



The Recusant

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



“The problem of jurisdiction demonstrates the importance of being canonically recognised. It is not possible to say that it is not important to have the seal [label] of “Catholic.” It is necessary to have the seal!

...The official church is the visible one, it is the Catholic Church, full stop!”

(Bishop Fellay, ordinations sermon in La Reja, Argentina, 20/12/14)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

There is a theory at large concerning the SSPX crisis, subscribed to by many more than dare to speak it aloud, which runs something like this:

Bishop Fellay was a naughty boy back in 2012. He did and said some bad things. Then he realised his mistake and went back on it. It could be that he only “realised” because he got caught, but for whatever reason he has learned from his mistake and retreated back into the safety and surety of the previous SSPX position. There were some priests and faithful at that time who reacted to what Bishop Fellay did in 2012, and they reacted rather strongly. Of course, they are basically good people, though they just went a bit too far perhaps, or perhaps jumped a bit too soon... Anyway, now that things have returned to normal in the

SSPX in the meantime, they are left looking silly, but they just cannot admit that they are wrong. Perhaps pride prevents them. But those of us who took a wait-and-see attitude were of course the prudent ones, history has shown that we got it right.

The exact details may vary somewhat, but that is essentially how the story goes. And I dare say a great many people find comfort in it. After all, with the way things are in the world at present, with the ever increasing evil influences of modern life, it is reassuring to be able to

retreat into the comfort of one's own familiar little set-up, the chapel or school we've always known, the friends we've always had, the same Mass, the same priest... Things are bad in the world outside, but we're alright in here, everything fits comfortably in with the rest of my life, religion in effect is put in its place. Why would anyone want to leave such comparative security for a problem which is so easy to ignore or deny? Things can't really be as bad as some people say! These resistance people exaggerate!

Sadly, the recent sermon by Bishop Fellay, quoted above, shows that things are as bad as we've been saying, and that there is no exaggeration. It is just further proof, as if further proof were really needed that the SSPX of today is not the SSPX of yesterday, and that if one tells oneself the "Everything is OK" story, it remains just that: a story. What Bishop Fellay did and said in 2012 was entirely consistent with what he has been doing and saying since, and with what he really thinks, and with what he has made the official position of the Society. It does seem that he genuinely believes the SSPX might be outside the Church. Certainly he sees no distinction between conciliar Church and Catholic Church. If he does not talk about the conciliar Church, it is simply because he does not believe that it exists.

That is why it is the duty of all Catholics to resist and to go on resisting. It is not that we harbour any personal grudges, we are merely trying to do what is right. We have no personal loyalties only a loyalty to the truth, whoever happens to be speaking it. And we are not merely "resisting" the neo-SSPX: we resist all forms of modernism, wherever it comes from. Because we wish simply to continue the path shown to us by Archbishop Lefebvre and to follow the path he trod, we eschew any novelty, any deviation from that path, be it compromise with the conciliar religion or novel theories about authority, sedevacantism or anything else. The Archbishop's work must be continued. Our purpose must be to continue it and in so doing to give honour to Almighty God from whom it came. We must be under no illusion that this will not involve a large amount of sacrifice and suffering: that is really what it means to follow Our Lord. We embrace it.

Do you know someone still stuck in the XSPX? Someone still in denial perhaps, or unaware or deluded (by themselves or someone else)? Ask them whether they agree that the official "Catholic" hierarchy is the Catholic Church full stop, no distinctions. If they say that they do not, then you can inform them that they are in disagreement with Bishop Fellay. There may be hope for them yet. If they ask the inevitable question "What next?" you must simply remind them that the future for all of us is in God's hands, but that in the meantime we cannot let the question of an unsure future influence our judgement about what is right and wrong. This is putting the cart before the horse and has already led to many a potential convert remaining in their idolatry or heresy over the years, not to mention many a potential Traditional Catholic remaining in their familiar Novus Ordo parish. Do not shrink from addressing the issue with your own friends and acquaintances, dear reader. Your own "reputation" or "good name" is probably not worth as much as you imagine, and yet in eternity you will have to answer for even one soul who might have come to the true had not human respect kept you from sharing it with them. Remember that your Blessed Mother is standing by you at all such moments, take courage and speak boldly.

How to Wage War

It has been our aim over the last couple of years to provide the leader with a reasonably clear idea (as close to comprehensive as possible) of what the problem is in the SSPX, what caused it, what to do about it, where the battle is being fought and by what means. And how to win. I think it safe to say that the moment we start adopting the tactics of the enemy, we will lose. That is why the Resistance does not go in for glossy, fancy, expensive presentation, it does not seek to dazzle or impress anyone. This is not just because the Resistance is an unimpressive thing from a worldly point of view, and likely to become more so with the passage of time. More important than that is the fact that we cannot use the enemy's tactics to succeed without conceding victory. We do not use lies and "spin" the way they do, nor do we have an army of online "agent provocateurs," recruited to spread black propaganda via internet and other means. Nor do we change our message from one day to the next, nor tailor our speech to our audience (in the rather candid quote above, notice whom Bishop Fellay was addressing!)

Furthermore, we do not go in for hero worship or cult personality followings, like some of Bishop Fellay's followers. I have heard it said in earnest by one poor soul that "I follow Bishop Fellay" and, essentially, that "if he is wrong I am wrong" or words to that effect. Apart from a complete abdication of one's own reason and free will, this is a spirit devoid of Catholic militancy and sure to be displeasing to God. Equally, we are all familiar, I am sure, with the old canard that Bishop Fellay is "the Superior" and therefore it is somehow "disobedient" or "traitorous" (yes, I have heard that word used in earnest too!) to resist his novelties. Remember that we in the Resistance are not fighting a personal quarrel, this is not about personalities. Bishop Fellay might be the nicest, friendliest man alive for all I know. But what he does and says is demonstrably wrong and must be resisted. And, for the sake of consistency, the whole world can see that we apply the same standards to those priests we consider "our own". We do not believe in blind obedience, and were Fr. Pfeiffer, Bishop Williamson, Fr. Chazal or anyone else to begin teaching something contrary to tradition, or acting in such a way as to jeopardise the welfare of souls, I hope that as many people would rise up to resist him too. Archbishop Lefebvre did not have "followers" in the way that Bishop Fellay has. People neither knew nor cared who he was, but when the time came, his words, and even more importantly his actions, spoke for themselves, and that is what people followed.

A Moment of Navel Gazing (since you insist...)

Having said all of that, I will, however, now do one thing which the SSPX does, though only for a moment, and only because a few of you have asked. The late arrival of this issue (for which our apologies) has caused a few readers to jump to the conclusion that the Recusant was "no longer in business" as one reader put it. Let me say once again that The Recusant is not, nor ever has been "in business." It makes no profit, it does not break even, and it has a professional staff of zero. It is a rather eccentric hobby, or a selfless apostolate, depending on your point of view. By little more than a recurring minor miracle, we have so far managed to get an issue into print roughly every 5-6 weeks so far. This issue has been two months in coming, which is a little longer than usual, though not enormously so. If you think back to last year, you might recall that the February Recusant was late, not appearing until more than

half way through the month, and the March issue was very late, appearing at the end of March. A computer meltdown and is partly responsible for this latest delay, though a busy working life and three different versions of software, none of which seem to be compatible, have also played their part.



Our youngest reader...?

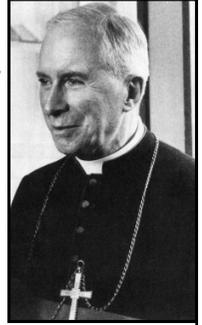
The updating of the website, I confess, has seemed more and more of a chore as time goes by, partly because I have come to see more and more clearly the problem of the internet where, it almost seems, half of the population are liars or of ill-intent and the other half well-meaning but ignorant. Perhaps I am just a pessimist. But perhaps some of you know what I mean. As you might gather, I was brought up more on books than on the computer, and the newsletter alone already means that I spend far more time in front of a screen than I would like. Have a heart, and pity your poor editor: he is not a computer-literate type of chap, and he only started the website out of necessity, primarily as a means of communication. The most important information arguably is the Mass Centre page, which I shall endeavour to keep more up to date. The Reference page will remain, as will the articles. However, unless I find a lot more time in my normal week, alas it is unlikely to be updated much in the coming weeks. What's more, there is up to a point only so much one can say about the neo-SSPX betrayal before one begins to repeat oneself. The same is true to some extent of the newsletter, but as long as there is news from the SSPX and from the Resistance, the Recusant newsletter will keep going, especially because so many of you say that you find it so much of a help and benefit, and there are plenty of lucky souls without internet. The newsletter has always been the priority over the website, and will continue so, though it may be more obvious now than it was before.

