



The Recusant

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



“You know that there are certain people who call themselves, how are they called, Resistance? I wish I would know what they resist!”

...

“You find modernism, you find heresies, I don’t say in the Council itself, but in what is said, what is spread in the name of the Council today, you have heresies.”

- Bishop Fellay, April 2014

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REMINDER:

If you wish to join us in Walsingham, there is still time to make arrangements!

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

Full details on the website:
www.therecusant.com/walsingham



FROM THE DESK OF THE EDITOR:

Dear Reader,

Oh, the not very amusing irony! As time goes by, as the blasphemies of the modernists become ever more outrageous, and the modernism and errors of modernist Rome reach further into every corner of modern life, at the same time the neo-SSPX becomes ever more desperate to be respected valued and loved by that same modernist Rome. As though it were not self-evident that cosyng up to the modernists in the Vatican is itself already a bad enough idea, further proof of the fall of the SSPX can be seen by considering that the Rome of today whose approval the SSPX leaders are so desperate to earn is considerably worse than the Rome of Archbishop Lefebvre’s day.

Documenting the revolution will always be a tricky task. Although he might be recognised by some as a “bad guy”, John XXIII most likely barely enters the consciousness of most Traditional Catholics, especially compared to his successor Paul VI, who was a terrible Pope. But then at least Pope Paul VI did not write all those encyclicals

teaching universal salvation, like his (next-but-one) successor John-Paul II, nor codify the council into law, for example, nor take part in pagan worship during Mass, nor hold blasphemous inter-religious prayer meetings at Assisi.

Likewise, the list of all the wicked, scandalous things John Paul II did over the course of his twenty-six years as Pope would almost seem mediocre compared to what Francis has 'achieved' in a mere thirteen months! Low Sunday, 27th April 2014, saw the latest such scandalous and blasphemous action, one designed to help cement the revolution in place and to build on the wickedness of two of his predecessors, both proponents of that same revolution: the supposed 'canonisation' of John XXIII and John Paul II.



John XXIII was a liberal. Whether or not he was actually a Freemason (as has occasionally been claimed), his ideas were those of Masonry which is surely what matters. Anyone who cares to look for solid evidence of this may wish to try reading his encyclical '*Pacem in Terris*,' which can be found on the Vatican website. Among other things, the encyclical promotes religious liberty; praises the United Nations in general and in particular its 'Universal Declaration of

Human Rights'; calls for the complete disarmament of all nations and demands an international ban on nuclear weapons; includes perhaps one of the earliest calls for the modern phenomenon of 'overseas aid' to the third world; and contains besides much talk about 'common good,' 'rights,' 'cooperation between nations,' etc as a means to achieving peace on earth, but not one mention of the Social Kingship of Christ without which "there can be no peace worthy of the name" (cf. 'Quas Primas' of Pius XI). John XXIII was the Pope who claimed that the Holy Ghost "inspired" him to call the Second Vatican Council in a "flash of heavenly light" while he was praying (although anecdotal evidence exists which shows that he had planned it right from the start of his Pontificate); who symbolically threw open the windows when asked what was the purpose of the Council; who signed a secret deal with the Soviets in which he promised that, in return for their allowing certain Russian Orthodox clerics to be present at the Council, that same Council would not condemn Communism; and who, whilst lifting the restrictions and condemnations which had been previously imposed on modernists and purveyors of error, famously rebuked those who had misgivings as "prophets of gloom," declaring in his opening speech of the Council that:

"Nowadays, the spouse of Christ prefers to make use of the medicine of mercy rather than the arms of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by issuing condemnations."

John XXIII was the Pope who presided over the putsch by which the modernists took over the Council; he allowed the traditional schemas to be arbitrarily thrown out, even though they had been prepared earlier in his own Pontificate under the supervision of Cardinal Ottaviani's Holy Office (Archbishop Lefebvre was one of the Commission who prepared them).

John Paul II, the Pope who acted as the Napoleon to the Council's French Revolution, took all the worst Masonic ideas ("human rights," one world government, etc) of John XXIII and pursued them even further, actively aiding the rise of a Masonic 'New World Order' across the globe. His encyclicals are written in the most appalling politically correct language, contain countless heresies, and amount to a teaching of universal salvation. The list of heresies,



scandals and blasphemies from his twenty-six year reign is too lengthy (and in any case, all too well known!) to be worth listing in full. What will perhaps be remembered most is the inter-religious prayer meeting at Assisi in 1986, repeated in 2002, and his unjust and null condemnation of Archbishop Lefebvre and Bishop de Castro Mayer, the only bishops trying to restore the Faith to a godless world, and the only “excommunication” of its kind issued by him during all those long years. With his characteristically frank and unequivocal language (which would have horrified any modern PR “branding” company!), Archbishop Lefebvre said of him:

“John Paul II is above all a communist-loving politician at the service of a world communism retaining a hint of religion. He openly attacks all of the anti-communist governments and does not bring, by his travels, any Catholic revival.” (Biography of Marcel Lefebvre p. 603)

Both Popes are now called “Saint” by the conciliar Church.

Are they really Saints?

The simple answer is surely “No!” The SSPX, however, has largely sought to avoid answering this question, and has not been very helpful in its response to these canonisations. We would ask the reader to reflect on why that might be. In the past, the SSPX was (like its founder) frank and unequivocal in its condemnation of the works of conciliarism. Surely there are few more clear cut examples of where the new conciliar Church departs from the Catholic Church than these bogus so-called canonisations of two men whose lives were a scandal. However, as we will see, apart from rumblings of discontent, the SSPX gives every appearance of ultimately accepting these canonisations as real.

Let us say once again: No! These men are not Saints, and their ‘canonisations’ are not worth anything. What is a Saint, if not someone held up to us as an example to follow and imitate to help us attain heaven? Who but the most ignorant Catholic (and yes, granted there enough of those around today too!) would recommend anyone seriously follow the example of John XXIII or John-Paul II as a means of attaining heaven?

But Canonisations are infallible, aren’t they?

Not necessarily. Any honest assessment of the question of the status of canonisations ought to begin with the admission that theologians and doctors of the Church down the ages have not all agreed on the question. Whilst some would say ‘yes’, others say that they are not. However, it is the opinion of many that canonisations are not a matter of infallibility (‘derived infallibility’ or anything else). Papal infallibility exists for a reason. It covers the ordinary and extraordinary Magisterium, the former being what has always been believed everywhere, and the latter extraordinary (‘one off’) definitions of a dogma such as the definition of the Immaculate Conception in 1854 or the Assumption in 1950. Note that these are matters of doctrine, that is things to be believed by us, and necessary for our salvation. A canonisation on the other hand, is not a matter of doctrine or dogma necessary for our salvation: it is a saying that someone is a Saint.

The first problem, then, with the idea that canonisations are infallible is the problem of matter, the matter in question being that this or that person is in heaven. Can it really be said that we need to know that this or that person is a saint in order to reach heaven? Could any of

the twelve Apostles, for example, have known that John Vianney would become a Saint some 1,800 years later? Since, according to Catholic teaching, public revelation ended with the death of the last Apostle, a Canonisation cannot be a matter of revelation, a thing necessary for us to believe in order to go to heaven. The Immaculate Conception was believed before 1854, as was the Assumption before 1950. The dogmatic definitions did not introduce anything new: rather, these were things which had been believed as far back as the original twelve Apostles and their contemporaries. But the same cannot be said of a canonisation, which involves a person not alive until after the time of Our Lord and of public revelation.

Thus, since the question cannot be settled by turning to Sacred Scripture, the writings of the Fathers or the Doctors of the Church, because it is not a matter of what is to be believed, it would make sense that it is not covered by infallibility. The fact that in the past there have been mistakes and changes in judgement regarding who is and who is not a Saint surely suggests this. Clement of Alexandria, or “St. Clement of Alexandria” as he used to be known, was removed from the calendar some 1,400 years after his death. The Catholic encyclopaedia says of him:

“Down to the seventeenth century he was venerated as a saint. His name was to be found in the martyrologies, and his feast fell on the fourth of December. But when the Roman Martyrology was revised by Pope Clement VIII (1592-1605) his name was dropped from the calendar on the advice of Cardinal Baronius. Benedict XIV maintained this decision of his predecessor on the grounds that Clement's life was little known, that he had never obtained public cultus in the Church, and that some of his doctrines were, if not erroneous, at least suspect.” (See <http://www.newadvent.org/cathen/04045a.htm>)

But how can the name of a Saint be in the calendar, in the Missal, in the Holy Sacrifice of the Mass no less, and it still not be something infallible, free from error, which we have to believe? Consider the fact that we have feast days such as Our Lady of Fatima, Our Lady of Lourdes, the Miraculous Medal, etc. which are matters of private revelation. Strictly speaking, they are not required belief. And yet there they are, in the Missal. And as mentioned above, St. Clement of Alexandria's feast was celebrated in the Mass on 4th December every year for well over a thousand years, and yet he was removed and (it seems) is not a Saint. No real harm was done because we are not talking about a contradiction in dogma, a “mistake” in doctrine, in Faith or morals, a change of mind in what is to be believed for salvation. In mentioning a “Saint” being removed from the calendar and martyrology what we are talking about is a mistake in judgement, the equivalent of a layman who does not know better mistakenly genuflecting to an unconsecrated host, a mistake in judgement but not a threat to the Faith itself.

Is it not therefore rather that canonisation is a prudential judgement rendered concerning the facts of a particular case? In contrast to the infallible defining of dogma or a matter of faith and morals to be believed by all, the process of canonisation resembles a trial, at which evidence is thoroughly examined, at which a prosecution and a defence have been appointed, and at which the deceased is, as it were, guilty until proven innocent. Only after the evidence has been carefully sifted and both sides heard is a judgement given. This process itself is something which has only been reserved to the Holy See since the twelfth century. For the first thousand years and more of Church history, canonisations were done by bishops and prior to that, in the first three or four centuries, simply by popular acclaim. The reason that

canonisations were, in the twelfth century, reserved to the Holy See, and why the long process of investigation was built up, is precisely because abuses were creeping in and people being called “Saint” who might not have been.

