



The Recusant

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



“What is spread in the internet since some months is a total misrepresentation from my position. ... Take The Recusant, and all these things, they are totally out! They are nothing to do with the reality. ...

I probably was not clear enough. I would never write the letter which I wrote to the Pope in April 2012 the way I did ... It’s clear that it was a mishap.”

- Bp. Fellay, Burghclere, 2nd June 2013

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Human nature is such that, in spite of our best efforts, very often we arrive at the right answer for the wrong reasons. That the SSPX as a bulwark of Tradition is finished, I have no doubt whatsoever. Irrefutable, incontestable proof exist in the form of official declarations of April 2012, July 2012 and June 2013 respectively. Those are perhaps the most important pieces of evidence to consider, but are they the most compelling? Interestingly, I suspect that for many of us the big, pieces of evidence are not what will matter most.

For many Catholics, the conviction that the SSPX as an organisation has gone over to the side of the modernists is something that will be arrived at in a hundred small stages. It is a picture built up using a thousand small, even tiny pieces of evidence. Any one of those pieces of evidence on its own could reasonably be

ignored. SSPX priests listening to rap music and evidently enjoying it and saying how good it was? Hearsay! Where's your proof? There must be some misunderstanding! Well... Perhaps. But then one hears of the parishioner in the USA who bumped into one of the SSPX priests from the local priory wearing shorts and t-shirt while filling his car at the petrol station, as if it were the most normal thing in the world. Is that imaginable? Again there *might* be an innocent explanation... What about the priest who preached a priests retreat in Germany and told the other priests on that retreat (Bishop Fellay included) that in this day and age and in the current economic climate it is wrong for parents to have more than five children, six at most...? The problem with all these examples (and there are many more!) is that they all point the same way. One isolated case might credibly be explained away. But the sum total of all of them, the big picture which they paint, is undeniable and cannot be explained away.

Dear reader, you might be surprised at just how many people refused to believe the 'guitars at Mass in SSPX chapel' which we mentioned a couple of issues ago. Many readers responded with sheer incredulity. 'That can't be true! There must be some other side to the story! Maybe it's an exaggeration!' Well, I agree, it sounds almost too good to be true. But it is true, and it is every bit as bad as it sounds, and there is no exaggeration whatsoever. And if you would like something even more alarming to think about, consider the following: we are able to tell you about these examples because somehow (often completely by chance) we happened to get to hear about them. How many other similar such scandals might there be which have happened and are happening, about which we know nothing?

Things are bad and they are getting worse. Strictly speaking, it shouldn't take things such as guitars in Mass to convince us that something is gravely wrong in the SSPX. In theory, by reading the April 2012 Doctrinal Declaration, the July 2012 Chapter Declaration (with its six conditions), the recent June 2013 Anniversary Declaration et al. and by carefully considering the implications of what they say, we ought to be able to see for ourselves that the SSPX which we knew has gone and is not coming back. When a tree is chopped down in summer, its leaves remain green for a little while. They do not instantly shrivel and die, that takes at least a day or two to happen. But do we really need to witness the shrivelled leaves in order to become convinced that the body of the tree is now detached from its roots?

Why do I labour the point –am I spreading scandal in the hope that it will recruit more people to the cause of the Resistance? By no means. We have a duty to own up to the situation, however bad it may be. It is a sin to bury one's head in the proverbial sand and pretend that all is well. In practice it amounts to self-deception, and if we allow others to remain under a similar pleasant illusion then that is also wrong. Do not assume that everyone, upon fully realising the gravity of the situation, will abandon the SSPX to join the resistance. Remembering the similar situation after Vatican II, we ought to fear that many good Catholics, having placed an unrealistic faith in the human structure of the SSPX ('My Society right or wrong!'), and having denied the mounting evidence for a while, when that evidence becomes undeniable will be so scandalised that they will leave the Society, leave the Church, leave the practice of the Faith and the Faith itself altogether. They will vow never to support any organisation ever again. We do not wish to see that happen, but in order to avoid it, we must begin to inject a little realism and disabuse ourselves and others of childish notions. We are therefore grateful to those of you who have updated us with various little signs of creeping liberalism in the

SSPX from your various corners of the globe. We will try to report on this, even if only briefly, because, as mentioned before, the overall picture which it paints cannot be denied.

Selfish navel-gazing

Of the various changes which have overtaken and are overtaking the SSPX, some are immediately apparent whereas others are more subtle. One such change of tone, or change of speech, which is not so obvious is a recent tendency to bemoan “the injustice” by which the SSPX is known as ‘schismatic’, ‘excommunicated’, etc. This is something which Bishop Fellay, Fr. Rostand, and various other leading Society liberals have spoken or written about in recent months. “We are not going to make a compromise! We’re not after ‘a deal’ or ‘an agreement’ - the correct term is ‘regularisation’, ” ran the argument, “after all, it is an injustice that the Society is in such an irregular position! The Society is canonically irregular through no fault of its own!”

This is obviously somewhat alluring. It sounds superficially plausible and at a first glance it appears to have the interests of Tradition at heart. But look closer and you will see that it is a dishonest sleight of hand. “Not an agreement, only a regularisation” is simply calling evil by another name. Secondly, notice the shift of emphasis. If it is merely a question of “regularising the Society” then on whom is the emphasis placed? To whom does the duty devolve? Not on conciliar Rome! It is the Society who is out of step with the rest of the conciliar church, and all the talk about “through no fault of our own” does not change that.

Worse, it constitutes a very serious sin of omission. Faced with a gigantic and monstrous catastrophe, the worst in history, by which Rome has fallen into the hands of the enemy, the only thing the SSPX can talk about now is its own ‘irregularity’. In the old days, the SSPX would enter a diocese, set up a Traditional chapel and berate the local bishop for his modernism. None of this apologising for our own existence. And why? Because the Faith comes first. The idea that the SSPX is in some way irregular is something of an optical illusion. In reality, it is the conciliar church that is irregular. It is not we who are out of step with the modern churchmen, it is the modern churchmen who are out of step with their predecessors over the last 2,000 years. That is what used to be said, at any rate. But no more. Now, we lament “the injustice” of the Society’s irregular situation.

This is a selfish discourse since it amounts to the Society talking about the Society. It is the same as the sleight of hand by which Archbishop Lefebvre is said to have consecrated bishops in 1988 in order to “ensure the future of the SSPX” (not ‘Tradition’). The Society has no right to be concerned with its own canonical standing, and to do so whilst Rome remains modernist is to put the good of the Society before the good of the whole Church and the good of souls. Unless, that is, one does not really believe in the crisis any more.

All very well, and I would not expect this to come as news to many readers. Let us now bear all that in mind when considering the lot of the “good”, “anti-agreement” priests who appear to be “resisting from within”. Not long ago I came across a recent (June 2013) French District newsletter. Most of it is taken up with the ‘letter to friends and benefactors’ from Fr. de Caqueray, together with photographs of various new properties which the District has

acquired. Fr. de Caqueray was one ‘great white hope’ at the general Chapter last year, and therefore might reasonably be expected to be free from the preoccupations of his more liberal confreres. And what important topic does he address to the priests and faithful of the largest SSPX District in the world? “Oh the injustice! The SSPX is so unfairly treated by Rome! Oh the injustice against our Society!” (or words to that effect!). From the very beginning of his letter, and continuing the whole first page - Bishop Fellay’s words in the mouth of Fr. de Caqueray. Let that give you pause for thought.

Why would any self-respecting Traditionalist be in any way bothered at the idea of being disliked and badmouthed by a modernist, of being referred to as ‘canonically irregular’ or ‘schismatic’ by the local modernist bishop? Surely we have come to expect nothing less! Unless, that is, we really crave recognition by the modernists. There is something very disquieting in witnessing someone who tries to hard to impress his enemies. One cannot help but wonder if they are really both as hostile towards each other or if there is perhaps some unrequited love involved.

Be on your guard. If ever Fr. Morgan starts to write about “the injustice” of the Society’s position, take it as a sign. There is already a new SSPX British website which has now appeared. In itself this is nothing remarkable and innocent enough, though some of us who used to be proud of how poor quality and rarely-updated the British District website was may find the new version a little too impressive. But coming hard on the heels of the “rebranding”, we must wonder if the timing is such a coincidence. If you spot anything unusual on the new website, do let us know.

The Recusant proves itself “highly unprofessional” once again!

A little word of apology is perhaps due to our readership for the lateness of this issue, also for the fact that there will be only one issue for September and October. Doubtless you will also find various mistakes in this issue which, although late, is being brought out in something of a rush to avoid it being even later. As you know, The Recusant is a lay-run outfit from top to bottom. We have jobs, families and lives of our own, and all the work that goes into producing it is done as a labour of love, in our spare time. We pay all costs up front, trusting that our readers will not leave us too much out of pocket. So far we have just about managed to find the time to produce roughly one issue every five weeks and just about managed to recoup the monthly costs. We are pleased that it is still going after (what will soon be) one year, although saddened that it should be necessary. Still, perhaps the moral of the story is that one cannot be a lazy Catholic and rely on such feeble excuses as ‘I trust my priest’, ‘Father-knows-best’, etc. That attitude got us into this mess fifty or more years ago, and (alas!) it is alive and well in the SSPX of today. Have a look at our article on ‘How to help the Cause’ and have a good think about what *you* can to help the cause of the Resistance, of Tradition, of Christ’s Church on earth. We work hard producing The Recusant to provide you with information. As Fr. Pfeiffer says in his letter, information will do you no good *unless you act on it*. Have courage and thank God for the honour of witnessing this awful age and having this opportunity. You are following in the footsteps of those heroic pioneers who were the first to resist conciliarism and to (re)found the apostolate of Tradition some 40 years ago. May God bless our many readers for their continued support and may we continue to be worthy of it.