Many of you know already that I had hoped to hand over this newsletter, at least once, into clerical hands. There seem to me to be distinct advantages to a priest writing a newsletter as opposed to a layman, not least that he has more time during the week, and also that he has a certain in-built moral authority which will not make him as susceptible to personal attack, nor the petty rivalries, jealousies, or envy of other laity. It is also easier for him to stay in contact with other priests throughout the world and to gather news. His training naturally equips him to write articles of his own or to analyse the writings or speech of others. Alas it was not to be. We have been betrayed and continue to be betrayed by the vast majority of the clergy, and should be prepared for yet more betrayals, but we go on with the fight.

And perhaps that is the way Almighty God wishes it for the moment. Believe it or not, things are still getting worse in XSPX-land, those in denial are going deeper into denial, those on the slippery slope of liberalism are further down that same slippery slope, the worldliness becomes more worldly, things drift farther from Archbishop Lefebvre every day, and one of the worst symptoms is that very few people seem to notice or care. Keep up the fight, dear reader. Fight harder. There is still good that can be accomplished, there are still some souls that can be rescued from harm's way. Use every opportunity that God gives you. If none appear to present themselves right now and you cannot think of what else to do, offer up a rosary for the continuation of Tradition by whatever means God sees fit. If that is too much, or if you are likely to forget, say a Hail Mary for that same intention right now, before you read any further. God bless you.

- *The Editor.*

On the 11th November, 1974, a three-day canonical visitation of Econe was made by Mgr. Onclin and Mgr. Descamps, sent by a commission of three Cardinals convoked by Paul VI in Rome. The two visitors could find nothing with which to fault the work of the Archbishop, but while there they made some scandalous and heretical statements, to which Archbishop Lefebvre responded with the following declaration. In the months that followed, Archbishop Lefebvre would be condemned by those same three Cardinals and by Paul VI for making this declaration with which they disagreed, so they said, "on all points."



“We Reject neo-Modernist Rome!”

Declaration of Archbishop Lefebvre *Econe, November 1974*

We cleave, with all our heart and with all our soul, to Catholic Rome, the guardian of the Catholic Faith and of the traditions necessary for the maintenance of that Faith and to eternal Rome, mistress of wisdom and truth.

On the other hand we refuse and have always refused to follow the Rome of the neo-Protestant trend clearly manifested throughout Vatican Council II and, later, in all the reforms born of it.

All these reforms have contributed and are still contributing to the destruction of the Church, the ruin of the Priesthood, the abolishing of the Sacrifice of the Mass and of the Sacraments, the disappearance of the religious life, to naturalist and Teilhardian teaching in the universities, seminaries and catechetics, a teaching born of liberalism and Protestantism and often condemned by the solemn magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, clearly laid down and professed by the magisterium of the Church for nineteen hundred years. *“But,”* says St. Paul, *“though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be anathema.”* (Galatians I. 8).

Is not that what the Holy Father is telling us again today? And if there appears to be a certain contradiction between his words and his deeds as in the acts of the dicasteries, we abide by what has always been taught and turn a deaf ear to the Church's destructive innovations.

It is not possible profoundly to modify the *lex orandi* without modifying the *lex credendi*. To the new Mass there corresponds a new catechism, a new priesthood, new seminaries, new universities, the charismatic and Pentecostal Church - all opposed to orthodoxy and to the age-old magisterium of the Church.

Born of liberalism and modernism, this Reform is poisoned through and through. It begins in heresy and ends in heresy, even if not all its acts are formally heretical. Hence it is impossible for any informed and loyal Catholic to embrace this Reform or submit himself to it in any way whatsoever.

The only way of salvation for the faithful and the doctrine of the Church is a categorical refusal to accept the Reform.

It is for this cause that with no rebellion, no bitterness, no resentment, we carry on our work of training priests under the star of the timeless magisterium, convinced that we can render no greater service to the Holy Catholic Church, the Sovereign Pontiff and future generations.

It is for this cause that we hold firmly by all that has been believed and practiced in the Faith, in morals, in worship, in the teaching of the catechism, the moulding of a priest and the institution of the Church, that eternal Church codified in her books before the modernist influence of the Council made itself felt, awaiting the time when the true light of Tradition shall scatter the darkness clouding the skies of eternal Rome.

In so doing, by the grace of God, the help of the Virgin Mary, of St. Joseph and St. Pius X, we are assured of remaining faithful to the Holy Roman and Catholic Church, to all the successors of Peter, and of remaining *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto*.

Amen.

“A Distraction from the Faith”

Archbishop Lefebvre on Private Revelations

[Editor's note - This is an extract taken from a retreat given by the Archbishop in 1989, in which he refers to the question of private revelations. The extract, translated by us, appeared at the end of last year on the SSPX German district website pius.info, whose articles in general we by no means recommend! However, even a broken clock is right twice a day, and Archbishop Lefebvre is still Archbishop Lefebvre, and regardless of where they may have first appeared, we will allow his words speak for themselves...]

“There are some who feel the obligation to observe and adhere to all apparitions, even those which are not officially recognised by the Church, they refer constantly to them in their publications and give the impression without these apparitions they would have difficulty in supporting their publications. That is unfortunate as it can rather mislead the spirit of the faithful. Apparitions are merely additions which Our Lord gives us through Our Lady but they should not be the foundation of our spirituality, they should not be the foundation of our Faith; even without apparitions our Faith would still be the same and the foundations of our Faith would still be the same. It is therefore slightly dangerous if one gives the impression that without these apparitions one could not survive the current difficulties in the spiritual life. That is unfortunate. That is dangerous!

And you also know that in those apparitions where there is only a certain probability of Our Lady's intervention, there are a lot of messages, often unlikely and improbable messages, one more extravagant than the other. One could say, the more extravagant, the more likely people are to believe it. That is very dangerous, very dangerous. It is definitely the demons who will take advantage of that. In any case, it is a way for the demons to distract souls almost from the foundations of the Faith, to pull them into sentimentalism, into a piety which is not really founded on the Faith, on Our Lord. I personally was always, I have really always tried to convey in the seminary these basic principles of the Faith and have avoided giving a too forced proclamation of the different apparitions.

If one goes to Fatima, when you go to Lourdes, whether one prays individually in San Damiano or in Garabandal, good, La Salette, good! If however, one somehow makes it a precondition, if somebody does not go there, or I don't know, if one does not follow what somebody may have heard, or if someone does not obey a message which someone has heard in one of these apparitions, if one then is not Catholic anymore, not Christian, if one does not follow these words which have been announced by Our Lady through such-and-such a person which was present, which were so to speak “proclaimed” – then it becomes simply impossible! That's not how it works. One cannot let oneself be guided by these things, that is impossible. One therefore has to be very, very careful and unfortunately we must say that this illness, if one can call it that, is spreading a lot in traditional circles, in Germany and German speaking Switzerland perhaps the more so. I do not know why, I do not know why this is, I do not know. In these circles, there are certainly a relatively large number of people who accept all of these messages and all these other extraordinary things.

Therefore, we must be on our guard not to embrace it too much or to let it distract people from striving hard, as is necessary, based on the traditional principles of the Church. We need to have the conviction ourselves and we also need to convince others, that the renewal of society, of individual men, of families only comes through Our Lord Jesus Christ. That is exactly the principle of St. Pius X. And it is because of that that the patronage of St. Pius X is so useful to us: *instaurare omnia in Christo*. One does not have to look far, we don't have to look somewhere else: everything has to be renewed in Christ. And if one preaches Christ, everything else will come, everything, everything, everything, right up to and including the final consequences, the Christianization of the whole of society. It all comes through Our Lord Jesus Christ. The more we preach Our Lord Jesus Christ, the more we preach his rule, the more we preach the affiliation of souls to Our Lord Jesus Christ, the more we do for the salvation of mankind, the sanctification of families and the sanctification of society. That is clear! One does not have to look elsewhere!"



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*

Glasgow:

*The Cambuslang Institute
37 Greenlees Road,
Cambuslang
Lanarkshire
G72 8JE*

Kent:

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

Rugby/Grantham:

(contact us for details)



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

www.therecasant.com/resistance-mass-centres

or contact us at: recusantssp@hotmai.co.uk

Twelve Questions for Sedevacantists

Aimed chiefly at the “hardline” non-una-cum brand of sedevacantist, some of the following questions will nonetheless apply and could well be asked of sedevacantists generally...