All of which is surely reason for one to believe that canonisations are not necessarily “infallible” in the way that the solemn definition of a dogma is infallible; or, at the very least, that it is a little simplistic merely to say, as some are suggesting (not a little opportunistically, it seems to me) “canonisations are infallible, so this proves that there is no Pope.” At the very least, the question is not quite as ‘open-and-shut’ simple as is being made out.

What can one say regarding these canonisations?

If the normal canonisation process, as we know it, is a trial, the process performed recently in the case of John XXIII and John Paul II (like so many other recent “Saints”) is a show trial. The abolition of the devil’s advocate, the modernist attitude towards miracles (how can the conciliar Church look for a miracle to prove Sainthood, when they do not believe in miracles which are proved to have happened in the case of prior Saints?), the cavalier attitude taken towards the process as a whole, are all surely sufficient grounds to doubt the judgement rendered by this particular trial.

John Paul II was a living, walking scandal. He is not and never was “great”, and he is not a Saint. The “miracles” attributed to him, like those of John XXIII are dubious, and nor is there a public cult, which is supposed to be a pre-condition for canonisation. In the case of John XXIII there is no following or enthusiasm for him whatsoever, and in the case of John Paul II the only ‘cult’ of devotion to him appears to be a curious form of Polish nationalism. In the Philippines recently, it was reported that the conciliar authorities were very disappointed that the exposition of John Paul II’s relics had not drawn any extra visitors. It is not yet ten years since he died. In another ten he will most likely be forgotten, even in Poland.

As far as ‘signs from heaven’, approving of these two canonisations, there have been none. However, consider the following:

- In October 2012, when the ‘relics’ of John Paul II were displayed at Lourdes, the shrine experienced some of the worst flooding ever in its history.



- This ugly giant crucifix, originally created for the visit of John Paul II to Brescia (Italy) in 1998 and since moved to the mountain village of Cevo (and thus always associated with John Paul II) features a cross bent forwards so that Christ is facing the ground. Three days before the canonisations took place, on 24th April 2014, the cross collapsed, killing a 21-year-old man praying underneath it.



What has the SSPX to say about all this? Comparatively little, and what it does say is confusing and contradictory. On DIC1, for example, there is an article by Fr. Gleize which says that these canonisations are “a problem”, but then there is also a very short article by Fr. Lorans which seems to suggest that we should forget about them and not worry.

One can perhaps find a certain amount of official grumbling in other places too, but ultimately either one accepts these canonisations or one does not. And does the SSPX accept them? Well, in his recent Letter to Friends and Benefactors Bishop Fellay says:

“We vigorously protest these canonisations!”

Think about that for a second. What does that imply? What does it actually mean, if not that we accept these canonisations, albeit with protests? That we accept them, but we don’t like it, and we protest about it?

Down With Vatican II!

Just in case anyone were tempted to believe that things are more or less back to normal, that Bishop Fellay has seen the error of his ways or altered his position in any way, we reproduce on **page 13** a letter written by him recently to a layman. It tells its own tale. Things are as bad as ever. We have been trying for a while now to wake people up to the very real falling away from Tradition on the part of the SSPX, and the danger to souls which this constitutes. Bishop Fellay’s Doctrinal Declaration signed the SSPX up to all of Vatican II, and its contents have never been withdrawn or corrected in the smallest way. Where Bishop Fellay has even addressed the contents of the Doctrinal Declaration, it has been only to defend them by claiming that it was misunderstood, “too subtle”, etc. Usually he does not even address the contents of the Doctrinal Declaration, contenting himself instead with merely attacking the motives of his critics.

It is high time that the wicked nature of this treason and treachery fully sank in. Bishop Fellay, and through him the SSPX, has accepted Vatican II. We cannot help feeling that more people would be better able to appreciate just what that means if we were all a little more familiar with the errors of Vatican II themselves. Plenty of people have heard the phrase, but how many of us could name three or four of the actual “errors of the Council”? To that end, the reader will find on **page 18** an article highlighting a mere ten of the Council’s errors. It is based on talks by the late Fr. Hesse, whose talks we recommend you listen to if you have internet. The article really only scratches the surface, but it will give you an idea of what we are dealing with. Give it your full attention, and as you read through it, bear in mind that this is what the SSPX now accepts.

Vatican II is toxic. It kills everything it touches. It is the work of Christ’s enemies, replete with the most shocking heresies and errors and its acceptance spells spiritual death. And yet Bishop Fellay accepted it fully in April 2012 on our behalf, the General Chapter of July 2012 confirmed this, and the 25th Anniversary Declaration (Écône, June 2013) further supports this acceptance by talking about merely “causes of error” being in the Council “by virtue of a choice”, and avoiding any talk of actual “errors of Vatican II.” Even the neo-SSPX partisans, who take Archbishop Lefebvre’s name in vain, and try to make him say things favourable to their treachery, have never even attempted to claim that Archbishop Lefebvre accepted Vatican II. If the SSPX no longer opposes the Council, then it no longer has any justification for existing. It is high time for all good Catholics to throw themselves into the task of salvaging what can be saved and building an alternative.

- *The Editor*

“Keep It Simple!”

Sermon by Fr. Patrick Girouard (old SSPX)

16th March, 2014

Aldergrove, BC, Canada

Source: sacrificium.org

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

So last week... As you know, last week after the Mass here, I started a trip to our Resistance Mission in Seattle. Actually it is at Gig Harbor which is South-West a bit from Seattle, for an evening Mass, and there was between 25 and 30 people there including the children. And I got lost a little bit at some point, and got into the back roads where the road signs are bigger than the roads themselves, and I realized that this was the wrong direction, as things were becoming smaller and smaller all the time, and I tracked back and finally got on the right path, and I arrived there on time for confessions. And it's a very nice group there and we had a good talk afterwards. We had a nice meal.

And the next day I left the house of that family where I stayed, at about eleven o'clock, and I went to Post Falls and there was some rain, and on the mountains there was some wet snow falling, but nothing too bad compared to the Coquihalla Mountains (Note: In the BC Rockies, with a highway going up to 5,677 feet). So after you have done the Coquihalla circuit for 4 years, you can go through that little mountain. And then I arrived at Post Falls at 4:20 p.m. and we had confessions at 5:30, so I was well in advance, and they rented a big conference room in a hotel, and they have a nice setup. At Seattle, they had a nice setup too. In the living room there was a nice little chapel there, but in Post Falls they are more numerous, there were about 70 people so they have a big room, and a smaller altar than what we have here, but nice. And they are, (in both groups), well organized with vestments and all that, and then they had a pot-luck. And the next day I had Mass at 8:30 in the morning and I left at 11:00, and I arrived back here at 6:00 PM. And the round trip, from this church here to all these places, back to my home, it's exactly 1,500 kilometres (= 937.5 miles).

Okay... And it's weird to me: I'm talking to you now, and it seems it was like a year ago, and it was just last week! And both groups are very fervent, and it helped me to realize their need, and because, well, here you are providentially lucky. You have mass every week, confession every week, and you are fervent, yes and all that, but there, they also, they, I could feel, I could see that, you know, they missed all that. And they really were eager and very happy to have this visit, and it encouraged me indeed to go ahead with the plan of going to that circuit twice a month, starting in May.

So I would like to just say a few words now, as I will not talk about the Gospel of today. I will talk a bit on what's going on in the Society, and make a kind of a summary of it. A quick one. There is nothing new, really, to announce right now, but so that we can have a perspective about these things that will be easy to remember. And that we do not get lost into 10,000 documents to read. There are a lot of documents to read. You have read a lot

of these documents, of course, but in fact the situation is pretty simple to figure out, and this is what I would like to emphasize today.

Because, as you probably remember, last year on March 17th, (which will be tomorrow), was the first day of my suspension from active duty in the Society of St. Pius X. On March 13th, I had been ordered to transfer to Montreal, at the District Headquarters, and to keep silent. And to make sure I was silent they suspended me straight away, and they sent a priest of the Society, from Post Falls, to replace me on Sunday March 17th, so they were pretty quick in their moves. And so, as you remember, I had a low Mass on that day, without a sermon, and then we went to celebrate my suspension to a restaurant in Langley, and all that. And, after that, I packed my things and I went into hiding for 2 months, while you prepared yourselves by studying the documents. And when you've been ready, I came back. So that is history.

But because of this, I would like to go back to these questions, these important questions, and to summarize them, and I think I would say to the people... I would say to all of you and to everybody: "Keep it simple!" Keep it simple in your minds, and when you talk with the people, because in fact the choice to make is a pretty simple choice. The choice to make is: Do we want to be recognized by crooks and heretics? Should we want them to give us the title of Catholics?

No! I am a Catholic. I know I am a Catholic. My catechism tells me I am a Catholic. And all the documents of the traditional Popes, so I don't need people who promote the heresies of Modernism and Liberalism, which have been condemned by previous Popes, I don't need them to give me the label, or not give me the label, of Catholic. I don't care what they think about me. I want to do what is right. I want to do the will of God. I am a Catholic, and with the help of God I will be a Catholic until my last breath. I will not change! With the grace of God! But I don't need these people, who are destroying the Church, to give me a label; a good one or a bad one, I don't care.

In fact, if they would give me a bad one, I would be more happy! If they would tell me: "You are no good... You are not a part of our Church"... I would say: "Well, I know I am not a part of your Church, and I don't want to be a part of your Church, but I'm grateful that you publicized this. Okay? And if you would excommunicate me from your Church, I would be even happier! Because right now I excommunicate myself. That means I put myself outside of your modernist structure, because I don't want God, when I die, to judge me, and to say: 'You have given your little finger to these people. You have collaborated in the destruction of my Church, and in the perdition of millions of souls. You have given your name to that organization that is destroying my people; that is scattering my sheep!' I don't want to have that accusation against me!"

