



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

Dear Reader,

A couple of people have expressed an interest in the banner quotation above. Did Bishop Fellay *really* say that? Well, I admit it sounds almost too good to be true, but the answer is, yes, he really did. And in the same talk too. The ellipsis represents a time lapse of a matter of some minutes, perhaps a few sentences. Can we point you in the direction of the whole talk, so as to see for yourselves? Regrettably, at this point in time, no we cannot. But just let Bishop Fellay or one of his commissars try to deny it! Of course, they will not...

At the time of writing, the Resistance in this country is a little bit over one year old, although worldwide it is more like two years (like others I suspect, punctuality has never

been one of my strengths!). It is not a huge amount of time, but it is at least long enough to see that this is not a ‘flash in the pan,’ it is a serious movement which intends to be a work of God and that it is without question here to stay. A candid look at what has happened since Fr. Pfeiffer and Fr. Chazal (most notably) made their famous sermons will show that things have continued on the same course: a steady stream of priests has continued to leave the SSPX,

some (though by no means all) of whom go on to join the Resistance. More and more groups of faithful have recourse to these priests, and the realisation is growing and spreading that there is something gravely wrong with the SSPX, something touching on doctrine, and that it now poses a danger to the Faith. What the prophets of gloom have been predicting has already largely been proved right, even in the short space of two years. The brave have continued to be persecuted whilst the weak have allowed themselves to be cowed and become silent. Even the “good” priests are now forced into silence on the most important of all matters, and dare not tell the faithful the very things which the faithful most urgently need to be told. Things are still getting worse. Bishop Fellay has tried to backpedal, but remains a modernist, and a deceitful one at that. He will tell you whatever he thinks you need to hear and say whatever is expedient to achieve his desired goal at that time.

As I write the last minute preparations are going into the second annual resistance pilgrimage to Walsingham. Expect a report and photos in the next *Recusant*. Around the world, the Resistance continues to grow. The Resistance in this country has grown over the past year and more, for which we should all thank Almighty God. But it could easily be so much better. And in a way it is a race against time, since all those who decline to ‘get involved’, who continue to support the SSPX as if things were just the way they always used to be, are keeping themselves in increasing danger the longer they continue. Failure to react when the Faith is attacked can lead to one losing the Faith; silence amounts to consent (or at best, compromise) and one small, tiny compromise with Modernism leads to bigger and bigger compromises and a losing of the *sensus fidei*. That is the way it is, and we deceive ourselves if we say otherwise. We may not like it, but large numbers of our friends and relatives are in serious danger by slowly, tacitly accepting the modernism of Menzinger and the neo-SSPX. The General Chapter’s statement that Vatican II is “tainted with error” alone would justify our efforts to drag souls out of the burning building, out of the neo-SSPX, but of course there is so much other evidence besides, so often covered here in the past. Let us each decide to do all that is humanly possible to bring those around us to a realisation of the dire situation. Do not worry about whether you succeed or fail: your efforts will be a free gift to Almighty God to dispose of according to His will, and you do not always get to see how He uses it.

With this in mind, we began by sending two copies to all our readers. And with this in mind, we have so far kept *The Recusant* free, avoiding a price tag or a postal subscription price. Our goal is not to make money, but to help enlighten understanding, strengthen resolve, to be a tool in the hands of those willing to make use of it... In short, to help in however small a way, to bring souls to the truth. Through your generosity, we have managed to keep the apostolate going so far, but it is that time of the year again where I must “do a Fr. Rostand” (have I just invented a new expression?!) and ask you to renew your generosity. As usual (it is human nature I suppose) a very small number of people seem to contribute towards a disproportionate amount of the help needed, whereas many people allow themselves to be carried by those few. We are, of course, grateful for donations however small, and we wish to take this opportunity to thank all those of you who have helped either financially, or with ideas, articles or just general messages of appreciation and encouragement. Due to time constraints and our chronic “un-professionalism” (we are still as proud of it as ever!), we do not always get around to acknowledging all of these - please know that it is very highly valued and appreciated indeed.

Some of you ask about the “Agreement of Tolerance” which has been rumoured between the SSPX and Rome. Let me make a few brief comments, no more. Firstly, agreements with modern Rome are only dangerous because they cause one to accept Rome’s modernist ideas and thus to lose the Faith by degrees. The SSPX as an institution has already accepted Rome’s modern ideas and *institutionally* it is losing the Faith (individuals notwithstanding). What difference does an agreement make at this stage, other than that it would make their loss of Faith more visible and obvious? As Bishop Williamson says elsewhere, in hearts and minds, the agreement is already here. Its effects undeniably are, and surely that is all that matters.