- The Editor

Letter to Friends and Benefactors

Sept 8, 2013

Nativity of Our Lady

Dear Friends and Benefactors,

“To write I am not able, to blog I am ashamed, therefore I know what I shall do, that when I am removed from my Priestly Fraternity I may yet be received into everlasting dwellings. . . and the Lord commended the unjust steward forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.” (c.f. Lk. 16: 3-10)

Let the Wise, the Elders, and the just debate, discuss, blog, until they have informed the world, their friends as also themselves of their own wisdom, justice and uprightness of soul justifying their own positions with wise words and counsels, councils and meetings until. . . until . . . ? ? ? a better blog reduces their Neilson ratings or until. . . until. . . ??? the good lord of the Deists comes down to rewind the wrist watch of time. Meanwhile. . . Every man for himself, fighting a balanced, “guerrilla (Kuala bear) war.” Certainly the old wise man knows the importance of not overstraining oneself, and taking one’s meds on time—avoiding addiction of course. We need more information—its an information age—more truth on the web etc. The wise and just will weigh all things in the balance, such as the Truth of Christ’s Faith on the one side and its steady abandonment on the other by the neo-Traditionalists of the neo-SSPX and its new friends in the Ecclesia Dei Communities. Wherever you are, there remain so long as you don’t worry but keep yourself informed. As long as you know the Truth, speak to your friends of it over moderate balanced proportions of non genetically modified, moderately priced decent quality alcohol with some Tradition behind it, that’s the key to preserving your wisdom untainted until. . . ??? better times chosen by God, of course. The Wise do not rush Providence , but wait for the Good God’s Divine welfare check.

Enough for the wise. Many blogs and forums are available to feed their wisdom and keep them informed. What are the unjust stewards, the simple foolish, sinful souls to do in their plight? What are those who lack the wisdom to decipher all the newspeak of the SSPX from the former Truespeak of its Founder? What future is there for young sinners who need clear unequivocal, unambiguous teaching in order to preserve the Faith of their Fathers that holy Faith which they must keep unstained, untainted until death in all too stained, tainted and sinful souls? What is to be done with old sinners who in their poor excessive simpleness see only a repetition of the Vatican II of their youth in their present SSPX chapels? What are the ostracized and rejected to do—souls of simple, all too ignorant sheep untrained in the art of eating “life-giving” internet grains of wheat? These simple souls don’t know which credit card to use in order to have overnighted from Amazon.com absolution for sins, Holy Communion, a living voice to teach them the Faith they don’t know well how to read.

The Church founded by Jesus Christ, the Incarnate God is an Incarnational Church. This Holy Mother cannot be without "other Christs" incarnationally going about with His blessings, Sacraments, publishing Him who is The Truth. Perhaps the wise can live without these things, since their wisdom supplies. Perhaps the rich need not live without these things since their money can always pay a priest to live with them and provide for their personal needs—but what of the rest of men? What of the poor whom our Divine Founder so Loved? What of the Lost Sheep Our Divine Shepherd sought? What of prodigal sons Our Divine Father eagerly awaited and captured for a feast? What of the weak and cowardly Apostles that Our Divine, Risen Lord sought and healed? What of the doubting Apostles, to whom Our Divine Lord and Most Divine God showed His scars, that their doubts may be gently washed away? Is the Good God only going to save the wise, the strong, the good souls that have to prove themselves first? If this is true, then our unchanging God has changed. If He has changed, he was not God to begin with, or maybe, the Modernists are right and God has evolved. Let those who believe such, either convert or be damned in God's unchanging fire of Divine Justice in Hell.

Most of us, Shepherds and sheep alike, are unjust stewards or poor sinners who wish only to pour their tears on the feet of the Divine Lord of infinite Merciful love. Surely that Lord, who is more technical than modern technology, can send us shepherds—even if they be unjust stewards that forgive others (since they also are in need of great forgiveness themselves) and teach the Truth so that they may be received in everlasting dwellings. If, as some wise commentators have recently said "things are worse now than in the days of the Holy Archbishop" then it is indeed more urgent that we apply the remedy of the Holy Archbishop founder of the SSPX and continue his work of forming priests, weak in their humanity but strong in unbending Faith in Jesus Christ the King of Our universe, King of all Societies whether of Angels, men or ants, King of all Truth and in a word King of all things great and small.

We do not need especially intelligent, or strong men, but rather men aware of their ineptitude, sinfulness, etc. and who at the same time are willing to abandon their frail minds, hearts and bodies to the God of all Creation, that God who formed each thing perfectly in an instant over 6 days of His Creative Work. That God who rested from the work of Creation on the 7th Day. That God who took up the work of re-creating (Mirabilis Reformasti) Man, due to his tragic fall, on the Day called Good Friday, where God through blood and sweat Re-Created, re-stretched, and reformed man "more wonderfully" upon the Cross.

Man has fallen again, and The Lord God wants "Other Christs" Apostles of Creation and Re-Creation who will go out clothed as was Adam in Grace and Faith to wounded and abandoned souls, crying for help. These Apostles of Creation must go to a devolving demonic world preparing for the Anti-Christ in order to speak the words of God, believing with unflinching Faith in their power and unequivocal Truth and ready to bleed and sweat stretched out on the Crosses of Airplanes, Trains, Automobiles, hotel Rooms, and rented halls, to confess Souls in stairways, to encourage souls in garages, telling them that "the Kingdom of God is at hand, yeah it is even at the doors." The day is far advanced the night is at hand, we must work to save souls. Souls cannot be saved with half-truths and mediocre teaching. Christ told us: "Where I am there also my minister shall be." (Jn. 12:26) What an exciting time to be a priest of God. We go where the faithful call, not knowing whom we shall meet in the way. Pray that The Lord God send weak ministers who will confound the strong, men of Charity who will be the terror of the Cruel wicked spirits of this world, Men of Simplicity who will confound the latest and

greatest high-tech ways of Gods enemies, Men whose only weapon is The Truth stretched out on a Cross, whose only enemy is Lies and the Father of Lies, whose only hope is their Mother, the Mother of all those who want to love Her Son in His Crucified Physical and Mystical Body.

On October 20, 2013 We will begin, by the grace of God, a Seminary under the protection of Our Lady of Mt. Carmel, under the Guidance of Our Lady of Good Success, with all hope and confidence in Our Lady of Fatima, to form young men of unflinching Faith, Apostles of Creation, warriors against the Satanic enemy of all Creation and its Good God. These Apostles must have an uncompromising Supernatural Faith as did our ancient forefathers in the Church. Over the last year I have visited more than 120 priests of Tradition. More than 30 of them are priests of "the Resistance" another 60 or so are either fully or partially supporting "the Resistance." More than 20 young men from around 10 different countries have expressed interest in joining this Seminary of "the Resistance." Others have requested brotherhood as well. Many old Warrior priests have told us "you must begin, the situation is too grave, we can no longer recommend our young men to enter the theologically devolving Seminaries of the SSPX."

We don't have a 50million dollar facility, but a Spartan, dilapidated one in need of great repair. We begin anyway in the same place where Fr. Cyprian began Our Lady of Guadalupe Monastery back in 1989 in the midst of "the Holy Land of Kentucky," where between 1808 and 1848 the early Missionaries of the United States were formed. Within 20 Miles of our little Seminary and Novitiate are the bones of more than 100 of those early pioneer priests.

God bless all of you, please keep us "unjust stewards" in your prayers,

in Christ,

Fr. Joseph Pfeiffer

We must continue the vision and work of our Founder Archbishop Marcel Lefebvre. A new vision has replaced his in the neo-SSPX. We remain with the vision, Faith and spirit of our Founder.

Young men interested in a vocation to the Priesthood or Brotherhood please contact us at:

*Our Lady of Mt. Carmel,
1730 N. Stillwell Rd.
Boston,
KY 40107*

frjpfieffer@ymail.com or 303-549-3047
fr.d.hewko@gmail.com or 315-391-7575

'How to help the Cause' Revisited

In the first issue of *The Recusant*, we printed an article entitled 'But what can I do? I'm only a layman!' Leaving aside the fact that in our amateur style half the article managed to go astray before printing, this article was written back in October 2012, eleven months ago, and naturally it reflected the situation in the SSPX as it appeared to the author at the time. Now, at the end of August 2013, the situation is a good deal clearer in many ways and so we thought it might be helpful to revisit the same question in the light of what is now known.

So, what can a 'mere layman' do to play his part in preserving Tradition and fighting modernism?

1. **Pray.** Pray the rosary. Pray an extra rosary for the resistance. Add another Hail Mary for the Resistance to your morning and evening prayers. Be confident that your prayers will be heard. Ask God with confidence for blessings and graces, and have hope.

2. **Stop attending Mass at the SSPX.** In spite of the large amount of ink that could be spilled on this topic, the issue is surprisingly simple. The SSPX has officially changed its doctrinal position. The Mass is a public act of worship. The very reasons for not attending the FSSP and other indult Masses for the last 25 years now apply equally to the SSPX. Do you support the idea that the council does not contain error per se, but only at best some unidentified 'causes of error'? That the crisis in the Church is because the Church is being guided by 'human prudence'? That Vatican II enlightens and deepens the Faith? That the New Mass is legitimately promulgated? Do you accept the principle that one can reach an accommodation with those who are destroying the Church where-by all we will ask or require from them is that they 'accept us as we are'? Unless you can answer yes to all the above and more besides, integrity requires that you cease supporting an organisation which does.

3. **Not one penny more to the SSPX.** Even if you still attend Mass at the SSPX (and you shouldn't!), you still cannot afford any childish illusions: financial contributions to the SSPX are ultimately financial contributions to Menzingen. If any of the SSPX GB clergy take the brave step of breaking free of Menzingen's death-grip, then they will need all the support you can give. But until that time, anything you give to the SSPX is ultimately being given to Menzingen.

4. **Read, study, inform yourself.** The need for you to have these issues straightened out in your own mind is not optional. It is a very serious duty, the neglect of which could mean the loss of your soul. God has given you your intelligence in order for you to use it, he has given you the grace to come this far, you have no right to waste this potential. Only when you have a thorough understanding of the essentials of what is at stake in the current crisis can you then go and talk to others about it. You have a duty to do your bit, but first you must make sure that you yourself are at least minimally equipped for the task.

5. **Listen to sermons and conferences.** Those with internet will find many, many very useful, instructive and inspiring sermons on the internet (youtube, inthissignyoushallconquer.com) by Fr. Pfeiffer and others. Listen carefully to them. Copy them onto CD to give to those who do not have internet.