And the situation with the Society is very simple. They will tell you: "Well, we have not signed an agreement!" As far as I know that's true. They have not signed an agreement, yet. But if you look at the Declaration of the General Chapter of 2012, and if you look at the Declaration of Bishop Fellay, Bishop Tissier and Bishop Galaretta of June 27th last year, 2013, you read these two documents and they both say the same thing. They open the door to an official recognition, and to an official canonical regularization of the Society, without putting, as a condition, that Rome has to convert first.

This was our position until 2012, expressed by the Archbishop and expressed by the General Chapter of 2006. No agreement with Rome. No, to a practical agreement.

What is a practical agreement? That means a canonical regularization, that means an agreement that does not concern doctrine, and this was confirmed, and this is confirmed even today by the Society, in the words themselves of Father Rostand in his interview "Against the Rumors". It is still on his website. He makes the real distinction. I told you; I wrote an editorial two or three weeks ago about it (Feb. 22, 2014). He makes the distinction: what is an agreement. So without agreeing on doctrine, now the Society accepts the principle of being recognized. They opened the door. Now it only depends on Rome. They don't even ask, in their letter of June, they don't even ask to sign anything. They say: If Rome wants to just approve us, fine!

And then they would go to the Roman structure. Which kind of structure? The Novus Ordo structure! That's all! There is only one structure that we're talking about here. It is the Novus Ordo structure. There is no such thing as a traditional Church in Rome. It is a Novus Ordo, Vatican II, Church, and when you deal with them that's what you are dealing with. You're dealing with the Novus Ordo. The Vatican II Church. The Conciliar Church. And if you want that Church to approve of you, what you are saying is...I don't care what: "Oh, yes, we want to continue to defend doctrine; and Tradition; and we want to continue to fight the errors, blah, blah, blah..." This has... You can talk pages and pages about it, but when you say: "We want heretics to give us the seal of their approval", in practice, you accept these heresies! You talk big on the one hand, but your action, on the other, contradicts your talk. You say you want to fight for the Truth, but you want to be recognized by heretics! You want to be recognized by the Vatican II Church. So the contradiction is there: the words versus the actions.

So the situation is really simple. Since the General Chapter of 2012 the Society has officially opened the door to this. The door had been closed by the Archbishop. The Archbishop said: We cannot shake hands with them. We cannot have any kind of agreement with them unless they go back to Catholic Truth. Unless they go back to the teaching of the Traditional Church. Unless they condemn Vatican II. And now Bishop Fellay believes the contrary. You see the contradiction in Bishop Fellay. (You can find all these documents on the Recusant website)... Two years ago, in March, he sent to us priests, in the Cor Unum bulletin, a big letter about, yes, how he is so strong against Modernism and he wants to fight errors, and blah, blah, blah. Yes, yes, yes, yes! Two pages, and then, oops!! The last page: Oh yes, I am still in keeping with the decision of the Chapter of 2006 that there should be no practical agreement with an unconverted Rome, but the situation has changed in Rome! So he doesn't say that the Chapter of 2006 was no good. No, no. It was good for 2006! But in 2012 it is not good anymore, because the complete situation has changed! And then he goes into his big dream and fantasy: That he knows many bishops who don't like Vatican II anymore, and there is a change, and the new generation doesn't even know about Vatican II, and all these kinds of things, and they are not attached to it, like the older generation, and that things are changing and "I receive secret encouragements from people who are close to the Pope", and all these kinds of things, so now, it has changed, we could have such an agreement. And we could help changing the Church from the inside. So he lives in a complete dream! In a complete illusion!

Because between 2006 and 2012, and today, what did we have? We had Assisi III. We had, I don't know how many World Youth Days, by Benedict XVI, and the new Pope. Do you see a change in the Novus Ordo Church? No! No! Not me. It is the same Novus Ordo, Vatican II, Liberal, Modernist, Church. So the situation is exactly the same. And therefore things are not complicated. The Society, because of its leadership living in a dream, and in an illusion, unfortunately they have changed the laws of the Society. They have changed the Society themselves. They have opened the door to this. So when you open the door, one day, something is going to happen! Just the fact that you opened the door means what? It means you have renounced your principles. A door is there to protect your home against the invaders. We are in a time of war! We're not surrounded by the friends of Christ here!

And that opening of the door of the Society reminds me of John XXIII opening the windows of the Church. In 1959, he said: "We need a breath of fresh air!" Remember? And he said: "I want to open the windows of the Church." Later on his successor, Pope Paul VI, said: "I wonder what happened to the Church...but somehow, through some cracks in the walls, the smoke of Satan has entered the Church!" But I if I would have been there, I would have said: "Well, your Holiness, it was not through some cracks in the walls that the smoke of Satan has entered the Church. It was through the windows that John XXIII has opened!" And now we have Bishop Fellay, and the 40 Capitulants who signed the Declaration of the General Chapter, who have opened, not only a window, no! That was not enough for them! They opened the door of their house! The door of the castle that has been erected by Archbishop Lefebvre to protect, and to fight, as a base of operation, to fight outside and to protect inside, for Christ the King, for the Catholic Church. Now they have opened the door. When will the enemy come in? I don't know. I am not a prophet. But if you leave your door open, the enemy will come. You are basically raising the white flag. That's what you're doing: You are surrendering yourself!

This is... When you read history, you read about... It's even in the Bible, there's many histories and stories of sieges in the Bible. And when you read all the other history, the conquerors always asked one thing to the cities that they were besieging: "Open the gates! If you open the gates, we will not kill you. We will not utterly destroy the city but, if you resist, we will continue the siege and then, when we get in, nobody will survive!" That was always the same choice that they put. And now what do we have with the General Chapter? We have all these Superiors of the Society on the ramparts, on top of the wall, looking down at the army besieging the Society and saying to them: "We are against you! We are against you! We don't like your doctrine!" But they have opened the door! What will these words, these fighting words, what effects will they have, if you open the door of your castle to the enemy?

They are, right now in Rome, I am sure, laughing at the Society, and they are really having a good time! Because they know that the Society has been defeated! That's all! They're laughing at Bishop Fellay! They're laughing at Bishop Williamson! They're laughing at everybody! They have their field day, and it doesn't matter how long it's going to take before they get inside the castle, but the door is open. So the situation is very, very simple. And I will finish with quoting for you from a document of Archbishop Lefebvre addressed to his priests, on September 6th, 1990. So, two years after the Consecrations and six

months before his death. So it's only a few parts of it. You can find it on the Recusant web-site.

But I will... I have selected a few quotes to show you what was his mind and that, really, what we are doing here and in Seattle, and Post Falls and everywhere else, we are only following what the Archbishop said.

So he says here: "Certainly the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith. This question is unresolved in Rome. For us it is resolved. We have the Faith of all time, the Faith of the Catechism of the Council of Trent, of the Catechism of St. Pius X, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear." (It's the same thing today: they are still believing Vatican II.)

"And it is striking to see how our fight now is exactly the same fight as was being fought then by the great Catholics of the 19th century, right after the French Revolution, and by the Popes, Pius VI, Pius VII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, and so on, Pius X, down to Pius XII. Their fight is summed up in the encyclical 'Quanta Cura' with the 'Syllabus' of Pius IX, and 'Pascendi Dominici Gregis' of Pius X. These are the two great documents, sensational and shocking in their day, laying out the Church's teaching in face of the modern errors, the errors appearing in the course of the Revolution, especially in the 'Declaration of the Rights of Man'."

"This is the fight we are in the middle of today. Exactly the same fight, and Cardinal Ratzinger has said that as far as he is concerned Vatican II is 'an anti-Syllabus'. Therewith the Cardinal placed himself clearly amongst those who are against the Syllabus. If then he is against the Syllabus,(our so-called traditional Benedict XVI) he is adopting the principles of the Revolution. And besides Cardinal Ratzinger goes on saying, 'Indeed we have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers, but which come from modern society.'"(So we have two Churches. The one that has accepted the principles of 1789, the French Revolution, and the one, the Catholic Church that still fights them! The situation is not really complicated).

And he talks about illusions. He talks about dreams, like those Bishop Fellay has, and he says: "Well, we find ourselves in the same situation. We must not be under any illusions. (Let us not dream. Let us not have wishful thinking. Let us see what is real.)Consequently we are in the thick of a great fight, a great fight. We are fighting a fight guaranteed by a whole line of popes. Hence we should have no hesitation or fear, hesitation such as: 'Why should we be going on our own? After all why not join Rome, why not join the pope?'Yes, if Rome and the Pope were in line with Tradition. (That is the condition!)If they were carrying on the work of all the Popes of the 19th and the first half of the 20th century, of course, yes! But they themselves admit that they have set out on a new path.(It's not only us saying it!)It is the fight of Satan against the City of God.(See how strong he is!)So we do not have to worry. We must trust in the grace of God."

And he said that "we must choose." (I told you the choice is simple, I will quote Archbishop Lefebvre, what he said to Paul VI):"We have to choose between you and a Council on

the one side, and your predecessors on the other; either we go with your predecessors who stated the Church's teaching, or with the novelties of Vatican II." (This is the choice. The Catholic Church or the modern, heretic, liberal Church. And here's what he says about those who want to be recognized, and those who left us to be recognized... The Fraternity of Saint Peter): "They are betraying us -they are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work!" (The words of Archbishop Lefebvre about those who are recognized by those crooks and heretics of Rome: "They are doing the devil's work!" And they are! And then he says): "One cannot both shake hands with modernists and keep following Tradition. It is not possible." (And I repeat: "It is not possible." This condemns the dream of Bishop Fellay and his friends. I repeat): "One cannot both shake hands with modernists and keep following Tradition."

I continue his quote: "This is what causes us a problem with certain lay folk (and today I would add with priests of the Society and with the hierarchy of the Society), while very nice, very good people, they are all for the Society, they accepted the Consecrations, but they have a kind of a deep down regret that they are no longer with the people they used to be with, people who did not accept the Consecrations and who are now against us. They say: 'It's a pity we are divided. Why not meet up with them. Let's go and have a drink together, reach out a hand to them.' (And he says): That's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds." But unfortunately they did make up their minds. Bishop Fellay, and all that. They opened the door to the enemy. Wide open, with the General Chapter. They made up their minds. What they want is the whole of the Society following them. Instead of leaving us, like those who founded the Fraternity of St. Peter, instead of leaving us alone to continue the fight, they are trying to bring with them all the Priests, all the Sisters, all the Brothers and all the lay folks.

