



# The Recusant

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



“...I used the word ‘modernist;’ I think that it was not understood by everybody. Perhaps I should have said a modernist in his actions. Once again, he is not a modernist in the absolute, theoretical sense.”

*- Bp. Fellay, interview with DIC1, 20th November 2013*

## Inside:

- **“When Two Bishops Agree”  
(Fr. Girouard)**
- **Fr. Pinaud Conference**
- **Reply to my Second Canonical Monition  
(Fr. Altamira)**
- **“Fr. Emily and the Franciscans”**
- **News from St. Joseph’s Monastery, Colombia**

## **FROM THE DESK OF THE EDITOR:**

Dear Reader,

Once again, we apologise for the comparative delay, for the fact that many of you will be receiving Issue 15 what will seem like a whole month late. By way of apology I can only remind you that it is free, (we are grateful as ever to the comparatively few from amongst you who have keep us supplied with just enough means to continue!); that everyone involved in its production has other commitments elsewhere, and finally to remind you of how proud that our efforts are so obviously “unprofessional.” By a small miracle the newsletter is still going some 18 months after it began. Please don’t take it for granted - none of us knows what the future may hold.

You will, however, notice that this issue is 44 pages instead of the usual 32 or 36. Many of these are taken up with one rather large article. Fr. Pinaud’s conference is so long that we were in two minds as to whether to print it. But it does contain much that is of interest, and we think the effort worthwhile, hence we reproduce it here in full. Fr. Pinaud’s treatment at the hands of Menzingen is crystal clear proof of just

**Pilgrimage  
to  
Walsingham**

Full Details on p.43



what an unjust tyranny (and, like most tyrannies, an arbitrary and personal one at that) the leadership and governance of the SSPX has become, as well as just how far from Archbishop Lefebvre things have drifted. We are grateful to the original translator, who rendered the text on La Sapiniere into English, a rendering for which can take no credit, though we have taken the liberty of revising it only slightly for publication.

In a similar way, the article regarding the shenanigans of Fr. Emily might prove a salutary warning. So far as I am aware, the SSPX clergy of Great Britain have not quite sunk to the level of attacking anyone who does not trust “the legitimate authority” of Bishop Fellay. It is amazing that any SSPX priest could deal in such nonsense, in a Society whose very existence is a living lesson on the purpose and limits of authority, and on true and false obedience. St. Thomas Aquinas says that the argument from authority is the weakest of all possible arguments. One might hope that a few people wake up and see this sectarian nonsense for what it is. We are not followers in a personality cult. The SSPX has supplied jurisdiction, no more than that. It is you and I through whom the Church supplies it. And if any cleric appears to you (whether you are correct or mistaken) to be attacking or in any way endangering the Faith, even indirectly endangering it, you have not only a right but a duty to oppose them, including publicly.

### **Rumours of War**

Those of you unfortunate enough to spend any amount of time on the internet, especially internet forums, may have come across rumours of another attempted SSPX-Rome deal in the offing. I am unable to say whether there is any truth to these. It would seem that one of the main catalysts of these rumours is Fr. Pfluger, a priest who, by all accounts, cares as little what he says as whom he says it to. It is also said that a Novus Ordo priest working in Rome at the congregation for the clergy recently told an acquaintance about several recent visits by “a very fat priest from the SSPX” (Fr. Angles?).

Clearly if Menzingen were to strike a deal with modern Rome in the coming months, it would in many ways be the best news the Resistance has received since all this nonsense began two years ago (Is it *really* two years already!?). And that is precisely why I must caution prudence. Let us not get our hopes up. It may turn out that even Menzingen wouldn't do anything quite so stupid. And if they do, we have nothing to gain by staying up all night waiting for it to happen. Some people would obviously wake up and leave the SSPX. But I fear the number would be small. Many of those who left would not necessarily leave in the right direction. And a great many would not leave at all. Months and years of doing nothing and inventing clever-sounding excuses risks leaving one spiritually lobotomised, numbed and incapable of finding the way out. Consider also that this might also be an effect of the latest bogus rosary crusade.

### **Notes for Your Diary**

Although short notice, please note the times for Holy Week in Kent. Please also make a not in your diary to come to the Walsingham Pilgrimage in mid-July. More than forty people have already confirmed their attendance so far. You have been given plenty of notice this year, so no excuses will be accepted! Finally, may I wish all our readers, our supporters, and even our enemies a Holy Passiontide and Easter!

- *The Editor*

## Resistance Mass Centres

### London:

**Drake House**  
**44 St. George's Road,**  
**Wimbledon**  
**London SW19 4EF**  
 Holy Days (*contact us*)  
 Sunday Mass: 11.00am

### Kent:

**Regina Martyrum House**  
**17 West Cliff Road**  
**Broadstairs**  
**Kent CT10 1PU**  
 Daily Mass (*contact us for more information*)  
 Sunday Mass: 10.30am (*unless otherwise stated*)

### Glasgow:

**The Cambuslang Institute**  
**37 Greenlees Road,**  
**Cambuslang**  
**Lanarkshire**  
**G72 8JE**  
 Mass certain Sundays of the month  
 (*Please visit :*  
*kentigernsociety.blogspot.co.uk or*  
*contact: recusantssp@hotmail.co.uk*)



### Grantham:

(contact us for further information)

### Liverpool:

(contact us for further information).

## Holy Week

at

**Regina Martyrum House, Broadstairs**

*According to the pre-1955 Missal*

**Maundy Thursday (17th April)**

6.00pm Mass

**Good Friday (18th April)**

10am Mass of the Presanctified

2pm Way of the Cross

**Holy Saturday (19th April)**

10am Easter Vigil

**Easter Sunday (20th April)**

5pm Mass (11am London)

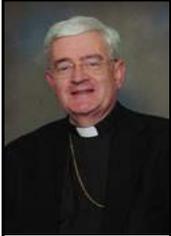
*We are advised that inexpensive accommodation is available locally for those travelling from a distance.*

*For further information, please contact us:*

*recusantssp@hotmail.co.uk*

## When Two Bishops Agree, Hang On to Something!

By Fr. Patrick Girouard  
(Source: [www.sacrificium.org](http://www.sacrificium.org))



**Bishop  
Peter J Elliott**



**Bishop  
Bernard Fellay**

The faces of two Bishops smiling at you, what a wonderful way to start your day, isn't it? Maybe it is, when you haven't had your first cup of coffee yet, and when your mind is still slow and foggy. But a closer look at those episcopal faces would probably wake you up quicker than coffee, and send a shudder down your spine! You would you ask yourself: What the heck? What's going on? What's the big joke? Who is the one on the left?

I ought to answer that last question right now, so that you will all know whom we are dealing with here: Bishop Peter John Elliott was born an Anglican in 1943 in Melbourne, Australia. In the 1960's he was received into the Catholic Church while studying at the University of Oxford. Back in Melbourne in 1969, he studied for the priesthood and was ordained a priest in 1973. He became Doctor in Theology in Rome in 1986, and was consecrated Bishop in 2007. He is currently Auxiliary Bishop of Melbourne and a member of the Bishops' Commission for Liturgy. We all know Bishop Fellay, so I won't bother with a biography. Now, back to your other question: "What's the big joke?"

Well, no, my dear readers, this is not a joke! Indeed, these two bishops know each other, and they do have something in common, at least according to Bishop Elliott. So what do they share? They both AGREE with one another about the way to celebrate the Holy Sacrifice of the Mass! Wow! Maybe you will say that this is a wonderful piece of news, as it surely means the Novus Ordo Bishop has converted and joined Tradition, like the late Bishop Lazo did in the Philippines! But, no, my dear readers, it's rather the other way around! Well, maybe not completely yet, but it is another step in that direction... Indeed, Bishop Elliott claimed, on February 24<sup>th</sup> last, that Bishop Fellay, (or one of his priests, in his presence, it is not clear), told him that the Tridentine Mass could be said or sung in the vernacular! Here are the words of Bishop Elliott:

***"Let us be realistic. If you want the Extraordinary Form to become the Ordinary Form, reflect on the millions of people who come to vernacular Masses in our parishes around the world, in many countries and cultures. Would they easily embrace a Latin Low Mass with a server answering? And let us not forget the priests. This is why some pastoral realism is required. But let me put out a challenge - a reform of the Extraordinary Form would first be required - and I note that this has been suggested in terms of the Vatican Council's 'full, active and conscious participation.' (...) In the context of the wider Church another issue inevitably emerges: could the Extraordinary Form be said or sung in the vernacular? Several years ago I was surprised to hear this proposed during dialogue over lunch with Bishop Fellay and Australian priests of the Society of St Pius X. (The emphasis is mine).*** (For the full version of the article, see <http://www.cam.org.au/Church-in-Melbourne/Bishops/Auxiliary-Bishop-to-Southern-Region-Bishop-Elliott>).

Now, if Bishop Fellay really said that, or if he didn't oppose such a proposal by one of his priests, it gives us another proof of how far he had already gone on the path of liberalism a few years ago! Indeed, the Council of Trent, fighting against Protestant innovations, forbade the celebration of the Mass in the vernacular and asked that the old liturgical tradition be kept (Session 22, Chapter 8). Based on this and other documents of subsequent Popes, the Code of Canon Law (the real one, of 1917) states that the sacrifice of the Mass must be celebrated in the language of its rite as approved by the Church (Canon 819). And it just so happens that, up to Vatican II, the language of the Latin Rite was, of course, Latin! So now we learn that Bishop Fellay is allegedly in favour of going against the traditional liturgical practice of the Church! This is HUGE!

Of course, we would like to know WHEN such a proposal was made. Bishop Elliott says it was *“several years ago”*. Well, we might – repeat might – have a precision about that. Indeed, it just so happens that, as I was writing this article, my dear and distinguished confrere, Rev. Fr. Juan Ortiz, sent me a link to an article written by Mr. Anthony Barich in 2009 for “The Record”, and that says: *“Melbourne Auxiliary Bishop Peter Elliott, who has a Lefebvrist parish in his region and attended a Rosary and dinner with Pius X Society (sic) priests at St Agatha’s Church, Cranbourne, Victoria (a Novus Ordo parish. Note from sacrificium) on October 29, said socialization with the traditionalist group is the key to unity. (...) Bishop Elliott, who had a private meeting with Society of St Pius X superior general Bishop Bernard Fellay in August, said the key to unity with Levebvrists is for the entire Church to ‘reflect on understanding tradition as a living dynamic process, but always based on the foundations of the past teachings of Popes and councils’. At the private meeting, held at the Society’s base at Tynong, Victoria, Bishop Elliott said he pointed out to Bishop Fellay that (...) ‘By contrast, the hermeneutic of rupture presents the Council and any changes that followed it as a radical break with the past and the beginning of more breaks with the past (...) But Cardinal Joseph Ratzinger argued that this is a false interpretation of the Council; and I think that this interpretation has to go’.*” (<http://www.therecord.com.au/blog/bishops-should-open-up-to-sspx-elliott/>).

Does that mean Bishop Fellay, or one of his priests, made his proposal of a vernacular celebration of the Traditional Mass in August 2009? I cannot say for sure, but it would fit with what Bishop Elliott said himself last week.

I quoted a bit extensively Mr. Barich’s article because it reveals that what Bishop Elliott said to Bishop Fellay in August 2009 had a great impact on the General Superior of the Society. Indeed, what I underlined from that article seems to have inspired Bishop Fellay when he wrote his April 15th, 2012 Doctrinal Declaration, for instance when he said: *“The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated”* (Par. 4). Bishop Elliott seems also to have influenced Bishop Fellay when he said the following on May 11<sup>th</sup>, 2012, in his CNS interview: *“Many people have an understanding of the Council which is a wrong understanding. And now we have Authorities in Rome who say it. We, I may say in the discussions (between the SSPX and Rome, 2009-2011. Note from Sacrificium), I think we see that many things which we would have condemned as being from the Council are in fact not from the Council. But the common understanding of it... Religious liberty is used*

*in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited."*

My dear readers, I think we have here another example of the danger you put yourself in when you start frequenting the Novus Ordo hierarchy. They will meet with you, even eat with you, and the nicer they are the quicker you are going to say to yourself: "Well, they are not so bad after all! They are quite friendly and quite open to Tradition! They are against the abuses! Maybe we misjudged them! Maybe we were too rigid! How can we expect them to change if we don't give them some signs of good will? And maybe we didn't really understand the Council!" Next thing you know, you are going to love being received as a friend by Bishops, Cardinals, and Popes, and you will want this to continue. And it is only a matter of time before you propose (or do not oppose the proposition) to celebrate the Old Mass in the vernacular, and before you write and say things that sound just like what they had told you! The next step of course will be to smash anything and anybody who stands in the way of your "recognition" by the same hierarchy.