6. **Speak to people and speak boldly.** Don't just stay informed, help to keep others informed. We feel that the time for writing letters to Bishops is long past. However a lot of good can still be accomplished through one-on-one conversations. You might be amazed at how many of the SSPX laity in your part of the world are essentially good-willed, concerned and open to explanations but have heard nothing and do not really understand what is going on. All it needs is for you to explain the situation to them, in as charitable a way as possible. Don't wait for someone else to do it: if you will not, what makes you think that anyone else will? And don't worry too much about potential unpleasantness from any misguided would-be 'friends of Bishop Fellay'. God takes care of His children. He will see that no harm comes to you.

7. **Support the Resistance financially.** The Recusant is only the tip of the iceberg and one of the least deserving of all the apostolates. The growing Resistance Mass circuit in England can be supported through the Recusant Mass Fund (details elsewhere). And then there are resistance priests and religious all over the world. The brave Carmelite sisters of Brilon-Wald, Germany, for example, are entirely dependent on the generosity of the faithful and in desperate need of your financial support, as is the seminary in Boston Kentucky. What you can give them may only be modest, but as before: "If you will not, what makes you think that someone else will?" Step forward. God will reward you in the hereafter.

8. **Maintain close contact with like-minded souls.** Both for your own sanity's sake and for the future. This sounds silly but its importance cannot be understated. Do not ignore the harm that can come either from complete isolation on the one hand, or taking for granted like-minded friends on the other. Also, remember that once upon a time, most SSPX Mass centres started out with a tiny group of people. Even if there are only four or five of you meeting once every month, that is infinitely better than nothing and others will in time gravitate towards you. But there must be something for them to gravitate towards, however small it begins.

9. **Be confident of the future.** Of course, in one sense Almighty God does not depend on you. He can bring about the victory without your puny contribution of whatever sort, indeed without any cooperation on your part whatsoever. And yet you should want to be of great use to Him, because when you die you will be judged on that. You will be judged on what you did to help preserve the Faith from modernism, not on what everyone else around you appeared to be doing. Don't compare yourself to anyone else, compare yourself with what God expects of you. Decide for yourself, honestly, what is the right thing to do and then do it.



Letter of Fr. Arnold Trauner, SSPX (Austria)

Reverend Fathers,
Dear Sisters and Brothers in Religion,
Dear Parents and Relatives,
Beloved Faithful in Christ:

Our Saviour invites us to leave all, to sever all ties, rather than to forsake his discipleship. He is our Redeemer, for He has mediated for us the Divine Grace and has revealed to us all Truth. Not of our own merit, but rather enlightened and strengthened by His Grace we have therefore counted the bonds of human respect as nothing, in order to remain true to the Church founded by Him, which alone has received the Divine promise of endurance to the end.

Growing up under the watchful eyes and attentive care of one of the few priests in Austria who resisted the flood of modernism and postconciliar innovations, I was granted the opportunity of leaving my homeland in 1988, in order to enter Sacred Heart Seminary in Zaitzkofen, Germany, to persevere there and to be ordained to the priesthood of Jesus Christ as a member of the Priestly Society of St. Pius X.

Now, 19 years later, I am once more following the call, this time to forsake my spiritual homeland, to move away, to give it up. This is happening for the sole reason that I must remain faithful to recognized truth and preserve the grace of my priesthood.

For that which used to be my spiritual homeland now lies in ruins. For a whole decade it has been busily destroying itself⁽¹⁾, in part openly, in part secretly. It has become ashamed of its origins⁽²⁾, it has disowned its founder⁽³⁾, it has betrayed its secret entrances to the enemy so that he can invade and occupy the fortress⁽⁴⁾.

To recognize facts for what they are is the duty of every sensible person. I cannot pass over in silence what is obvious to all and has not escaped the attention of many tried and true fellow priests. He who keeps silence appears to be in agreement. For the priest this is not allowed, since he was warned at his ordination that he must preach and govern for the good of the faithful⁽⁵⁾. He who by virtue of his Divine calling and his ordination stands above the laity cannot wish to make himself small, to duck his head and wait out the storm while the blows of the enemy destroy the souls of the faithful. To wait any longer would be a sin.

An improvement of the situation is not to be expected from the present leaders of the Society. Their most recent statements alone are all too numerous and clear⁽⁶⁾. No one can tell me the Superior General has not signed anything, and therefore everything remains as it was: His proposal of a Doctrinal Declaration, dated April 15, 2012, is effectively the

abandonment or at least the essential limitation of Archbishop Lefebvre's reservations regarding the Second Vatican Council, the New Mass and Sacraments, and the New Code of Canon Law.

Therefore it is also senseless to wait for further events or signs. It makes no difference whether or when modernist Rome takes a further initiative to bring the Society under its present leadership under its control, because the SSPX is already so weakened in its basic principles that complete conformity and assimilation are only a question of time and nuances. Metaphorically speaking: Whether the enemy, once the secret entrances lie open to him, tears down the fortress, burns it out or takes it for his own use, is all the same. *Alea iacta est.* (The die is cast.)

May the eternal and immortal God, the Father of Our Lord Jesus Christ, receive, bless and strengthen my decision, through the intercession of Her whom all generations shall call blessed because of her indomitable faith!

Fr. Arnold Trauner,

June 25, 2013,

on the 19th anniversary of my ordination to the priesthood.

1. "During the past ten years a new situation has opened up." (Fr. N. Pfluger, lecture of May 1, 2012, for *Actio Spes Unica*)
2. Symptomatic of this is the obstinate enforcement in Germany of the changing of the Society's name in the public's perception from "Priestly Society of St. Pius X" to "Pius-Brotherhood", whereby the concepts: "priestly", "Saint" and the patronage of the great anti-modernist and tenth Pope with the name Pius have been suppressed.
3. In March of 2012, the modernistic postconciliar Rome baited the Society with a one-month ultimatum under threat of excommunication on grounds of schism. Instead of decisively rejecting Rome's intention, the Superior General composed a compromise text, the Doctrinal Declaration of April 15, 2012, referring himself to a similar text of Msgr. Lefebvre from May, 1988. He neglected to mention, however, that Msgr. Lefebvre withdrew his own text and cancelled his signature under the "Protocol" of May 5, 1988.
4. GREC: a Catholic discussion-group founded on initiative of the then Ambassador of France to Rome, Pérol, which since 1996/97 has been planning the march route of the "necessary reconciliation" of Catholic tradition with the postconciliar church, carrying it through with the agreement of the responsible superiors on both sides. Cf. Fr. Michel Lelong's book revealing this project which was kept secret until 2012; see also the utterly debilitated and ineffectual preconditions set by the General Chapter of the SSPX in 2012 for possible future contacts with Rome.
5. "oportet... praedicare, praeesse..." (Roman Pontifical)
6. E.g. in an interview regarding the 25th anniversary of his Episcopal consecration (published June 7, 2013, sspx.org) the Superior General claimed that he sees no connection between Archbishop Lefebvre's vision of saving the priesthood and the consecrations of June 30, 1988. He also made the curious assertion that the Episcopal consecrations were "vitally necessary but not essential" for the Society. The first Assistant to the Superior General said in a sermon delivered in Vienna on June 16, 2013, that nobody can say what Archbishop Lefebvre would do today. – He may well be speaking for himself; but if Catholic truth does not change, and if Archbishop Lefebvre was a determined defender of this truth, then it is absolutely certain that the Archbishop would also reject a bad compromise with Rome or an agreement to keep silence in 2012 or 2013. After his experiences of 1987/88 he would surely not even consider such a possibility.

Resistance Mass Centres

<http://www.therecusant.com/resistance-mass-centre>

London:

*Earlsfield Library Hall
276 Magdalen Road,
London
SW18 3NY*



Sunday 1st September
10am Confessions
10.30am Mass

Sunday 8th September
10am Confessions
10.30am Mass

Sunday 15th September
10am Holy Hour

Sunday 22nd September
10am Confessions
10.30am Mass

Sunday 29th September
(TBC)

All Sundays in October:
10am Confessions
10.30am Mass

Sunday 3rd November
10am Confessions
10.30am Mass

Glasgow:

N.B. new venue from September:
*The Cambuslang Institute
37 Greenlees Road,
Cambuslang
Lanarkshire
G72 8TD*



For further information on the Resistance in Scotland, please visit:

<http://kentigernsociety.blogspot.co.uk/>

Sunday 1st September
5.30pm Confessions
6.00pm Mass

Sunday 8th September
10.30am Holy Hour

Sunday 15th September
10.30am Holy Hour

Sunday 22nd September
5.30pm Confessions
6.00pm Mass

Sunday 29th September
10.30am Holy Hour

Sunday 06th October
5.30pm Confessions
6.00pm Mass

**Sundays 13th, 20th &
28th October**
(TBC)

Sunday 3rd November
5.30pm Confessions
6.00pm Mass

Please Note:

Although this information is correct at the time of writing, last minute changes are sometimes unavoidable. Please check both websites listed above for updates before travelling.

A Novena to St. Pius X



Glorious Pope of the Eucharist, St. Pius X,

you sought to "restore all things in Christ." Obtain for me a true love of Jesus so that I may only live for Him. Help me to acquire a lively fervour and a sincere will to strive for sanctity of life, and that I may avail myself of the riches of the Holy Eucharist, which is sacrifice and sacrament. By your love for Mary, Mother and Queen, inflame my heart with a tender devotion to her.

Blessed model of the priesthood, obtain for us holy and dedicated priests and increase vocations to the priesthood and religious life.

Dispel confusion, hatred and anxiety. Incline our hearts to peace so that all nations will place themselves under the reign of Christ the King.

+Amen

St. Pius X, pray for us.

(Here mention your request)

Archbishop Lefebvre, pray for us!

We recommend praying this novena to beg that the mission of the SSPX be preserved, through the intercession of its patron.

Fr. Jean Violette Condemns Bishop Fellay!

Fr. Girouard's Sermon of August 4th, 2013

Aldergrove, BC, Canada

The sermon of today is a reading and commentary of a letter someone sent me yesterday. They found it on Cath.Info but you can also find it on the Canadian SSPX District website. If you go on the Canadian website and you go to the "Letters from the District Superiors", there is a category that says, "Letters of the former District Superiors of Canada", and then you have "Father Violette" and then you have different letters and there is one from Father Violette dated December 2003. And that deals with Father Paul Aulagnier, who was being expelled in the fall of 2003 by Bishop Fellay.