Secondly, “tolerance” is a word beloved of God’s enemies. It is a modern “virtue”, though it is no real virtue. And it usually requires something on the part of the one being tolerated. If it were not so in the case of the SSPX, why all the fuss? Why the need for Fr. Pfluger to talk openly and proudly about ‘purging’ the SSPX of all those who disagree with the new line of Menzingen?

Thirdly, and perhaps most importantly, the conciliar church is not “the official church” as Bishop Fellay calls it, it is another religion. We may not be able to define precisely where it begins and where it ends, but we must have no part in it whatsoever. “For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?” (2Corinthians15ff)

A generation ago, in the countries of the Eastern Bloc, situated behind the ‘Iron Curtain,’ many Catholic priests came to an arrangement with the Communist governments of their respective countries (the infamous ‘PAX priests’ in Poland, for example) whereby they would be tolerated. They were required to teach no heresy and they said the Latin Mass, though of course, they did not attack their communist governments. But the faithful who kept the Faith stayed away, neither supporting them nor attending their Masses. We must do the same. The conciliar church is bent on attacking and destroying the Faith. The SSPX is now a part of the conciliar church since it accepts its doctrine and has agreed not to attack it and to stay silent.

Do not let us fall into the same trap. Let us meet the evil head on, with all the force our puny efforts can bring, confident in God’s grace and the prayers of Our Blessed Mother. Keep fighting! Fight harder! Wake up those around you, now, before it is too late!

“ ‘I know the Unknown God,’ said the little priest, with an unconscious grandeur of certitude that stood up like a granite tower. ‘I know his name; it is Satan. The true God was made flesh and dwelt among us. And I say to you, wherever you find men ruled merely by mystery, it is the mystery of iniquity. If the devil tells you something is too fearful to look at, look at it. If he says something is too terrible to hear, hear it. If you think some truth unbearable, bear it.’ ”

(G. K. Chesterton, *The Wisdom of Father Brown* - “The Purple Wig”)

## Resistance Mass Centres

### London:

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

### Liverpool:

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

### Glasgow:

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

### Kent:

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

### Grantham:

*(contact us for details)*



To see the dates & times of Mass and Holy Hour, please check the website :  
[www.therecasant.com/resistance-mass-centres](http://www.therecasant.com/resistance-mass-centres)  
or contact us at: [recusantssp@hotmail.co.uk](mailto:recusantssp@hotmail.co.uk)

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



Thankyou for supporting  
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## Australasian Report IV

Dear Fr Pfeiffer,

We have been flying on afterburners for two years now, yet we are not running out of fuel... my health and sleep have never been so good, and I hope it is the same with you. I feel guilty for all these years when I was told "we must be prudent" "we must not over-extend ourselves" "we cannot open new missions". Let us hope these painful circumstances of 2012 will wake us up for a real sense of battle and become a permanent habit. We can now press on, indefinitely and unrestrictedly, against the powers of darkness.

### AUSTRALIA

The situation in Australia is calling for a greater attention from us because there are now seven groups that we have to attend to, two of them sizable like Brisbane and Tynong, hovering around seventy. Everybody is praying that Australia gets a permanent priest. Mgr Hodgson is too old to help, but he could do something in Tynong proper. But rotations need to cover also Sydney (30), New Zealand(15), Streaky Bay(25), Adelaide(30), Perth(35), all three last mentioned having availed themselves of a chapel, with the Blessed Sacrament reserved with great devotion and respect. This really helps the faithfuls to hold on until the next visit. In Perth, I got several direct reports of an angry sermon of Fr Johnson against people having signed the Austrasian Declaration, threats, apologies requested, just like it was in Brisbane with Fr Taouk. The result is that the resistance is up and running in Perth, while in New Zealand, everybody is dreaming of a Fr Johnson or Taouk, but the priests there are very kind and even willing to discuss with us when we visit, Some other priests are willing to threaten and blackmail on a smaller scale, like in Adelaide, but nothing is worth the pulpit to help to fill the resistance chapels.

The organisation and communication in Australia is remarkable, and I hope the Bishop's tour is going to further solidify the whole and resolve difficulties that may arise... but...