This is what happens when you get too close to those infected by pestilence: You get accustomed to the smell, you forget the danger, and you get infected too! So my dear readers: Beware! Don't risk catching what Bishop Fellay and his Neo-SSPX have been infected with: The pestilence of Liberalism!



**Editor's note** - Our gratitude goes to Fr. Girouard for bringing this to the attention of a wider audience. I am left, however, with an unaccountable feeling of "Déjà Vu"...! Some of you may remember back in January 2013, an article with the following headline was published by 'the Catholic News Service' (CNS):

**Cardinal: If Lefebvre had seen proper Mass, he may not have split**

*'[...] "On one occasion," Cardinal Canizares recalled, "Bishop (Bernard) Fellay, who is the leader of the Society of St. Pius X, came to see me and said, 'We just came from an abbey that is near Florence. If Archbishop (Marcel) Lefebvre had seen how they celebrated there, he would not have taken the step that he did.'"*

*"The missal used at that celebration was the Paul VI Missal in its strictest form," the cardinal added. '*

<http://www.catholicnewsagency.com/news/cardinal-if-lefebvre-had-seen-proper-mass-he-may-not-have-split/>

You may remember also that Menzinger immediately rushed out an "official clarification" from on high. We little layfolk should be so grateful to Menzinger for constantly "clarifying" things for us. Otherwise, who knows what mistaken impressions we might come away with? That Bishop Fellay is more liberal in private than in public, for example? So far there has been no "official clarification" about this latest claim from a Novus Ordo bishop. Perhaps Menzinger are worried about us getting "clarification-fatigue"? Or perhaps they are hoping nobody will notice and the story can be quietly brushed under the carpet? Either way, one might reasonably wonder at Bishop Fellay's very uncanny and highly unfortunate knack of leaving people with the wrong impression about what he really thinks and where he really stands...!

*"As very often," said Bishop Fellay in his clarification, "a phrase was interpreted badly."*

Quite. As very often.

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.

*(As of 24th February, 2014)*

**Priests:**

District of Great Britain: 1

**Faithful:**

Great Britain: 15

Canada: 22

Scandinavia: 2

Australia 4

Ireland 4

USA 1

**Conference given by Fr. Pinaud**  
**Somewhere in the Gironde, France**  
15th February, 2014

Ladies and gentlemen,

It is a real pleasure to greet you all and to see some of you again, it is also an honour to be with such lucid and courageous faithful.

During a conference he gave at the end of January, Father de Caqueray asked for it *not to be released on the internet because a verbal conference does not have the precision of a written text; there are also circumstances [surrounding the conference] which do not allow a full understanding of things, and therefore considerations do not have the definitive aspect one obtains with hindsight.*

I do not want to cast any doubt upon the sincerity of this request, however I cannot help but wonder why what he was saying to the faithful of Mantes-la-Jolie on January 26<sup>th</sup> would only be of concern to the faithful of that parish, especially since he was giving them very interesting information on Bishop Fellay's commitments - the result of a very long telephone conversation...

A conference on the internet does not become a written text... its colloquial style is perfectly preserved and it isn't difficult to place in context, which is much more difficult to do when the conference is circulated as a written text.

It is incidentally much more instructive to listen to the audio recording of the conference given by the French District Superior than to read the written text... the numerous hesitations, the expression always heavily punctuated with the conditional tense and an innumerable number of "if" really give the impression that Father de Caqueray is trying to convince himself of the truthfulness of what he is saying, even that he is lying to himself, or at the very least trying to reassure himself.

I do not want to hurt his feelings, but after all the things he told me in the past, it is impossible not to notice a weakness in him nowadays.

"The scales which had fallen from his eyes", to use his own words, are starting to obscure his vision once again. He gives me the impression of a mouse caught by a cat that is playing with it...

Personally, I don't surf on the internet a lot, but is it too much to say that internet is a means which has preserved us from an ignorance that some people wanted and would still like us to be in?

In *Couloutre* on April 21<sup>st</sup> 2012, Father de Caqueray had read to Father Schaeffer and myself, in confidence, the letter from the three Bishops (how he had gotten hold of it himself, I do not know)... I cannot express the relief I felt when I learnt that this letter was available on the net.

Whoever leaked it on the internet has been accused of having committed a grave fault, in a report from Menzingen. I do not know if Menzingen is qualified to make such a judgement? In any case, Father Schaeffer now likes to say "O felix culpa", happy fault!

All these warnings against the internet resemble an invitation to stupidity and ignorance... and this from people using the internet a lot, including some priests. If there is a risk and danger in the use of the internet, it is more regarding forums, because on forums anyone can express anything without having the slightest competence on the subject – and their opinion, sometimes completely wrong, finds a worldwide audience.

But one has to recognise that in the current situation, the great majority of the documents which it is useful to know have been made accessible thanks to the internet, and I congratulate the people who are dedicating a reasonable amount of time to the internet release of these serious documents which enlighten us in our current predicament.

Let us therefore use these means without excess, let's get the information where it is, and use it with intelligence.

-----  
 With regards to the recent events in the SSPX, one of you has asked me, at the end of January, to touch upon these events briefly. I am more than happy to do so.

Since my exile in Austrian Siberia, my eight-month house arrest, my interrogations, my appearance before a tribunal and my condemnation, have I perhaps become, despite my best intentions, an object of curiosity? I could have done without it, believe me, but since Menzingen wants it, I will not shy away from it.

What are these 'recent events'? In chronological order:

**November 8<sup>th</sup> 2013:** The conclusion of the trial announced 8 months previously with the publication of the sentence. Nothing less than a *suspensio a divinis*.

**December 12<sup>th</sup> 2013:** Letter from Bp. Fellay notifying Father Pivert of the publication ban on the special edition of the magazine "*Combat de la Foi Catholique*" entitled "Our Relations with Rome". To this letter is attached a 14-page study, "...which corroborates my judgement on this book".

**Christmas 2013:** A retreat preached in Flavigny to the Brothers of the French District by Bishop Fellay's First Assistant – the few notes which were published have aroused an understandable emotion; without exaggeration one could say this conference constitutes a grave scandal which calls for some explanation and reparation... maybe even a trial, why not! Multiplying these trials is probably the best way to perfect the judicial machine which doesn't seem in perfect running order yet...

**Early January 2014:** The theft of Father Salenave's private correspondence and his expulsion from the Swiss District, his meeting with Bishop Fellay on January 5<sup>th</sup>. This type of fraudulent activity will become commonplace in the Society...

**January 16<sup>th</sup> 2014:** Publication by Bishop Fellay of a Critique of the Critique of Father Pivert's book, or a readjustment of this Critique!

**January 19<sup>th</sup> 2014:** Release of a 'Letter to the Faithful' signed by enough priests and religious to attract the attention of Father de Caqueray, who gave a conference in Mantes-la-Jolie on January 26<sup>th</sup> condemning this letter and accusing the signatories of the sin of precipitation.

This letter to the faithful must be read with its accompanying text: "Why I signed this '*Letter to the Faithful*'" by Father Bruno.

It is also appropriate to add the sermon by Father Jean (from the Capuchins in Morgon), given in Ambérieux with the permission of his Superior, that same Sunday 26<sup>th</sup> January.

It is a whole series of events linked with each other by the same cause which isn't hard to identify.

To start with, I will talk a little about my trial and condemnation, first topic of the conference, and if time permits, I will talk about the events which followed.

On October 28<sup>th</sup> last year, at the end of an eight-month trial, Father Wuilloud signed my sentence of *suspensio a divinis*, for an indeterminate period... This sentence is one of the gravest sanctions which the Church can inflict on a priest; to be precise, I am forbidden absolutely and totally to exercise my priestly ministry in public or in private, I am left only with the recitation of the breviary and am allowed to wear my cassock. Of course, to merit such a punishment, you are allowed to think that I have gravely sinned. There can be no doubt.

What could I have done to go so low? I am glad that Bishop Fellay didn't choose Fr. Gleize as judge, since he apparently said in a conference on his recent subversion: *"Father Pinaud's trial was conducted with indulgence, almost weakness, you don't know the file! I've read it, and I would have been much more severe!"*

These words, if they are his, surprise me: I didn't know this timid priest was so ferocious... unless he too has become a "useful idiot" in the service of a cause which dishonours him... If I say "useful idiot" it is because that is how he described Father Salenave during that same conference in which he talks about *"the agents of subversion, fully conscious and complicit, who act in darkness. They recruit naïve souls. Those who make themselves very public are often "useful idiots"; an example: Father Salenave..."*

Thanks on his behalf!

To talk like this does not seem very honest because I know that when Father Salenave was in charge of the website antimoderniste.info, like other priests he asked his advice, and Fr. Gleize didn't seem to consider this questions as subversive... I would not want to reveal his responses... maybe is it because of these responses that Father Gleize's name is present in the line of questioning which Father Salenave went through before his appearance in front of his judges.

As for me, I have never been in contact with Father Gleize, but apparently he read my file, I don't know how, and had he been my judge, he would have judged me more severely than with a mere *suspensio a divinis*... I leave you to imagine what was in that file, and to imagine what he could have invented to punish me: I can only think of the death penalty, which he would have given himself!!

He even mentions in his conference that *"in the Middle Ages the Church had its prisons: one could neutralise subversive people. Jan Huss was burned at the stake."*

Once again, I must admit, I got off lightly.

Fr. "Theologian-of-the-SSPX", have you lost your mind?

He read the file, but, ladies and gentlemen, you will now be able to do so as well and therefore make up your own mind.

This is not, however, Fr. de Caqueray's advice, and actually, so as to keep you properly

informed, I must warn you that he has now signed a letter dated 11<sup>th</sup> February which he sent to all the French District priories informing them that he had already called the book's author, Fr. Pivert, forbidding him from publishing it. Admitting the failure of that attempt, he writes:

*"...needless to say this book cannot be sold and circulated in our repositories and that one must not recommend it. It is an illusion to think that these kind of untimely initiatives will help the Society in the difficult times it is experiencing. I exhort you to prayer and penance."*

If there hadn't been two trials, things could have been different. But when people undertake a trial, they have to bear the consequences.

And, Fr. de Caqueray, allow me to ask you the following question: "What does the reputation of one of your fellow priests, who was your subordinate for a very long time, mean to you?"

Allow me to remind you of what you told me on June 11<sup>th</sup> last year: "*Be careful, they are capable of destroying your reputation once and for all*"... whom were you talking about?

Fr. Beauvais, not wanting to stay passive after my condemnation was announced, called you to tell you he wanted to do something... do I need to remind you what your answer was? In any case you seem to have returned from Menzingen with your head once again turned!

As for the exhortation to prayer and penance, it is a turn of phrase which doesn't cost much, it is always welcome, but it isn't the appropriate remedy to make amends for lies and injustices.

Remember this quote from the Pere Calmel:

*"These false spiritual people, who betrayed the obligations of honour and justice, have killed in their hearts the possibility of true contemplation; they have sunk into a prayer of lies. [...] Charity for our neighbour does not make sense outside of the sense of honour. Therefore, not to defend the subordinates who are in our charge, to abandon them, to let them be calumniated, crushed, exiled, when we are their legitimate leaders, to give up on them, and to do so with pious words, in one word to behave as a coward, is evidently a lack of honour and justice, but is it also and at the same time, a grave lack of charity. The leader who behaves like this might be avoiding difficulties and problems for himself, but he commits an iniquity. After that you can tell me that he is a man of prayer, I will say to you that he is rather a pious hypocrite. He ignores one of the first obligations of active life, which is to love enough to practice justice, even to one's own detriment."*

*(Itinéraires No 76, The Contemplation of the Saints).*

-----  
But to come back to Fr. Gleize. Does his advice help the Society? Fr. de Caqueray might tell us it does, but either way this professor at Ecône doesn't hesitate to give it.

I will now tell you of the private advice of a fellow priest who, after reading that same file, sent the following letter to the members of the council and to the Bishops on November 17<sup>th</sup> 2013: he has been a priest for 6 or 7 years, and it might be important to say that I practically do not know him.