1. Sedevacantism does not appear to have been anywhere in evidence until the early 1970s, and we are unaware of there having been one single priest who thought that Paul VI was not Pope until around 1970, or possibly the late 1960s at the very earliest. We are unaware of a single example of a priest charging John XXIII with being an anti-Pope while he was alive or leaving his name out of the Mass. At the same time we are told that Mass offered “una cum” an anti-Pope is not pleasing to God. If it is true that the last true Pope was Pius XII, does that mean there no was true sacrifice being offered in a way pleasing to God for some 10 to 15 years? Did God really leave the entire earth bereft of this true sacrifice for ten or more years?
2. If sedevacantism is not just a theory, but is a binding conclusion, why do we not hear about it in the decades/centuries before the council? If on the other hand it is a theory, is it not in one sense yet another previously unheard-of, post-conciliar novelty?
3. If sedevacantism is merely a question of applying Catholic principles (Sanborn) or merely a simple matter of logic, something that you just have to think about clearly enough (Cekada), why aren’t we all sedevacantists? Why aren’t we almost all, or even mostly all? Is it reasonable (or Catholic?) to propose or even to imply that everyone who is not a sedevacantist is either ignorant or of bad will?
4. If sedevacantism is a probable or reasonable conclusion, how can it be that virtually no sedevacantists agree with one another, even about non-theological matters? Why is it that even those who have not fallen out with each other and who work together (e.g. Cekada & Sanborn) nevertheless do not agree (e.g. ‘pure’ sedevacantism vs. sede-privationism; “CMRI can be collaborated with” (Cekada) vs. “CMRI should be disbanded” (Sanborn), etc.)
5. If “Do-not-attend-non-sedevacantist-Masses!” is an obvious or reasonable proposition, why is it that its main proponents previously mocked this very same proposition, calling it “Follow me or die!” Catholicism?
6. If it is so clear and obvious that the whole Church has been ruled by anti-Popes for fifty-plus years, with no possibility of relief anywhere to be seen, why no mention of this at Fatima? Why no mention of it at Quito? Why did Padre Pio have nothing to say on the subject: did he think it not important enough? Why not one single “old-guard” Cardinal (Siri, Stickler, Oddi, etc.), bishop or even Vatican Monsignor to have admitted as much on his death-bed or in his posthumously-published memoirs?
7. If the matter is not quite as absolutely black-and-white or clear cut as we are led to believe, is it not both prudent and reasonable to hold on only to what is known and can be trusted, what has been tried and tested from before the Council, and exclude any novelty; to leave the fascinating theoretical questions on hold until better times when we may examine them at leisure?

8. What are the fruits of sedevacantism? Where are the sedevacantist soup kitchens? Where is the sedevacantist League for the Kingship of Christ? Where are all the sedevacantist distributists? Why are sedevacantist chapels generally filled with supporters of democracy and capitalism, who hear nothing from their priest with which they could disagree? Where are the fruits of forty years of sedevacantist missionary activity in third-world countries all over the world?

9. If everything was 100% perfect in the Church right up until 1958, how do we account for the revolution of Vatican II apparently coming out of nowhere? Did it really have no roots, no precursors, no avant-garde? If, on the other hand, the rot does go back beyond Vatican II, and if in fact things were not entirely as they ought to have been in the decades before the council, does this not seem to indicate that Gloriously Reigning Popes can make errors of judgment, scandalous decisions, cause large numbers of souls to lose the Faith and deny our Lord like St. Peter? How do we explain Pius XI giving his full and enthusiastic support to the League of Nations and sending a personal note of congratulation to the second Spanish Republic? How do we explain the failure of the 19th century Popes to use their full authority to comprehensively condemn Charles Darwin and his ideas? How do we account for the Church's teaching on usury not being taught or enforced for some 200 years? Or the condemnation of Galileo being secretly ignored and, to all practical purposes, overturned?

10. Why is there no unanimous opinion among theologians on the question of a heretical Pope? Why is there not one example in the history of the Church of a Pope leaning towards heresy being threatened with the loss of his office, and why does Sacred Scripture uphold so strongly the keeping of office by heretical Sovereign Pontiffs of the Old Testament?

11. In Hell, those responsible for the damnation of so many souls because of their elevated office will burn as Popes, Cardinals, Bishops and Priests. This is called the Principle of Authority or responsibility. Our ancestors used to represent hell with a lot of clergy in it, why should it be different now, as the damage caused by them is far greater than the mostly moral scandal that they were giving in the past? "Eveque, c'est par toi que je meurs" said St. Joan of Arc to Bishop Cauchon. "Bishop it is by thee that I die". God ascribes a precise culprit for whatever damage is done, as showed in the prophets of the Old Testament or in Matthew XXIII. If pope Francis is just a charlatan, if he is just a con man, a joker, a clown, but not really responsible, he would get just a clowny spank. If he and his six predecessors do not really bear the burden of responsibility of the Apostasy of Nations, since they are not really true Popes, who does bear this responsibility?

12. Is it not the case that the general idea of sedevacantism has a certain appeal, it is easier to summarise to non-Catholic or non-Traditional friends and relations, and that it appears to offer a simple response to the whole painful crisis? Ought this not to put us on our guard, knowing what we do about human nature? Equally, does not experience show that for both laity and priests, "becoming a sedevacantist" is not infrequently followed by a slackening of morals, standards of dress or behaviour, a weakening of general fervour and in particular a weakening of the counter-cultural and apostolic spirit? Once again, ought this not to put us on our guard?

How To Fight Modernists:



“Kindness is for fools! They want them to be treated with oil, soap and caresses, but they ought to be beaten with fists! In a dual, you don’t count or measure the blows, you strike as you can!

War is not made with charity; it is a struggle, a dual.

If Our Lord was not terrible, He would not have given an example in this too. See how he treated the Philistines, the sowers of error, the wolves in sheep’s clothing, the traders in the temple. He scourged them with whips.”

- *Pope St. Pius X*

Our Lady of Mt. Carmel Seminary:

olmcs.jimdo.com

Other Useful Websites:

www.inthissignyoushallconquer.com

www.ourladyofmountcarmelusa.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

www.archbishoplefebvre.com

www.resistere.org

filiimariae.over-blog.com

(French)

cristiadatradicinalista.blogspot.co.uk/

(French)

http://custos-sancto.jimdo.com/

(German)

nonpossumus-vcv.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

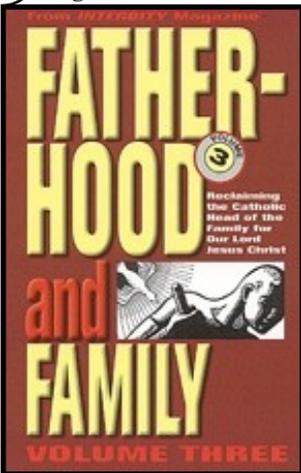
(Portugese)

rexcz.blogspot.cz

(Czech)

“Fatherhood And Family”

(Angelus Press, 1999)



In my experience it is a very rare thing for a book recommended with rave reviews by a friend or acquaintance ever to live up to expectations. *Fatherhood and Family* is just such a rare example. Those who have read it already will know what I am talking about; those who have not need to add it to their reading list and order themselves a copy without delay. Having been given a “rave review” by a reader recently, I bought the book and read it over Christmas. I cannot adequately express my gratitude to that person for recommending it to me, and now intend to write a “rave review” for the benefit of everyone else.

What has it to do with the Resistance, modernism, the crisis in the Church, the fall of the SSPX and all of that? Very little, directly, but a huge amount indirectly. The book itself, published by Angelus Press in the 1990s (in the days when Angelus Press would touch that sort of thing with a ten-foot barge pole!), it consists of a collection of articles from Integrity Magazine, originally published in the early 1950s. Each chapter is therefore an article which can be read on its own, making the book very easy to dip into, and yet the chapters to form part of a coherent vision, and given enough leisure time the reader may well find himself reading several chapters in a row even if he did not originally intend to do so.

Although not touching directly on the crisis in the Church (and now in the SSPX), there is much food for thought as regards the place we each play in the fight for the Faith right now. Essentially, nothing has changed. Cowardice and selfishness are still to be found dressed up as high-minded principle, “I have to look after my family first!” is an excuse still heard today, and it is as much nonsense as it was sixty years ago. The spirit which ought to set us radically at odds with the world is still the same. In many ways Integrity Magazine was well ahead of its time, as the foreword (by Fr. Kenneth Novak) points out, but it also will show the reader that there is nothing new under the sun and that we are waging the same fight.