Lo and behold, there is no more denying to it. It is the Jewish media itself that claims that the Australian Jewish lobbies have obtained the denial of entry of the Bishop down under; after the matter had be brought to their attention by a catholic, very strange. All this reminds of the necessity of availing a few extra bishops for the now sizable world of the Resistance.



*(TAKING THE HABIT)*

Fr Valan is the consolation prize this time, and His Lordship is delegating us the power to confirm, as done in mission territory or in time of persecution, which is now arriving. Many of you confreres are uncomfortable with this, and I don't know about the faithfuls.

## PHILIPPINES

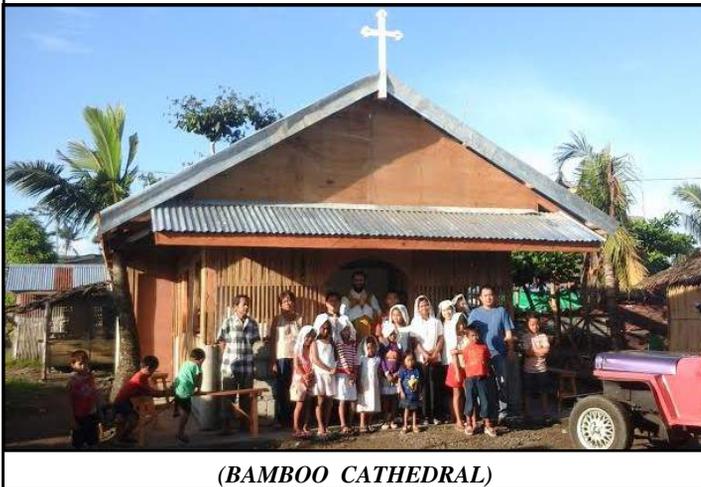
Unlike Australia, I have been able to find priestly help, but the mission keeps on multiplying. Fr Suelo is doing very well at last, after more than a year of problematic health (lung infection, diet problems etc.). The doctors were eventually able to find the problem and restore the lungs to an extent, and the good food at the Seminary with the constant attention of the seminarians and staff did the rest. But it took time. Some other priestly reinforcement gave a whole round of priestly visitations during and after I came to Australia, covering Zamboanga, Illigan, Camiguin, Surigao, Maasin, Hindang, Ormoc, Cebu, Danao, leaving to me Dagohoy, Liloan, Iloilo and little upstart in Cavite. Fr Suelo is going to open the operations in Mindoro island, but I am not sure he is going to return to Tanay. There is a little group calling in Caticlan one and a half hour by car from Iloilo. Davao is calling now, so the honour is yours, let alone the conversion of your brother, Fr Tim...

We have been trying to open a documentation and public event venue right in the heart of the university belt of Quiapo in Manila, but the local Manila faithful were much opposed to it, most of them coming from the southern side of the city, and somebody else got the deal. I might try another similar attempt in Cebu. In the meantime we continue to say mass at the House of Julie Cordova, for a little group, but they are thinking to open a chapel in Las Pinas. Manila is out of reach financially, Providence is still leading us to the province.

Some hope of two new microseminarians soon evaporated as the two boys longed for a Novus Ordo Seminary, saying "The life is good and easy over there". I told them yes, it will be disneyland... all the way to hell. It was a trial run from day one, but i did not expect it to be so short.

## LEYTE

For a year or so, i faced big difficulties in Hindang. You know that Fr Ghela did his best to dissuade them to come to our mass "their mass has no grace" "they are without jurisdiction" "they are rebellious", and sometimes I even came with a choir party from Maasin, just



(BAMBOO CATHEDRAL)

to see that no one was going to attend.. Another time I got this line "I like your Mass, Father, but please don't say the mass here." "But it's Sunday." "Yes Father, but my mom is here..." But like the miraculous microscopic statue of Our Lady and thanks the fighting spirit of Ariel, we had thirty people in a little make-shift chapel. I told Ariel that we shall call 'bamboo cathedral' the

new place he is proposing to acquire. When Ariel is there to call the locals, thirty people come. Last time, as I was getting down the bus with Brother John, an old lady saw us and followed us wondering who we were... she attended the mass and will come next time with others. It is always better not to have a car, and wear the habit, something a few XSPX priests are losing these days, to the bewilderment some of my own Filipino faithful.