Father Aulagnier was expelled from the Society because he was in favor of an agreement with Rome. So for those who think that the Society has not changed, I will read that letter and you will realize that it's almost as if I would have written it, because Father Violette is using the arguments of the Resistance against an agreement with Rome. And, at the time, there was the same kind of announcement from Bishop Fellay in the *Cor Unum*. Okay, I was not able, because of lack of time, to get that copy, but you can be sure that what Father Violette says is an expression of the official line of the Society, as being a District Superior. I will read it to you and you will see with amazement that basically we can use that letter in the Resistance now against Bishop Fellay. There has been a complete turnaround, and Father Violette himself now has completely turned around. Father Violette, (actually Prior of Kansas City), is fully with Bishop Fellay. I think I will send him his letter and say, "Remember what you wrote 10 years ago".

So that is a letter to all the Faithful of Canada to warn them against a reconciliation with Rome. It's pretty strong, you will see: (N.B. Fr. Violette's letter is in capitals, Fr. Girouard's comments are between parenthesis).

DEAR FAITHFUL, UNFORTUNATELY, I HAVE SAD NEWS TO END THE YEAR. SOME OF YOU MAY HAVE SEEN IT ON THE INTERNET. (You will see, ah! ah! that... ah! it is still what they say about us now). INDEED FATHER AULAGNIER, ONE OF ARCHBISHOP LEFEBVRE'S FIRST AND CLOSEST COMPANION IN THE RESISTANCE, (in the Resistance!) ASSISTANT TO THE SUPERIOR GENERAL, FOUNDING DISTRICT SUPERIOR OF THE FRENCH DISTRICT, HAD TO BE EXPELLED FROM THE SOCIETY. LAST SEPTEMBER WE WERE SADDENED BY THE INTERVIEW OF FATHER AULAGNIER TO THE WANDERER. (The Wanderer is a 'conservative' newspaper in the United States. It was founded by the grand-father of Michael Matt who now has a 'traditional' paper which is The Remnant, and which is not much more traditional than the Wanderer.) AT FIRST I THOUGHT OF REPLYING EARLIER BUT THEN DECIDED TO WAIT TO SEE HOW THIS AFFAIR WOULD END. THIS INTERVIEW, ALONG WITH AN EXTENDED ARTICLE PUBLISHED IN FRENCH ON HIS WEBSITE, AS WELL AS IN A FRENCH DAILY NEWSPAPER PROVED TO BE THE LAST STRAW. (So that reminds me of what they said against Bishop Williamson: he had his website, then his blog, and he held, publicly, opinions contrary to the General Superior, and therefore we had to get rid of him.)

FOR A LONG TIME NOW, SINCE 1998, HE HAD PUBLICLY AND VIRULENTLY OPPOSED THE SOCIETY'S STAND REGARDING NEGOTIATIONS WITH ROME. (This could be applied... It's the same sentence that they say to Bishop Williamson but for the other reason.) AS WELL HE DISOBEYED OUR CONSTITUTIONS AND REPEATEDLY DISOBEYED BISHOP FELLAY'S EXPLICIT ORDERS THUS GIVING A BAD EXAMPLE. (Exactly what they said about Bishop Williamson!) HE HAD ALSO CREATED A VERY DIFFICULT SITUATION WITHIN THE SOCIETY TRYING TO SWAY ITS MEMBERS (Same thing about Bishop Williamson.) TO SWAY ITS MEMBERS IN PURSUING AN ACCORD WITH ROME (So they blamed Fr. Aulagnier for having advocated an accord with Rome, and for trying to convince other members in the Society.) THUS TRYING TO CAUSE DIVISION AND EVEN REBELLION AGAINST THE LEGITIMATE AUTHORITY. (Exactly what they said about Bishop Williamson, Fr. Pfeiffer, myself, and all that. Exactly the same!) THE PROBLEM WAS NOT THAT HE HAD CONTRARY OPINIONS, BUT THAT HE WAS AIRING THEM IN PUBLIC (Like they told me, like they told Bishop Williamson: You cannot talk about your ideas. You have to remain silent.) AND TRYING TO UNDERMINE THE SUPERIOR GENERAL AND THE SOCIETY. THIS STATE OF AFFAIRS HAS LASTED LONG ENOUGH. BECAUSE IT WAS FATHER AULAGNIER AND THE RESPECT HE COMMANDED IN THE SOCIETY, BISHOP FELLAY AND THE GENERAL COUNCIL WERE VERY PATIENT, BUT SOMETIMES, PATIENCE CAN BE A FAULT. (Exactly what they said about Bishop Williamson.)

AFTER READING FATHER AULAGNIER'S INTERVIEW A FEW QUESTIONS COME TO MIND: WHY GRANT AN INTERVIEW TO A NEWSPAPER, WHICH IS CLEARLY AGAINST THE SSPX? ARE BIRDS OF A FEATHER STARTING TO FLOCK TOGETHER?

SECONDLY, FATHER AULAGNIER SEEMS TO IMPLY THAT THOSE WHO DISAGREE WITH HIS OPINION AND AGREE WITH THE SUPERIOR GENERAL AND THE MAJORITY OF SSPX MEMBERS REGARDING THE SO-CALLED RECONCILIATION ARE "YES MEN". THIS IS NOT ONLY INSULTING IT IS LUDICROUS. ON THE CONTRARY, AS WE WILL SEE, THE SSPX'S PRESENT STAND WOULD SEEM MORE FAITHFUL TO THE ARCHBISHOP. (In those days, the stand was against negotiation / reconciliation. And he says that this stand against it, is more faithful to the Archbishop. This is exactly what we have all been saying for so long!)

NOW I HAVE NOT READ FATHER AULAGNIER'S FRENCH ARTICLES I'VE ONLY READ THE INTERVIEW IN THE WANDERER.

ACCORDING TO THIS ARTICLE, I THINK WE CAN SUMMARIZE FATHER AULAGNIER'S ARGUMENTS IN FAVOR OF A "RECONCILIATION" IN THE FOLLOWING: (And now you will see that the arguments of Father Aulagnier which are now condemned, which at that time, 10 years ago, were condemned by the SSPX and Father Violette, are the same arguments now used by Bishop Fellay. So if this is not a change, I wonder what it is! Summary of the arguments:)

THE DANGER OF SCHISM. (This was the big argument of Bishop Fellay against Bishop Williamson and the two other bishops last year.) 2. HIS FRIENDSHIP WITH THE "HEROIC" PRIESTS OF CAMPOS. (Well, that's different.) 3. THE ATTITUDE OF ROME IS NEW. ("The attitude of Rome has changed, it is more traditional now." Exactly

what we hear now from Bishop Fellay!) 4. ADDITIONALLY I THINK THAT THERE IS DANGER IN SEEING THIS CONFLICT LAST FOR AGES. (That's one of their arguments too: "We cannot wait for the conversion of Rome. It will never happen. We have to be realistic!" That's what they tell us: "So we have to deal with them now, and later, once we are back in the structure, we can change them, but we should not expect the change before to go." This is exactly what Father Aulagnier says. Now, Fr. Violette will be answering Fr. Aulagnier's four arguments in favour of a "reconciliation" with Modernist Rome...)

1. THE DANGER OF SCHISM:

OUR RESISTANCE IS NOT REBELLION. (That is exactly what we say too, now, the Resistance.) IT IS THE NECESSARY ATTITUDE OF CATHOLICS WHO WANT TO KEEP THE FAITH WHEN FACED WITH PRELATES WHO ATTACK, DENY OR THREATEN IT. WE DO NOT WANT TO BECOME PROTESTANTS! WE CONTINUE TO BELIEVE IN THE DIVINITY OF OUR LORD AND HIS SOCIAL KINGSHIP, HIS CHURCH. THE FACT THAT WE KEEP THE FAITH AND WE CONTINUE TO SPEAK WITH THE ROMAN AUTHORITIES SHOWS THERE IS NO DANGER OF SCHISM BECAUSE WE STILL RECOGNIZE THEIR AUTHORITY.

(We do recognize their authority.) DISPENSATIONS AND OTHER ECCLESIASTICAL PERMISSIONS HAVE BEEN SOUGHT AND RECEIVED FROM THE ROMAN AUTHORITIES. WHAT IS IN QUESTION IS NOT THEIR AUTHORITY, BUT WHETHER WE CAN TRUST THEM OR NOT. (We know they are the authority, but we cannot trust them.) IT IS NOT JUST A MATTER OF HAVING A MAJORITY IN A ROMAN COMMISSION. IT IS A MATTER OF CAN WE PUT OURSELVES UNDER THEM?

(Can we put ourselves under them? We say 'no' and at the time they said 'no' as well!) CAN WE TRUST THEM TO PROTECT OUR FAITH? UNFORTUNATELY, THE PRESENT ROMAN AUTHORITIES HAVE PROVEN OVER AND OVER THEY CANNOT BE TRUSTED, AND THAT THEY HAVE NOT CHANGED, AS WE WILL POINT OUT LATER ON. (We should send that letter to Bishop Fellay!)

THE SOLUTION TO THIS CRISIS WILL COME FROM ROME WHEN THE ROMAN AUTHORITIES COME BACK TO THE INTEGRITY OF THE FAITH. (When they come back, not when we go back to them! When **THEY** come back!) BUT UNTIL THEN WE DO WELL TO CONTINUE OUR RESISTANCE. HOW LONG THIS WILL LAST IS NOT OUR PROBLEM BUT GOD'S.

BUT WE CANNOT FOR THE SAKE OF A FAKE UNITY JOIN THOSE WHO PROMOTE ERRORS, (We *cannot* join them.) AND THOSE WHO REDUCE THE CHURCH TO A HUMAN INSTITUTION, OR SIMPLY ONE RELIGION AMONG OTHERS, THUS DESTROYING IT. SO WE CONTINUE TRADITION AND CONTINUE TO DENOUNCE THOSE WHO REJECT IT IN THE NAME OF A NEW CONCILIAR CHURCH. (Now, in the Neo-SSPX, they say there is no such thing as a Conciliar Church. Go to DICI. It is only a "tendency". It's not really a Conciliar Church.) AS ARCHBISHOP LEFEBVRE SAID: *"BY CUTTING THEMSELVES OFF FROM THE PREVIOUS POPES, THE MODERN ROMAN AUTHORITIES ARE THE ONES WHO ARE SCHISMATIC."* (It is exactly what I told you last year, and here we have

Father Violette 10 years ago.) WHEN ROME RETURNS TO THE FAITH THE ONLY MATTER FOR DISCUSSION WILL BE WHO WILL BECOME A BISHOP AND WHO WILL HE REPLACE? (Those are details. When Rome goes back to the Faith there will be no problem. When they go back to the true Catholic Church, there will be no problem. That always was our position. Conversion of Rome first! That's what it means.)