The book deals primarily with the issue of men, who they are meant to be, and what they are meant to do, and how that fits into the bigger picture of the Church and society. As mentioned above, many lessons can be learned which apply to our combat today. After all, the Resistance is in one sense only as strong or as weak as the courage and self-sacrifice of its individual members. Resistance men, fathers of families in the Resistance, need to understand that their duty, their normal state, is one of action and apostolicity. In order to encourage and support them, Resistance ladies, wives and mothers of Resistance families need to understand that too. The attitude of “*I want my regular Mass and my nice little conservative life and then I can flatter myself that I am taking care of my family, as long as I bring home a wage and everything looks outwardly normal,*” is disgraceful and amounts almost to a dereliction of manhood. As has been mentioned before, it is the duty of the laity to work for a Catholic society, a work in which the clergy will participate by sanctifying it. A man’s duty is firstly to God, then to civilisation and the wider society as a whole, and then thirdly to his family. He is the link between the family and the rest of society, between

private and public life. In our time of course, it goes without saying that any effort which you undertake for the Resistance is really an effort undertaken on behalf of civilisation, since civilisation and the Catholic Faith are really the same thing. The book has several interesting things to say about where the bulk of the duty is to be found for straightening things out, and it places a large part of the blame on previous recent generations of Catholics, laity and clergy, for bringing about that modern abomination: “domesticated” men!

“The expression of the Faith today is primarily private devotion and not public apostolicity, and it is the former that appeals most to women and the latter which appeals most to men.

...

The constant and endless regard of today’s good husband for the wellbeing of his family so that he saves from the time of their birth for the education of his children while his neighbour’s children starve, or while his local political system grows corrupt, or his Faith goes unchampioned, or his brother is exploited, is a sign of the times.” (p.64)

“For the past quarter century, Catholicism as parochially practiced in this country [the USA] has had two remarkable and somewhat diametrical characteristics. The majority opinion which prevailed in the pulpit and at the dinner table was (and is) that feminine prudence (valuable in its proper place) corresponds most perfectly with Christian behaviour. Virtue always seemed to lie on the side of stability, domesticity, gentleness, sympathy, obedience, and a cautious concern for ones own family. All of this corresponded very nicely with the mother’s inclinations as well as the fulfilment of her vocation.

The minority opinion generally voiced by the father and possibly by the grown-up children concerned itself more with freedom, revolution, justice, social consciousness, scepticism and the need for risking one’s own good to gain a greater good. This opinion laboured under the handicap that it was unorthodox, unconventional and seemed to coincide with the views of people who were obviously no good. The fact that it corresponded in many details with the expressed views of the Papacy was not generally known.” (p.72ff.)

To the Catholic of conservative instinct who has never encountered it before, much of this might seem rather counter-intuitive. But a thing can appear paradoxical and yet remain true. A father who sets out to conquer his neighbourhood and his country for Christ the King, even with the support of his wife, might be thought to be neglecting his children, whereas in reality he will be giving a wonderful example to his children, boys especially, of what the Faith looks like in practice, an education which no amount of Catechism alone can make up for. Similarly, one would expect that terms such as “social consciousness” would rather jar on the senses of many Catholics. We must remember that words have meaning, but that that meaning can be abused. The paradigm of “left” and “right” today, just like that of “conservative” and “radical” historically has severe limitations; it does not adequately reflect reality and can warp our thinking if we lean on it too much. There is something about the practice of the Faith which cannot but appear radical, just as there are many aspects which of their very nature will appear deeply “conservative”. But our starting point must not be how things will seem to others, but how they really are. God made me, and He made me

for a reason. Am I to fulfil my true end in doing what He would have me do, or am I to look after my own interests first? Am I my own end, is my family its own end? The authors attempt to demonstrate that a man's vocation is to be found in the world outside the family, and that by concerning himself with the fate of civilisation he will also save his family in the process, whereas by turning inward and using his family as an excuse for not standing up for Our Lord in the wider world, he risks losing both.

“Whatever the specific remedy may be, the general prescription is this. Men must return to the concept of manhood in which each man is considered to have a mission to fulfil. This mission is related to first, the honour and glory of God; second, the common good, and third, to his specific contribution to each. In the work of fulfilling this mission, some men take a helpmate so that in one flesh and one mind and one heart, they may more effectively accomplish this mission. As a result of this holy union, children are born. These children, in turn, are educated by word and deed to a physical, intellectual and spiritual maturity so that they, too may take up the mission to which God has called them. As you can see that, it also calls for a kind of apostolicity, and more than that, a conversion. Without this Christian concept the family has only half a meaning, and that is the woman's half. When only this half-meaning is known, the children are all dressed up with no place to go. Everyone is getting ready for a great occasion which never happens. The meaning that the man gives to the family is purpose, direction, motive and end.” (p.68)

“Most men do too little, a few men do too much. All Catholic men should respond to the universal call for Catholic Action. The good of every family depends on the fathers participation in this common goal of reordering society.” (p.81)

No book is ever comprehensive, certainly not a fairly short one (less than 200 pages) such as this. But if the authors manage to impart to the reader the true spirit of lay militancy, what it smells like, then it may be judged very useful indeed. It contains much besides on related matters. One article, entitled “Our work can help us to pray,” takes up a timeless Catholic idea, taken for granted in the middle ages but now largely forgotten, which is summed-up in the saying *laborare est orare* (working is praying). There is a discussion of the economics of the family, and the authors discuss the idea of going “back to the land” using some wonderfully illustrated examples which, though written in the early 1950s, might equally apply today. For many “back to the land” will remain an ideal, more easily attainable for some than for others, but an ideal it must remain, even for those whom providence keeps tied to the city. Just as daily (and now, alas, weekly) Mass is for most of us only an ideal, there is a world of difference between accepting one's lot despite the crosses involved and pretending that those crosses are not really crosses at all but something to be desired. City life is an essentially modern phenomenon and, especially for the family, not something to be desired.

In summary then, the book is suitable for men and women, parents, grandparents, married couples and single people, and all those who wish to strengthen in themselves the spirit of combat and fight for the Social Reign of Christ the King within their state of life. I think it fair to say that if more people had read this book and taken it seriously, and if the spirit which it presents were more widely practised among Catholics, things would look very different today.

- The Editor

A.M.D.G.

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.

Great Britain: 20

Australia 3

Canada: 22

Ireland 5

Scandinavia: 2

Singapore 3

Spain 10

USA 4



Guadalajara,
Spain



Santander,
Spain



Camiguin, Philippines

**SNAPSHOTS
of the
WORLDWIDE
CATHOLIC RESISTANCE**



Aigen,
Austria



Green Bay, Wisconsin, USA



Chicago, USA

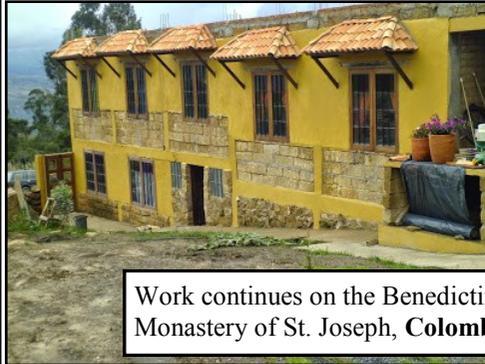


Avrillé Dominicans visit to
the USA (November, 2014)



Twin Cities, Minnesota, USA

Resistance Priory and Chapel,
Lourdes, France (Fr. de Merode)



Work continues on the Benedictine
Monastery of St. Joseph, Colombia



Resistance Priests Meeting, Philippines:
(L-R: Fr. Hewko, Fr. Kramer, Fr. Chazal,
Fr. Suelo, Fr. Pfeiffer, Br. John)



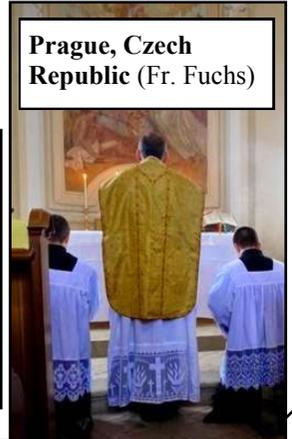
Fr. Kramer
preaching in
the Philip-



Baptism in
Ipatinga, Brazil
(Fr. Cardozo)



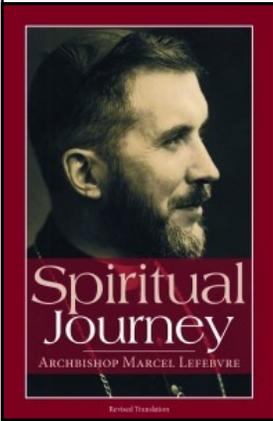
Goa, India: Fr. Pancras
Raja gives a conference



Prague, Czech
Republic (Fr. Fuchs)

“Spiritual Journey” by Archbishop Lefebvre

Source: <http://www.ecclesiamilitans.com/2014/11/13/spiritual-journey-by-archbishop-lefebvre/>



Spiritual Journey is not another book on spirituality; rather, it is the Last Will & Testament of Archbishop Lefebvre addressed to the priests and seminarians of the Priestly Society of St Pius X.