In Ormoc, things are coming around really well with the new bamboo cathedral, built with the means of the locals for 70000 pesos. They did it so as not to diminish our building fund that stands now at 416000 pesos, thanks in a big part to a Swiss benefactor. I have not yet transferred the Australian donations on it, but with a little push, we shall be able to build the school basement, once we have a plot of land. The effect of a visible place of worship on the villagers is noticeable, six more baptisms and 120 in attendance last time. But they don't come in the morning, like the 2000 Mexicans who called us in Long Island, back in 2002, and who were not accommodated to my great distress. But for Ormoc as ever the key is the key faithful we have on location. There were some attempts of the XSPX to sweet talk people away, and after typhoon Yolanda XSPX cash handovers were massive around us, but of late I am not hearing anything about Fr Daniels, Salvador, Ghela in these parts.

In Maasin, the group holds on very well, same as Santa Cruz. I am opening a building account to put an upper floor chapel at the same level where the Blessed Sacrament is reserved, the local family having given us permission to build. then we got a call from Lilo-an, at the southern tip of Leyte. After their first encounter with us, the local Novus Ordo priest flew in a rage and promised retaliation under both kinds, spiritual and temporal, to scare this little group of twenty. So their calling us is on and off, but they are now gathering their courage and call us again. We have now 300 souls in Leyte.

## MINDANAO

It is poised to repeat the Leyte story, and i leave you the honour of opening the Missions that are now calling us in the rest of the area, besides Camiguin, Illigan, Linamon and Zamboanga. These four stations are east Mindanao, the whole rest of the large island will be covered thanks to the reinforcements we are getting, and because the XSPX is not answering satisfactorily the worries of the faithful who have access



*(THE RESISTANCE LANDS IN ZAMBOANGA)*

to documents and evidences of liberalism that can be ignored only at the expense of the good faith of their local priests. I don't understand why Fr Tim made a big deal of the wrongful title of the last rosary crusade, for even Bishop Fellay has his doubts.

Local XSPX priests resort always to this line: "What change do you see in us, at the grass-root level?" The answer is of course not much, except a few things here or there, or the

return of Fr. Beaublat to the Novus Ordo, the branded bulletin of the district, the rosary crusades etc. But the faithful are not that dumb, and it is a great mistake to believe that the Filipinos cannot read documents and realise the direction a ship is taking, because it is this judgement on catholic doctrine that brought them out of the Novus Ordo in the first place. so if Novus Ordo principles are again coming in, we see everywhere that the most dedicated part of the flock reacts positively and calls our assistance.

#### REST OF THE ARCHIPELAGO

For the axis Bohol Cebu Iloilo, nothing much to report. The Danao attempt is back to its starting point; we were warned, the local Novus Ordo hierarchy is in full control.

For those who want to help

#### **In Ormoc:**

BDO bank,

613: Leyte - Ormoc

Account number: 004910240643

Francois Chazal or Maria Consuelo A Sosmena (OLHC-MCSPX-BUILDING FUND)

Swift code:BNORPHMM

#### **In Maasin:**

BDO bank

613: Leyte-Maasin

Account number: 006130178424

Francois Chazal or Arturo F Siga (BSC-MCSPX BUILDING FUND)

Swift code: BNORPHMM

#### EAST ASIA

Maybe you will say I am crazy, but there is a call from Indonesia, just as we add Taiwan on our list (Korea, Japan, Malaysia and Singapore). Taiwan is just a tiny bottle in the ocean. Just one tradcat girl from Texas, and three other clueless Novus Ordo relatives who attended the mass. But if Hindang is a lesson, God laughs at our smallness. In Indonesia, i don't yet know, but it could be the same: just one soul. But just when you believe we are toast, God saves the mission, teaching us another lesson... we of little faith.

In Korea, i have another possible marriage and still new faces. 25 people attend the mass on average, but i can t put the total at more than 40 faithfuls. We say the mass in a tower in North Seoul, while the XSPX is in south Seoul, you know, north versus south. Doctora Kim asked me to bless the tower. All people and businesses left it within a month... she was impressed, didn't lose hope. Now it is better, almost full.

In Japan the Suzuki family has requested the Bishop's visit for confirmation. They are old friends of Fr Onoda, but have been following the liberal slide of the XSPX on the internet and go to Fr Nariai's mass. What is crucial is that they have three children, like the Mori family, that makes 6 out of 7 children i ever saw or heard about in chapels in Japan. Nothing to crow about, but a decent beginning.