So it's pretty clear, you see? There is only one more quote... Here! About what should we do in the future and all that, and he says about Rome: "However..." (if we continue, the Society, to be faithful to the Catholic Church, to the Popes of all times), "However, one day they will be obliged to recognize that the Society represents a spiritual force and a strength of the Faith which is irreplaceable and which they will have I hope, the joy and satisfaction to make use of, but, when they have come back to their traditional Faith." Until then there is no shaking of hands. There's no having drinks or meals even with them. We should not even talk to them. You go back to the Catholic Faith, to the traditional Faith, and then we talk!

And we should close the gate of the castle before it's too late. And since they don't want to close that door, that they have opened two years ago, those who want to save their souls, those who want to remain faithful to God, to the Catholic Church, those who do not want, in anyway, to participate, to give their names to the destruction of the Church, those will have to get out of the Society. As we had to get out of the official structure of the Modern Church, now we have to get out of the official structure of the Modern SSPX. Because we don't want God to say: "You have remained silent! You have remained inside! And, therefore, you have cooperated in the destruction of the Church!"

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

Bishop Fellay: No Change

What is the current position of Bishop Fellay? Has he learned the error of his ways? Has the display of overt 'in-your-face' modernism by Pope Francis forced him to revert to the former position of the SSPX, or at least to pretend to have reverted? Here is a case-study. Near the end of 2013, Bishop Fellay sent this reply to a query from a concerned layman:

SOCIETY OF SAINT PIUS X

+November 29, 2013

Mr. Philip Zamojcin

38-400 Krosno, Polska

Dear Mr. Zamojcin,

Thank you for your letter which I read carefully after returning from a long apostolic trip throughout the world.

My answer to your questions is quite simple: do not listen to these outrageous accusations against the Society St. Pius X and its Superiors. Against all odds, we follow the line that our venerated founder, Archbishop Lefebvre, has given us. While we recognize the legitimate authorities of the Church, we do not follow them when their teaching is in contradiction with Tradition.


Of course, the two other Bishops of the Society and I are in full agreement. There is no intention at all on my part, and there has never been any intention, to "sell" the Society to modernist Rome. But it is true that the situation of our Society in the Church is not normal. We are Catholic and we should be recognized as such but the authorities of the Church. Following the example of Archbishop Lefebvre, we will never cut all ties with Rome. Otherwise, we would simply cease to be Catholic.

At the same time, since June 13, 2012, our relations with Rome are somehow blocked. As a matter of a fact, Rome wanted to force us both to consider Vatican II as an integral part of Tradition and to accept the liceity of the new Mass. Of course, we could not agree with these two requirements.

About His Excellency Bishop Williamson and the priests of the so-called "resistance", the reason of their expulsion was because of repeated acts of disobedience and rebellion against the authorities of our priestly Society. It is sad and regrettable but these former members are the only persons at fault here.

I hope these answers will help you to understand better our position and reassure you about our fidelity to the Church and to the line of Archbishop Lefebvre.

With my blessing,


+Bernard Fellay

Once again, so as to preclude any complaints about “misquoting,” we have reproduced the letter in full. Please also note that it has been on the internet for a few months now, at the instigation (so we believe) of its recipient, and it contains nothing personal and much which is of public concern. Thus we feel fully justified in reproducing it here, and any moralising about publishing private correspondence is entirely misplaced.

Let us look a little more closely at what Bishop Fellay has to say for himself, and what he has to say in answer to legitimate concerns about the direction of the SSPX.

“Do not listen!”

Bishop Fellay’s first piece of advice is standard and is that given by his “blind loyalist” priests all over the world “Do not listen to these outrageous accusations...” (“Pay no attention to that man behind the curtain!”) Note carefully: he does not say “These accusations are untrue.” He just says “Don’t listen to the accusations...” - which is a way of saying “I cannot deny them because I know that at least some of them are true, but true or not I don’t want you to listen to them.”

“Outrageous Accusations”

The substance of the accusations made by the resistance is outrageous. We are, after all, talking about very serious (‘outrageous’ even) goings on. What is the substance of these accusations? The main accusation is that Bishop Fellay, the successor of Archbishop Lefebvre has changed his doctrinal position and with it the SSPX’s doctrinal position, and that after more than forty years he has raised the white flag of surrender to modernist Rome. It is a serious accusation, but it is not unsubstantiated.

The proof can be found in an official document signed by his own hand, whose contents have still never been repudiated. In this document, dated 15th April 2012, Bishop Fellay declared that on behalf of all those whom he represents, he believes and accepts the following:

- Lumen Gentium 3 [III,1];
- The new Code of Canon Law[III,8];
- The conciliar “Oath of Fidelity” and “Profession of Faith” [II];
- That the new Mass was legitimately promulgated [III,7];
- That Vatican II enlightens and deepens Tradition [III,4];
- That all Vatican II, even the very worst parts, including even its teaching on religious liberty, not only can but must be understood as being in harmony with Tradition, as being part of Tradition, and that nobody is allowed to say that Vatican II in any way involves a rupture with Tradition [III,5];
- That therefore as a result, any apparent rupture between Vatican II and Tradition is to be overcome by “discussion,” “study” and “theological explanations” so as to make the pre- and post-conciliar Magisteriums “appear reconcilable” [III,6]

These are facts which anyone may check for himself. And yet still the man remains unrepentant, and to this day when asked about it his main response is to turn to whinging about how bad men have twisted his words! This is what is “outrageous”! What is the purpose for the SSPX even existing if it now accepts those things listed above?

In light of the above, much of the rest of Bishop Fellay’s letter can be seen as untruths -

or even, dare I say it, lies (he must surely know that what he says is not true?) such as the following, for example:

“...We follow the line that our venerated founder, Archbishop Lefebvre, has given us.”

This is simply untrue. Do we need, yet again, to list what Archbishop Lefebvre said about the new counterfeit religion calling itself conciliar and about the need of all Catholics to separate themselves from this conciliar church if they wish to remain Catholic? Or Archbishop Lefebvre's words about how one can accept either Vatican II's teaching on religious liberty or what the Church had always taught about it, but not both? To better illustrate the rift between Bishop Fellay and Archbishop Lefebvre, let us take just one example, the Oath of Fidelity. Bishop Fellay has accepted it on our behalf without comment. Archbishop Lefebvre, on the other hand, said that this Oath of Fidelity amounted to “...making an official act of joining the conciliar church.”

He continued:

“What it means in practice is lining up on what the bishops of the world today think. In the preamble, besides, it is clearly indicated that this third section has been added because of the spirit of the Council. It refers to the Council and the so-called Magisterium of today, which, of course, is the Magisterium of the followers of the Council.

...

As it stands this formula is dangerous. It demonstrates clearly the spirit of these people with whom it is impossible to come to an agreement.”

(Interview with Fideliter: ‘One Year After the Consecrations’, 1989)

That would be the same sort of “agreement” that Bishop Fellay thought he had made by accepting this Oath of Fidelity, the same Oath of Fidelity which Archbishop Lefebvre condemned. How then can Bishop Fellay say with a straight face that he continues to “follow the line” of Archbishop Lefebvre? How can he even refer to the Archbishop as “venerable” while simultaneously trampling on his work and going contrary to his explicit warnings? Is this not the worst form of cynicism and deceit? Does the man have no conscience? How does he sleep at night!?

But there is more. Further revealing, or rather confirming of something that had shown itself already, is the following:

“...We recognise the legitimate authorities of the Church...”

Notice that there is only one Church. And that the authorities in that Church are simply “legitimate.” No distinction whatever is made. Whatever became the conciliar Church? There are only two possibilities: either the conciliar church has somehow ceased to exist these last twenty years, or is it the conciliar church which Bishop Fellay now considers “legitimate”, like the conciliar new Mass...?

“...the situation of our Society in the Church is not normal.”

Wrong! The situation in the conciliar church (i.e. not having the Faith, denying our Lord, working with the enemies of our Lord) is what is not normal. A Catholic who keeps the Faith and defends Tradition is “normal”, and all the conciliar bogus “excommunications” in the world will not change that. The normal thing is for someone who calls himself Catholic to actually act Catholic and believe Catholic. What matters more: having the Faith and fighting error, or being “regular” on paper? Who is normal?

“Following the example of Archbishop Lefebvre, we will never cut all ties with Rome. Otherwise we would simply cease to be Catholic.”

Contrary to the false impression given by this very misleading statement, the position and actions of Archbishop Lefebvre, the advice he gave to the four men chosen to be bishops and the example he left us with on the day he died was never that if we “cut all ties Rome...” “...we would simply cease to be Catholic.”(And besides, once again we must ask: which Rome? Conciliar Rome? Neo-modernist and neo-Protestant Rome?)

Like so many other examples before it, what this statement shows is that that Bishop Fellay has jettisoned Archbishop Lefebvre’s crucial distinction between neo-modernist Rome and Eternal Rome, between the conciliar church and the Catholic Church, and that he now recognises only the conciliar church and furthermore that, in effect, he believes himself to be outside of it. Once more, we see Archbishop Lefebvre’s name being taken in vain to support these false utterances.

“...our relations with Rome are somehow blocked.”

There it is again. How often have we heard that expression? Once again, if you yourself are the one to kill an agreement stone dead, can you then go on to describe that agreement as being “blocked”? Surely the only way that this curious expression makes sense is if it implies that it is someone else, someone on the other side, who is responsible for the failure of a hoped-for agreement? What does the phrase imply if not a willingness on our part to make an agreement? Is this anything other than unrequited love?

Regarding the Resistance clergy,

“...their expulsion was because of repeated acts of disobedience and rebellion.”

Again untrue. Let us take a few case studies to illustrate the point.