This letter was sent to the three Bishops, to the two assistants, and to Father de Caqueray, to the three members of the tribunal and to the condemned one:

**"Your Excellency,**

**In your function as Bishop of the Tradition, in charge of this formidable burden of**

being a light and a sure guide for the confused faithful in these times of crisis, I am writing to inform you of my protest and to tell you of my grief in the current situation.

I protest with all my strength against the sentence which has been rendered towards Father Pinaud. The news is spreading at the moment like wildfire: Father Pinaud, after an eight-month trial (eight months!) has been suspended of all power of order and jurisdiction, and this without any limit in time. “Silence means consent”, it is said, and I wouldn’t want to condone such a condemnation with my silence.

On a first reading, the ridiculous competes with the grotesque in this sentencing.

Let us remember that Archbishop Lefebvre was declared suspended *a divinis* – unjustly, no doubt – for an act which was nevertheless a serious matter in canonical terms, performing priestly ordinations without the express consent of the Roman authorities. We see here the very same sentence brandished for having corrected some spelling mistakes and having approved in private a document which was judged subversive.

But a reading of the penal precept shows that the heart of the problem was never touched upon. The case of Father Pinaud was linked to that of Father Rioult like a wagon to an engine, and was judged by analysing acts without ever taking into consideration the reasons behind these acts. That is how the Roman authorities in their day judged Archbishop Lefebvre, examining the act and knowingly omitting the circumstances which had pushed him to act in this way. How is it possible to punish a colleague of ours with the heaviest possible sentence – as even the ability to say Mass has been taken away – without examining the reasons behind his actions? Since when do we judge an act without examining the circumstances which surround it and in particular the reasons which motivated it?

At the end [of the sentence], however, at reason number 6, the heart of the problem is mentioned, but only as a sign of pertinacity. We read: “*Not only has Father Pinaud approved a letter which incites to division, but he also persists in the reasons which led him to act like this*”, reasons which are merely mentioned in passing but still have never been examined. Each of the articles of the code is scrutinised under a magnifying glass, yet they avoid the real substance of the problem, as some would strain at gnats and swallow a camel. How can our Society legitimise such procedures? I object to this condemnation which is an offence to justice and beg your Excellency to act and nullify this sentence.

But beyond a protest which I saw as my duty to formulate, I want to examine the cause and testify to my grief at seeing our Society thus torn apart. At the meeting of French Priors which was held in Saint-Nicolas du Chardonnet [Paris] on November 8<sup>th</sup> 2013, Father Nely was telling us that unity needed to be restored. There is truly work to be done in that area, and it is a true resurrection we need, because unfortunately, whether it is doctrinal unity or the bond of charity, one can only observe the total disappearance of both.

How could we really have doctrinal unity when we see at the top a division between two contradictory ways of speaking: April 2012 and the other texts dating back to this period on the one hand; April 2013 and similar declarations, on the other hand. This crack runs right the way down to the base and leaves our Society divided into two

camps: the priests resolutely opposed to the April 2012 declaration, and those who silently or enthusiastically support it. This declaration isn't dead since it was withdrawn only for extrinsic reasons, because it divided us, or because it wasn't properly understood. Only the text itself has been withdrawn, not the ideas which underpin it and still live on, ideas which are expressed elsewhere, in other texts, text which haven't been withdrawn at all. These ideas are actually the real motive behind Father Rioult's attitude, Father Pinaud's trial, and the departure of numerous zealous albeit sometimes excessive priests. How many more priests will we continue to lose and how many priests will you have to account for before God?

This April 2012 Declaration was without doubt meant to be clever, but it has now effectively become ambiguous, to the point where one needs a special pair of glasses to understand the ideas behind it. These ambiguities have not been retracted but only laid aside, and they continue to divide us, much more so than all the websites put together. The best proof of that is that there are still websites formulating criticism which is more or less gimmicky, from '*Virgo Maria*' to '*Le Forum Catholique*'... These sites had only managed to worry a few tormented faithful and never to divide us profoundly. It is therefore obvious that the cause of our ills is not to be found on the internet, which has only served as a catalyst.

As for the bond of charity, I can only observe that it as good as no longer exists. We have entered into a warlike war frame of mind, and civil war too. A lot of wounds were still bleeding, and Father Pinaud's trial, far from bringing appeasement, might well open new wounds. A Society without brotherly charity or doctrinal unity, we will soon be a body without a soul, a gathering of priests united by the common table they are sitting at but no longer united in their hearts. Such 'unity' cannot last long, as alas the example the Institute of the Good Shepherd shows.

Excellency, in the face of so many ills, your episcopate gives you the means to act. The wicked sentence against Father Pinaud is only the result of a more profound ill which will end up ruining the fight for the faith if you do not remedy it. Priests and faithful have their eyes on the teaching Church. How much longer will we continue to tear each other apart?

This letter has turned from protest to supplication to implore your Excellency to bring us back to peace, tranquillity and order. It is not through sanctions that this peace will return, but by mending the breaches, by tending to the wounds they have caused, and by restoring a clear, coherent doctrinal line around which priests and faithful will rally. It's not just a question of the Society, but the fight for the faith, the defence of Tradition for which the one to whom we all owe our priesthood, Archbishop Lefebvre, gave more than his life.

Your Excellency, please forgive the somewhat vivacious tone of this letter. This is not the time for smooth and aseptic words, when one sees priests such as Father Pinaud being treated the way they are, when the Society is so divided, when the fight for the faith is made so fragile.

Please accept your Excellency...etc, etc."

I admit it is a little long, but it has the merit of being clear and I admire the courage of this young priest whom I would now like to thank.

I do not think I am mistaken in saying that this priest has only received one response, that of Bishop Tissier which he read to me. I remember that Bishop Tissier wrote that my “*sentence was null because the formal cooperation of which [I am] accused is non-existent.*”

I already knew Bishop Tissier’s opinion on the matter as he had written exactly the same thing to the Superior of a religious community who had told me so.

Bishop Tissier ends by noting the firm tone of the above letter, whilst not reproaching its author for it, and then he adds: “*As for me, I am not a candidate for suicide!*”

-----  
Here is another judgement, this time from another young priest, and one who isn’t a candidate for suicide either! Asked by one of his faithful who was horrified by the severity of the sentence, he replied as follows: “*A tribunal of the Holy Roman Catholic Church has rendered a judgement, I have nothing to add!*”

I am not sure this formula will make history but maybe is it only the sign of human prudence, because, as we know, times are dangerous, and it is not good to say out loud what one thinks when the thought police go as far as punishing the correction of a few spelling mistakes! This is unheard of in all the history of the French language!

Well anyway, if Bishop Tissier has written to others about my condemnation, he has written a letter to me, on 31<sup>st</sup> December 2013, but I only got the letter on January 27<sup>th</sup>, because life as a homeless priest doesn’t make corresponding by letter any easier!

I will read you a few sections of this letter, and in doing so I am imitating Bishop Fellay, who, in his revised criticism of Father Pivert’s book sent to priests on 16<sup>th</sup> January, also quotes Bishop Tissier; but I will imitate Bishop Fellay with this difference, I will not insert my own comments in between the paragraphs like he did...

Here is what Bishop Tissier writes to me:

*“It seems to me, based on the papers which I have read:*

*That there is on your behalf **only** a material and non-formal cooperation to the editing of this “Letter of the 37” and no proven cooperation to its publication;*

*That the sentence which was rendered against you should have been limited to a specified timescale or until your repentance, which is nowhere to be found in the sentence;*

*That the sentence should have taken into account the time already spent under house arrest and without apostolate in Jaidhof;*

*That the public minister, or the prosecutor (the same thing) from the headquarters could not be the assessor, to be precise the judge, according to the saying “no one can be judge of their own cause.” And it seems that Father Quilton occupied two positions: he wrote the act of accusation and he was the judge! Canon 1613 seems to forbid such a combination: «Judex cognoscendam ne suscipiat causam (...) in qua antea advocatum aut procuratorem egerit» [“A judge may not take on a case in which he has previously acted as advocate or procurator.”-Trans.]. If this canon does not have in mind exactly that type of case, then the analogy of the law according to canon 20 must be applied*

*Finally, it seems to me that sum total renders the sentence null.*

*Finally on the substance of the sentence: it practically forces you to leave the Society.*

*I beg of you not to do so at all, but to appeal this sentence.*

*Furthermore, in place of the lawyer who was denied to you, you should have chosen another lawyer - Father Ramon Angles would have been an excellent one - or at least enlist the help of a canonical counsel for the writing of your defensio.*

*If the first pages of your defensio were excellent, the rest was unnecessary: you were putting Bishop Fellay on trial, which is outside of your competence as defendant and accused and you made your case worse by attacks you should have absolutely kept out of a tribunal.*

*Here is my advice, Father..."*

It is only advice, but it is quite interesting. His advice to choose Fr. Angles as my lawyer was of course a little bit too late on 31<sup>st</sup> December 2013, but it so happens that I had contacted Fr. Angles, on July 7<sup>th</sup> 2013...

Fr. Angles was one of the three lawyers who had been offered by my judges after they refused Fr. Pivert without any avowed reason...

This proposal, coming as it did from my judges, didn't exactly inspire me with confidence – as you will understand – but on the advice of a colleague who is amongst the most senior men in the Society, who assured me that Fr. Angles was extremely competent and especially that he wouldn't be gullible or let himself be intimidated by Menzingen, one Sunday afternoon I decided to call this friendly fellow priest.

Fr. Angles said he was astonished to learn that the Tribunal had recommended him alongside Father Puga and Father Laroche as potential lawyers.

*"What idiot put my name on this list?" he blurted out, "I cannot be your lawyer because I am legal counsel to Bishop Fellay! And need I tell you, if you are in the Resistance, that's not my cup of tea, because we really need an agreement, it is necessary, otherwise we are going to end up schismatic. Look at Bishop Fellay, he has more power than the Pope! It is unbearable. I have resigned from my post as Superior because I do not want to condone this attitude anymore. Unfortunately an agreement can't be made under Bishop Fellay, he has completely discredited himself; he cannot say two words without sowing doubt all over the globe."*

Then he went on to ask me some questions in order to understand my situation, asked me if I had had meetings with the superiors, especially Bishop Fellay. I told him I hadn't had the slightest contact from a single superior... he asked me to read him the famous Penal Decree which I was under since March 7<sup>th</sup> and which intrigued him quite a bit.

After reading the opening words: *"Invoking the Holy Name of God..."*, I heard a great roar of laughter. *"It's theatre,"* he told me, *"a great comedy orchestrated so as to impress you. This penal decree is ridiculous and what's more it is null... You know, this administrative procedure from the 1983 code, it is an easy way for the Superior-General to punish you without having to do so himself"*.

Our conversation lasted two hours, and I truly regretted that Father Angles could not be my lawyer. Before hanging up, he pointedly advised me to be extremely careful:

*"They are capable of anything, make copies of all your documents, and keep them under lock and key"*.

That wasn't very reassuring, but I had already had some experience in the matter... and it isn't very pleasant to find out – and this is only one example – that your name has been used to trick your friends. Identity fraud is a lie, that's pretty obvious, but the prosecutor, who is a professor of Moral Theology at the Ecône seminary, calls it a “*mental reservation*”.

I don't recommend you ask him to be your spiritual director, him and some others...

Fr. Gleize complains that “*Confidence in Ecône and in the teaching community there is being destroyed: especially in Fr. Quilton who read the indictment.*”

What can I do about it... “*contra factum...*” [“One cannot argue with the facts.” - Trans.] Read the indictment; you will be astonished by the talent of the man who wrote it. Because it was an indictment, he thought he could write anything he liked! He has the makings of a true novelist!

-----

Just as I have never been able to find out the criteria for selecting my judges, these same judges themselves refused, without giving any reasons, to let Fr. Pivert assist me. I didn't know him, but I had chosen him for my lawyer upon the advice of a good priest from my ordination class who had assured me of his great knowledge. I do not regret it.

If you read the acts of the trials [in Fr. Pivert's book] you will understand that Fr. Pivert wasn't rejected for his lack of competence, but maybe rather for being too competent!

I want to take this opportunity to express publicly tonight my profound gratitude for his legal assistance without fail all throughout this judiciary adventure. I confess I have learnt more about canon law during these last few months than during all my years in seminary. It's always the same, practice makes perfect!

Of the three names offered as a replacement to my personal choice (Fr. Pivert), only two therefore remained, Fr. Puga and Fr. Laroche, since Fr. Angles couldn't be my lawyer.

