eve – the changing of the year – he reflected on how the SSPX has been changing over the last several years. Eventually, he drifted off to sleep.

Suddenly, he was awakened by a ghostly apparition that looked like an elderly bishop. Fr. le Roux was startled and blurted out: "Archbishop Lefebvre!" The apparition looked at him sternly and told him: "I am the Ghost of the Society Past." The apparition pointed his finger at Fr. le Roux and warned him: "It is a strict duty for every priest wanting to remain Catholic to separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith."*

** (Spiritual Journey, Chapter 3)*

Having delivered this warning, the apparition disappeared.

"Well," thought Fr. le Roux uneasily, "it was certainly unpleasant to hear from him! I need sleep. I will do my best to forget about him and his words." Slowly, Fr. le Roux drifted into a fitful slumber.

All of a sudden, Fr. le Roux was again startled from sleep. He saw a ghostly apparition that looked like a burly priest in a white cassock. Fr. le Roux exclaimed: "Father Pfeiffer!" The apparition looked at him gravely and told him: "I am the Ghost of the Society Present. You are betraying the Faith and our Founder!"

Having delivered this warning, the second apparition disappeared. Fr. le Roux was quite unhappy. "This is unpleasant indeed!", he thought, "All of this negativity could cause me to lose my peace of soul." So to expel these thoughts from his mind, Fr. le Roux cheered himself up by reflecting upon the magnificence of the new seminary he would soon command. He slowly fell into a restless doze.

Abruptly, Fr. le Roux was awakened a third time. This time, he saw the ghostly apparition of an Argentinean figure in a white cassock, wearing a rainbow-colored

bracelet and "luv" beads. Fr. le Roux noticed the comforting, rhythmic strains of Kumbaya playing softly in the room. He exclaimed: "Pope Francis!" The apparition smiled at him serenely and said "I am the Ghost of the Society Future. There is room for you and the Society, in the big, conciliar tent. We will join together to fight those who resist us. As for everyone else, who are we to judge?" Fr. le Roux gave him a look of gratitude and appreciation, as the apparition faded away.

Wide awake now and alone once more, Fr. le Roux got out of bed and threw open the window casements to the dim light of the false dawn. He breathed in the new day which was dawning for the Society. Wearing a conciliar smile which resembled that of Pope Francis, Fr. le Roux called out into the stillness: "I will honor Vatican II in my heart, every day of the year."

Whilst I was sitting on the grass reading, on a beautiful sunny day in the countryside yesterday, a youngish man, leaning heavily on a walking stick, nearly tripped over my feet. I hastily rose and offered to help him when, regaining his posture, he still seemed heavily dependent on his cane. He began to thank me and asked me what I had been reading. Eagerly I showed him my copy of the latest Recusant. He recoiled in horror falling backwards, cane flying as he collided with a passing matron pushing a pram, ending up sitting on her howling baby.

It was my turn to be horrified but he would not allow me to assist him. Instead, he brushed me aside as he got back on his feet. He allowed me, however, to retrieve his cane which he snatched out of my hand.

Puzzled, I was about to leave, when out of his mouth poured a torrent of jumbled words denouncing me. Heavens! I don't even know the man! Before I had completed the thought, he accused me vehemently of being a liar, a deceiver, a traitor and spreader of calumnies. He refused to listen as I tried to pacify him and ask if he had mistaken me for someone else.

Finally, he said,

"No, I have not mistaken you for someone else. I have no intention or desire to know you. I already know what you think."

Before I could answer he jerked his head up in response to someone calling,

"Gregory where are you!....oh Gregory....?"

Jerking his head around in the direction of the voice he shook his cane-holding hand at me and departed.

As I sat down again a thought kept troubling me. How can he possibly know what I think when he doesn't even know me?...never spoken to me before? I wish he had stayed long enough to share my lunch.

Oh well, back to my reading!

NEWS FROM THE RESISTANCE



New Resistance chapel in **Baton Rouge, Louisiana, USA** (Fr. Morel)



Confirmations in the (almost finished) new chapel in **Aigen, Austria**.