Fr. Pfeiffer and Fr. Chazal each gave sermons against a SSPX agreement with Rome (an agreement which, according to Bishop Fellay’s spin-doctors, was never going to happen and has never been desired!) They were immediately forbidden entry to all SSPX churches in Asia and the USA, which effectively amounted to being expelled long before the official paperwork (two canonical monitions by letter) caught up with the fact. Thus also demonstrating, in effect, that Menzingen views the ‘official’ expulsion procedure as just so much window dressing, hoops which must be jumped through for the sake of form, so that everything looks in order on the outside. The effective expulsion happened in July 2012. The official expulsion did not happen until October of that same year. Work that one out!

The case of Fr. David Hewko is somewhat different. His only crime was giving a sermon which Fr. Rostand did not like. He had previously checked and been given the go ahead for the topic of the sermon, and in that sermon (which can still be listened to online) he did not give any opinion about Bishop Fellay, Menzingen, or the idea of an agreement between the SSPX and Rome. The sermon was about the Christeros fighting in Mexico in the 1920s, and his point was that although outnumbered and outgunned, they were winning until they made a compromise. And that once the compromise was made with the enemy, it proved fatal to their cause. The sermon could, of course, be read in a particular way by analogy, but it said nothing explicit. Because of it he was ordered to go to a monastery to “reflect” and not to pursue an active ministry any longer. At that point he went to join Fr. Pfeiffer. His expulsion papers to this day have never been completed, and on

paper he is still a member of the SSPX.

The case of Fr. Fuchs is even less obvious. It would appear that he was placed 'under suspicion' in a manner of speaking, because it became known that his opinion was against any compromise with modernist Rome. For this he was increasingly treated as though there were a black mark against his name, though no formal charge was ever brought against him. He left of his own accord and joined the Resistance, at the prompting of his own conscience.

Fr. Patrick Girouard, likewise, gave a sermon where he quoted only from a book printed by Angelus Press. He quoted passages which seemed to suggest that an agreement with modernists is not a good idea (horrors!). He likewise received an unofficial black mark against his name, and in the end left of his own accord.

We all know (I think) of the case of Fr. Pinaud, tried in a kangaroo-court which was illegally constituted, which had no authority, and whose sentence was pronounced "null" and "pure theatre" by even the fervently pro-agreement Fr. Ramon Angles, who is Bishop Fellay's own legal counsel. His only crime was correcting some spelling mistakes on a private document. Not only did he do or say nothing in public, his accusers were forced to hack his email account in order to gather what little evidence they had.

We could go on like this for a very long time. Suffice it to say that not one priest of the Resistance has committed any real crime of disobedience. If they had, we would be hearing about it constantly from the spin-doctors. The reason that Bishop Fellay and his followers are reduced to glib little phrases which in reality mean nothing, is that they have nothing else. And yet Bishop Fellay has the gall to claim that these priests themselves "are the only ones at fault".

In view of this, Bishop Fellay's claim that he finds it "sad and regrettable" that these disobedient priests had to be punished rings rather hollow. One suspects that Bishop Fellay is "sad" in the way that Stalin was no doubt "sad" that so many "disobedient" Russians had to be sent away to the Gulag Archipelago to die of starvation and overwork. I am sure that Stalin found it deeply "regrettable" that he had to torture, kill and ruin so many innocent lives, and I am equally sure that, like Stalin, Bishop Fellay has wept buckets over his innocent victims.

One final piece of deceit and cynicism concludes the letter:

"...our fidelity to the Church and to Archbishop Lefebvre."

Fidelity to Archbishop Lefebvre is easy to say but not so easy to do. Bishop Fellay is supremely unfaithful to Archbishop Lefebvre. If he were open about that fact, we could at least part company amicably. But that he can talk like this whilst acting the way he does shows that he is a liar, a cynic, a modernist and a danger to the Faith. We have taken just one little example here, one very short letter consisting of a mere four short paragraphs (plus an opening and a concluding sentence) to illustrate that his position remains unchanged and is, if anything, worse than ever. We could do this with every single utterance that comes forth from his mouth, but it should not be necessary. It is now surely beyond serious dispute: Bishop Fellay remains unchanged and unrepentant. Expect more damage and decay to follow.



Ten Errors of Vatican II

[Based on notes from a talk given by the late Fr. Gregory Hesse, STD, JCD]

Vatican II contains error. In the old days there was a list of books that were prohibited for Catholics, called the Index. In order for a book to be put on the Index and become illicit reading for a Catholic, the book does not have to be full of heresy. All that is needed is for it to contain just one heresy, just one thing that is wrong. There were books on the Index that contained just one line that was wrong. For example, there was a very good translation of the Bible on the Index, the “van Ess” translation of the Bible into German, which contained two or three little errors. The whole rest of it was a very good translation, but because of the two or three little errors it got put on the Index. Vatican II ought to be on the Index. Here are some of its heresies. This is not an exhaustive list, but will give you an idea (emphasis throughout is ours).

Lumen Gentium 1

This says that the Church is “...like a sacrament ... both of very close union with God and of the unity of the whole human race.”

No! The Council of Trent dogmatically defines that there are seven sacraments. A sacrament is a sign. The Church is defined as a perfect society and not a sign. It is the Mystical body of Christ. And it does not concern “the whole human race” - like it or not, plenty of people do not belong to the Church. The Church wants them to convert, but as long as they remain outside they are (by their own will) nothing to do with the Church. They do not come under Church law, the Church does not judge them, the Church does not deal with them... They are not a part of the Mystical Body of Christ.

Lumen Gentium 8

“This Church [the Church of Christ] constituted and organized in the world as a society, **subsists in the Catholic Church**, which is governed by the successor of Peter and by the Bishops in communion with him, **although many elements of sanctification and of truth are found outside of its visible structure.**”

The word subsists doesn't tell us much in English, but in Latin “subsistere” means to exist, to be present, to lie underneath. You could say for example that the grass is subsistent to my way of walking. But it could also be subsistent to someone else's way of walking and not just to mine. So when you say that the Catholic Church “subsists” in the Catholic Church, it is phrased that way deliberately so as not to exclude Protestants, Orthodox, etc. The architects of Vatican II were too clever to say that the Church of Christ “contains” the Protestants, the Orthodox and all those other non-Catholics. So they said that it can be found in the Catholic Church in a way that does not exclude the others. But it is defined dogma that the Church of Christ is the Catholic Church, the two are identical. Nothing outside the Catholic Church is part of the Church of Christ and nothing of the Church of Christ is outside the Catholic Church. The two are identical.

Lumen Gentium 15

“Likewise we can say that in some real way they [non-Catholic/Protestant sects] are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power.”

What way is this “real way”? They never say. In the Gospel of St. John one can read that the Holy Ghost was given only to the Catholic Church, not to Protestants, not to the Lutheran Church, not to the Anglicans. When a Lutheran pastor baptises a baby, if it is valid, it is a sacrament stolen from the Catholic Church. If that innocent child, after being baptised, dies and goes to heaven, it goes to heaven as a member of the Catholic Church because the Lutheran pastor illicitly administered the Catholic sacrament of baptism.

Lumen Gentium 16

“But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are **the Muslims, who**, professing to hold the faith of Abraham, **together with us adore the one and merciful God**, who on the last day will judge mankind.”

What about the Incarnation? What about the Holy Trinity? The Koran, the Muslims’ holy book calls the idea of the Trinity an “excremental idea.” And now Vatican II tells us that they, together with us, adore the one merciful God?!? What about the First Commandment? They have another God, they have the lonely one-person Allah. We have Father, Son and Holy Ghost. “Et Verbum caro factum est,” says the last Gospel at Mass, “And the Word became flesh” I’ve never heard that Allah became flesh. This is blasphemy. It is heresy and it is blasphemy.

The idea that Muslims, Jews and Catholics are basically all the same anyway is a Freemasonic idea. It was being promoted by the Freemasons long before Vatican II, and now we have a so-called Ecumenical Council telling us the same thing too. Give me a Catholic interpretation of that quote about the Muslims together with us adoring the same God. It’s not possible. It’s just a heresy.

Unitatis Redintegratio 3

“The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated Churches and Communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church.”

The Protestant “churches,” and the Orthodox “churches,” cannot save anyone, they are not, never have been and never will be a means of salvation to anyone. They can only lead you to hell. Subjectively speaking, you might ask whether a Protestant who has lived

a just life all his life, who has tried his best to find the truth, who has tried his best to avoid sin, whether perhaps for whatever reason he was not able to find out about the Catholic Church... or a Russian Orthodox living under communism all his life, who may-be never heard about the Catholic Church... whether because of that God would not send him to hell. Well, subjectively speaking perhaps, but even so objectively speaking they are living in mortal sin and outside Christ's Church. Who knows if through an extraordinary act of grace from God, through an act of contrition, that man might die as a member of the Catholic Church. In reality, it must be highly improbable if ever possible, especially in this day and age for the likes of you and I. And, objectively speaking, for anyone to say that the Protestant sects or any religion other than the Catholic Church can be a means to salvation, that is a heresy.

Here is a small sample of what the Popes and Councils have taught concerning this:

"On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. *'Our Lord Jesus Christ, when in His Gospel He testifies that those who not are with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and are His adversaries: **He that is not with Me is against Me, and he that gathereth not with Me scattereth***' (St. Cyprian, Ep. lxix., ad Magnum, n. I).

...

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium.

...

Wherefore, as appears from what has been said, Christ instituted in the Church a living, authoritative and permanent Magisterium, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. ... But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honour God as the supreme truth and the formal motive of faith."

(Leo XIII, *Satis Cogitum*, 8 ff.)

"And here, beloved Sons and Venerable Brothers, We should mention again and censure a very grave error in which some Catholics are unhappily engaged, who believe that men living in error, and separated from the true faith and from Catholic unity, can attain eternal life. Indeed, this is certainly quite contrary to Catholic teaching."