So I called Fr. Puga, but after hesitating a while he declined the mission: “*I do not want to endorse the discrimination which can be the only motive for refusing Fr. Pivert as your lawyer. He is, by the way, much more competent than I am. It is a purely arbitrary refusal and it is totally unacceptable.*”

This refusal seemed to me legitimate and even honourable but I regretted it even more that I had greatly appreciated the finesse of his defence speech during Fr. Salenave's trial. You can read that too, it is published in the chapter about Fr. Salenave's trial [in Fr. Pivert's book].

That left Fr. Laroche, who had been my professor of canon law. I admit, I didn't dare call him for fear he would remember his student only too well, and his student also remembered that in the three years he taught us, this professor was not able to tell us which code we should be following: that of 1917 or that of 1983.

So I represented myself, though not quite on my own, since, as I was telling you earlier, Fr. Pivert always immediately answered all the questions I had; and numerous other priests, young and less young, read and reread my speeches, gave me their own observations, remarks, opinions, advice, sometimes very judiciously; but I must also thank some lay people who gave me precious advice, as much on the form as on the ideas behind it.

All this is good, you will tell me, but the question remains: what can Fr. Pinaud have done to be so severely punished?

One could also wonder, in an affirmative way, “*What he did must have been extremely serious to deserve this severe sanction.*” That’s true, and that is what makes the trial interesting. It is one of the reasons which persuaded me not to avoid it.

Imagine if I had been punished without trial – like most of my fellow priests – you could really say : “*He must have done something very serious for his superior to punish him like this... let us keep our imagination in check... what could have happened at Couloutre?... one can imagine all sorts of things...*”

But what is interesting in a trial, is that the accusations become public – on March 7<sup>th</sup> 2013 Fr. Thouvenot published urbi et orbi a gravely calumniating letter – and everyone can access it... that is the reason for the publication of the acts of the trials in their entirety.

It is impossible to say, as Bishop Fellay said recently to the author of an article summing up this entire affair: “*You do not know everything Sir, this trial is only the tip of the iceberg*”.

No, Bishop Fellay, if you were honest you wouldn’t say such things. Since it is a trial, the sentence must necessarily correspond to the charge and the victim must necessarily have had the possibility to defend himself before knowing the sentence, otherwise the whole trial would only be a dishonest undertaking...

So what did I do?

I confess it without any regret and you can verify it by reading the book:

I corrected a few unforgivable spelling mistakes in a document which was sent to me in private, for private advice.

This document has become and will remain famous, it is worth re-reading it, it can be found in the acts where it figures as a piece of evidence, and it is known as the ‘Letter of the 37’.

The March 7<sup>th</sup> memorandum from Fr. Thouvenot asserts that this open letter to Bishop Fellay contains calumnies, detraction, disparaging remarks and mix-ups.

In his circular about this same document, Fr. de Caqueray used the following terms: “lies”, “attitudes which are not based on anything objective”, “irrational distrust”.

It is very easy to talk about lies, attitudes which are based on nothing objective, irrational distrust, mix-ups, detraction, calumnies, and more, but all these terms do not by themselves refute any of the said facts.

I readily believe the three fellow priests who have told me that Fr. de Caqueray regretted these terms which he had employed to compromise with Menzingen, once again.

For instance, when I read in this open letter to Bishop Fellay:

*“For more than 13 years, Bishop Fellay has authorised a priest not to cite the name of the Pope and the local Bishop in the Canon of the Mass, (this was after the signature of a document by Catholics and Protestants) and he told this priest he understood his choice!”*

There is no calumny, no detraction, no mix-up. This is no lie. I know this priest and he is currently member of the SSPX.

After that, the accusations of sedevacantism which are meant to be disqualifying seem to me uncalled for.

As for the letter itself: I was in no way the inspiration behind it. And despite what the Penal

Decree signed by Bishop Fellay says, I didn't write it, I didn't circulate it, and I can add that I would never have written it or circulated it if its author hadn't done so. But I do admit that I did correct a few unforgivable spelling mistakes... which my judges learnt about through the theft of my private correspondence with Fr. Rioult.

My suspension *a divinis* therefore punishes the correction of a few spelling mistakes...

When I think that in school I always lost marks for leaving spelling mistakes in my work, and now I am being punished for correcting them... it shouldn't be said that nothing ever changes, on the contrary, everything changes!

That is the reason for my exile in Jaidhof, my eight-month detention and for this sentence... they could only reproach me with the correction of a few spelling mistakes... and on the basis of stolen correspondence...

It is interesting to reread how the Secretary-General [Fr. Thouvenot] announced it in his letter to all our priories around the globe and to the communities allied to the Society:

*"In close collaboration with Bishop Williamson, Fr. Olivier Rioult is the mastermind behind this enterprise of insubordination, together with Fr. Nicolas Pinaud and Fr. Matthieu Salenave. They enjoy the support of other priests, some of whom have recently been expelled from the Society for subversive acts, as well as some lay people very experienced in the use of the internet and internet forums with seditious goals. These priests will not back down and say they will go on to the end.*

*So as to completely tear away the mask from these agitators who have lost view of the obligations of their priestly vocations, they have been told today that they are not to exercise their priestly functions, and that they had to go to other priories. An ecclesiastical trial will be held against them, unless they prefer to remain in their disobedience, in which case they will be expelled from the Society."*

During my trial, I remember well, one of my judges, obviously embarrassed, never looked me in the eye. I wonder if Fr. Thouvenot will ever look me in the eye again?

-----  
 Unfortunately, the precautions taken by Bishop Fellay towards me, that is the eight months of isolation and solitude, do not seem to have had the desired effect: that I cease thinking that Bishop Fellay committed, not "imprecisions" (as he himself recognised in the Summer 2012 edition of *Cor Unum*, or "ambiguities", as Fr. de Caqueray maintains, having put a lot of water in his wine these days), but grave errors which have never been amended and which are mainly expressed in that terrible declaration of 15<sup>th</sup> April 2012.

I say this, "...without abandoning myself to passions and emotions, but looking, with calm composure, as a Catholic and as a man, for the greatest objectivity", to paraphrase the terms used by the Superior of the French District this past January 26<sup>th</sup>.

My defence gave me the opportunity to express this very clearly, I think, but also, unfortunately, to aggravate my case to such a point that I became worthy of the death penalty:

Here is the true motive for my punishment:

No 6 – Furthermore, Father Pinaud has shown no regret about the whole thing; on the contrary, he continues to formulate critiques against his Superiors; in his last defence he went as far as saying: "*Because of the numerous concessions made to the Council and unacceptable conciliar reforms, the doctrinal declaration of April 15<sup>th</sup> 2012, by*

*itself, constitutes a peril for the faith which legitimates this revolt, because this Doctrinal Declaration is not a “minimalist” text, as Bishop Fellay wrote in the editorial of Cor Unum No 102.”*

That’s the mortal sin – not the correction of a few spelling mistakes in that ‘Letter of the 37’ – Father Wuilloud hasn’t actually shown much regard for spelling in his letters - but on the contrary, rejecting the recognition of the legitimacy of the New Mass, that comes with a high price.

I have no regrets, for my trial gave me the opportunity to publicly pose these questions:

Your Excellency, do you maintain your acceptance of the new Profession of Faith and the Oath of Fidelity to assume a new charge within the Church? (DD II note 1)

Your Excellency, do you maintain that the new mass and the new sacraments were legitimately promulgated by Popes Paul VI and John-Paul II? (DD III, §7)

Your Excellency, do you maintain that Archbishop Lefebvre accepted in 1988 the “legitimacy or the legality of the Novus Ordo Missae)?” (your presentation note of the Doctrinal Declaration published in Cor Unum No 104)

Your Excellency, do you maintain your acceptance of the new Code of 1983? (DD III, §8)

To this day, only one response has been given to me: a suspension *a divinis*! Bishop Tissier wrote to me:

*“If the first pages of your defensio were excellent, the rest was unnecessary: you were putting Bishop Fellay on trial, which is outside of your competence as defendant and accused and you made your case worse by attacks you should have absolutely kept out of a tribunal.”*

Well, no! Your Most Reverend Excellency Bishop Tissier, I did not spend eight months in Jaidhof and I didn’t voluntarily appear before my judges at Schlieren on 19<sup>th</sup> October 2013 at 1.30pm to talk about spelling, but to talk seriously about grave matters which have mortally wounded the Priestly Society of Saint Pius X. Even at the price of my life. It was a question of honour.

To pretend or to seek a compromise as Fr. Petrucci encouraged me to do, since he wanted to see this comedy over quickly, was a compromise whose consequences would have been far too heavy for me.

**By going from cowardice to cowardice, I realise now, one can become a bandit.**

I preferred the punishment and I give thanks to God for that, but I consider this suspension *a divinis* as an honour – may God give me more fidelity in his service, as it is not only a matter of being faithful today but every day til the end. And only those who are faithful to the end will be saved.

Bishop Williamson chose “*Fideles Inveniamur*” as his episcopal motto: it is a whole program indeed, to be found faithful!

-----  
I have said enough on this political trial but you can read everything in the book on the trials of Frs. Salenave and Pinaud.

A few words on the events which followed:

On November 8<sup>th</sup> 2013, Fr. Nely said to the French priors that “unity had to be restored”.

That same November 8<sup>th</sup>, while Father Nely was saying this, the Superior of the Austrian

District – after having forgotten it in his office for a week – was giving me the sentence announcing that I was suspended *a divinis*.

Was this sentence going to restore unity? Allow me to doubt it, but after all this condemnation is only about one man. When a man dies the whole of society is not in peril.

But events did not stop there, it must be said, actions for the “*restoration of unity*” on the part of Menzingen began to multiply!

A month after my sentence, on 12<sup>th</sup> December, another priest came under attack: Fr. Pivert was banned from releasing his book “*Archbishop Lefebvre - our Relations with Rome*”.

About 3000 copies have been sold since its release in July 2013, it is therefore a great success, which means that this work was awaited and answers a real need.

3000 copies of a book without pictures, at a time when reading isn't really an activity in demand, on a topic which is not very attractive... it is an excellent result.

Why does Bishop Fellay intervene only now, six months after the book's release, which is basically until after the time of circulation is finished, to declare that it is banned and to condemn its contents, which, apparently “twist Archbishop Lefebvre's position”. Which position? Archbishop Lefebvre's position with regards to an agreement with Rome.

So Fr. Pivert is supposed to have falsely interpreted Archbishop Lefebvre's position, this is *apparently* the Superior-General's judgement on a book six months after its publication, and after he himself failed in his attempt to sign a practical agreement with Rome without a doctrinal agreement first.

I use the term ‘apparently’ because Bishop Fellay's motivation is not founded on any work that he personally has done - at any rate he hasn't published such work, if it exists - but on an anonymous critique which was sent to the author as a justification of the sanction.

It is interesting to note today what Fr. de Caqueray was writing in his famous official commentary on the 27<sup>th</sup> June Declaration, regarding Fr. Pivert's book:

*“I bring to your attention the fact that the book written by Fr. Pivert has not been banned from circulation by the SSPX headquarters. It is a rumour without foundation, circulated in the “Courier de Tychique” by Mr Max Barret, who has maintained that I let the book be sold against the authorisation of our Superiors. The reality is that our Superiors have never asked me to withdraw this book from sale. I have asked Mr Barret to rectify this mistake.”*

Don't you want to laugh? What's Fr. de Caqueray going to ask Mr Barret today??

Today Fr. de Caqueray explains that this whole affair should have remained internal and even very discreet because he rebuked Fr. Pivert for having sent to all his fellow priests, for their information, Bishop Fellay's letter and the anonymous letter attached to it.

Father de Caqueray has explained that he wished to solve this affair with “obedience and courtesy”, and I do not doubt, with good humour as well... Does Father de Caqueray realise that he is compromising himself more and more every day?

And this discretion surprises me, because it seems to ignore reparation towards the 3000 buyers of the book? If Father Pivert really twisted Bishop Lefebvre's position in his successful book, truth must be re-established publicly... 3000 readers misled, that seems

like a grave matter to me. Never mind the readers misled by a book which falsely interprets Archbishop Lefebvre's position; what matters is not reparation but internal condemnation... Why??