The Archbishop goes straight to the heart of the matter in the Preface. He wants “...to transmit, before the progressive degradation of the priestly ideal, in all of its doctrinal purity and in all of its missionary charity, the Catholic Priesthood of Our Lord Jesus Christ, just as He conferred it on His Apostles, just as the Roman Church always transmitted it until the middle of the twentieth century” (iii). He continues: “...there appeared to me already the need, not only to confer the authentic priesthood, to teach not only the *sana doctrina* approved by the Church, but also to transmit the profound and unchanging spirit of the Catholic priesthood and of

the Christian spirit essentially bound to the great prayer of Our Lord which His Sacrifice on the Cross expresses eternally” (iii).

Spiritual Journey is more than a pious reading; it is a call to arms for the defense of the Faith. What follows is a Thomistic treatise on Catholic spirituality with a special focus on the current apostasy within the Church specifically intended for the priests and seminarians. The Archbishop summarizes the situation: “The current Pope and bishops no longer hand down Our Lord Jesus Christ, but rather a sentimental, superficial, charismatic religiosity, through which, as a general rule, the true grace of the Holy Ghost no longer passes. This new religion is not the Catholic religion; it is sterile, incapable of sanctifying society and the family” (ix).

The Archbishop aptly labels this “religiosity” and identifies what lies behind it: “This “Conciliar Church” is imbued with the principles of 1789. These are Masonic principles with respect to religion and religions in general and with respect to civil society. Its foundation was an imposture inspired by Hell for the destruction of the Catholic religion, of its Magisterium, of its priesthood, and of the Sacrifice of Our Lord” (p 6).

The Archbishop warns his sons not to get poisoned by proximity to this “new religion”:

“For as long as this Secretariat keeps the false ecumenism as its orientation and Roman ecclesiastical authorities approve it, we can affirm that they remain in open, official rupture with all the past of the Church and with its official Magisterium. It is, therefore, 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” (p 13).

The Archbishop recognizes the grave responsibility on the part of the hierarchy and the far-reaching consequences:

“This apostasy [of popes and bishops] makes its members adulterers, schismatics opposed to all Tradition, separated from the past of the Church, and thus separated from the Church of today...”(p 54).

The Archbishop offers a sober warning:

“We will never fully understand the struggle between the good and the wicked throughout history, as long as we do not see it as the personal and unyielding battle for all time between Satan and Jesus Christ” (p 37).

The Archbishop then asks: “What duty befalls upon every man because of this fundamental and unyielding battle...?” And he answers:

“It is the duty never to compromise, on whatever it may be, with that which is of Satan or his followers, and to enlist ourselves beneath the standard of Jesus Christ, and there to remain always and fight valiantly” (p 37).

What practical tools does the Archbishop offer to his priests? The love of Our Lord and His Mother, solid prayer life, faithfulness to Tradition and the return to Thomistic studies:

“St. Thomas shines among [the Church Fathers] like a light. His *Summa Theologica* is a chef d’oeuvre of collaboration between faith and reason, to establish Revelation on irrefutable bases. It clearly shows that these two are of divine origin and thus cannot help but mutually confirm one another. Faith remains nevertheless the surest source of the knowledge of God and of divine things. It remains the golden rule of wisdom” (p 65).

And he adds:

“The *Summa* can be summarized thus: to come from God, to return to God, by the means of God – such is man’s destiny” (p 65).

And, like a good father, he concludes his treatise with words from St Paul speaking to Timothy: “...keep that which is committed to thy trust, avoiding the profane novelties of words... Fight the good fight of Faith; lay hold on eternal life” (p 68).

* * *

Since the Archbishop’s death in 1991, the apostasy he had warned against has infected his own SSPX. Was he then a failure?

Was Moses a failure for not preventing the Jews from falling into apostasy?

Was St Thomas More a failure for failing to prevent England from falling into Protestantism?

Was the Archbishop wrong when he warned his priests that they will meet with obstacles and persecutions? He told them: “Some will believe and others will turn away”. And he added: “Some will persecute us, as they did Our Lord and the apostles” (p 67-68).

Was he wrong to conclude with this solemn warning? “Let us keep the Faith above all else. It is for this that Our Lord died, because He affirmed His divinity. It is for this that all the martyrs died. Let us flee from those who make us lose the Faith or diminish it” (p 68).

Spiritual Journey is the Last Will & Testament of the Archbishop; it is also his adieu to all who keep the Faith.

Work cited:

Spiritual Journey, Archbishop Marcel Lefebvre, Angelus Press, June 1991, 73 pp

- Sr. Constance (TOSF)

Bishop Fellay's Letter to Friends & Benefactors, No.83

This appeared shortly before Christmas. We will not quote the entire letter at length here. Apart from the fact that it would send any red-blooded Catholic to sleep, it is in one sense nothing new. Its purpose is transparently to reassure those faithful still unfortunate enough not to be "reassurable," and thus it comprises about 90% platitude. So that the reader does not have to plough through the whole turgid epistle, I have read it for you and have written a handy little summary. I have paraphrased, somewhat, in order to shorten the letter's length. (For those of you who object to my poking-fun, the tongue-in-cheek tone, the sarcasm, etc. I'm sorry! I just can't help it! It is the only way to preserve one's sanity! If you really don't believe me, just try reading the letter for yourself and see if I've got it so very wrong...)

(Summary of Bishop Fellay's Letter)

Dear Faithful,

Things are really, really bad in the Church. I mean really bad! Cardinal Ratzinger once said that things would get really bad and, wow, he must be very wise, or maybe he's read the third secret. But anyway, he was so right! Things are bad, believe me. They all have different opinions about morals and stuff.

Now as for us, we, on the other hand, are just amazing. The SSPX is doing a really good job. Catholic Families are just so important today. Same goes for Catholic schools. Our schools are doing a really great job. We put just so much effort into our schools. The other thing the SSPX is doing a really great job with is the Spiritual Exercises. I just really hope that young adults in the SSPX keep a strong Faith. Ignatian retreats are important too. And our seminaries: we really care a lot about priests and the formation of priests too. I mean, just look at the big seminary we're building in Virginia! If that doesn't tell you how much we care about priests, then I don't know what will! As everyone knows, Archbishop Lefebvre was all about the Mass, and therefore he was all about priests too. The same goes for us.

So there you go: it's onwards and upwards for the SSPX! And if you want a final proof of that, just look at all the fancy churches we're building. It proves we're "dynamic"!

Thanks for your generosity,

Bishop Fellay.

Now, apart from the fact that it is extremely trite, apart from the fact that it lacks fight and is short on detail (nothing about Vatican II or the conciliar errors) and long on emotional appeal, and that it might well have been written by the leader of any indult or even "conservative" congregation, what else can be said about this latest barometer of where the XSPX is at? I would say that it is instructive, if nothing else, to take some of those platitudes and see how they hold up to scrutiny. Even not-very-close scrutiny shows them to be empty and hollow. Not only does Bishop Fellay not practice what he preaches, in many cases he practices the exact opposite.

Here are a few examples. (All quotes are taken from Letter to Friends and Benefactors No.83, unless otherwise stated)

1. Catholic Families

“For a long time we have realized that very special attention must be paid to the Christian family ... Considering the number of large families who serenely cultivate virtue and seek the glory of God, without neglecting their duties toward their neighbours and society – quite the contrary! – we can only bless Our Lord and marvel at such mighty workings of grace!”

Words are cheap. It is easy to say that “Christian”(!?) families are a good thing. But how do the actions measure up to these fine words? Does this “special attention” involve telling parents that “having children is not a race”? Does it involve promoting so-called “Natural” Family Planning, which can only result in smaller and more worldly families? Does it involve preaching on a priests retreat that families today ought not to have more than five or six children? Does it involve allowing and approving of mothers going back to work and putting their infants into child-care, a practice which is alarmingly widespread amongst SSPX families in France? Could it possibly involve the reports of cult-like interfering in marriages so as to break them up, getting one spouse away from the other if he or she is less than enthusiastic about the neo-SSPX? (If any of our readers can confirm or deny what we hear about this, we would be most grateful...) How much do we really care about families?

“Yes, dear families ... you give proof that this life is still possible today, and that those who abandon God’s commandments to seek other ways that cater to the modern world are defeatists who have lost the spirit of faith that ought to animate every Christian.”

Err... yes. But is that all that one ought to say on the subject? There is the bit about sin and hell, and virtue and heaven. The bit about anyone who wants to follow Our Lord being required to first of all pick up his own cross. The bit about the modern world being controlled by what Fr. Fahey calls “the organised forces of naturalism” who constantly seek to destroy married life and the family...

2. Catholic Schools

“This life of faith needs to be protected, and in order to develop, it needs the Catholic school.”

Does it, though? The right school can be a huge help, but does the “life of faith” really need a Catholic school? What about homeschooling families, do they not manage to develop “this life of faith”..? After all, does not Pius XII reaffirm the constant teaching of the Church when he says that the primary educators of children are the parents? The letter continues:

“This is a serious, very specific concern: where nowadays are we to find authentically Catholic schools where the teaching of the Faith truly imbues all the subjects that are taught? Where do we find institutions that prepare future fathers and mothers for the battles that must be fought in this world in order to conquer Heaven?”