(Pius IX, *Quanto Conficiamur Moerore*, 7)

"This Council firmly believes, professes and preaches that all those who are outside the catholic church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the

devil and his angels, unless they are joined to the Catholic Church before the end of their lives; that the unity of the ecclesiastical body is of such importance that only for those who abide in it do the church's sacraments contribute to salvation and do fasts, almsgiving and other works of piety and practices of the Christian militia produce eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed his blood in the name of Christ, unless he has persevered in the bosom and the unity of the Catholic Church.”

(Council of Ferrara-Florence, Session XI)

We could, if we wished, quote many, many more Popes and they all say the same thing, indeed until Vatican II one could not find any Pope or Council saying differently. So, it is clear that this one part of this one document is heretical. Therefore the whole document is heretical. Therefore the whole Council is heretical. As noted before, just one heresy would be enough to condemn the whole thing, but it doesn't end there...

Unitatis Redintegratio 6

This document is supposedly about ‘Ecumenism’, and in this paragraph it suggests the following as a means to achieving ‘Christian unity’:

“Christ summons the Church to continual reformation as she sojourns here on earth. The Church is always in need of this, in so far as she is an institution of men here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in church discipline, or even in the way that church teaching has been formulated - to be carefully distinguished from the deposit of faith itself - these can and should be set right at the opportune moment.”

The morals of the clergy have often needed reforming throughout the history of the Church. But the idea of “reforming” Church teaching (or its ‘formulation’) is something entirely different. And the distinction introduced here between “Church teaching” and “the deposit of the Faith itself” is completely false. Here is what a recent Pope taught regarding this bogus distinction:

“12. How so great a variety of opinions can clear the way for the unity of the Church, We know not. That unity can arise only from one teaching authority, one law of belief, and one faith of Christians. But We do know that from such a state of affairs it is but an easy step to the neglect of religion or “Indifferentism,” and to the error of the modernists, who hold that dogmatic truth is not absolute but relative, that is, that it changes according to the varying necessities of time and place and the varying tendencies of the mind; that it is not contained in an immutable tradition, but can be altered to suit the needs of human life.

13. Furthermore, it is never lawful to employ in connection with articles of faith the distinction invented by some between “fundamental” and “non-fundamental” articles, the former to be accepted by all, the latter being left to the free acceptance of the faithful. The supernatural virtue of faith has as its formal motive the authority of God revealing, and this allows of no such distinction.”

(Pius XI, *Mortalium Animos*, 1928)

Dei Verbum 8

This tries to re-define Tradition as being something which:

“...develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth.”

So “Tradition” is now a “development” which “grows” through the “contemplation and study” of the laity and through their “spiritual realities which they experience”? Whatever this is, this is not the Catholic meaning of Tradition.

Interestingly enough, in *‘Ecclesia Dei Afflicta,’* 1988, John Paul II criticised Archbishop Lefebvre’s notion of Tradition. He accused him of having a wrong understanding of Tradition. Archbishop Lefebvre had no notion of Tradition other than the Catholic understanding of it, but the Pope criticised Lefebvre’s supposedly wrong understanding of it and quoted *‘Dei Verbum’* as to make his point.

Gaudium et Spes 12

This whole document was indirectly written by the founder of Opus Dei, “Saint” Jose Maria Escriva. He wanted the Church to conform to the modern world and he wanted a one world government. Section 12 of this document utters blasphemy when it says:

“According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be directed towards man as their centre and crown.”

That should sound familiar to anyone who has read about the plans of Freemasonry, about blasphemies uttered at the United Nations. All the efforts of the Church are directed towards God. All our efforts here on earth should be directed towards God. The old Mass made that clear; the new Mass on the other hand...

Gaudium et Spes also postulates a peaceful government of the whole world under one body of government. This is *to say the least* naive, in 1965, when most governments on the earth were anti-Catholic and anti-clerical. I actually think it is far worse than naive.

Ad Gentes Divinitus 29

“For all missions and for the whole of missionary activity there should be only one competent office, namely that of the ‘Propagation of the Faith,’ which should direct and coordinate, throughout the world, both missionary work itself and missionary cooperation. ... In collaboration with the Secretariat for the Promotion of Christian Unity let it seek ways and means for attaining and organising fraternal co-operation and harmonious relations with the missionary undertakings of other Christian communities, so that as far as possible the scandal of division may be removed.”

Given what has been discussed above regarding the infallible doctrine of there being no salvation outside the Catholic Church and the absolute necessity of belonging to that same

Catholic Church, this should hardly require comment. Needless to say, to urge Catholic missionaries to cooperate with Protestant “missionaries” is bad enough, but to do so on the grounds of “unity” is doubly absurd. Protestant “missionaries” are in reality not missionaries at all: what they spread is a false religion, and thus they themselves are a cause of the spread of disunity, causing more souls to be outside the unity of Christ’s Church.

Dignitatis Humanae 2

This is perhaps the best known error of Vatican II, perhaps because its consequences are so visible, or because is an error which so many Popes fought against right up to the Council. Here’s what the document actually says:

“This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

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

The supposed reason or grounds for this error, human dignity, is also itself wrong. As Pope St. Pius X said “The only dignity of man is in his being a Catholic.”

If I really thought that I had religious liberty, I would find an easier religion to belong to. Why not be an Anglican? They have nicer churches, they are more musical, their laws are not as strict... But I am not an Anglican, I am a Catholic because I do not have ‘religious liberty’, I have no choice: I am bound in conscience to be a Catholic if I want to save my soul.

G.K. Chesterton said “If I were not a Catholic I would have a harem.”

“Religious freedom” or “religious liberty” has been condemned by Popes Gregory XVI, Pius IX, St. Pius X, Pius XI and Pius X. You are not free to choose your religion. You are bound in conscience to become a Catholic and to join the Catholic Church in order to save your soul. If you choose not to, you go to hell. Nobody can coerce someone into thinking something they do not want to think or believing something they do not want to believe. But the laws of a Catholic state can prevent the followers of a false religion from practising in public, from trying to make converts, from trying to spread their false doctrine and false morals, etc. Look at the catastrophic numbers of millions of souls today leaving the Church to join ‘evangelical’ protestant sects in countries where before the council everyone was Catholic: South America, the Philippines, etc. These formerly Catholic countries were forced to change their constitutions so as to no longer give the Catholic religion pride of place. All this disaster as a result of just two paragraphs in one of the sixteen documents of this robber council. As noted above, just one error is enough. One heresy makes the whole document heretical, and one heretical document makes the whole council heretical.



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 the 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 30th April, 2014)

Priests:

District of Great Britain: 1

Faithful:

Great Britain: 19

Canada: 22

Scandinavia: 2

USA 1

Australia 3

Ireland 5

Austral-Asian Open Declaration

To His Excellency Bishop Bernard Fellay,
Superior General,
Priestly Society of St Pius X,
Menzingen (Switzerland)

February 19th 2014

Your Excellency,

We, the undersigned Australian and Asian faithful, presently attached to Catholic Tradition, have signed this open Declaration and Appeal for the following purposes:

- 1) To call into question the actual change of direction of the SSPX under your leadership;
- 2) To expose:
 - a) Any actual grave errors and ambiguities circulating within the SSPX and thus responsible for deceiving many of the faithful;
 - b) The increasing Liberalism within the SSPX, which appears to be influenced by Masonic principles;
- 3) To insist that the Dogmas and Doctrines of the Holy Catholic Church must not be diminished or silenced by the leaders of the SSPX, but to denounce and condemn those who deny them.

CHANGE OF DIRECTION

It appears evident to us that over the past 5 years or so the SSPX has altered its doctrinal and practical positions, and as a consequence its integrity, strength and unity have been eroded from within. Its once uncompromising mission to warn the faithful of the dangerous errors of our times has slowly been dissipated.

The current evidence from the SSPX indicates a continuing intention to facilitate an agreement with Modernist Rome. The Doctrinal Preamble of April 15th, 2012, officially signed and submitted to Rome by you, My Lord, is testimony to a willingness to surrender the Fight for the Faith through grave errors and ambiguous expressions. Such grave changes justify our resistance to any weakening of doctrine, which will inevitably lead to the loss of souls and the implosion of the SSPX.

Whilst various doctrinal aspects remain on your agenda, it now appears clear that these are secondary and that you regard the “canonical recognition” as the essential priority and objective of the SSPX by which everything must now be “redefined” according to this new priority.

Given that you have conceded that “Rome need not convert in order for the Society to accept a canonical structure” (albeit with the supposed “right to critique” Vatican II and the Novus Ordo), this attitude will simply be suicidal for the SSPX and the faithful who presently support the Society.

Prior to 2007, the SSPX was faithful to the consistent and final stance of Archbishop Lefebvre who rightly recognised the impossibility of making any doctrinal or practical agreement with Rome whilst the official hierarchy continued to remain attached to Modernism and Vatican II. This principle was reaffirmed at the 2006 General Chapter of the SSPX, but has since been abandoned by the current leadership of the SSPX.

The following facts have shown that the SSPX superiors have abandoned this principle:

- Answer of Bp. Fellay and his two Assistants to the letter of the three bishops (April 14th, 2012);
- Doctrinal Declaration presented by Bp. Fellay to Rome (April 15th, 2012);
- Bp. Fellay’s interview to C.N.S. (May 11th, 2012);
- Revelations on the “Branding” of the SSPX by Fr. Wegner (May 2012) and exposed by Fr. Girouard;
- Bishop Fellay’s letter to the Pope (June 17th, 2012);
- The SSPX General Chapter votes the “Six Conditions” for joining Rome (July 18th, 2012);
- Bishop Fellay’s letter to the Ecclesia Dei Commission (Sept. 6th, 2012), asking for “more time of reflexion” before giving an answer to the June 13th proposal from Rome (Cf. Mgr. Di Noia on Sept. 27th 2012);
- Conference of Bp. de Galarreta in Villepreux, France, justifying the “Six Conditions” for joining Rome (Oct. 13th, 2012);
- Expulsion of Bishop Williamson (Oct. 27th 2012) and of many priests who opposed the changes;
- Declaration of the three Bishops at the occasion of the 25th Anniversary of the Episcopal Consecrations (June 27th, 2013);
- Fr. Rostand’s uniting the U.S. District with the Sept. 7th 2013 “Interreligious day of fast and prayer” of Pope Francis for peace in Syria.
- New Rosary Crusade of Bp. Fellay inviting to pray “for the return of Tradition into the Church” (sic!) (December 2013)

Extensive evidence shows us that, even now, the SSPX is still preparing its priests and faithful for a “Canonical recognition” following a practical agreement with Modernist Rome.