Blessing of new Resistance chapel in **Athlone, Ireland**





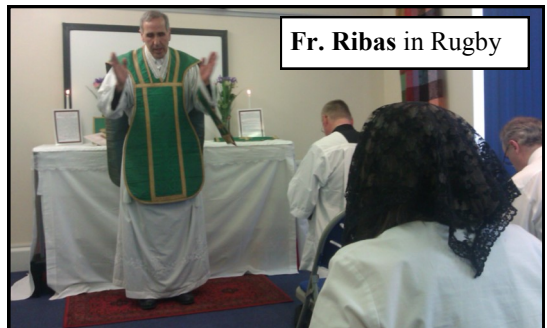
Dr. David Allen White in Kent



Fr. Fuchs in Rugby



Fr. Pfeiffer in London



Fr. Ribas in Rugby

Our Lady of Mt. Carmel Seminary:

olmcs.jimdo.com

Other Useful Websites:

www.inthissignyoushallconquer.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

www.archbishoplefebvre.com

www.resistere.org

filiimariae.over-blog.com

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portuguese)

rexcz.blogspot.cz

(Czech)

SSPX Watch!

The Curse of the Squirrel #2 - In the most recent *Apostle*, Fr. Robert Brucciani writes:



"Dear Friends and Benefactors,

Much has happened since you received the last *Apostle*. The saddest event to affect the priory was the departure of Rev. Fr. Christophe Beaublat from both the priory and from the Society to become a diocesan priest in his native France. He left because he believed that he could serve Holy Mother the Church better that way having confidence that he would always be allowed to celebrate the Mass in the Tridentine Rite. He will be missed because he was holy and he was a gentleman."

So that's alright then! Why on earth might anyone think that we in any way disagree with Fr. Beaublat's actions or oppose what they represent? In summary, then: Fr. Beaublat fed modernism to the faithful in his *Flying Squirrel* magazine. Frs. Chazal, Valan, et al. raised the alarm about this. According to Fr. Brucciani, the latter are "scurrilous," "dishonourable priests" whereas Fr. Beaublat is "holy" and "a gentleman."



Self Absorbed? Us?! - We recently lost count of the number of "press releases" from the US district of the SSPX. At the end of the summer there had been 46 in the previous six months: almost one every four days! And then came the icing on the cake: a press release about press releases! Yes! What an excellent use of SSPX time and resources. This is how we are going to spread the Social Kingship of Christ! Imagine if the next Recusant were full of articles about the Recusant...

news & events

You are here: [home](#) > [news-events](#) > [news](#) > [press releases get news out about sspx](#)

Press releases get news out about SSPX

August 27, 2014 District of the USA

Shameless money-grubbing plumbs new depths!

Fr. Michael McMahon's August letter begs donations to La Salette boys' school (USA), "for no other reason than to honor ... our Lady". He goes on to tell his readers that to "manifest true devotion to the Mother of God [is to] make a painfully generous donation" to him. "The Queen of Heaven *deserves it!*" he says! (Emphasis his). Did he not feel at least a little twinge when he wrote that? Do none of his supporters and benefactors feel at least a little bit embarrassed when they read this? Had he just written "Gimme all yer money! I want lots of money! Money, money, money! Moneeeeeey!" - that at least would have had the virtue of not taking the Mother of God's name in vain, to say nothing of the virtue of candour!

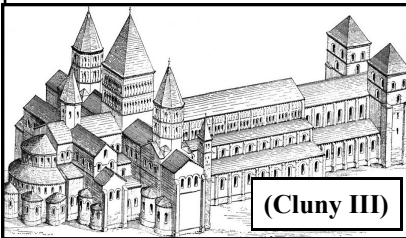
New Seminary Update - Does my memory deceive me or was the new seminary in Virginia supposed to have been finished by now? And yet, in his September letter to friends and benefactors, Fr. le Roux writes:

"As you already know, we will turn over our house in Winona to the District in two or three years' time - God willing - when we move to Virginia."