2. THE FRIENDSHIP OF FATHER AULAGNIER WITH THE "HEROIC" PRIESTS OF CAMPOS:

FRIENDSHIP IS INDEED A NOBLE SENTIMENT. BUT DOES IT COME BEFORE ONE'S DUTY OR BEFORE ONE'S FAITH? (The duty has to be first, Faith has to be first! We may lose friends, we may lose family members, but we have to follow our conscience; we want to save our souls.) DOES IT TAKE HEROIC VIRTUE TO CAPITULATE IN THE FIGHT FOR TRADITION, IN ORDER TO OBTAIN RECOGNITION? (I repeat:) DOES IT TAKE HEROIC VIRTUE TO CAPITULATE IN THE FIGHT FOR TRADITION, IN ORDER TO OBTAIN RECONCILIATION? (This is the question we have to ask Bishop Fellay, *NOW!*) DID IT TAKE HEROIC VIRTUE TO RENOUNCE THEIR SPIRITUAL FATHER, BISHOP DE CASTRO MAYER, AND TO ABANDON AND TURN AGAINST THEIR FORMER COMRADES IN ARMS? I DON'T THINK SO. IS FATHER AULAGNIER ALSO ON THE VERGE OF CHOOSING BETWEEN THE PRE-VATICAN II AND THE POST-VATICAN II ARCHBISHOP LEFEBVRE? AS IF THERE WAS A DIFFERENCE.

3. THE ATTITUDE OF ROME IS NEW!

(This is what they tell us now: "Rome has changed.") **THIS IS THE MOST UNBELIEVABLE REASON OF ALL**, (my emphasis here) WHERE HAS FATHER AULAGNIER BEEN FOR THE PAST FIVE YEARS? HAVE THE MODERN ROMAN AUTHORITIES REALLY CHANGED? HAS HE FORGOTTEN WHAT THEY HAVE DONE TO THE FRATERNITY OF ST. PETER, WHICH IS THEIR OWN CREATION? HAS HE FORGOTTEN ABOUT THE TWO SACRILEGIOUS PRAYER MEETINGS IN ASSISI? (Ah! Ah! We say the same thing to Bishop Fellay now, it's incredible!) THE LAST ONE TOOK PLACE A WEEK AFTER THEY GRANTED RECOGNITION TO THE 'HEROIC' PRIESTS OF CAMPOS, WHO DID NOT SAY A WORD AGAINST IT. (What did the Neo-SSPX say against Assisi III? Go back and look - - nothing!) BY THE WAY HASN'T HE NOTICED HOW QUIET THE 'HEROIC' PRIESTS OF CAMPOS ARE, SINCE THEY SIGNED THEIR AGREEMENT? (Ah! Ah!) DOESN'T HE KNOW THAT ON MAY 24, 2003, AT THE SAME TIME AS CARDINAL CASTRILLON HOYOS WAS OFFERING THE TRADITIONAL MASS IN ST. MARY MAJOR, THE POPE WAS GIVING THE CATHOLIC CHURCH OF SAINTS VINCENT AND ANASTASIUS, WHICH CONTAINS THE EMBALMED HEARTS OF 22 POPES, TO THE BULGARIAN ORTHODOX TO SHARE? SOME CHANGE! (So Cardinal Hoyos says the Latin Mass in Rome, and on the same day the Pope gives a traditional church to the orthodox schismatics, to share with Roman Catholics.)

HE SEEMS TO HAVE FORGOTTEN WHAT ARCHBISHOP LEFEBVRE KNEW WELL AND DENOUNCED: THERE ARE TWO ROMES: CATHOLIC ROME AND THE NEO-MODERNIST ROME. AS DID ARCHBISHOP LEFEBVRE, WE ADHERE WITH OUR WHOLE HEART TO CATHOLIC ROME, BUT WE REJECT THE NEO-MODERNIST ROME. CATHOLIC ROME HAS BEEN INFILTRATED AND IS OCCUPIED BY MODERNISTS. THIS IS A FACT. THE PROCLAMATION BY CARDINAL HOYOS THAT "*THE OLD ROMAN RITE THUS CONSERVES IN THE CHURCH ITS RIGHT OF CITIZENSHIP*" IS NICE BUT CHANGES NOTHING.

(Same thing we say of the 2007 Motu Propio - It is nice , in a way, but changes nothing... and it's not truly nice, the Motu Propio, but anyway...) IT IS PERFECTLY IN LINE WITH THE NEO-MODERNIST ECUMENISM OF THE NEO-MODERNIST ROMANS, WHICH IS: WHY NOT ACCEPT THE MASS OF ST. PIUS V? WE ACCEPT EVERYTHING ELSE. (That's the real modernist thinking. We accept the Buddhist, we accept the Moslem. We might accept as well the Latin mass. But that doesn't change the fact that they are remaining modernists!)

BUT WE ARE NOT LOOKING FOR ACCEPTANCE. WE WILL NOT BE HAPPY IF AT THE NEXT ASSISI PRAYER MEETING BISHOP FELLAY STANDS CLOSER TO THE POPE THAN THE DALAI LAMA. (Because this is one of the things that will happen. If we are recognized, they will send an invitation to Bishop Fellay to go to these things. And he could not say "no" to the Pope, because he will belong to the Pope. He will **HAVE** to be there. Like Bishop Rifan in Campos, a couple of years after his recognition by Rome. He was invited to go to a big celebration with all the bishops of the Diocese... of that province of South America there, where there was a great shameful circus in the procession, with women half naked and all that, and he was there. You can see him on the Internet, participating at that Novus Ordo shameful ceremony, because you cannot say "no". Once you are back, you cannot say "no", because you don't want to lose what they gave you. And Father, Dom Gerard, who had received from Rome the promise that he will be allowed to continue the fight against modernism; five years after having signed, he celebrated the New Mass with Pope John Paul II in Rome. Of course! Of course! And now you go to... Somebody sent me a copy on the Internet, of a leaflet of the bookstore and church store that they have in Flavigny, at the monastery of Dom Augustine, another former Traditionalist "recognized" in 1988, and they are now selling statues of John Paul II! See here: <http://www.traditions-monastiques.com/fr/185-statue-saint-statulette-sainte-famille> That's why Rome wants us back, because they know they will win in the long run.) THE DALAI LAMA SHOULDN'T EVEN BE THERE. WE HOPE THAT AT THE NEXT PRAYER MEETING AT ASSISI TO PRAY FOR PEACE THE POPE WILL BE SURROUNDED BY ALL THE CATHOLIC BISHOPS CONSECRATING RUSSIA (That should be the real prayer at Assisi, not with all the religions, only with all the Catholic bishops, and to consecrate Russia to the Blessed Virgin Mary, that's what should be.) THIS IS WHERE THE TRUE PEACE IS. ENCOURAGING PRAYERS TO FALSE GODS WILL NOT BRING PEACE.

SO THE WORDS OF ARCHBISHOP LEFEBVRE TO JOHN PAUL II IN 1988 ARE STILL VALID TODAY: "*THE TIME FOR COOPERATION HAS NOT YET COME.*" (This is Father Violette's letter! This is the whole condemnation of their attitude

today; this is a new proof of the change in the Society!) IN ROME ABSOLUTELY NOTHING HAS CHANGED. THE PRESENT ROMAN AUTHORITIES CONTINUE TO BE FAITHFUL TO THEIR PRINCIPLES OF THE NEW THEOLOGY, THEIR NEW ECCLESIOLOGY, THEIR NEW EVANGELIZATION, EXEMPLIFIED BY THE SPIRIT OF VATICAN II AND ASSISI IN WHICH THEY WANT TO DRAW US AND OF WHICH WE WANT NO PART.

THE SSPX ALSO CONTINUES FAITHFUL TO THE CATHOLIC PRINCIPLES TRANSMITTED BY THE ARCHBISHOP: *"WE DO NOT VIEW RECONCILIATION IN THE SAME WAY. CARDINAL RATZINGER SEES IT IN THE SENSE OF BRINGING US TO VATICAN II.*

WE SEE IT AS A RETURN OF ROME TO TRADITION. WE CANNOT COME TOGETHER. IT IS A DIALOGUE BETWEEN THE DEAF". (And here is a quote from the Archbishop about the renewal of the *dialogue* with Rome:) *"I WILL RAISE THE QUESTION ON THE DOCTRINAL LEVEL: 'ARE YOU IN AGREEMENT WITH THE GREAT ENCYCLICALS OF ALL THE PREVIOUS POPES? ARE YOU IN AGREEMENT WITH QUANTA CURA OF PIUS IX, IMMORTALE DEI, LIBERTAS, OF LEO XIII, PASCENDI OF PIUS X, QUAS PRIMAS OF PIUS XI, HUMANI GENERIS OF PIUS XII? ARE YOU IN FULL COMMUNION WITH THESE POPES AND THEIR TEACHING? DO YOU STILL ACCEPT THE ANTI-MODERNIST OATH? ARE YOU IN FAVOR OF THE SOCIAL KINGSHIP OF OUR LORD JESUS CHRIST? IF YOU DO NOT ACCEPT THE DOCTRINE OF YOUR PREDECESSORS IT IS USELESS TO TALK."* (That's our Archbishop!) *"AS LONG AS YOU REFUSE TO REFORM THE COUNCIL IN LIGHT OF THE DOCTRINE OF THESE POPES WHO PRECEDED YOU THERE IS NO DIALOGUE POSSIBLE. IT IS USELESS... THE OPPOSITION BETWEEN US IS NOT A SMALL THING. IT IS NOT SUFFICIENT FOR THEM TO TELL US: 'YOU CAN SAY THE OLD MASS'... NO, THE OPPOSITION BETWEEN US IS NOT IN THE LITURGY, IT IS IN THE DOCTRINE."* (Those were quotes from Archbishop Lefebvre in an interview published in December 1988 in Fideliter # 66.)

(Now, the final answer to the last argument of Father Aulagnier, where he says:)

4. "I THINK THAT THERE IS A DANGER IN SEEING THIS CONFLICT LAST FOR AGES".