Further confirmations of these preparations are the lack of warnings from the SSPX pulpits

against the heresies of Vatican II, and the main perpetrators of those errors, especially the current and recent Popes. The errors of Vatican II previously and frequently denounced by the SSPX are: Liberalism, Modernism, Ecumenism, Secularism, Naturalism, Rationalism and Personalism.

GRAVE ERRORS AND AMBIGUITIES

As a consequence, the SSPX has since noticeably weakened its doctrinal stance against the New Mass, the new Sacraments, Vatican II's religious liberty, ecumenism and collegiality, the Indult Mass, the new Canon Law, the teachings on Catholic Modesty, and on the Jews, etc.

Then these false positions become false principles fixed in the minds of one and all alike, who begin to believe and then accept that "the Conciliar errors are not as bad" as the SSPX once painted them, and that the Modernist Hierarchy is "converting," and "is now open to Tradition." In consequence the faithful predictably lower their guard and are influenced in favour of the Conciliar Church and its errors; they thus become more receptive to making a deal with Rome!

You are well aware that we have a double duty towards the Faith: namely to profess it and to defend it. To profess it means to teach it in its integrity and purity, but grave errors and ambiguities are replacing it. Defence is always characterised by the condemnation of errors which is precisely what the leaders and priests of the SSPX are not doing as in the past. Why? The main issue in our combat is about FAITH.

Our resistance means rejection of errors, as well as the denunciation of and opposition to all the teachings of the Conciliar Popes contrary to the perennial Magisterium and Tradition of the Church.

Sadly, by false obedience, most of the laity and significant numbers of SSPX clergy accept without thought or question, the new statements of the SSPX Superiors. Having repeatedly heard, although not being able to prove, that "nothing has changed and things are improving," they gradually alter their viewpoint.

New Rome's plan is clear – convert all traditionalists to the "New Religion" by first promising them "the world," then by assimilating them into the errors of Vatican II and the Novus Ordo.

The foregoing is clearly proved by reference to the nine former Traditional communities who, since 1988, have thus far already compromised with Rome by entering into agreements similar to the one proposed to the SSPX. Will the SSPX be added as "the latest and final acquisition" to New Rome's trophy room...?

Today's Rome has NOT, and is NOT turning away from Modernism -- quite the contrary.

Accordingly, we must therefore absolutely refuse to adopt a ‘compromise mentality’, or otherwise fail to teach the truth to our children and the world at large.

Meanwhile, we have learned that, in a bid to improve the SSPX’s popularity and public image, a hugely expensive and initially secretive “branding” exercise was begun using the services of a secular Public Relations firm. This initiative explains the subsequent changes in the content and tone of the Society’s publications, i.e., the Angelus Press, Regina Caeli Report, DICI, sspx.org and even SSPX schools. Why should the Society worry so much about what the modern anti-Christian world thinks and ask for its “seal of approval”? It is the proof that Secularism has overtaken the SSPX.

We see clearly that the spirit of the SSPX is now tepid and that the once great zeal for combat for the Faith no longer pervades the air of Tradition!

“Man cannot serve two masters!” said Our Lord. One is either a friend with the secular world and thus an enemy of Christ, or opposed to the secular world choosing Christ the King. Anything other than service to Christ is a betrayal of Jesus Christ and His Holy Catholic Church and a betrayal of the mission of Archbishop Lefebvre as well.

Meanwhile, although no practical agreement has yet been signed with modernist Rome, this does not mean that the danger is over! Despite appearances, the Superiors of the SSPX have NEVER said they will not search for a future agreement with Modernist Rome. On the contrary, the doctrinal agreement is already done by the Doctrinal Declaration of April 15th, 2012, which has not been retracted by you; and on practical matters, the SSPX’s leaders are ready to join the Conciliar Church ANY TIME by voting the “Six Conditions” of July 17th, 2012. These two documents are still HIDDEN from the SSPX faithful because you refuse to publish them.

In the Doctrinal Declaration of April 15th, 2012, you accepted to surrender to the authority of the Conciliar “magisterium”; you adopted the “hermeneutics of continuity” of Benedict XVI by which you try to reconcile the errors of Vatican II with the “whole” Tradition; you said that collegiality is not a problem, and said the same concerning the heresies of ecumenism and religious liberty. Further, you were ready to sign the 1989 Profession of Faith originally drafted by Cardinal Ratzinger. You have also stated that the new sacraments and the New Mass are not only valid but much worse, they were “legitimately promulgated.” You agreed to accept the New Code of Canon Law. In synthesis, you gave in on ALL the main doctrinal points that the SSPX has always condemned in the Conciliar church.

We do NOT believe that “Vatican II belongs to Catholic Tradition” and we also do NOT believe and do reject that “the teaching of Vatican II Council...enlightens....deepens and subsequently makes explicit...certain aspects of the life and doctrine of the Church”, as you have stated in the aforementioned Declaration.

The so-called “Six Conditions” for joining Rome approved by the General Chapter in 2012 are utterly insufficient to protect the SSPX in her original mission, especially in not mentioning the only condition established by Abp. Lefebvre to collaborate with the Church authorities -- their CONVERSION to the Catholic Faith.

LIBERALISM WITHIN THE SSPX

That Liberalism has entered the Society is clearly demonstrable from the many public statements, conferences, interviews and retreats that you and other members of the SSPX have made. Elements of Liberalism that have crept into our local communities can be seen, among others, in the softening of the principles on Catholic modesty; the indiscriminate promotion of “natural family planning” and even the acceptance of abortive practices like “early delivery” of non-viable babies; the lack of encouragement to have large families; the promotion of non-Catholic literature in schools; the promotion of Masonic and Liberal principles, as is the case in the “philosophy” of St. Thomas Aquinas College at Tynong, Victoria; the adoption of secular curriculum for the schools; the hiring of non-Traditional and even non-Catholic teachers in the SSPX schools; affirming that Vatican II “is not that bad”; the “soft” commemoration last year of the 25th anniversary of the Episcopal Consecrations of 1988; and the use of Ecclesia Dei Requiem Mass booklets at Hampton, Victoria.

Everywhere we see Liberal-mindedness wanting to compromise clarity of language in order to “become more acceptable” to the Conciliar Church and ultimately to the world.

Leo XIII instructs the bishops on their grave duty of unmasking the enemies of the Church:

“...it is of the utmost importance to unmask and to drag into the light of day their secret machinations, so that Catholics, having their eyes opened to the real aims of these men, may feel their own courage redoubled, and may resolve openly and intrepidly to defend the Church, the Roman Pontiff, and their own salvation.”

We are therefore at a loss to understand why the leadership of the SSPX, by a “Canonical agreement”, is willing to institute a “transfer of authority” to the influence of those against whom the Archbishop fought so mightily, and of which he said that “the Church was infiltrated by this Sect to the highest levels of the hierarchy even in Rome.”

With increasing concern, we also have witnessed the SSPX ruthlessly and methodically punishing or expelling from its ranks any member who has aligned himself with the late Archbishop Lefebvre’s mission to “Restore All Things in Christ.” It would seem that the house is being prepared to receive “new owners”... and everything needs to be arranged in accordance with this new taste. On the other hand, the Laity who oppose the change of direction are being denied the Sacraments. Those who remain will ultimately have to make the choice between supporting the “new direction,” remaining silent, or speaking out and being expelled.

SILENCE OF THE SSPX REGARDING ERRORS

We are aware that you have given specific instructions to the members of the SSPX to remain silent about the grave changes operated within the Society and not to communicate the same to the faithful; silent about the grave errors of its superiors, silent about their imprudent decisions, silent in condemning the Conciliar leaders like Pope Francis, etc. Such actions only serve to confirm that those priests who do speak out are on the right track.

This is what one of the priests you expelled, magnificently said:

“But there is a time when silence becomes gravely imprudent, and even cooperates with sin and darkness. From the SSPX pulpits, websites, magazines, articles etc., comes a shameful silence. A silence that uses the “liberty of prudence” as a cloak for malice, a silence equivalent to those passively standing by, while their mother is defiled and violently ravaged by the very ones vowed and ordained to defend Mother Church.”

(Fr. Hewko’s Open Letter to the Superiors of the SSPX, 21st September 2013)

The SSPX must return to the path originally set for it by its Founder, namely firm resistance to the apostate authorities in Rome:

“Every Catholic can and must resist anyone in the Church who lays hands on his Faith, the Faith of the Eternal Church, upheld by his childhood Catechism. The defence of his Faith is the first duty of every Christian, more especially of every priest and bishop. Wherever an order carries with it the danger of corrupting Faith and morals, ‘disobedience’ becomes a grave duty”. (Archbishop Lefebvre, Letter to Friends & Benefactors, no. 9, 1975)

Archbishop Lefebvre also said concerning the duty of denouncing those who imperil the Faith:

“A Catholic must not make ill-considered judgements on the faults and personal actions of his brethren, but Christ has commanded him to preserve his Faith, and how can he do this without casting a critical eye upon what he is given to read or to hear?”

(An Open Letter to Confused Catholics, Pg. 76)

Therefore, my Lord, what happened to the primacy of the Faith? What happened to “no agreement until Rome converts to Tradition”? What happened to Archbishop Lefebvre’s proof for the moment of Rome’s conversion, namely the professing of all the Papal teachings and condemnations from the Council of Trent down to Pius XII?