Notice that Bishop Fellay uses rhetorical questions here. He does not actually answer them, though he wishes you to think that he has. The effect is that he appears to have said something which he has not actually said. Perhaps he has a little scrap of conscience left after all?

At any rate, the answer to the question “Where are we to find authentically Catholic schools...? (etc.)” is emphatically: “Not in the XSPX!”

“This is why one of our major efforts concerns schools. Throughout the world we dedicate to them most of our resources, both human and material. And in fact a hundred or so schools of different sizes are forming thousand of staunch Christians for tomorrow.”

Notice how vague this is as to the detail. What are the schools really there for? For “forming staunch Christians for tomorrow”. Staunch in resisting what, in holding on to what, in fighting for and against what? He doesn’t say. Many of us have met and are acquainted with many of the products of SSPX schools, and can judge for ourselves how “staunch” they are. To be sure, some of the alumni of SSPX schools are devout Catholics. But they are, it seems, increasingly becoming the exception which proves the rule. Look at St. Thomas Aquinas College in Tynong, for example, the largest of the Society’s schools in the southern hemisphere, the Australian St. Mary’s Kansas. As reported in previous Recusants, this school proudly proclaims on its website that it promotes “equality,” “tolerance,” and religious liberty. In their it was said that they were required to say that by the government; but then it turned out that the government only required it in return for funding - they did it for money in other words! More recently, the school was organising its children to donate to a charity

which funds protestant “missionaries” in third world countries such as the Philippines. Now we hear that this same school, as a fundraiser, has recently been promoting “prizes” such as “girls day out shopping tour in Melbourne” and a “sending the kids off [to a party] in a limo.” Somebody ought to ask Bishop Fellay how such things, by any imaginable measure, will help to “...prepare future fathers and mothers for the battles that must be fought in this world in order to conquer Heaven”! We have only mentioned



one school, but the examples of open liberalism coming from SSPX schools across the globe are legion. “This is a serious, very specific concern,” writes Bishop Fellay. Indeed it is. What’s more, some very specific concerns regarding his schools have been brought to his attention. And what specifically does he intend to do about it? What can be said to constitute “our major efforts”..? When SSPX schools promote the so-called “luminous mysteries” of the Rosary, when the girls finish school and join the armed forces, when pupils are taught that

John Paul the Great is a Saint (this was even before his pretended “canonisation”!) - what sort of Catholics are really going to come out of such schools? When the television is no longer considered an enemy of childhood formation and of family life, and when it is fine for the mothers and their daughters to go about in jeans, what exactly counts as “staunch” these days? And yet Bishop Fellay says that “we dedicate to them [SSPX schools] most of our resources.” Does that mean that this sort of thing is intentional? Is the SSPX really paying attention to what goes on in its schools after all? Who can tell.

3. Ignatian Retreats

But what happens when the young people leave SSPX schools and go out into the world, how will they survive? This is where Bishop Fellay's enthusiasm for Ignatian retreats comes in:

“We are greatly concerned about the perseverance of these young adults on the path of good and virtue, keeping their souls in a state of grace in the midst of such a perverted world. And so we can find no stronger antidote than the Spiritual Exercises of St. Ignatius”

Wonderful. But again these are only words. And words, as we know, are very cheap. Many people have expressed their dismay that the retreat house which once was so welcoming has, in recent years become a business run by jobsworths; that where once you were encouraged to go on retreat no matter what, now it is pay up or else! The way the SSPX organised and ran its retreats was once a very edifying thing to see: you were encouraged to attend, no matter what. If you couldn't afford it, you were encouraged to attend anyway; money should be no barrier to the spiritual benefit gained from the Ignatian Exercises.. SSPX retreats in the past must hardly ever have broken even, much less turned a profit. That was then. Today things are different. How enthusiastic are we really about Ignatian retreats? I suppose if all the families practice “Natural” Family Planning and all the SSPX schools alumni go on to be worldly successes who make lots of money in their godless secular jobs, then it will make people more able to cough up on such occasions... Whether this is a deliberately thought out plan or merely a by-product of a spiritually barren lack of trust in God's Providence shall remain to be seen.

4. Seminaries

“In the United States their [i.e. seminarians] growing number obliges us to build a new seminary, in Virginia. It should have a roof over it by next spring.”

Enough has been said already about the folly of the new Cluny-esque seminary being built in Virginia. (By the way, next spring - that's in only a few weeks, isn't it?) We will only comment further to point out that whatever the SSPX feels “obliges” it to build this monstrous white elephant, it cannot be “growing numbers” since there were only seven young men who made their engagement in the SSPX recently. Recall, furthermore, that these young men are still near the start of their time in the seminary. By the time priestly ordination comes around, not all of them will necessarily have remained throughout the intervening years. It would not be unusual, for example, for a dozen or more seminarians making their engagement to produce six or seven ordinations a few years later. But if one starts with only seven...

This might not be the lowest number ever, but if it is not, it is the lowest number in many, many years, since the very early days of the SSPX in fact. If one of our diligent readers would like to make some enquires and get back to us, we would be most grateful. Suffice it to say that Fr. Le Roux and Bishop Fellay must be hoping and praying that this does not continue. If it does, their justification for building the White Elephant in Virginia will vanish very quickly. Not that that would have stopped them - many of us suspect that the White Elephant is being built for motives of vainglory and only on a pretext of numbers.

5. The Prophetic Ratzinger

As mentioned in our brief summary, this is something for which we would have been derided had we imagined it. In fact, Bishop Fellay opens his *Letter to Friends and Benefactors* with the following words:

“Seventeen years ago now, the future Benedict XVI presented his vision of the future of the Church; at the time it seemed very pessimistic.”

After describing the then Cardinal Ratzinger’s vision (“a collection of small groups...” though “...still lively” floating in a sea of unbelievers), Bishop Fellay goes on to comment:

“Is this vision the product of Cardinal Joseph Ratzinger’s personal wisdom, or is it inspired by some other source, such as the Secret of Fatima?”

Notice the two alternatives with which Bishop Fellay presents you. Please choose from: either a) Cardinal Ratzinger is right because he is so wise, or b) Cardinal Ratzinger is right because he has read the Third Secret of Fatima.

What is worse, when one reads what Cardinal Ratzinger actually said (and this too is included by Bishop Fellay in the Letter), one finds that he suggests that this development may not be such a bad thing or that it ought not necessarily to be resisted. The then-Cardinal comments on the destruction of Christendom in the following terms:

“Perhaps the time has come to say farewell to the idea of traditionally Catholic cultures. Maybe we are facing a new and different kind of epoch in the Church’s history, where Christianity will again be characterized more by the mustard seed, where it will exist in small, seemingly insignificant groups that nonetheless live an intensive struggle against evil and bring the good into the world...” (Joseph Ratzinger, *Salt of the Earth*, Ignatius Press, 1997)

Perhaps. Maybe. Then again, perhaps not. Perhaps we are duty bound to fight for God, His Church and His Catholic civilisation, and not to simply roll over merely because the enemy appear to be advancing. This sort of thing might be Bishop Fellay’s cup of tea, but to my mind there is something very wrong here. The destruction of Christendom did not just happen. It has been long in the planning and hard fought for by those who have an interest in seeing it come about. And to view the result of this evil and conclude from it that that was what God wanted all along anyway (“...so why bother?”) is at best defeatism. I have heard this sort of nonsense before, in the conciliar church. “The shortage of priests is God’s way of telling us that he doesn’t want priests/parishes/Mass like we had in the past, it’s God’s way of telling us that we should have more lay-led communion services, married clergy, women priests, etc., etc.

One would hope that nobody in the SSPX would fall for this kind of rubbish. As for Bishop Fellay, he goes on to describe the crisis in the church in rather superficial terms: firstly in terms of the externally visible signs, then those that are less visible such as a loss of unity. At no point does he say what caused any of these things. For example, the post-conciliar drop in the number of priests he describes as “bewildering”. That he finds it bewildering is what has me bewildered! What could possibly entice any red-blooded young man (or even middle-aged man) to become a Novus Ordo priest is another thing I find bewildering. But there must be still some who do become Novus Ordo priests, albeit a smaller number. Bishop Fellay

would have expected it to be a larger number, and finds it “bewildering” that the liberalism, modernism and heresy of Vatican II have led to such a decline.