That would be "two or three years time" from now, which is already a year or more after it should already have been finished! Not surprisingly, the same story is true of the cost. And as to the location: try finding it on a map, try looking up the exact address online! It is in the middle of nowhere, 20mins. drive from the nearest village (population: 133), and about an hour from the nearest town of any size (Charlottesville). And that is to say nothing of the

fact that it is being built by a Society which has made its peace with Vatican II and shows more signs of rot every day, to house vocations which will not exist, by an SSPX which no longer enjoys God's blessing...

How could the SSPX allow such madness, which can only harm their own interests in the



long run? Perhaps it one of those examples of where everyone involved can see how crazy it is but nobody dares say anything for fear of offending the leader (the sort of thing that used to happen all the time in Soviet Russia)...? Or perhaps it is just straightforward arrogance (Isn't that a quality associated with the French? Is it a coincidence that design or the seminary looks rather like Cluny Abbey?) Or perhaps a bit of both?

SSPX request the faithful to pray for heretical protestant "missionaries" - Fr. Gerard Beck, the Headmaster and Prior of St. Mary's, Kansas put up this notice on the main notice board in that same SSPX parish. It was sent to him by Fr. Francois Laisney.

Fr. Gerard Beck

From: frbeck@sspx.org
Sent: Wednesday, August 27, 2014 8:21 PM
To: Fr Gerard Beck
Subject: RE: NEED PRAYERS

From: "Fr Laisney" <flaisney@sspx.com>
Subject: NEED PRAYERS
Date: August 27, 2014 at 8:54:46 PM CDT
To: "Fr Laisney" <flaisney@sspx.com>

Subject: NEED PRAYERS

Dear Friends,

Just a few minutes ago I received the following text message on my phone from Sean Malone who leads Crisis Relief International (CRI). We then spoke briefly on the phone and I assured him that we would share this urgent prayer need with all of our contacts.

"We lost the city of Qeragosh (Qaraqosh). It fell to ISIS and they are beheading children systematically. This is the city we have been smuggling food too. ISIS has pushed back Peshmerga (Kurdish forces) and is within 10 minutes of where our CRI team is working. Thousands more fled into the city of Erbil last night. The UN evacuated it's staff in Erbil. Our team is unmoved and will stay. Prayer cover needed!"

Please pray sincerely for the deliverance of the people of Northern Iraq

Through this email, Frs. Laisney and Beck promote and encourage SSPX faithful to join in the prayer intention of a Protestant group and to pray for the Protestant group's safety and success in their work in Iraq: which is a combination of humanitarian aid and proselytizing.

Of course, murderous Islamic terrorists kill the body and that is a mortal sin. But "C.R.I." is a Protestant missionary group spreading its version of heresy (see <http://criout.com/about/>) and that is greater mortal sin. The Catholic Church teaches, and the SSPX used to know, that heresy is worse than

murder, because it kills the soul which is greater than the body. (See *Summa, St. Thomas Aquinas, Ila Ilae, Q.10 a.3, ad 3.*) So here the SSPX is asking the faithful to pray that these heretics continue safely in their humanitarian/proselytizing mission, although the Church teaches that Protestant unbelief is worse than the unbelief of Muslims. (*Summa, Ila Ilae, Q.10 a.6, Respondeo.*)

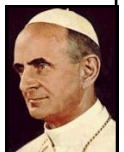
SSPX/Rome: Bishop Fellay goes to Rome to meet Cardinal Muller - according to Rome:

"During the meeting, the two parties ... agreed to proceed in stages and within a reasonable timeframe towards the desired goal of full reconciliation."

(<http://en.radiovaticana.va/news/1107147>)

Did I imagine hearing: "the deal is dead"; "there never was going to be any deal"; "It's all a torrent of lies"..? Is this press statement true, or is it not? If not, why has there been no official denial? If it is, who are the liars and calumniators? What sayeth Fr. Yves le Roux?!

"Paul VI to be beatified on 19th October 2014" (Vatican Radio headline) - have you heard anything about this whatever from the SSPX? Now, why might that be...?





“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”

(“The Biography of Marcel Lefebvre” p. 568)

Contact us:

recusantsspx@hotmail.co.uk
www.TheRecusant.com