Singapore and Malaysia did not get recent visits, but i hope to make up for it in August before going to Australia. It is very kind of you to visit them. Nobody is left behind. I hope the trial run of Fr Kramer goes well. I don't think he is a sedevacantist, or if he is, his attached sedeplenism is in fact really is helping us out to demonstrate that sedevacantism leaves no clear road ahead of us. I really admire his doctrinal precision otherwise, and i wonder if he still collaborates with fr Gruner, a great mystery in those days. The Filipinos are already jumping on him for visits, lectures, and projects; it is amusing just to see it.

## INDIA

I have not been able to visit, being so tied up now, but i am hoping to get my visa in october and go there around Christmas. Fr Valan is nevertheless very enterprising and he is beginning construction of a house of the elderly together with his priory in RN Kandigai. This is to return the favor to the lady who donated us the present priory in Chennai. The biggest shocker is the treason of Fr Beaublat, who left the xspx straight for the diocese of Toulon, the town of my own parents. Two others may be with him as well. He was the superior of India, and is now under mgr Rey, within a novus ordo diocese, possibly with two other xspx priests. The Indian faithful can clearly see that we did not make things up or exaggerate when we decided to warn the faithfuls of the impending crisis.

## ARTILLERY ADJUSTMENT

Indeed some XSPX priests of the liberal militant Pflugerian wing are getting impatient (three or five recycled in six months). They were clearly promised a deal with Rome, notwithstanding what Bishop Fellay claimed in Flavigny recently, and nothing has been officially signed. it does not suffice to them that the principles of the Society changed, they want to be officially and visibly part of the same official Novus Ordo church, because they either believe the Novus Ordo mass is right, like Fr Lamerand who is now saying the ordinary form, or believe that the Latin mass will be tolerated extraordinarily. Just like we used to say that the Fraternity of St Peter recycles traditional minds back into the Novus Ordo, the same phenomenon is taking place in the Society.

The facts on the ground are the principles of 2012 trickling down and festering faster. When i met a priest, i thought he would wake up at the remark of Fr Pfluger's retreat in Flavigny last Christmas: "If we do not accept the magisterial authority of Vatican II, we are not Catholics." He started to defend the council's authority, but disagreed with its contents, a bit like Fr Vassal who said that Francis is a modernist, but modernism is not a heresy, because otherwise we would be sedevacantists. In my simplicity I tried to explain that the council was hijacked by cardinal Bea and his clique, especially at the face off with Cardinal Ottaviani on the schemas, but to no avail. Same thing with the new Code: it is legitimate, we must get on to it. The doctrine is sliding, the morals will or already follow. The scenario i fear the most is the indultification of the Society, the transforming of it in a recycling machine, corrupting good and upright minds, of priests once excellent and anti-liberals, into neutral moderates, slowly digested without any explicit official canonical signing... that could still happen. The Devil knows best how to destroy, he is the daddy of all lies.

As for Fr Pagliarani, all that I can gather points to his innocence on the issue of modernism. If Paolo can retract and amend, it would be a good sign for him. The situation is sufficiently bad as it is for us to exaggerate, and we must be capable to retract, since it is precisely what we request from others.

The latest instalment of Bishop Fellay's reconciliational manoeuvring has at last been aired out. It is the Flavigny conference of 27th February. The first part makes a somewhat less murky distinction of the two churches than Fr. Gleize, Catholic and Conciliar, but in order to say that never had Menzingen even contemplated an agreement with the conciliar church. All they did was to court the catholic part of the Church, as no one should refuse to do, if he is a good Catholic. The whole reasoning denies the total entanglement of heresy and compromised floating bits of Catholicism in the official Church. Once the official Church is passed in that wonderful separation machine called Theological Analogy, two distinct products emerge: on the left the ugly and deform conciliar beast of the Apocalypse from which we have stayed clear all along, and on the other side the dainty and perfect Spouse of Christ, afflicted, but dealable-with, especially with the guarantee of the six conditions. That centrifugal separation machine allows to maintain the principle of *Nulla Pars* with heretics, while coming to a closer embrace with the "mystery of the Church" through a more personal relationship with the official Church.

Nobody gets deceived unless he WANTS to be deceived. So if you want to hear *nulla pars* from the mouth of bishop Fellay, there it is, you have it now. All you need then is to ignore that he is still engaged in a plan of canonical reconciliation, under the pretence of dealing only with what is good in the Novus Ordo structure.