He also laments the lack of unity of Faith, unity of government and liturgical unity. Unity, as we know, is a fruit of the one true Faith. The Faith brings about unity. Heresy (and remember, modernism was described by St. Pius X as the synthesis of all heresies) causes a loss of that unity. Therefore, once again, Bishop Fellay is lamenting not the cause, but only the effect; not the illness, only the symptoms. Ask yourself this: if, for argument’s sake, the conciliar church had a liturgical unity whereby every priest and bishop said exactly the same super-liberal novus ordo Mass, if they all taught the same heresy, if the conciliar church were governed in a totally consistent way, a unity of government towards the same evil ends: would all be well, would that be to Bishop Fellay’s satisfaction? What matters is the Faith. All else flows from it. Bishop Fellay does not discuss the attack on the Faith, nor where that attack came from, namely Vatican II. For then he would say something which might offend his Roman friends. Perhaps he was hoping that Cardinal Ratzinger himself would read this letter of his. Perhaps he was right. Either way, he once again manages to try to sound “conservative” and “traditional”, making all the right noises, without actually saying anything of real consequence. Consummate politician and deceiver that he is, he yet cannot quite hide his real thinking:

“No serious measure has been taken to check this catastrophic disappearance of the Church from society,”

he laments, and as a result, says he,

“...we are no longer very far from the almost prophetic vision of Cardinal Ratzinger.”

What “measure” would that be, that does not involve going back to the question of doctrine and firmly rejecting the Council in its entirety once and for all? That is what we stand for. What Bishop Fellay and his neo-SSPX stand for, whether all of them realise it yet or not, is a less radical, more cosmetic approach. You can keep your council, but please do something to stop the total disappearance of the Church; keep your liberalism, but just make it look a bit more conservative in some places so that we can get a few more vocations through the conciliar seminaries and keep things going a bit longer. Keep your heretical teaching on religious liberty, but just allow the few priests who want to say the Latin Mass.

Thanks but no thanks. With such an attitude, it is no surprise that the SSPX is dying throughout the world. In the meantime, what it can do to mask the decline is embark upon ambitious projects involving money and advertising. Usually these involve building fancy new churches. But although the church may look fancy, ask yourself how many Mass centres have shrunk or closed in other places. Whereas once the SSPX grew and spread, saying Masses in garages and rented halls, but covering great distances with a zeal for souls, now, if current trends are taken to their logical conclusion, it will soon become a small collection of very fancy churches with vast spiritual wastelands in between. Pray and work so that more people wake up before that days arrives.

St. Pius X, pray for us!





Our Lady of Mount Carmel

1730 N. Stillwell Rd., Boston Ky 40107

December 3, 2014
Goa, India

Dear Friends and Benefactors,

We find ourselves writing from a brief visit to India where the incorrupt body of St. Francis Xavier has been visited by around 100 of our Indian Resistance Faithful including 4 priests of the Resistance. Another 500,000 Indians are visiting the body of the Great Missionary Saint. His body is only brought down to view once every ten years. The battle for the Faith continues. Let us continue to stand strong with confidence in Our Lady and Her victory. In these times of great confusion it is well to remember that the Scripture tells us “without Faith it is impossible to please God.” (Heb. 11:6). Hence the first duty of Man in his rational nature is to ensure that his society, his country, his family, his workplace, his recreation place is maintained “with Faith” since we are to please God in all things “semper et ubique” always and everywhere. Faith is first and all else must be infused with it. Faith is the certain belief in the Truth and all He teaches us. Hence the greatest enemy of that Living Truth is rightly called “the Father of lies.” (John 8:44).

Please beware the lies of TV and all modern media, designed to sow confusion and doubt as well as errors and lies in your living rooms and bedrooms. Beware of the false choices between lies and lies, sin and sin, heresy and heresy, etc. The present SSPX crisis is one of Faith, not prudence, nor diplomacy. Even two years after the exposure of a new doctrine in the SSPX many souls are still speaking of the dangers of “a deal with Rome.” The Neo-SSPX with its DICI and SSPX.org websites, its March 2013 Cor Unum, its April 15 2012 Declaration of a faith that is different than the one handed down to us from the Apostles through the hands of Archbishop Marcel Lefebvre is providing now a false choice for weak sheep between the explicit many lies of Modernist Rome and the less explicit essentially identical lies (coated with Traditional paint and clouded in Traditional incense) of Neo-SSPX Menzingen.

The second year of our seminary in Kentucky is underway with more than 14 who have passed through the doors since October. Some of these are preparing for brotherhood. About 8 foreigners are awaiting visas to join those present, who are an international group representing Europe, Asia, South and North America (and Africa to come). A global representation to deal with a global crisis of Faith. We are resurrecting the old small school house (without proper heat) to house the group the Good Lord and the Holy Mother have sent us. We need heaters, washing machines, industrial dishwashers, etc. Also, we try to help resistance priests and faithful, as much as is possible throughout the world. Vatican II lives on, so therefore must the combat against it live on as envisioned by the greatest prelate of the 20th Century, Archbishop Marcel Lefebvre.

The Resistance now has more than 80 priests worldwide, most independently operating or monastically operating in 3 monasteries located in France (Avrillé Dominicans) and in Brazil (Benedictines and Fr. Jahir's monastery). The priests in Kentucky now visit 40 centres regularly and irregularly. In Asia Fr. Chazal, Fr. Valan and company visit another 40 or so centres for the Resistance. New places are calling and requesting a priest visit. We are trying, by the Grace of God to respond to all. And yet to still maintain unbroken seminary classes, etc. Each few months more priests are either expelled or pushed out in one way or other from the mainstream SSPX since they are unhappy with its new teaching and evil direction.

We don't need to reinvent the wheel, as they say. Archbishop Lefebvre and the Saints of 1900 years before him have paved the way to follow. We need only to do what they did. We don't need to "discover" a new of "different" way, which by the very fact of its "newness" or "difference" is already condemned by the Holy Ghost though the mouth of the Apostle of the Gentiles. "If an Angel from heaven teach you something different..." (Gal. 1:8). That way is the way of public profession of the True Faith without equivocation in simple clear terms, the organisation of the means of Grace which are parishes, seminaries, schools, etc. for the rebuilding of Christendom and the spread of the eternal Kingdom of Christ, by weak inadequate, wounded human instruments. These instruments of Grace depend wholly on Christ and His Holy Mother.

St. Louis de Montfort said the final victory against the devil is reserved to the Most Blessed Virgin Mary. May we be allowed to witness it. She could have this victory on her own without any of us, but it is so unlike a Mother to go anywhere without her little ones in tow. If we want to see her great victory then let us be her little ones busy carrying water pots to unbelieving authorities and experts on wine, simply because our Mother told us to "do whatever He tells you." (John 2:5). We go with fear of being yelled at, of being punished, of being refused Sacraments, of being thrown out of the Synagogue etc. etc. etc. What foolish fears we have. How can we be really harmed when we obey she "who is more terrible than an army set at battle array." (Canticle of Canticles, 6:9). Let us all be faithful followers of Mary by never allowing any diminishing of Her Son in our hearts.

In Christ,

Fr. Joseph Pfeiffer

Fr. Joseph Pfeiffer



Frs. Pfeiffer & Hewko, portable chapels in hand, at Louisville airport, Kentucky.



F S S P X

Note interne confidentielle de la Maison Générale

Diffusion : membres prêtres

Date : le 18 décembre, 2014

Note au sujet d'une réunion de membres de la Fraternité avec le Cardinal Brandmüller.

Le 5 décembre 2014 a eu lieu la réunion annoncée entre des membres de la Fraternité et le Cardinal Brandmüller. A cette rencontre, qui s'est déroulée en langue allemande à Zaitzkofen, étaient présents le Cardinal Brandmüller, Mgr Fellay, MM. les abbés Schmidberger, Frey, Udressy, Wuilloud, Gaudron et Kasteleiner.

La réunion a été très cordiale. Le Cardinal semble avoir été bien impressionné par sa visite du séminaire, l'accueil du corps professoral et des séminaristes.

Lors de la réunion, Mgr Fellay et nos prêtres ont expliqué les positions de la Fraternité sur le statut particulier du concile Vatican II, l'autorité de ses documents, son interprétation et son caractère atypique de « concile pastoral ». Ils ont insisté sur le fait que l'on ne peut pas séparer les textes du concile Vatican II de l'esprit du concile et des réformes qui l'ont suivi.

Les réponses du Cardinal aux objections de la Fraternité restent dans l'ensemble les mêmes que celles de la Commission Ecclesia Dei.

D'un point de vue théologique, cet entretien n'a rien apporté de nouveau. Les divergences entre les deux positions sont claires. La rencontre a cependant permis au Cardinal de visiter l'un de nos séminaires, d'y rencontrer les prêtres, d'entendre directement les objections que la Fraternité formule contre le concile Vatican II et les réformes postconciliaires, de constater notre unité doctrinale.