FINAL APPEAL TO THE SUPERIOR GENERAL

If we are “wrong” and have “misunderstood” the documents and the facts, we humbly ask for clarification as we have presented to you in this Open Letter of Appeal, following the advice of the Code of Canon Law: “The Laity has the right to receive from the Clergy the

spiritual benefits and especially the necessary means of salvation, according to the rules of ecclesiastical discipline.” (Canon 682)

We are engaged in a final battle for souls between Our Lady and Satan; consequently due to the questionable activities of the SSPX highlighted in this Open Letter, we are duty bound to publicly denounce and resist any doctrinal deviations leading down the false path which is luring the Society into a spirit of sympathy towards “New Rome” and also into any possible future agreement with Modernist Rome, a move which would certainly endanger the salvation of souls. This is leading to the inevitable decrease in aversion to Vatican II; an increasing desire to give up the fight against the “Conciliar Church,” and thus falsely identify it as the Holy Catholic Church.

We obstinately refuse to go back to the Conciliar Church!

We repeat the motto of Saint Pius X: “*Omnia instaurare in Christo*”; and we implore you as the Superior General of the SSPX to act as a true successor of Abp. Lefebvre, without shame or fear.

May the Immaculate Heart of Mary soon Triumph!

Yours faithfully In Christ and His Most Holy Mother,

[Signed by 308 laity. The full list of names can be seen at <http://resistance-australia.boards.net/>]



Some Useful Websites:

www.inthissignyoushallconquer.com

abplebvreforums.proboards.com

resistance-australia.boards.net

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

aveclimmaculee.blogspot.com

(French)

www.lasapiniere.info

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portuguese)

WHY IS THE RESISTANCE NECESSARY?

by C. J. Austin-Seal

This article does not offer anything particularly original, but simply places before you certain passages from Fr. Edward Leen's *Why the Cross?* (first published in September 1938 by Sheed & Ward, London), together with some very basic, even obvious, considerations. Members of the Resistance often say that they are keeping fidelity to the heritage of Archbishop Lefebvre. That is true. But as the passages from this Holy Ghost Father's book demonstrate, the Holy Ghost Father Archbishop Lefebvre was simply keeping fidelity to the heritage of Christ. In what follows, the excerpts from Fr. Leen's book are given in normal type. My comments, such as they are, appear in italics.

'Christ was uncompromising in His assertion that all human affairs, personal, social and political, should have as their regulating principle the mind and the will of God. This unyielding, adamant quality of Christ's views of the relation of human affairs to God exasperated His contemporaries, as the reiteration of the same views by His Church continues to exasperate men all through the ages.' (page 300).

Except that the official, 'Conciliar' Church has now given in to such exasperation.

'In His reproach to the Pharisees, Jesus placed His finger on an inveterate evil tendency in proud human nature, namely, the tendency to reject God unless He can be contracted to fit into man's petty rational preconceptions and his purblind notions of the congruous in things. Someone has remarked with cutting, though appropriate irony, that God, in the beginning, made men to His own image and that in the process of time, man repaid the compliment by making God to his.' (page 301).

Vatican II, surely?

'The central and pivotal truth that Christ was appointed to maintain and vindicate was that God is Lord and King over all creatures, and that from His hands, He, the Saviour, holds His Kingship.' (pages 301–302).

And they (the modernizers) have uncrowned Him. What truck should the faithful friends and disciples of Christ and His Father have with the modernizers? Even more so, by what right should so-called faithful disciples cuddle up and make cosy deals with the 'uncrowners'?

'The children of the First Adam, in direct opposition to the Second Adam, ever seek to restrict God's right, to put limitations to His overlordship, and to set qualifications to their own subjection to Him. They claim to withdraw whole spheres of human activity from His authority. They resent, as an intrusion, His interference beyond limits prescribed by themselves. To Jesus this was the wrong of wrongs, the supreme falsehood, the flat contradiction of the truths it was His office to champion. Christ's life was the living expression of this great truth, that God is Supreme and Absolute Lord.' (page 302).

How can so-called 'faithful' disciples of Christ make deals with people who subscribe to documents and policies that put Christ and His One True Church on a par with those who

would limit His Kingship, and who would abandon the unflinching (and uncomfortable) mission given to His Church to be the sign of contradiction to sinful man? Like Esau of old, they would sell for a mess of pottage their birthright... the birthright to live and to serve and to suffer as did their Divine Lord? Or has Christ ceased to be God?

‘It was this that drew upon Christ the frenzied hatred of His contemporaries. But with humility He stood rooted in the position that He saw to be His and that He saw, too, to be that of all men. Their pride spent itself fruitlessly on the rock of His humility. He did not quail before the storm that He created, for true humility inspires utter fearlessness. The Christian virtue is not the nerveless, spineless, spiritless thing that it is supposed to be by those who rail at it as destructive of human dignity. Christ was humble, yet no one could surpass Him in courage and dignity. He was humble, yet He was truly great, not in spite of His humility, but because of it... To be humble is to be true to what one is in thought and to have conduct based on that thought. Christ was the personification of Truth. Satan is Satan, or the adversary, because “he stood not in the truth” (St. John viii, 44). Pride is the mark of Satan and of all those who, in greater or less measure, swerve from the essential truth preached by Christ.’ (pages 302–303).

And the Archbishop set at nought the warning that he would not gain his Red Hat... whilst another just might be in line to receive one, if a “deal” is done...

‘Standing in the very centre of reality, Christ saw all things in proper perspective and in their right proportions... His enemies, viewing everything through the distorting medium of their pride, saw all things out of proportion. To them the interests of men were magnified exceedingly and the interests of God dwarfed correspondingly’ (page 303).

Sinful man yearns so much to be accepted and esteemed by his fellows. Yes, it is difficult to be a sign of contradiction, to be the elephant in the room, to be shunned by the worldly ones for taking up a Christ-like stance. But who... or, should I write, Who comes First??? God... or man?

‘For Christ there could be no such thing as compromise with the world ranged against God...’ (page 303)

- and His unchanging Faith, His unchanging Tradition, His essentially unchanging Church.

‘He knew well to what this uncompromising attitude of His committed Him. He saw that it was inevitable that His unyielding humility should call forth the most violent explosions of the intolerance of pride.’

(Such as bullying and often eliminating priestly persons on spurious charges of disobedience).

‘He was not blind as to the fate to which He was committing His followers during all time when He said to them: “That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both body and soul into hell” ’ (St. Matthew x, 27–28). (page 304).

'He was not as one addressing, from a position of safety, a stirring call to others to face death without fear. He was an exemplar of the fortitude He inculcated, the foremost in facing the fate to which He exhorted His followers. He entered the conflict provoked by His doctrine, armed only with His innocence and humility. His enemies opposed Him inflamed with hate and equipped with all the resources of malice... He could not yield the position to which He was assigned by His humility. His stand was in the truth, and He was cut down where He stood.' (page 304).

But He rose to life again, triumphant in the Truth!

And the disciple is no greater than the Master. As the Master has done, so should we, grounded in His humility and patience, in refusing to stand by or cave in whilst the latest attacks against God's Truth begin to afflict the little flock of the heritage of Christ and His faithful, humble Archbishop.



Resist Menzingen's Modernism!

Keep the Fight for the Faith going into the future!

Our **Heartfelt Thanks**
go to the many of you so far who have supported:



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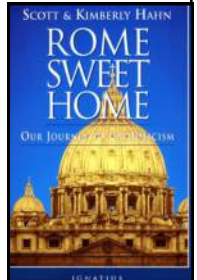
SSPX Watch!

Fr. Pivert leaves the SSPX - A priest for some 30-odd years, Fr. Pivert is a seasoned veteran of the “old SSPX”, widely respected within the French district, who until now had been the prior of the retreat house ‘Moulin des Pins,’ France. In a recent edition of his newsletter “Combat de la Foi” (“The Fight for the Faith”), he attacked the subversion of the SSPX authorities, and announced his intention to help the priests and faithful of the Resistance.



Fr. de Cacqueray to join Franciscans - the District superior of France, due to be replaced in August by Fr. Christian ‘the-Jews-did-not-commit-Deicide’ Bouchacourt has announced that he will be going to Morgon to try his vocation as a Capuchin.

SSPX chapel selling pro-Vatican II literature - seen on sale in the SSPX priory of Singapore: ‘Rome Sweet Home’, a book by the well known American Novus Ordo apologist Scott Hahn, about his conversion from Protestantism to the conciliar church. Hahn is a defender of all things Vatican II and well known in recent years for being a big fan of Benedict XVI and “John Paul the Great”.



‘Deal’ Imminent? Bishop Williamson, in a recent Eleison Comments writes: *“The news is that the modernists in Rome are offering to the Society a “recognition by tolerance” without the need for any formal agreement or signed document...”* and he quotes Fr. Nely, Bishop Fellay’s Second Assistant, thus: *“The solution for the SSPX will be its unilateral recognition by Rome...we will not be asked to sign anything...to see how things evolve...we shall see.”*

Of course, the reason why “we will not be asked to sign anything” such as a “formal document” is arguably because one already exists, signed in April 2012, which gives the modernists all they could want, and which the SSPX has never yet contradicted or condemned.

Propaganda War Online: More Dirty Tricks - the Spanish language Resistance website ‘Non Possumus’ recently provided proof of an attempt to get Google to shut them down using the Digital Copyright Act (DMCA). The claim that Non Possumus was “impersonating” the SSPX is of course laughably false. What is interesting is that the source of the attempt to use the law to shut down a Resistance website turned out to be... one Fr. Christian Thouvenot, of Switzerland!

Australian neo-SSPX: more unjust threats - Fr. Shane Johnson, Western Australia, used a recent sermon to attack those who had signed the AustralAsian Declaration, saying that they needed to be humiliated and do public penance before they would be allowed back to Mass and the sacraments.



Yet more pro-Rome propaganda: In the April issue of Fr. Simoulin’s newsletter ‘Le Seignadou,’ (translated and promoted by sspix.org) we read:

“We remain the only and last witnesses to the Tradition of the Church in its integrity, but we cannot keep this treasure for ourselves alone. We must rather aspire to placing it in the hands of the Church, and therefore of the Pope, as soon as possible.”



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

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

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