Father Jean has explained it for us in very simple terms in his sermon of 26<sup>th</sup> January when he asserts that:

*"The condemnation of Fr. Pivert's book is because he is defending the old principle. No need to look elsewhere. Why is Fr. Pivert's book now banned from circulation in the [SSPX] priories? Well, because he defends the principle which we have held for 25 years and which is now being abandoned. That is all. And if you have understood that, you will understand a lot of concrete, practical things."*

What is this old principle? It is this one:

No practical agreement without a doctrinal agreement first... and that was officially the only principle until 2010.

My stay in Jaidhof has given me the opportunity to re-read all the editorials of *Cor Unum* since 1994, which is to say since Bishop Fellay has been the Superior-General of the SSPX. And I can show you that this principle, if it was that of Archbishop Lefebvre, was also that of Bishop Fellay, which leads us to think that Fr. Pivert did not "*falsely interpret Archbishop Lefebvre's position*"...

I will proceed to read you a few sections from the editorials of *Cor Unum*, which is the internal bulletin of the Society, and which were thus written by Bishop Fellay. It will be a bit long, but I think the effort will be worth your while:

**March 1995:**

"We must expect that Rome will try to make us part of the universalistic amalgam, where we would end up being offered a place "amongst the others"... we could think that the temptation to go back to being "officially recognised" would be great, in proportion with the offers that ecumenical Rome will make us; by refusing to enter into this game of confusion, we will look like the bad guys".

**October 1996**

"We must flee like the plague from the desire for a prelature, the spirit of the world which comes from pride and a lack of the spirit of faith."

**March 1997**

"The temptation of being officially recognised, that is approved by the official Church, is strong in some circles close to us. If we do intend to be recognised one day, we are not ready to bargain to get there. The spiritual assets we are guarding are far too precious to be risked in such an attempt."

**June 1999**

"In such an attempt, one necessarily looks for the smallest common denominators, one highlights points of agreement, or, on the contrary, one downplays the points of disagreement... this introduces confusion and unease among the faithful who no longer understand what is happening. Whereas, on the contrary, the current confusion requires doctrinal reminders and a practical attitude that is as clear as possible. No Trad-ecumenism with us."

"Be wary of false charity, which we condemn in the ecumenical attitude."

"What an honour to serve the Church thus, in the general incomprehension; what a joy to be able to suffer something and in this hidden way, in the name of Jesus."

**March 2000**

“It is necessary to distinguish, as Archbishop Lefebvre did in his November 21<sup>st</sup> 1974 declaration, between eternal Rome and modernist Rome.”

...

“One must avoid any attitude of compromise which could, if only ‘a little’, diminish the strength and the demands of Catholic Faith and discipline. The Fraternity of St Peter is giving a lamentable example of this spirit of compromise, typically liberal. Step by step, the Ecclesia Dei has made them give in and is pushing them always further into “the reality of the Church”, the conciliar Church. The way that Rome is treating them shows quite clearly that we are not dealing with friends of the Tradition in Rome. They have moved on from it and we are now only a nuisance to them.”

**February 2001**

“... The Vatican approached us at the end of last year through Cardinal Castrillon Hoyos and has made us a proposition for an agreement.”

“... but if the intention of our Roman counterparts plays a very important role in our evaluation of the situation, the question of good faith or good will plays no role at all. And, to resolve the question of the opportunity of our Roman discussion, the evaluation of the intention of our Roman counterparts is not enough either; we must be on an objective level, that of the facts.”

“It is clear that Rome’s approach looks to us like an ambush.”

**June 2001**

“The situation in Rome isn’t ripe. What Rome is offering us is not what we have been waiting for, the return of Rome to Tradition. The doctrinal gap is immense, our perspectives on the Church are totally different, trust is impossible. To maintain the pressure and attention of the Church on the cause of Tradition, all we have left is to try to get Rome into doctrinal discussions.

Some priests of the Fraternity of St Peter have talked to us about their concerns in our regard: that we do not walk into the trap they walked into! Very legitimate distrust [on their part]!”

**October 2001**

“In this atmosphere of war and rumours of war, we must talk about a danger which looms on the horizon. And this one causes us even more grief and preoccupation as it concerns an old friend: Campos. The priests of the Priestly Union of St John Mary Vianney have decided to make a separate agreement with Rome. Are they going to let go, abandon the fight? It is too soon to tell, they are adamant they are not. Here is a brief summary of the events which took place and which are making us fear for them:

...

I asked Bishop de Galarreta to go and meet immediately with Bishop Rangel to try and put a stop to that process so doubtful, hidden, and conducted behind our backs. Bishop de Galarreta ended up having two meetings with the Council of the Priestly Union; they are as one; they have an answer for everything, they don’t even discuss it anymore, they justify themselves.

Bishop Rangel says: “That’s your opinion, we have another. It is a question of prudence, and we have another point of view.”

They insist that they intend to continue the same fight, that they remain our friends.

Amongst the arguments given to justify going their separate ways, one can find a bit of everything, arguments which we had never heard from these otherwise remarkable priests. “One must receive with a good spirit what comes from Rome, in other words, be willing to see the good in it”.

“One must not only refuse to be sedevacantist on paper; one must not only obey in law but in facts...” “To refuse the Roman offer would be schismatic”.

All the arguments based on facts, on declarations and actions of Rome on the Fraternity of St Peter for instance, were answered with: “We are different from the Fraternity of St Peter”...

Here’s what Rome is offering, as far as we know: a personal prelature, one more Bishop. The exclusivity of the traditional rite (1962), but the obligation to ask the permission of the local Bishop when Mass is celebrated *extra muros* or when they wish to open a new place of worship.”

### **February 2002**

“A prevarication such as Assisi requires this public confession... which we have not heard coming from Campos. The situation would only be interesting again if they suddenly began to resist and were in conflict with modernist Rome.

...

Archbishop Lefebvre said in his time that the essential condition for an agreement with Rome is that they accept us as we are. We could add, as a conclusion to his letter to the future bishops: the return of Rome to Tradition. This condition, no more than the first, is not fulfilled, on the contrary.”

### **February 2003**

“Dear fellow priests, let us not be fooled by the attractive aspect of the proposal: there is another side to the coin.”

### **June 2004**

“We have a strange feeling. That of not being on the same planet as our Roman counterparts. Only that. And in such circumstances, obviously, signing an agreement would be a catastrophe. It would at least give the appearance that we disavow the last 30 years of glorious resistance which we have just gone through. Even if it were only for the spectators of this strange and formidable battle, we cannot simply go back into the ‘ranks’.”

### **October 2004**

“There is no doubt that we must pursue the line which was given to us by our founder: very firm on the doctrine of the Church, without compromise or aiming to please so as to obtain partial, and ultimately extremely dangerous, advantages, but at the same time full of mercy towards those who would come to us.”

### **October 2005**

“The audience went fairly well in the sense that the Pope’s kindness was noticeable. But we have also been able to confirm that Benedict XVI is a Pope of the Second Vatican Council and because of his vision of things, it seems to him impossible to renounce or reject the Council. On the contrary, even if he were ready to grant us the old Mass and a proportionate structure, however everything in the audience indicated that he expected from us the same acceptance and the same impregnation of the Council in our minds.”

**February 2006**

“It is obvious for us, without neglecting the canonical aspect, that if the heart of the problem is not tackled and solved in its principle, we’d be building on a floating base, which would bring storms as grave as those which rage today.

Furthermore, the concrete situation of the official Church is such today that in itself it renders all conviviality impossible. To survive, we must keep the autonomy which we have currently. Only on the day when the fundamental principle of Tradition will be firmly anchored again will we be able to go forward on this practical level.”

**June 2006**

“To want to do otherwise, to precipitate a practical agreement without the doctrinal foundation, would be suicide.”

-----  
Is it necessary to continue?

Father Jean said: “*The condemnation of Father Pivert’s book is because he defends the old principle*”.

I suppose that all the quotes I just gave and which are were all written by Bishop Fellay put in evidence this old principle...

And after that they try to make people believe that Fr. Pivert’s book falsely twists Archbishop Lefebvre’s position! Not to us!

After what we just heard on the Fraternity of Saint Peter, it is interesting to come back to this anonymous critique which Father Pivert received from Bishop Fellay.

You might have read it, since it is available on the internet – on one hand not everyone agrees on its interpretation of the book itself, and on the other hand some paragraphs caused a scandal because they promote the Ecclesia Dei institutes...

Fr. Salenave, when he met with Bishop Fellay in a one-on-one meeting on Sunday 5<sup>th</sup> January in the afternoon, complained about these sections that he could not, in conscience, accept.

Bishop Fellay told him he couldn’t remember it anymore and that he had to re-read the text to evaluate it...

Did Bishop Fellay even read the document and Father Pivert’s book? One could wonder... Who are they kidding?

Fr. de Caqueray himself reacted to the reading to this anonymous critique. What was his reaction to the [Fr. Pfluger] retreat notes which the Brothers sent him? I don’t know... But I know that he wrote to the Superior-General and his Assistants about this matter. Fr. Pfluger answered him, and a fellow priest who has read the letter told me it was insulting.

This letter starts with “Enough is enough!”, an expression which I used in my last letter to Bishop Fellay on 14<sup>th</sup>. January Because really, “enough is enough!”

Fr. Pfluger doesn’t hesitate to rebuke Fr. de Caqueray for his attitude towards the “compromisers” [with Rome], and at the same time Bishop Fellay in his readjustment of this anonymous critique wants us to believe that his opinion of Ecclesia Dei hasn’t changed. Who to believe and what to believe?

Bishop Fellay wants us to believe— despite the signification of the words used in the critique of Fr. Pivert’s book – that the position of the Society towards the Ecclesia Dei groups hasn’t changed.

But he doesn’t say anything about the conference the First Assistant gave to the Brothers of the French District in Flavigny. A Conference which confirms the change in the Society’s position towards the Ecclesia Dei groups. Who are they kidding?

All this reveals a certain frame of mind.

And it is this which finished convincing our fellow priests to react through this Address to the Faithful.

So, aware of the imminent release of this letter through leaks, Fr. de Caqueray did all he could to prevent this letter from being released, trying to dissuade priests from maintaining their signatures on it, or from signing to begin with it at all, and this through numerous promises of doing something major which would force Menzingen to make reparation for these renewed injustices...

What definitive action took place? What happened?

The coup of the June 27<sup>th</sup> [2013] declaration!

Allow me to explain: in mid-June 2013, Fr. de Caqueray wrote to Bishop Fellay to request the solemn retraction of this ‘Declaration on the occasion of the 25 years of episcopate’, as for him this Declaration was “scandalous”, and if he didn’t obtain this retraction, he was talking about resigning or some other definitive action of equal importance...

What happened? Instead of a retraction, we were given another unsatisfactory declaration, which Fr. de Caqueray hurried to comment at length so as to reassure everyone:

*“Let us fight without bitter zeal, without tiredness and bitterness. If it so happens that we believe our Superiors are not fighting the way we think they should, let us talk to them but let us not murmur amongst ourselves”.*

Is it difficult to realise that the Superiors are constantly giving us contradictory orders?

Would not letting ourselves be satisfied with this mean refusing to look reality in the face?

Refusing to admit reality is one thing, but twisting the truth is another.

How can Fr. de Caqueray maintain on 26<sup>th</sup> January that the Declaration of April 15<sup>th</sup> 2012 had provoked strong emotions in some because it contained ambiguous explanations, but that Bishop Fellay had recognised that and had withdrawn it?

How can he say that, the same man who said to me on 11<sup>th</sup> June 2013: “This supposedly withdrawn Declaration, since its publication in *Cor Unum* has become an amplified Declaration,” because it had to be withdrawn not because of its contents, but because of those who didn’t understand it.

How can he say: “*This break, this fissure, when all’s said and done is only the result of a giant misunderstanding?*”

Why a misunderstanding? “Because,” Bishop Fellay supposedly said to him during a recent telephone conversation, “to depend on conciliar Rome would be suicidal,” and that is also what the signatory priests are thinking.

We would have waited till January 2014 to discover a giant misunderstanding!

Was Bishop Fellay's response to DIC1 in early June 2012 also a misunderstanding?

This was the question:

*"Are you ready to accept that future developments might only be possible with the permission of the Bishop in the dioceses where the Society is not currently present?"*

Bishop Fellay replied:

*"It is still true - since it is Church law - that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties?"*

Which Bishop Fellay should we believe: the one of the telephone conversation in January 2014 or the one of June 2012? And I could come up with such examples of contradictions until the sun rises tomorrow morning...

Who does Fr. de Caqueray think he is fooling, when he wants us to believe that it is only a "giant misunderstanding"?