IN MY OPINION I THINK WE MIGHT SEE HERE THE REAL REASON FOR FATHER AULAGNIER'S CHANGE. THE FIGHT IS DRAGGING ON. HE HAS BEEN AT THE CENTER OF THIS FIGHT FOR OVER 30 YEARS. MAYBE HE IS TIRED OF THE FIGHT!

(We could say the same about Bishop Fellay!) BUT THIS IS NOT THE FIRST TIME THAT A CONFLICT OVER THE FAITH HAS LASTED FOR AGES. THE ARIAN CRISIS LASTED OVER 70 YEARS, THE PAPAL EXILE IN AVIGNON 68 YEARS, THE GREAT SCHISM 39 YEARS. IS THIS A REASON TO ABANDON THE FIGHT? TO COME TO SOME ARRANGEMENT? IT'S A GOOD THING ST.ATHANASIUS DIDN'T GET TIRED OF BEING EXILED, THREATENED, FALSELY ACCUSED, EXCOMMUNICATED ETC. BECAUSE HE WOULDN'T BE ST. ATHANASIUS.

HE SEEMS TO HAVE FORGOTTEN THAT: (The following is an older quote from Father Aulagnier, from Fideliter # 65, Sept-Oct. 1988. It shows how he changed) *"IN OTHER TIMES, HERETICS AND SCHISMATICS LEFT THE CHURCH. TODAY, AS ST.PIUS X WARNED US, THEY REMAIN, TO MAKE HER EVOLVE FROM WITHIN, AND TO SEDUCE, IF IT WERE POSSIBLE, ALL OR PART OF THE FLOCK OF THE HOLY BISHOP... BUT ONE DOES NOT DEAL WITH THIS KIND OF ENEMY, ALL THE MORE SO, THAT HE IS CUNNING. (We should not even deal with them, because they are too cunning.) ONE DOES NOT NEGOTIATE WITH HIM A FALSE AND SEPARATE PEACE. (This was Father Aulagnier 15 years BEFORE his change!) ONE FIGHTS HIM TILL THE END, STRONG IN HIS RIGHT - DEUS VULT! - GOD WILLS IT! - REMINDING HIM OF THE TRUTH HE ATTACKS IN VAIN... ROME KNOWS IT MADE AN ERROR, A GRAVE ERROR: THE EXCOMMUNICATION (AGAINST ARCH-BISHOP LEFEBVRE). HOW TO REPAIR THE ERROR? TIME WILL TELL. IN ANY CASE, NOT WITHOUT A FRANK RETURN OF THE HIERARCHY TO THE TOTAL AND INTEGRAL CONFESSION OF THE CATHOLIC FAITH WHOLE AND ENTIRE. THE DAY WILL COME WHEN ROME, BY ITS CONVERSION, WILL FIND OUR SERENITY."* (And Fr. Violette comments:) SEEMS LIKE HE HAS LOST HIS SERENITY. (And here is Father Violette, who had put that quote there to show that Father Aulagnier has changed! It is like the Russian dolls, you know: A little doll put into a bigger doll, both put into a bigger doll. So I am reading this to you to show that Father Violette has changed and, in his letter, he used a quote of Father Aulagnier to show that Father Aulagnier had changed!)

DEAR FAITHFUL, DO NOT LOSE YOUR SERENITY, STAND CALM, FIRM IN THE UNCHANGING FAITH OF ALL TIMES. DO NOT ABANDON THE FIGHT. SURE IT IS DRAGGING ON. BUT WE WILL WIN. (And then the best wishes for Christmas and all that.)

So, my dear faithful, I will send you a link to this and you can print it and show that to your friends who tell you that the Society has not changed and blah, blah, blah. Okay, That's... I don't think we can find a better proof!

In the name of the Father, and of the Son, and of the Holy Ghost, Amen!

Resist Menzinger's Modernism! Help build for the future!

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Editor's Note: The author of this article wishes to stress that, of its very nature, such an undertaking will always be a work in progress. There are always 1000 reasons for not doing what one should and there will always be more and newer objections. By dealing with some of the more common objections, it is hoped that the reader will be aided in seeing the situation more clearly.

A Catechism of the Resistance or Some Common Objections Answered

Why is a Resistance necessary? What are you resisting?

The same thing that Catholics have always had to resist these last 40 years and more: modernism.

But the SSPX resists modernism: that's why it was founded.

The SSPX used to resist modernism. But the SSPX has somehow ended up in the control of modernists and its doctrinal position has now been changed to one which involves compromises on things crucial to the Faith.

Look, had there been a deal with Rome then I'd be 100% with you fighting side by side. But there was no deal with Rome, and that's what matters.

Forget about a deal with Rome for the moment. What is more important to the integrity of the SSPX: its canonical standing or its doctrinal position?

In 2012 lots of SSPX priests and faithful opposed a deal with Rome because it was the most obvious way that the SSPX could end up falling and officially compromising with modernism. That is why we all assumed that the deal with Rome was the biggest danger. But the SSPX in the meantime has nonetheless officially compromised with modernism, even without a deal!

Imagine a householder who makes certain that his door is locked every night. If someone warns him that the thief has come in through a window, can he simply reply: 'But look, the door is still locked and that's what matters!'

How can you be so sure that the SSPX was taken over? Where's your proof? Give me chapter and verse on exactly how this came about.

There is a certain amount of interesting evidence out there which points to how it most likely happened (GREC, for example), but ultimately how it happened is not what matters. What matters is that it has happened and that it has happened is beyond doubt. One does not need to know how a man died in order to be sure that he is dead. The old, 'no-compromise,' doctrinally sound SSPX, the SSPX of Archbishop Lefebvre's day, is dead and gone. That much is beyond serious dispute. The new SSPX is a very different creature indeed. The old SSPX would never have declared that Vatican II "enlightens and deepens" the Faith, that "the causes" of errors are in the Council, that the new Mass was "legitimately promulgated", and so much more besides. Archbishop Lefebvre condemned the 'oath of allegiance' whereas Bishop Fellay says that he accepts it. The old SSPX raised up Bishop Williamson; the new SSPX marginalised him, slandered him publicly and then cast him out.

You refer above to the April 15th Doctrinal Declaration. But Bishop Fellay has said that he withdrew it, so that's no longer an issue. You're just trying to dredge up the past.

What Bishop Fellay says when he thinks that no publicly available recording of his words is being made and what he officially 'says' to the world (Rome included) via DIC1 are not always the same, but we will let that pass. Even assuming that his 'withdrawal' is 'official', it is clear from his own words that what he is referring to is the document's usefulness in reaching an agreement. What he is not referring to is the document's contents, and it is precisely the contents that are a problem, not its usefulness (which had already been killed by Rome when they turned it down in June 2012, long before he 'withdrew' it the following August).

But you cannot be sure that Bishop Fellay still believes what he said in the April 15th Declaration. Or do you think you can read his mind!?

Firstly, supposing that the April 15th Declaration no longer represents Bishop Fellay's position, how much confidence can we repose in a Superior General who is capable of changing his doctrinal position with his dirty linen? Secondly, the very fact that Bishop Fellay has insisted so often that the document is in the past and no longer an issue whilst refusing to address its contents surely points to his continued belief in those contents. If he no longer believes what he said he believed in April 2012, why go to all the trouble of dodging questions and playing with words ("withdrew", "renounced") when a simple statement to that effect would quieten all opposition?

Thirdly, a careful reading of his June 27th 2013 statement shows that the same ideas are still officially in force (E.g. Vatican II may 'cause' errors but it does it actually contain any errors? The New Mass isn't as good as the old Mass, but it's not actually evil or illegitimate per se; et al.)

Finally, consider the fact that even if Bishop Fellay had genuinely seen the error of his ways and repented (both in word and action), and we believed him, the serious implications of his actions would remain. For example: how could a son of Archbishop Lefebvre ever have signed, let alone composed and kept subsequently secret, so scandalous a document? Serious questions deserve serious answers.

I don't like the term 'resistance'.

The word isn't as important as what it means. Call it the counter-revolution or conscientious objectors or the 'real SSPX' or 'that portion of SSPX priests and faithful who have not gone along with the new orientation,' or whatever you like, just as long as we all know what we're talking about. But the thing itself is good and true and necessary; objecting to the most commonly used name is no grounds for objecting to the thing itself or for not supporting it.

I don't like having to distinguish between one type of Traditional Catholic and another. Why can't we just all be Traditional Catholics and leave it at that?

Once again, whether you like it or not is hardly the point. Words must reflect the things they name or they are of no use. Where there is a qualitative difference there must also be a distinction in the word used to name it. It is an unfortunate necessity, that's all. Just like the term 'Traditional Catholic' was invented to distinguish us from the conciliar

‘Catholics’ with whom we have precious little in common. Just like the very term ‘Catholic’ is necessary in order to distinguish us from those who mistakenly call themselves ‘Christian.’

So there is a debate going on inside the SSPX about the best way forward – so what? Aren’t you rather blowing things out of proportion?

It is not a debate, it is a fight. Or rather it was a fight: it is more or less over now and the wrong side has won. And it wasn’t about ‘the best way forward’. It was about doctrine. One cannot overstate the importance of sound doctrine. Likewise, when the Faith is put in danger, one cannot overreact. We are morally obliged to do everything in our power to defend the Faith, no matter who is endangering it, even our superiors.

So the enemy won and the SSPX has changed its doctrine. What do you propose we do about it then?

Stop supporting the SSPX which has veered off the course set by Archbishop Lefebvre and start exclusively supporting the continuation of what Archbishop Lefebvre began.

Every group that has split off from the SSPX has itself ended up splitting and in the end has destroyed itself. What makes you think the Resistance will be any different? The Resistance will go the same way and in another few years the SSPX will still be there, still the same only larger and stronger than ever and there will be no Resistance, and the people who supported it will end up regretting it or will have lapsed altogether.

As it happens this is not true. Some groups who left the SSPX are still there (the FSSP for example). But that is beside the point.

Why is it written in the stars that the Resistance will fail? Have you ever heard of the tactic beloved of the enemies of the Church known as a self-fulfilling prophecy? Surely any work stands or falls according to whether God blesses it or not. Therefore if there is a split, if there is a difference, we ought to look at the specific points of disagreement, at cause of the split, at the cause of the difference, whether between the SSPX and the Resistance, or any of the previous groups to leave the SSPX.