Deux prochaines rencontres sont prévues avec Mgr Athanasius Schneider : l'une au séminaire Saint Curé d'Arns à Flavigny en janvier, et l'autre en février au séminaire St. Thomas Aquinas à Winona.

Cette note est une information interne confidentielle, elle ne doit être diffusée sous aucun prétexte. La Maison Générale se charge, si nécessaire, de la communication externe.

During the meeting, Bishop Fellay and our priests explained the position of the Society on the status of Vatican II, the authority of the documents, its interpretation and its unusual nature as a "pastoral council". They insisted that one cannot separate the texts of the council from its spirit or from the reforms that followed it.

The Cardinal's responses to the objections of the Society were in general the same as those of the Ecclesia Dei Commission.

From a theological point of view, this meeting brought nothing new. The divergences between the two positions are clear. However, the meeting did allow the Cardinal to visit one of our seminaries, to meet the priests, to listen to the Society's objections to Vatican II and the post-conciliar reforms, and to confirm our doctrinal unity.

Two upcoming meetings are planned with Bishop Athanasius Schneider: the first in Saint John Vianney Seminary in Flavigny, in January; and the other in February at St. Thomas Aquinas Seminary in Winona.

This note is an internal confidential information, it must not be spread under any pretext. The General House is, where necessary, responsible for external communications.

[Translation:]

Confidential Internal Note from the General House

To: Priest Members

Date: 18th December, 2014

Note regarding a meeting between Society members and Cardinal Brandmüller.

On 5th December 2014 there took place the meeting announced between members of the Society and Cardinal Brandmüller. At this meeting, which took place in German, at Zaitzkofen, there were present Cardinal Brandmüller, Bishop Fellay, Frs. Schmidberger, Frey, Udressy, Wuilloud, Gaudron and Kasteleiner.

The meeting was very cordial. The Cardinal seems to have been very impressed by his visit to the seminary, the welcome of the faculty and the seminarians.

St. Nicolas du Chardonnet, Paris: *Ecclesia Dei communities welcome, Avrillé Dominicans not!*



In January, via the website *Non Possumus* we learn of the visit of the “*Benedictines of the Immaculate*” to the SSPX Church of St. Nicolas du Chardonnet, in Paris. These Benedictines are an *Ecclesia Dei* community, an offshoot of Le Barroux monastery. They processed in for Mass and occupied the choir stalls in the sanctuary along side SSPX priests during the Mass. Fortunately a layman who was present took some pictures, so that the episode cannot now be denied.



Let no one make the mistake of thinking that this does not affect him because it has not happened in his own local SSPX chapel. That it has been allowed to happen here shows that it is allowed in principle, and it also means that a precedent has now been set. Once everyone becomes gradually



more used to it, we will see this sort of thing more often. Of course, the XSPX authorities will seek to introduce their novelties slowly, to let the faithful down gently, so as to minimise any counter-reaction or resistance. In the meantime, watch out for XSPX priests telling you that the Society is the same as it always was and ask yourself if Archbishop Lefebvre would ever have allowed this, or if it would even have been seen a mere fifteen years ago.

Bishop Fellay was Right!

“The Campos priests, despite their claims to the contrary, are slowly being re-moulded, following the lead of their new bishop, in the spirit of the Council. That is all Rome wants - for the moment. [...] In the eyes of Rome, obviously, what happened in Campos was merely meant to be the prelude to our own “regularization” [which] should rather serve as a lesson to us.

So little by little the will to fight grows weaker and finally one gets used to the situation. In Campos itself, everything positively traditional is being maintained, for sure, so the people see nothing different, except that the more perceptive amongst them notice the priests' tendency to speak respectfully and more often of recent statements and events coming out of Rome, while yesterday's warnings and today's deviations are left out.

The great danger here is that in the end one gets used to the situation as it is, and no longer tries to remedy it.”

- Bishop Fellay, *Letter to Friends&Benefactors No.63*, January 2003

SSPX Watch!



December 2014: Bishop Fellay blesses a Christmas crib scene for the European Parliament. This is perhaps not quite as serious as if he had blessed a crib at a Masonic Lodge, maybe about the same as if it had been at the United Nations. There was a certain amount of pomp and ceremony, and the crib was situated right in the entrance hall to the EU Parliament building. A video was made which, needless to

say, was trumpeted about all over the official SSPX websites online. Those same websites did not report on the fact that the crib had been removed by the EU authorities a day or two later.

Politically Correct SSPX - every year on 20th November St. Nicolas du Chardonnet used to have a requiem Mass for the late General Francisco Franco and the late Jose-Antonio Primo de Rivera, both of whom died on that same day, though many years apart. Last year it was forbidden. Do these two late Spaniards no longer deserve our prayers? Is a priest ordained “to offer sacrifice for the living and the politically correct dead?” Is one now required to die in a state of grace and a state of political correctness, a state of approval by the secular media? What possible motive can there be for denying these men the prayers of fellow Catholic souls and the graces from the Mass, other than that certain priests in the SSPX hierarchy care more for saving their own skin? Is it a coincidence that the district superior of France since August is none other than Fr. Christian (“*The-Jews-did-not-commit-deicide*”) Bouchacourt, the man who once went all weak at the knees and denounced his fellow Catholics in front of Argentina’s largest daily newspaper a year or so ago?



Rest in peace, gentlemen. We have not forgotten you, even if others have.



Cardinal Brandmüller

SSPX receiving conciliar visits -

Cardinal Brandmüller visited Zaitzkofen seminary in Germany. Bishop Schneider visited Flavigny seminary in France and is also due to visit Winona. (We had wondered whether Cardinal Burke would be given that latter honour since SSPX.org seem to be promoting him as a great “conservative” at the moment...) These visits were the outcome decided upon following upon Bishop Fellay’s meeting with Cardinal Muller in Rome last September, as a secret internal document from Menzingen informed all SSPX priests at the time. In the finest tradition of all SSPX secret internal documents, it was promptly leaked onto the internet, denied in some quarters, met with silence in others, generally believed and finally proved true!

The results, outcome or substance of these visits remain secret. All that was said was that the meetings were “informal”. Another internal “leaked” document informs us that at the visit of Cardinal Brandmüller to Zaitzkofen, Vatican II was on the agenda for discussion. But what was said by either party remains unknown.



In the meantime however, we are grateful to our friends at the website *Non Possumus* for drawing our attention to another “informal” visit, which took place in the Philippines. Last November the novus ordo priest Fr. Carlos Reyes (second from left) visited *Our Lady of Victories* the SSPX priory in Manila, on behalf of the Philippines bishops’ conference. There he was given a cordial welcome by SSPX priests Frs. Onoda, Salvador



and Fortin, Brothers Andre and Hyacinth as well as the Second Assistant of the SSPX, Fr. Nely. The young man in the red t-shirt is, it seems, the local *Una Voce / Ecclesia Dei* lay-president.

Fr. Reyes, a man who is unashamedly ecumenist and conciliar to the core, had previously visited a Buddhist temple to speak at an inter-faith meeting (where the smaller picture was taken - can you spot the statue of Buddha..?)



Another “informal meeting”..!

Mercedes-Benz Seminary Winona
December 15, 2014



- Win a '14 Mercedes-Benz C300 4matic*!
- Ordination Weekend Drawing: June 13, 2015
- One EXTRA ticket for every five!
- Support the formation of Catholic priests
- How do I enter?
* by check; mail-in form

More Money & Materialism -

1. SSPX Auctions a big fancy car.

Yes alright, it doesn’t sound like much, until one considers exactly what is being offered and to whom. The SSPX US seminary Winona is offering as a raffle prize to the faithful a luxury Mercedes-Benz which we are told is in the \$30-40,000 price range. Does this say something about the SSPX faithful in the US, that the prize is not a nine-seat people carrier, or is it rather a reflection on how the District views the faithful? The prize draw is still there for all the world to see, on the website *stas.org*, the draw will be held at ordinations in June 2015.

2. SSPX Rewards Program - We are not making this up! In an email sent out by the SSPX pilgrimage company “Regina Pilgrimages,” we read:

“Dear Friends, we would like to tell you about our exciting new rewards program with two easy ways to reward you for being a great customer...”

There follow details about what it calls a “Loyalty Program” and a “Refer-a-Friend” Program. Who do they think they are, British Airways? Tesco?

Rewards Program



Loyalty Program
For those of you who have traveled with Regina Pilgrimages in the past, we are now offering a \$100 per person discount.



Refer-a-Friend Program
Receive \$50 for each new referral who travels with us.



Lowest (ever?) number of SSPX engagements at Winona - as mentioned elsewhere (see p.25) a grand total of seven new seminarians made their first engagements in the SSPX recently. If this is a sign of things to come, there are going to be an awful lot of empty rooms at the new seminary in the years to come. We do hope that won’t disturb Fr. Le Roux’s peace of soul too much...



“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)

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