But since he thinks this is a giant misunderstanding, Fr. de Caqueray thinks that "Bishop Fellay will do everything in his power so that things do not remain this way."

It is well known, "promises, like pie-crust, are made to be broken!"

I told you at the beginning, he gives me the impression of a mouse caught by a cat that is playing with it...

The last remark of a lucid faithful during that conference in January was this one:

*"Bishop Fellay's actions need to be in harmony with his speeches and he needs to be seen as the head of all the Society".*

The embarrassment of the District Superior [Fr. de Caqueray] can be seen, but what is incomprehensible is that after his exhortation to the faithful "not to be stupid", he adds, "if the Society really sways and changes direction, well it will be visible by everyone and no one is saying that now".

No one is saying it?

The letter of the three Bishops in April 2012 was already saying it:

*"Are we not already seeing in the Society symptoms of this diminution of the confession of the Faith?"*

And since this letter, almost every month infuriated fellow priests and religious communities rise to say it. Can't you hear them?

Fr. Altamira was shouting last month:

*"We priests must say "enough is enough!" and I believe that our patience has already been excessive."*

As to the precipitation which we are accused of, I am in a good position to appreciate it, having waited, without a valid reason, eight months for a trial which dishonours the Society! I will end this long speech with this extract from Fr. Jean's sermon which sums up

the situation so well:

*“The division is in the minds of the people in our traditionalist world; in our priories, in our convents. That’s it. It is in the minds, because there are minds who profess a principle held for years, which Archbishop Lefebvre left us, and there are those who do not admit this principle anymore, who say that this principle is not valid anymore, that it isn’t good. That’s the problem. So what is this principle? I think most of you have already understood. It is the principle that we cannot sign a practical or canonical agreement with the Roman authorities if we do not agree, first of all, on the doctrine, if we do not profess the same truths”.*



## **Resist Menzingen’s Modernism!**

**Keep the Fight for the Faith going  
into the future!**

Please support

**“The Recusant Mass Fund”**

*P.O. Box 423,*

*Deal,*

*Kent CT14 4BF*

*England*

*therecusantmassfund@gmail.com*

Account Name - The Recusant Mass Fund

Sort code - 60-04-27

Branch - Canterbury

Account no. - 91178258

### **Some Useful Websites:**

[www.inthissignyoushallconquer.com](http://www.inthissignyoushallconquer.com)

[ablefebvreforums.proboards.com](http://ablefebvreforums.proboards.com)

[www.ecclesiamilitans.com](http://www.ecclesiamilitans.com)

[www.truetrad.com](http://www.truetrad.com)

[www.sacrificium.org](http://www.sacrificium.org)

[aveclimmaculee.blogspot.com](http://aveclimmaculee.blogspot.com)

(French)

[www.lasapiniere.info](http://www.lasapiniere.info)

(French)

[nonpossumus-vcr.blogspot.co.uk](http://nonpossumus-vcr.blogspot.co.uk)

(Spanish)

[www.beneditinos.org.br](http://www.beneditinos.org.br)

(Portugese)

[www.TheRecusant.com](http://www.TheRecusant.com)

## Fr. Altamira's Reply to his Second Canonical Admonition

Monday March 3rd 2014

Your Excellency Bishop Fellay (CC: Father Bouchacourt, cc Father Pablo Billoni),

I have recently received your Second (and last) Canonical Admonition before my impending (invalid) expulsion from the Society of Saint Pius X.

As a French priest wrote to you a short while ago, all this is a masquerade, a parody.

As for the **FORM** of these legal aspects, this type of procedure used to expel priests through purely administrative mechanisms, not even judicial ones (as one can observe in the Society), **ARE INEVITABLY NULL** since they violate in their very process certain elementary norms of “due process”, for instance:

Bishop Fellay is at the same time “judge and party”, there is no principle of impartiality even if he hides behind a District Superior; nor is there a principle of double instance, the possibility of appealing to a higher court; and the recourse to Rome of course doesn't exist (the See is occupied), etc. On this last point, and only to keep playing the game you have started (“to go to Conciliar Rome”), I request the Recourse to Rome, and I would like to know what you will answer me.

However, above legal forms (procedural law), the most important thing here is the question about the **ESSENCE**: The heart of the problem is that which we, priests of the Society of St Pius X, are suffering from. And above all it is this particular point which nullifies the expulsion with which you want to proceed.

Because, either all of this is fiction, or there is a real problem (and it is serious). And if there is a problem, “someone” has created it. The problem is not a fiction, and you are the one who created it.

Under normal circumstances, one could lodge a grievance with Rome, and the Holy See could even remove the Superior-General from his functions. But we know that this isn't a possibility, and that **Modernist, Conciliar Rome** is very likely quite happy with what you are doing.

What would our founder, Archbishop Lefebvre, have said, if he had heard and seen what you say and do? Let us briefly examine what may be the four most grievous points that we suffer in this (“apocalyptic” said Archbishop Lefebvre) crisis:

### 1. Vatican II

Archbishop Lefebvre said that this was the worst disaster which had befallen us, that “its value was null” (since it was qualified as ‘pastoral’, etc), and so many other things that we know.

What did Bishop Fellay say about the Council? That we agree with 95% (!!); “**we accept it** with some reservations” (we accept it!); many errors are in reality errors of interpretation (“of the understanding”) of the Council (so similar to the argument of many conservative groups from the **middle ground**: “the problem is not so much the Council but the interpretation which is made of it”); to justify the said Council, he (Bishop Fellay) uses the argument of Benedict XVI, the hermeneutic of continuity – “there is no break with the Catholic doctrine of all time” – (refer the Doctrinal Declaration of Bishop Fellay dated April 2012 presented to Rome in our name); what you answered the three Bishops in your famous letter of 2012: one must not make a super-heresy out of Vatican II (of course, since you agree with it 95%) and “in the Church there are more important things” than the problem of the Council; your expression according to which certain points are “not easy to reconcile” with the Catholic doctrine (only “not easy”?, they are “impossible” to reconcile!).

What does the Second Assistant of the Society, Father Pfluger, say? That if we do not accept Vatican II as part of the Magisterium, if we do not accept “the magisterial value of the Council”, “then **WE ARE NOT CATHOLICS**”. We are not Catholics! It is the absolute opposite: To be Catholic, one must not accept the magisterial value of the Council!

Well then, as I just said, it is either fiction, or it is Truth. And if is Truth, **something** must be said, **something** must be done. The curious thing is that, amongst ourselves, those who are invested with the most authority are not talking publicly.

## 2. Religious Freedom and the Council

Archbishop Lefebvre and the Catholic theology of all the different eras, together with the Popes, have taught us that it is the point in which is seen the most clearly the false and erroneous teachings of Vatican II. “Tons” have been written about it.

What does Bishop Fellay say about it? That Vatican II’s concept of religious freedom “is very limited” (such a “special” way to express oneself on something like this, such a “suave” way). And it is on religious freedom that you excused the Council, saying that they are in reality things from the “common understanding of the Council”, “of the common interpretation” which is made of the Council.

Again, either it is fiction, or it is Truth, and if it is Truth, something needs to be done! And our brothers with the most authority stay silent, they do not say anything publicly.

## 3. The Modern Mass

Archbishop Lefebvre, very strongly, said that it was “a bastard mass”. We are all aware of the number of works which have been written to explain the risks of **INVALIDITY** of the modern mass. Already Cardinal Ottaviani, in his 1969 work, was talking about **INVALIDITY** “**including if you have the intention to do what the Church does**” (one of Bishop Fellay’s arguments to defend “the validity” of the new mass), and this without taking into consideration the numerous members of our own Society who have also written about it.

The modern mass is an **ILLEGITIMATE** mass (by its definition, by its illegitimate rite, by its errors, by its protestant tendencies, by its very promulgation itself).

On this point, the impertinence of Bishop Fellay, yourself, was very explicit: the modern mass (and all the modern sacraments) are valid if they are celebrated “with the intention of doing what the Church does” (ut supra)[i], and have been “LEGITIMATELY PROMULGATED” (your declaration of April 2012 ut supra). And the incredible lack of respect towards Archbishop Lefebvre when you said to Cardinal Cañizares that if he [Archbishop Lefebvre] had seen modern mass celebrated properly, “he wouldn’t have taken the step he took”. Is that saying that this whole fight of Archbishop Lefebvre against the modern mass was bad, was exaggerated? Is that saying that the only problem is one of excesses committed by **some** when they celebrate it? Is that saying that we can attend modern masses when whoever celebrates it is a conservative, such as in the monastery where you saw it celebrated by a priest – for instance – of the Opus Dei? All this is incredible! And it is quite scandalous. And no one, no one of those who govern us is saying anything! No one says anything publicly. I am thinking, with some hope still, of one of our Bishops.

Furthermore, you, Bishop Fellay, now admit the validity of all modern sacraments. Incredible! Perhaps there isn’t any doubt on the validity of the “**MODERN**” **PRIESTLY ORDINATION**? That would explain why we haven’t done that many “re-ordinations” – in the rite of all time – of priests who came from the Conciliar Church? Perhaps there isn’t any doubt on the validity of the modern confirmation? That would explain why we have not given many conditional Confirmations recently to those who received it in the Conciliar Religion? What is all this, Bishop Fellay! Something has to be done!

#### 4. Ecumenism

How did Archbishop Lefebvre behave and react at the congregation of all religions on earth during the meeting of Assisi I, organised by John Paul II? How did you behave and react at the meeting of all religions organised by Benedict XVI at Assisi II? What did Archbishop Lefebvre say in his time and what did you say?

Ecumenism will maybe end up in the creation of “The World Religion” for the world government of the Antichrist: How can you stay like this?

And that expression coined by this current, used by the conciliar Popes, by John Paul II, by Benedict XVI, etc, all in pursuit of the ecumenical and Masonic ideal, to talk about one of the numerous false religions and its adepts: “**The Jews are our elder brothers**”. What did Archbishop Lefebvre say about this expression? What do you say, you, our Superior-General, of that same phrase? Well, you know it: You have repeated this expression word for word, without any problem.

And we answer you: The saints are our elder brothers! And every Catholic must try – if they can – to convert the Jews (and anyone else belonging to a false religion) to Catholicism, to the only true religion.

This happens, and no one is saying anything **PUBLICLY**!

For the last time: either everything above is a work of fiction, or it is the Truth. And if it is the Truth, something must be done!

**TO CONCLUDE**, and to follow the questions of **ESSENCE**: it is for resisting these things, for these true motives, that you, Bishop Fellay, are seeking my (invalid) expulsion from the Society.

For this reason, “in essence”, your measures will not have any value, they will be null. We must only hope that one day God will decide to clarify these matters.

Every time I have raised these issues, I have tried to talk seriously, but without lacking respect towards you. I believe, and I hope, that I that have always done so. Re-read my sermon of December 22nd (which was the beginning “of the end of my case”), re-read my letter to Father P. Bouchacourt.

Why couldn't we talk publicly about these problems? We both know, as trained priests, that if that is indeed the rule, numerous circumstances demand **that it be done publicly**. I think what we are experiencing now in the Society, in such proportions, demands **imper-actively** that we speak publicly. Archbishop Lefebvre did it, even though not with a Superior, but with the Pope himself, and in front of the entire world.

And still, to continue playing your game, and making myself the echo of what you published to justify the actions of Archbishop Lefebvre, “ad hominem”, I will tell you, in my defence, the following arguments: the “subjective” appreciation of the topic demands the diminution or the mitigation of the measure to be applied (to compare: the New Code of Canon Law, which you support as well).

Instead of remaining silent, it is the obligation of every Catholic priest, of ourselves as priests of the SSPX, to resist you, with respect, but it has to be done!

Archbishop Lefebvre endured all these situations with the whole Church and towards the Conciliar Popes; you have created a similar situation: We priests endure all of this with our Society and “towards Bishop Fellay”.

My letter is becoming drawn out.

I have the feeling that you are going to destroy our Society, the work of Archbishop Lefebvre. I hope I am mistaken, but I don't think I am. And as I said to you before, I think it will happen even **WITHOUT THE NEED TO SIGN AN AGREEMENT WITH THE CONCILIAR RELIGION**. If it so happens: What a sad role – to say the least – you will have played in the History of Eternity! You will be remembered as the one who destroyed the Society of Saint Pius X.

Hopefully these words will be useful to you. Hopefully they will be useful to these “eminent” members who can see the problem with great clarity, but haven't spoken publicly. God will tell.