Ask yourself why you think those groups were wrong to leave the SSPX. Was it not because the SSPX was holding the true course of opposing the conciliar religion and proclaiming true doctrine without compromise? Was it not the case that those groups that left the SSPX did so because they wanted something different from what the SSPX and Archbishop Lefebvre had always stood for? You ask what is different in this situation, to which I answer this. That this time it is the SSPX which has changed. The Resistance is doing and teaching nothing new from what the old SSPX taught.

You talk as if Archbishop Lefebvre were on your side, but you can’t know that for certain.

I am firmly convinced that Archbishop Lefebvre is on our side from heaven, and that were he alive today he would be vocally supporting the Resistance. Fr. Faure, one of the original three priests chosen by Archbishop Lefebvre to receive episcopal consecration, thinks so too. And if you read what the Archbishop had to say while he was still alive, about the FSSP, for example, or about those who promoted an accommodation with modernist

Rome (such as the late Jean Madiran), or about the conciliar Church, then you would see for yourself.

But both sides are able to quote Archbishop Lefebvre, so that doesn't get us anywhere. The most one can conclude is that Archbishop Lefebvre must have been inconsistent.

Both sides are not able equally to quote Archbishop Lefebvre, don't be so easily fooled. Only one side is able to quote the Archbishop from the time of his big decision which saved the Faith, the Mass and the Priesthood (the 1988 consecrations) onwards. The other side is reduced to quoting him from certain select moments earlier on. And only one side is able really to quote him at any great length. Not uncommonly the quotes used by the new SSPX are very short and one often discovers that the whole quote contradicts what they had intended it to mean (try looking up the complete quote from the letter to the Bishops-elect, which was very partially quoted in the June 27th 2013 declaration, for example. The missing parts speak volumes!)

Remember that Archbishop Lefebvre died 21 years after founding the SSPX, but the situation in 1970 was not as clear as the situation in 1991. He was pioneering a movement, so to speak, dealing with a situation for which there was no precedent, and he did not have the benefit of our hindsight. That might help to explain some of the 'inconsistency', some of the less-hardline sounding quotes from the 1970s (asking Rome to 'Let us do the experiment of Tradition' for example). But with the benefit of experience and with the clarity which comes from the passage of time and events, have a look at what he had to say by the time of the consecrations and after. No inconsistency there. If you took the trouble to read and study him properly you would see that for yourself. And by the way, if you find it difficult to obtain 'I Accuse the Council' from Angelus Press, you may wish to reflect on why that might be.

But my SSPX chapel still looks the same. The priest still preaches doctrinally sound sermons, it is still the same Latin Mass. I can't tell any difference from a few years ago.

The most insidious changes are the ones which happen so gradually that one does not notice them. When someone stops saying something, for example, very often nobody notices because, well, he's stopped saying it. Errors of omission are hard to detect. The exteriors, the things which are more easy to notice (the liturgy, the way people dress and behave, etc.) are all things which flow from doctrine. Doctrine comes first. If doctrine is changed, these things too will in time change. Don't be fooled into thinking that just because you can't see touch or smell it, it doesn't matter. Nothing matters more than doctrine. If you just want a Latin Mass with incense, you can go to the Anglicans!

Well then I'll wait and keep vigilant. But I'm staying put in my SSPX chapel until I notice the change. When they start having the Novus Ordo and dancing girls in there, then I'll leave.

Do not trust too much in your own abilities. By the time they start having the Novus Ordo in your SSPX chapel it will be long past far too late! And by that point if you haven't already left long ago, it will only be because you have become numb to the changes and have yourself been changing without necessarily realising it. For the first twelve

years of its existence the FSSP didn't have one single Novus Ordo Mass. And yet what did Archbishop Lefebvre say about them? "They are betraying us!"

I know a priest/man/woman/family whom I respect, who appear very devout and they still support the SSPX and Bishop Fellay.

What other people do is their concern. When you face the judgement seat of God you will answer for what you did. Do not imagine that the brave souls who helped to get the SSPX off the ground did not have to face similar experiences with people whom they respected staying in the Novus Ordo. Human Respect is as deadly now as ever it was.

Everyone knows that the Resistance is full of crazy people among the laity, 'wierdos,' losers, misfits, obsessives and people with no social skills. I don't want to be associated with the likes of them.

This is an unworthy argument, which may be why so few people are prepared to own up to thinking it. Personally I know some very fine Catholics who support the Resistance. But let us assume for argument's sake that what you say is true. The same was surely said about the SSPX faithful in the 1970s: where would you be now had it not been for them? God uses the humble and lowly to accomplish his work. Impressive people are often proud and pride blinds. Finally, by using this argument are you not essentially admitting that your 'image,' your 'brand' if I may use the term, matters more to you than the truth? When you go to Mass, are you not going there in order to associate with God? During all these (however many) years that you've been attending the SSPX, were you really only ever there in order to 'be associated' with the other people in the chapel!?

The Resistance is full of larger than life personalities. It is all about egos. These people left because their egos are too big.

Like the previous question, this way of thinking smacks of human respect by focusing on (alleged) personalities and not on principles. What matters is the doctrine and all that flows from it. Besides, are you really in a position to know why anyone else supports the Resistance? And even if you could know it, it would not change the fact that you are not answerable for them, you are only answerable to God for your own actions (or lack thereof!)

I've heard that: Fr. Pfeiffer is a real charlatan who steals everyone's money and who probably murdered his own grandmother and who is unkind to cute fluffy kittens; / that Fr. Chazal is immature and is disorganised and is no good with money; / that Bishop Williamson is "Right Wing" (!!!) There's no way I'm ever going to support a resistance which includes Fr. _____ (complete with the name of whichever priest you like least, or Bishop Williamson).

This method of reasoning is not a little ironic given that those who point out the doctrinal problems of Bishop Fellay's various utterances and position statements are usually accused of making "personal attacks" (we have even, at times, been accused of calumny and lies!)

The battle is being fought over doctrine: do not allow the devil to distract you with this sort of personality-based squabbling. You have a duty to be as charitable as possible and to believe the best of people. Beyond that, if you don't like a given person (even a priest),

so what? The Resistance stands or falls on doctrine, the same as the SSPX always did. So you don't like Fr. Pfeiffer, Bishop Williamson or whoever? What about all the other priests: what about Fr. Ringrose? Fr. Girouard? Dom Tomas Aquinas? Fr. Hewko, is he a charlatan too? Is Fr. Faure? More fool Archbishop Lefebvre for trusting him and promoting him for 20 plus years!

Did the SSPX only ever include priests whom everyone thought were just wonderful? Was the only reason for your supporting the SSPX that you personally liked all the priests you'd happened to meet (and anyway, where would be the merit in that?)? I suspect you might have other reasons for not supporting the Resistance and are merely using this argument as a cover. But only you can know that for sure.

There are only a relatively small number of souls at my local Resistance Mass, where as there are ___(n.)__ at my local SSPX church.

The Resistance is growing, whereas the SSPX as a whole is shrinking (did you realise that the number of priests in the SSPX actually shrank since last year, in spite of the new round of ordinations?). And for what it's worth, I'm sure if you went to your local Cathedral at the right time, you could find a Novus Ordo Mass with even more souls present than your local SSPX church. Is truth a game of numbers? What would have happened had the recusant Catholic faithful at the time of the Protestant persecution (or indeed any persecution) reasoned this way? Truth does not respect numbers.

But we need to have a normal parish life which we can't get if we're just among 40 or so others in a rented hall! We need a Catholic social life, we need events to attend, we need societies and guilds to join, our children need other Catholic children to play with...

Virtually all SSPX Mass centres began life in this modest way. Where would your impressive SSPX parish be now had not people been prepared to live the 40-souls-in-a-rented-hall experience thirty years ago? As for all the other trappings of a proper large parish, you may prefer them but God gives us what we need. If you act for Him in good faith, He will not let you down.

But there are still relatively few priests in the Resistance. I can't get by without a minimum of Mass every Sunday.

Once again, God will give you sufficient grace. Suppose, back in the days of the good old anti-modernist SSPX, you lived in an area where there was SSPX Mass less frequently than every Sunday, let's say once a month. Would you go to the Novus Ordo in the meantime on the other Sundays? Would you even, for that matter, go to the indult? Would it not be better that you stuck to principle and went once a month and on the other Sundays made your holy hour without Mass?

But it is a mortal sin to miss Sunday Mass.

There are occasions where it can be a mortal sin to attend it. St. Joan of Arc was asked to make one small compromise, to sign a false confession of guilt, in order to attend Mass. As long as she did not sign, she was forbidden to attend Mass. At one point she gave in and signed so as to be able to attend Mass. Soon after, thinking better of it, she withdrew her signature. Then the Virgin Mary appeared to her and told her that in signing the false

confession she had signed her own damnation, and that had she allowed her signature to remain on the document she would have gone to hell.

If we stick with the SSPX we can ‘resist from within.’

“That is a complete illusion. It is the superiors who form the subjects, not the subjects who form the superiors!”

– Abp. Lefebvre

But I trust my priest. You can’t deny that there are still good priests inside the SSPX. Fr. Pfeiffer & co. don’t have a monopoly.

True, there are still good priests inside the SSPX. In a similar way, one occasionally hears of ‘good,’ ‘hardline’ ‘anti-Vatican II’ priests in the FSSP, but one doesn’t go to their Masses because their private words and opinions count for nothing. They belong to an organisation that officially compromises on matters of the Faith, and by supporting that organisation, so do they. Since the old ‘no-compromise SSPX’ no longer exists, having been replaced by a new SSPX which is conciliar-friendly in its official documents, those ‘good’ SSPX priests are now good in spite of the (new) SSPX and not because of it.

Furthermore, the tension of interiorly disagreeing with one’s Society and one’s Superiors and exteriorly going along to get along is very unhealthy, is not a Catholic way of behaving (Catholics don’t infiltrate) and cannot last. Human nature dictates that the tension will resolve itself in one direction or the other: either by such a priest leaving the SSPX, or by him steadily turning into a modernist without realising it. You must hope that those ‘good’ priests still in the SSPX join the Resistance. But whatever they choose to do, you cannot use their choice as an excuse for your own wrong decision.

What if there were still a chance that Bishop Fellay might be made to resign?