As for me, I only wish and ask God and the Blessed Virgin Mary to help me be a faithful priest. I hope that They will grant me this grace.

Respectfully, in Mary Most Holy.

- Fr. Fernando Altamira

## News from Dom Rafael Arizaga, OSB (St. Joseph's Monastery, Colombia)

*[Editor's note: A recent internet rumour (provenance unknown!) would have us believe that Dom Rafael had left the Resistance and the monastery closed. This is not the case, quite the contrary. Below we represent two newsletters to have appeared since the previous Recusant was printed.]*

+

**PAX**

SANTA SOFÍA BOYACÁ, COLOMBIA  
MONASTERIO SAN JOSÉ  
16th JANUARY, 2014

Dear friends and benefactors:

With great joy we share with you the news that the monastery is growing in several aspects. We are already 6 brothers in the community and we receive visits on a permanent basis from about 200 people, especially on Sundays.

We are also happy to say that the statue of St. Joseph has already arrived at the Monastery he came on the vigil of the feast of the Most Holy Family. We placed him solemnly on his throne of honour at the main altar the following day, on the feast day of his Most Holy Family. This glorious day we renewed our consecration to him together with the faithful. Everything already belongs to him and we do everything for him.

The ideal of the Monastery is to become another house of Nazareth, wherein Saint Joseph is obeyed as the Father of the family and wherein the Blessed Virgin Mary is the Mother and Mistress. In this their holy house we ask from them to make out of each monk another Christ, meaning, that each one may grow under their protection and formation every day in "in wisdom and grace before God and men".

Dear friends and benefactors, we inform you that we do not have yet in this little house of Nazareth the basic necessities of life. We are still lacking electricity, pure water , and septic tank. We trust again in your generosity, so that with your help St. Joseph might serve the Child Jesus under better conditions of life through this his Benedictine family.

Please count on our humble prayers for all of you and for your intentions,

With our blessing in the Most Holy Family

**Fr. Rafael, OSB (Prior )**

+  
**PAX**

10th March, 2014

Dear Friends and Benefactors

We wish you a holy Lent full of blessings from the Holy Cross of Our Lord Jesus Christ. That tree of life alone is able to save us, to wash , cleanse and unite us to Christ crucified . May the Holy Cross be your banner, your best friend, most beloved and dear, the instrument of victories. Do not prefer anything whatever to Christ Crucified, nor anything to being crucified for love of Him. Let us ask the Blessed Virgin and Saint Joseph to teach us to know and love the Cross, that we may obtain from the Holy Ghost the Wisdom of the Cross.

We continue to tackle the projects involved in the Monastery of San José in Colombia . We have finished building the basement, allowing three more rooms. All the wiring is already well advanced . The septic tank is now complete. We have now started building our garden and vegetable plot at the lower part of the Monastery . We have also built a dam to accumulate rain water so as to be able to water our garden continuously .

The brothers return from annual retreat tomorrow, the eve of the great feast of our patron our Holy Father Saint Joseph, and we ask prayers for each and every one of them that God fill them with blessings and His Holy Love in the lap of our Father Saint Joseph.

We appreciate your support and prayers. This monastery also promises to intercede with continued prayers for each of you and your intentions, especially in this Lenten time when life requires change.

With our blessing and gratitude,

**Fr. Rafael, OSB and the Benedictine Community of St. Joseph's Monastery.**



*To help support the St. Joseph's Monastery, or to contact them for any reason, please visit their website:*

**[benedictinos.jimdo.com/](http://benedictinos.jimdo.com/)**

...or email them:

**[benedictinosdesanjose@gmail.com](mailto:benedictinosdesanjose@gmail.com)**

## Fr. Emily and the Franciscans



Many of our readers will no doubt remember Fr. Jacques Emily from his brief spell (2000 - 2003) as our District Superior. They might be interested to learn that Fr. Emily is now stationed in Los Gatos, California, in the US District, and some will be disappointed to learn that he is of one mind with Fr. Rostand, Fr. Le Roux and so many other apparatchiks of the new Menzingen party line. The other piece of news about Fr. Emily is that for the last year or two he has been taking responsibility for the Third Order

of St. Francis (TOSF) in the USA. The circumstances surrounding his appointment remain somewhat unclear and are perhaps another story for another time. What is noteworthy is that he does not hesitate to make use of the influence which this position gives him over trusting souls to promote a blind obedience to "The Superiors" (meaning Bishop Fellay and those hand picked by Bishop Fellay) and to condemn anyone involved in the Resistance as poisonous, evil, and the very worst of all reprobates.

### Beware the Wolf!

A little over a year ago, at the end of 2012, the enquiring internet user in search of information on Third Orders might have come across the following on a page of the US District website, specifically relating to the Franciscan Third Order:

"In the United States, the TOSF is under the auspices of the Society of St. Pius X, receiving information and counsel from the traditional Capuchins in Morgon, France. The director for the USA District is SSPX priest, Fr. Jacques Emily."

Prior to this there had been no English language website of the Franciscan Third Order in the USA, although there was one run by a tertiary in Canada, an enterprising gentleman who was already known to be on the side of the Resistance. Earlier in 2012, this website had been praised by Fr. Emily as containing much valuable information and he recommended Franciscan tertiaries to visit it and make use of it. In December 2012, however, Fr. Emily suddenly changed his tune. He wrote warning Third Order Franciscans to have nothing to do with the same website he had been recommending only a couple of months previously. Why the sudden change? Had the website been altered in any way? Not at all. All that had happened was that it had come to Fr. Emily's attention that the man who had created the website, the TOSF Prefect in Toronto, Canada, supported the resistance. Although, as Fr. Emily was forced to admit, the website was "not [being used] to attack Bishop Fellay or our Society" (i.e. it contained no information about the Resistance and was not partisan in any way), and that on the contrary, it did contain a lot of very good and useful things, yet the fact that it was run by a man who disagreed with the new line of Menzingen was enough to justify using his position of trust to attack its owner who dared to disagree with the party line. Here is what he wrote:

*"We are very pleased to announce that Father Rostand, our District Superior, has encouraged the publication of our website within the links of the US District website. I wish to express, on behalf of our Tertiaries, our sincere gratitude to Father Rostand, but also to Fr. Duverger and Mr. Louis Tofari, the District*

*Webmaster, for their support and the work they have done which have resulted in this publication. I would like to suggest that going forward, you use our US website rather the Canadian site. The Canadian website is run by a layman who has recently taken a position against Bishop Fellay and our superiors. In no way can I recommend or support his work [...] I cannot either encourage our Tertiaries to correspond with him or to visit his website, however attractive or well-documented it appears to be, it is simply dangerous. Even though this person does not use his TOSF website to attack Bishop Fellay and our Society, the negative attitude of this person against the legitimate authority of Bishop Fellay and of our superiors is subversive and is certainly not animated by the spirit of Saint Francis. It is, then, my duty to warn you, since it is the responsibility of the shepherd to keep the wolf away from his sheep. Beware of the wolf!"*

([http://archives.sspx.org/third\\_orders/tosf/tosf\\_directors\\_letter\\_12-8-2012.pdf](http://archives.sspx.org/third_orders/tosf/tosf_directors_letter_12-8-2012.pdf))

So, in summary: some Franciscan Tertiaries north of the border, including the Prefect, support the Resistance. That man runs a website for Franciscan Tertiaries which we admit is very good. We also admit that he does not use his website to attack Bishop Fellay or the SSPX; nonetheless we are given to understand that his opinion on the question of a deal with Rome is different to ours. He is therefore ‘subversive of the legitimate authority of Bishop Fellay’ and must therefore be regarded by everyone as a wolf.

One effect of all this, intended or not, was to make the Franciscan Third Order in the USA look like little more than a branch of the US District. If there is one thing which appears conspicuous by its absence from Fr. Emily’s letter, it is surely the Capuchins of Morgon themselves. In amongst all the pious angst about people who are “subversive” of “the legitimate authority of Bishop Fellay and our superiors [*i.e. Fr. Rostand! -Ed.*],” there does not appear to be any mention of how Morgon feel about this or what they have advised about the matter. Were they even asked? The US district website makes it sound as though Morgon has some input of some sort into the Franciscan Third Order in the USA, but remains diplomatically vague about the quantity, type or nature of their “counsel.” It may be relevant to recall that earlier on in that same year (2012) the Franciscan ordinands, along with those of the Avrille Dominicans, had been refused and denied priestly ordination at Écône by Bishop Fellay purely, it seems, because he suspected how loyal their own superiors and communities would be towards him in the event of a deal with Rome being struck. Later on, in the Autumn of 2012, Bishop de Galarreta performed those ordinations which should have taken place several months earlier.

As mentioned above, this took place a-year-and-a-bit ago, near the end of 2012. Near the end of 2013, nearly a full year later, two Franciscan priests from Morgon accepted an invitation to visit the US District. The purpose of the invitation was clearly to lend approval and credibility to Fr. Emily US District. And that is exactly what happened. They were escorted by Fr. Emily and photographed next to him and “his” tertiaries. That they accepted the invitation and allowed themselves to be used in this shameful way is thus to be regretted. To what degree they were aware of just what exactly they were lending their approval to (the French are not noted for how closely they follow what goes on in America) may be a matter of conjecture, but they are after all intelligent,

grown men, priests and religious, and they must be presumed to be responsible for their actions. Given that a priestly colleague from the same mother house of Morgon (Fr. Jean,



OFM) recently preached a strongly resistance-leaning sermon a recording of which was subsequently placed on the internet, and furthermore that he did so, so he said, with the full knowledge and approval of his superiors, perhaps someone ought to let those same superiors know what is being practised in their name on the other side of the Atlantic Ocean. If Fr. Emily is to be believed, the Franciscans of

Morgon approve of his partisan manoeuvrings, his promotion of a blind and total subservience to Menzingen and to “legitimate authority of Bishop Fellay,” and his constant taking of St. Francis’s name in vain to further those ends (see below). If, on the other hand, Fr. Jean is to be believed, the Franciscans of Morgon are still wary of Bishop Fellay and Menzingen and are not in any way in favour of the nonsense of 2012. Certainly the fact that Bishop Fellay refused to ordain their candidates in June 2012 appears to bear that out.

### The Resistance: “People of Such Bad Faith!”

It is when we get to Fr. Emily’s most recent Third Order newsletter, however, that a real can of worms opens up. He dedicates this newsletter to the topic of - you’ve guessed it! - the Resistance! And more specifically, to telling his readers what a thoroughly bad lot we all are, not least the aforementioned Canadian gentleman, whom (for the unpardonable crime of sending around a two-line long email to some fellow Third Order members) he does not shrink from attacking by name!

*“Of course, Mr. La Rosa continues to spread his venom of division among our members, like the enemy who sowed cockle in the fields of the Lord ... He goes so far as to ask for prayers that our dear Capuchin Fathers may join the Resistance.*

...

*These words of Mr La Rosa clearly reveal his spirit of dividing the family of our Third Order. His spirit of division is obviously opposed to the spirit of St. Francis which is a spirit of peace, charity and union among brothers.”*

(TOSF newsletter No 9, Feb. 2014)

Need we comment on this? Besides the embarrassingly condescending tone and the simplistic ‘See Spot Run’ arguments, which appear to assume that his readers have all the maturity and wisdom of a six-year-old child (“Look at him! He’s causing division! He says bad things! He’s bad! St. Francis wouldn’t like him!”), please bear the above-quoted extract in mind when you read what else he says in the same letter, and see if you can spot the gigantic dose of hypocrisy! After he has finished talking about one (named) individual spreading “venom” and being like the “enemy who sowed cockle,” Fr. Emily moves on to talking about the Resistance as a whole.

“The Resistance,” complains Fr. Emily, is:

*“...pitifully launching deplorable, personal attacks against our Superiors and our*

*Society ...we do not want to judge their intentions ... people of such bad faith!"*  
(Ibid.)

As someone else recently remarked: obviously it is hypothetically possible for someone to spread false information innocently. But no one can *innocently* be in bad faith! Thus, Fr. Emily himself here judges not only our actions but also our persons. And as Fr. Emily himself says, in the same letter:

*"As long as we see our opponents [making] personal attacks...our choice between the two parties is simple".* (Ibid.)

Like his Superiors, Fr. Emily is very quick to accuse his opponents of making 'personal attacks.' Yet when one compares any number of articles by the Resistance about the neo-SSPX with articles by the neo-SSPX about the Resistance, the one thing that stands out a mile is precisely that our side do not make gratuitous personal attacks, whereas they do! Why would we seek to attack persons, in what way would that further our cause? We are not concerned with the person, but with words, ideas, actions, teachings, doctrine. If Fr. Emily had not decided to talk such a lot of nonsense and to tar us all with such an unworthy brush, had he not provided us all with such a very clear example of the way in which the Menzingen Propaganda Machine works, it is very unlikely that he would have found his name gracing the pages of this newsletter! It is not so much him as his crusade against the Resistance that is at issue. The reader can re-read this article and look for any 'personal attack' against him which is not in reality a disputing of his specific words which he has written and published.

In a similar vein, readers of *The Recusant* will recall occasions (Burghclere, to name the last such) where Bp. Fellay himself has complained about being misquoted, misrepresented, or 'personally attacked,' but he never gives his audience the benefit of even one example. Here Fr. Emily likewise gives not one single example of a "deplorable" personal attack, except in the sense that his whole letter is one big example of it, albeit not in the sense he intended it!

### **Spot the non-sequitur!**

From the same letter comes the following expression of outraged disbelief:

*"How dare these people accuse Bishop Fellay of wanting an accord with the modernists of the Vatican when he has repeated for more than two years that there is no accord and that there will be no accord!"* (Ibid.)

Of course, the answer is frighteningly simple: because Bp. Fellay himself expressed the desire several times during the past two years, that's how! Now let us re-read Fr. Emily's statement carefully, and notice what he tries to say, and what he in fact says. Firstly, the two halves of his sentence are not in any way contradictory, nor mutually exclusive of one another. Saying that "there is no accord [i.e. agreement] and there will be no accord" does not preclude "wanting an accord". Indeed, in many of Bishop Fellay's talks, he says more or less that: that he himself would be willing to make an agreement, were it only possible, were Rome only as willing as he. Here, for example, is what he said in public, a little over a year ago:

*“And um... That’s the situation...everything is blocked. I still now wonder what we can do to continue doctrinal discussions. [...] The problem is in Rome, not in us. And the problem is that we have the modernists who would like to finish the story of the Society, with a condemnation, and we have some people who still hope that we’ll get to something. [i.e. An agreement, an ‘accord’, or a ‘recognition’ - Ed.] I frankly don’t know how it would be possible. For me, this situation now is really blocked. Really blocked.”*

(Bishop Fellay, Canada, 28th Dec. 2012)

What is this, if not an admission that he himself would welcome any opportunity for an agreement, that he positively desires one, or at the very, very least that he is completely open to the idea, and that the only reason that there is no agreement or ‘accord’ is that the modernists in Rome are blocking it...?

### **“There is no accord, and there will be no accord”**

Secondly, notice the blatant falsehood: Bishop Fellay “has repeated for more than two years” that there will be no agreement! Has he indeed? More than two years would take us back before February 2012. Here is what Bishop Fellay said in March 2012, which, at the time of Fr. Emily’s writing, is less than two years previously:

*“The few steps taken by Benedict XVI in this direction [i.e. ‘favourable to tradition’ - Ed.], [...] are therefore important, even though their application leaves something to be desired.*

*[...]*

*As we see this situation, we think that the efforts of the aging hierarchy will not succeed in stopping this movement that has begun – a movement that desires and hopes for the restoration of the Church, although still in a rather muddled way. Even though the return of a “Julian the apostate” cannot be ruled out, I do not think that the movement can be stopped.*

*If this is true, and **I am convinced of it, this requires that we take up a new position with respect to the official Church.***

*[...]*

*This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church.”*

(Letter of the Superior General to SSPX members, Cor Unum, March 2012, [Emphasis ours] )

Got that? So less than two years ago, Bishop Fellay wrote to all his priests telling them that he was “convinced” that a “new situation” required that the SSPX “take up a new position with respect to the official Church.” He continues by saying that although “*humanly speaking, we doubt that the current hierarchy*” will accept an agreement between the SSPX and Rome (an ‘accord’ if you prefer), that “*a number of very serious indications oblige us to think that nevertheless Pope Benedict XVI may be ready to do so.*” Bishop Fellay continued:

*“Concrete circumstances are what will show when the time has arrived to ‘take the step’ towards the official Church. [...] When the good Lord wills it, that time*

*will come. Nor can we rule out the possibility that a swift resolution will be reached, because the pope seems to be throwing all his weight into this matter.* ”  
(Ibid.)

(Note incidentally the continued use of the phrase “official Church” with its implicit denial of Archbishop Lefebvre’s distinction between the Church and the conciliar Church.) Are these the words of a man who has spent the last two years telling everyone ‘that there is no accord and that there will be no accord’...?!

In a similar vein, let us recall that when a letter signed by Bishops Williamson, Tissier de Mallerais and de Galarreta was sent to Menzingen warning against making any move towards an ‘accord’ with Rome, the Superior General (in his own name and that of his two assistants) sent back a very condescending reply, in which he said:

*“Is Benedict XVI still the legitimate pope for you? If he is, can Jesus Christ still speak through his mouth? If the pope expresses a legitimate desire concerning ourselves which is a good desire and gives no command contrary to the commandments of God, has one the right to pay no attention and to simply dismiss his desire? If not, on what principle do you base your acting in this way? Do you not think that, if Our Lord gives a command, He will also give us the means to continue our work? Well, the Pope has let us know that his concern to settle our affair for the good of the Church was at the very heart of his pontificate, and that he also knew that it would be easier both for him and for ourselves to leave things as they presently stand.*

[...]

*Let it be noted in passing that we did not look for a practical agreement. ... For the common good of the Society, we would far prefer the present solution of the intermediary status quo but it is clear that Rome will put up with it no longer.*

*In itself, the proposed solution of a personal Prelature is not a trap. That is clear firstly from the fact that the present situation in April of 2012 is very different from that of 1988. To claim that nothing has changed is a historic error. ”*

(Letter of the General Council to the three Bishops, 14th April, 2012)

Are these the words of one convinced that ‘there will be no accord’? If it was so clear all along that there would be no accord, why waste time arguing about whether or not it is a trap? Why say that “we would have preferred” the present situation but that “it is clear that Rome will put up with it no longer” if there is no question, and never was or will be any question of there being an agreement? Doesn’t really make any sense, does it?

One might also wonder why Bishop Fellay took no steps whatever to correct the article published on 11th May, 2012, well under two years ago, by ‘the Catholic News Service’, (‘CNS’), one of the biggest and most influential ‘news’ outlets in the conciliar Church, an article which was read all over the world and which certainly leaves one with the inescapable impression that Bishop Fellay wanted a deal with modern Rome. Here is what CNS reported about Bishop Fellay’s willingness to make an ‘accord’ with Rome:

*“ ‘There are some discrepancies in the society,’ Bishop Fellay told CNS. ‘I cannot exclude that there might be a split.’ ”*

*But the bishop defended his generally favourable stance toward the Vatican's offer against the objections of his peers.*

*'I think that the move of the Holy Father -- because it really comes from him -- is genuine. There doesn't seem to be any trap,' he said. "*

His “generally favourable stance”? But no, according to Fr. Emily that is all wrong. That simply cannot be. In his version of events, Bishop Fellay has spent the last “more than two years” telling anyone willing to listen “that there is no accord and that there will be no accord.’ Evidently the journalists at CNS have either made a gigantic blunder or else they simply lied.

All talk in favour of an agreement should have fallen down the memory hole long ago, ever since Bishop Fellay declared at Écône in September 2012 that Benedict XVI had deceived him (deceived him about what, incidentally, if he had consistently maintained that there would be no agreement?) No doubt at some point in the future, when Bishop Fellay decides that the time is right, the pro-agreement rhetoric will be wheeled out again and we will all be informed that Bishop Fellay ‘was *always* in favour of an accord!’ But in the meantime, how *dare* those deplorable, subversive, ‘bad faith’ Resistance ne'er-dowells remind us of what he previously said and did! How dare they! (“We have always been at war with Eurasia!”)



## Archbishop Lefebvre Speaks!

“What is suggested to us, what we are expressly invited to do, what we are persecuted for not doing, is to choose an appearance of obedience. But even the Holy Father cannot ask us to abandon our faith.”

(‘Open Letter to Confused Catholics, 1986)

“Satan’s masterstroke has been to trick the Church through obedience into disobeying Tradition.”

(Abp. Lefebvre, 1974, from ‘Biography of Marcel Lefebvre,’ p.468)

“Obedience is a virtue intended to direct us towards good, not towards evil. To pretend not to see evil in order not to appear disobedient is a betrayal of truth and a betrayal of our own selves.”

(Abp. Lefebvre, 1973, from an Australian pamphlet: “Protestantism in the Church”)

“Blind obedience is an oxymoron, and no one is exempt from responsibility for having obeyed men rather than God. It is too easy to say, ‘As for me, I’m obeying. If he’s mistaken, then I’ll be mistaken with him.’ [...] The resistance must be public if the evil is public and an object of scandal, according to St. Thomas.”

(Spiritual Conference given at Écône, 14th September 1975)

# News from the Resistance



New Resistance Mass Centre in **Munich** (Germany)



New Resistance Mass centre in **Budapest** (Hungary)



**Guadalajara** (Spain)  
Blessing of new chapel & Confirmations



Candlemas in **Ipatinga** (Brazil)



(Fr. Ruiz)



**Mexico City: New Resistance Prioory**



Fr. Pfeiffer



Dom Tomas Aquinas, OSB



Fr. Fuchs



Fr. Pfeiffer in **Liverpool**



Fr. Abraham in **Broadstairs**



Dom Tomas Aquinas in **Grantham**

# SSPX Watch!

How do I turn in my rosary crusade tally?

January 31, 2014 District of the US



A brief explanation on what to do with your Rosary Crusade tallies.

**US District website promotes the latest rosary crusade using a picture of a bent “JPII crucifix” rosary (left)** A better view of the same type of “JPII rosary” can be seen in the picture below right.

Said to be a deliberate blasphemous parody invented for use by the enemies of Christ (Freemasons, Satanists et al.), the crucifix beloved of the late Pope John Paul II and



carried everywhere by him features a cross which bends forward and a spread-legged corpus whose arms reach upwards almost in the vertical.

[UPDATE - Since it was pointed out and spread across the internet, the US District have removed this image and replaced it with another.]

**Drop in SSPX vocations?** Winona (USA) - only ten new entrants received the cassock at the SSPX’s US seminary this year, the lowest number of new entrants into Winona for as long as anyone can remember - as far back as at least the mid-1980s! If this is the start of a new downward trend in SSPX vocations, it will be just in time for the completion of the new \$50million (or was it \$80million?) mega-seminary currently under construction in Virginia...



Fr. Pfluger - SSPX/Rome agreement this summer(?)



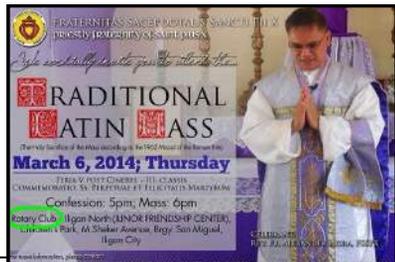
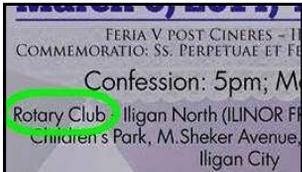
**France:** In an official announcement which appeared on the SSPX French district website, LaPorteLatine.org, Fr. de Caqueray has announced that this summer he will be replaced as District Superior of France by none other than...



...Fr. Christian “The-Jews-did-not-commit-Deicide” Bouchacourt, the current district superior of South America! Where Fr. de Caqueray will be moved to remains unclear.

## Philippines: SSPX advertises Mass held in a Rotary Club

From a flyer produced by the SSPX Asia District:



A.M.D.G.

## 2nd Annual Resistance Pilgrimage



**Saturday 19th & Sunday 20th July, 2014**

*to*

The National Shrine of Our Lady,  
**Walsingham**

**Saturday & Sunday Mass; Confirmations;  
devotions; barefoot mile; social ;**

**Accommodation in Walsingham available.**

**For further information, please contact:**

**libbybevan@outlook.com**

***Our Lady of Walsingham, pray for us!***



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”  
(“The Biography of Marcel Lefebvre” p. 568)

Contact us:

[recusantsspx@hotmail.co.uk](mailto:recusantsspx@hotmail.co.uk)  
[www.TheRecusant.com](http://www.TheRecusant.com)