The SSPX crisis is not a matter of personalities: despite what our enemies say, it is not that we merely don’t get along with Bp. Fellay! The problem is much more serious and goes much deeper. The doctrinal position has officially been changed, and many, many priests support this. Even if Bp. Fellay resigned tomorrow, the problem would remain. Unless all the complicit SSPX priests (a large number!) could be removed, and every single one of those scandalous documents and statements repealed and contradicted, the problem would still remain. And that is so unlikely as to be as good as impossible.

Fine, the ship may be sinking. It may even be, as you say, beyond repair and certain to sink. But the ocean outside is a stormy place.

Let us remember that the doctrinal position has officially been changed. Therefore, I would rather say not that the ship is sinking: it has sunk! Which is the better place to be: clinging to a piece of debris, tossed in a stormy sea or still in your comfy cabin on board a ship which is already fifty fathoms under the waves and still plummeting towards the ocean floor?

In time God may give everyone the grace to see. Why can’t we just wait until everyone sees things? Or until a lot more people see things?

He may, but let us not presume to count on it. Look at how few people (when compared to the whole Church) woke up and acted in the wake of Vatican II. I do not mean to depress

you but who knows if anyone else in the SSPX will wake up and see clearly what has happened and act accordingly. For all we know, this is as good as it gets. I don't actually think that that is so, but we ought to be prepared to face a horrible reality.

In any event, waiting around is not an option: time is not on our side. Ever since the SSPX went into a nose dive, the SSPX and the Resistance have been on divergent courses. Like a crack in the ground which slowly widens into a chasm, the time where one can jump from one side to the other is coming to an end and any priest (or faithful) who finds himself on the wrong side beyond a certain point may well end up staying there, however 'hard-line' he initially was. Of course, God can give grace and extraordinary things can happen, but that is the ordinary way of things.

We cannot be ahead of Providence.

Does 'waiting for Providence' mean waiting for God to do everything for us? Surely Providence works through human agents, at least as far as those human agents are willing to be used. How is Providence supposed to accomplish anything at all if we sit idly by, resolutely doing nothing?

But isn't it more prudent to err on the side of caution?

'Prudence' is one of the most misused words, especially when it comes to the crisis in the Church. It does not simply mean 'doing nothing'! There are times when the more cautious, more prudent thing to do is to act, and when to fail to act would be imprudent. In a serious situation, inaction is often fatal. There are even times when *any* decision is better than none, as long as it is made decisively.

Archbishop Lefebvre waited until 1988 before his decisive action.

But he did not wait until 1988 to act. He set up the seminary as soon as he was asked, and having done so he persevered with it no matter what. And he certainly did not wait until 1988 to tell people to stop attending the Novus Ordo!

Furthermore, he was in an unprecedented situation. To people in 1970, it must have seemed scarcely believable that the mighty fortress of the Vatican had been infiltrated top to bottom. We have no excuse, we have a very recent precedent, and this time it is only the puny SSPX which has been infiltrated and subverted.

I'll act when the time is right. Once I have conclusive proof/more evidence/a line in the sand, then I'll support the Resistance.

You have had at least 18 months of serious heavy-duty evidence: 18 months of mounting scandals, 18 months of continuously liberal and heterodox declarations and interviews, 18 months of the good priests being punished while the bad and indifferent are rewarded. What more proof do you need?

Yes, but I still think we need to wait for a line in the sand.

Wasn't the General Chapter of 2012 a line in the sand? The expulsion of Bishop Williamson on trumped-up technical grounds? The publishing of the Doctrinal Declaration which Bishop Fellay secretly sent to Rome? What more do you want? If you are waiting for an angel from heaven to come down and tell you what you ought to do, it won't happen. There will be no clearer 'lines in the sand' than the several which we have seen already.

There may be a whole series of small lines in the sand, and each time the situation worsens and the SSPX sinks deeper.

But what if you are wrong?

All the evidence says that we are not. If you doubt it, go over it again, re-read the six conditions of the 2012 General Chapter, re-read the June 2012 DICI interview, re-read the April 15th 2012 Doctrinal Declaration, watch to the May 2012 CNS interview, and all the rest. God sees the hearts of all men and if we have acted bravely in his cause and in good faith, we need not fear. But if you fail to help build up the Resistance and to ensure the future and continuation of Tradition, when you had the means to do so, if you continue to support the new SSPX and thus to support a doctrinal compromise with modernism, when you ought to have known better, then God will see that. And if you do it out of less than worthy motives (such as any of those listed above, or any others not included here) then He will see that too. Are you really invincibly ignorant? Are your own circumstances really so special compared to everyone else? Were I in your situation I would be a little concerned for my eternal welfare. You should be asking yourself:

“What if they are right?”!



Some useful websites:

www.inthissignyoushallconquer.com

www.cathinfo.com

www.sossaveoursspx.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

aveclimmaculee.blogspot.com

(French)

www.lasapiniere.info

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portugese)

SSPX-watch!

Once again, this is just the tip of the iceberg. Much more evidence doubtless exists out there which we have not yet heard of; what we report on here is only what we have happened to chance upon. Needless to say, these things would have been unimaginable only fairly recently.

“Families shouldn’t have more than 5 or 6 children” says SSPX priests, while preaching a priests retreat in Germany. A retreat, moreover, at which Bishop Fellay was present. No response. No objection. He was not disciplined. How many others think and preach the same?

SSPX shrinks in spite of new ordinations. In the 2012/13 period, since this crisis began, the number of priests (and a Bishop!) to have left the SSPX is greater than the number of new priests ordained. But the situation is even worse than it seems at first glance. In addition to priests of the SSPX properly speaking, many independent priests, previously ‘friends of the SSPX’, are now with the resistance instead, and several substantial religious communities, including two monasteries and a Carmel, have dissociated themselves from the SSPX and joined the resistance.

Fr. Xavier Beauvais moved from St. Nicolas du Chardonnet. Although not a District Superior, the Parish Priests of the largest SSPX church and parish anywhere in the role carries a certain prestige and influence. Fr. Beauvais was a well known opponent of the new direction of the Society. He will be sent to Spain in January. His successor will be Fr. de la Rocque, a former participant in GREC.

USA SSPX priest in shorts & t-shirt filling his car at a petrol station. First mentioned in a sermon by Fr. Pfeiffer, from which one gathers that it was somewhere in the USA, we have now had this confirmed from an independent source (who tells us that it was in Post Falls, Idaho).

Fortress SSPX-GB penetrated.

Booted out: Fr. Clifton who wrote a letter to Menzingen stating the obvious. Fr. Kimball who leaked the April 2012 correspondence between the three bishops and Menzingen.

Parachuted in: Fr. Barrett, a “le Roux-priest,” product of modern Winona, ordained a mere two months ago. Fr. Ockerse, an “obey-your-legitimate-superiors!”-type Fellayite.

German and USA SSPX favour Bergoglio. An article recently appeared on sspx.org entitled *“Some positive points about Lumen Fidei.”* Many articles favourable to Bergoglio have appeared on the German district website recently, four in the last ten days alone, with such titles as: *“Pope Francis calls for prayer and fasting”* and *“Pope Francis warns of persecution”*. Needless to say, the ‘Pope Francis’ whom they portray does not really exist!



“With the Almighty, day by day” (*“Mit dem Allmächtigen, im Alltäglichen”*) reads the motto. Protestant? Novus Ordo? ‘World Youth Day’? Olympics?!? Guess again!

It is in fact the logo produced by the German SSPX youth, the KJB, to advertise a forthcoming meeting. It was deliberately chosen to have an ‘evangelical Protestant’ look to it. Why? They wish to ‘reach out’ and ‘appeal to outsiders.’

Expect this type of nonsense to spread beyond the borders of Germany.

Bergoglio-watch!

One of the paradoxes of modern ecumenism is that the religions with which we are now supposed to have so much in common were far more worthy of natural respect back in the days when the Church condemned ecumenism. Back in the early 20th century even the Anglicans condemned abortion and contraception and upheld modesty of dress. Even the Methodists stood for something! And yet the more the false religions sink into the mire of trendy soundbites and politically correct double-think, the more the ecumenical conciliarists seek to cozy up to them. In the SSPX we now observe a parallel phenomenon: the more the conciliar church insults Almighty God, the more Pope Francis and his fellow travellers make a mockery of the religion they claim to represent, the more the SSPX seeks to cozy up to them. So: just in case anyone has spent too much time reading DIC1, here is a small taste of what Pope Francis has been up to lately:

‘World Youth Day’

Scandalous events in Rio de Janeiro, by all accounts even worse than those witnessed in those crazy days of JPII. Rock&Roll stations of the cross. Communion distributed in disposable plastic cups. Girls in bikinis at ‘Papal Mass on the beach’ at Copacabana, a place infamous for nudism, sodomites and prostitution, none of which was condemned in the Pontiff’s Communist-eque sermon. (Incidentally, DIC1 reported at length on ‘World Youth Day’ in a neutral tone, without condemning any of it.)

Green light for ‘homos’

‘Who am I to judge’ was his response when asked by the media about homosexual clergy. Anyone who knows the secular Masonic media will realise the effect that this would have. Oddly enough, DIC1 and the SSPX at large did not even acknowledge this scandalous incident, much less condemn it!

Papal Preoccupations

“Pope Francis is so concerned that he sent a Cardinal to deal with the matter within the week. What do you think it was that concerned him so much? The massacre of Christians escalating throughout the world? The universal loss of faith and Catholic practice? The immorality present amongst his own clergy? No, not at all. He’s concerned about the fact that Kosher slaughter is forbidden in Poland and that certain countries are restricting the practice of circumcision. He dispatched Cardinal Koch post-haste.”

[Source: Avec l’Immaculee]

Canonisation of JPII still on course

Is any comment really needed? Fr. Morgan has made some unhappy-sounding noises, but the real acid test will be what he actually does once the ‘canonisation’ (if that is what it really is) goes through. Actions speak louder than words.

Yet more humility on display!

“The Pope has bolstered his popular appeal by picking up the phone at his residence in the Vatican and calling people out of the blue. ...

‘Ciao Michele, it’s Pope Francis,’ the pope said when Ferri picked up. ...

‘He told me he had cried when he read the letter I had written him,’ Ferri said.”

[Source: www.telegraph.co.uk]



“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. 523)

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