Remember, we used to have the light of tradition spray, that could make Vatican II or anything, look traditional. Now we have something better, the Theanalogizer separating machine, by which we can condemn firmly while embracing and working up something with the cleaned up remnants. That machine has worked wonders on CFN, Michael Matt, Gentiloup in France, potential resistance joiners, like Morgon perhaps. I don't say that the idealistic separation did not exist before, because the idea is present in the boched parable of the weeds in the April 14th 2012 letter, but now it has reached the mystic levels of the love of a Church that remains ever pure and dealable with, while infected with all kinds of heresies and bad things. It reminds me of Catharism, while the real Catholic Church, when facing infirmities in its members, fights sin and heresy to the point of cutting them off with the scalpel sooner than later. Dead portions of the Church always fall off; what kind of living being carries such a pile of filth indefinitely? The Catholic Church is divine precisely because it shakes off the leprosy, one way or the other, by healing, or by the sword.

This reminds a liberal parent, a liberal educator, or a liberal confessor who covers up the sin, instead of exposing it. If you love Francis, and really want to talk to him, fine, but tell him to convert or face retribution, like Joan of Arc to Glasdale, or St Francis to the Miramolin. (And if you don't have the ingredients of courage, stay home). That was the conclusion of the Archbishop. But liberals can't help it, they have to find angles for dialogue. Angles.

I will add that if one passes all false religions through the Theanalogizer, they will all come out catholic, like in the V2 decree Lumen Gentium that finds wonderful seeds of the Word everywhere... or some of these false religions will come out even more catholic than the novus ordo itself, because some protestants say less heresies than the Rome of today, or tell us "I am not converting to Catholicism; for your Pope is a heretic and a Marxist!"

Amazingly, Bishop Fellay still upholds in that conference :

- \*the six conditions,

- \*the canonical structure published in the Cor Unum 105 as almost perfect,

- \*the principles of 2012 as a mere clarification of those of 2006,

- \*that he never made up his mind to accept a canonical recognition in 2012, and said in February that meetings, including informal ones, were totally out of the agenda... while we now know what happened in December...from his own mouth, three month later, because, yet again, Menzingrad has been caught with the hand in the cookie jar. The audience of Fr Angles (bishop Fellay own canonical representative) with the pope, as well as his reported visits to the congregations is an even bigger cookie. It points towards advanced negotiations, not in the sense that something is being signed, but that the terms of the contract are being laid down ever more clearly.

Hence the need to reassure and say that Pope Francis is bad; baaaad. But something will not have escaped your notice: Besides his heresies, Francis favours the gay cause, very often and openly: gay bracelets, kissing hand of gay activist priest after concelebrating, pro gay (unretracted) declarations, WYD mass at Copa Cabana, the Mecca of gayism, gay statue of St Michael in the gardens of the Vatican, gays everywhere in position of power, perhaps 60% of cardinals, future canonization of Paul VIth whom Fr Villa said he was gay, rainbow gay vestmentssss. More terribly, this Pope is guilty of covering up the child abusing novus ordo clergy, like his predecessors.

DICI is not so rosy as it used to be, let's be honest, but the pink colored lenses don't see the flood of pink. Why must the faithful not be alerted on the terminal destruction of morality in Rome? Because we would not be able to deal with them, if we had to admit that they are too far gone. Once gayism is passed in the Theanalogizer, we can go and have lunch in St Martha, or whichever palace in Rome. The strength of our mystical love of the Church will always surmount embarrassing circumstances to reach out, dialogue, with whatever is still good deep, very deep down this time. Menzingrad is liberal, they can't help returning to court these people.

For my part, if someone treats the new Rome with a ten foot pole, pinching his nose, who am I to judge?

As for the AFD, now, it is a bad copy, sorry guys... but wait a minute, it is written from a roman proposal, and i am not using it any more, and the Resistance is simply exaggerating its unclear contents.

For example, legitimately promulgated means that legitimate legal instruments were used legally for its promulgation, but not that it was promulgated legitimately...

My next question is, what do we do of the defence of the AFD in the official *Cor Unum* #104? “Well sorry guys.” “What about those who fought the AFD teeth and nails, and who were unjustly punished?” “Just a pack of exaggerating weasels, who will never be happy at the reassurances we are making, who will always look for something, and perhaps find something imperfect in us in order to justify their desire to rebel. Hence, I write the faulty AFD, but theirs is the just deserved punishment.”

His Lordship wont stoop to the level of retracting the errors thereof, point by point, but I think he could if needed. Another AFD can always be rewritten in due course. Now is the hour of damage control, and in this the talent of bishop Fellay is magnificent, crowned with results.

So what is there, still in the bag, undamagecontrolled about? Well, well, well, there is still this nagging New Code of John Paul II. Still no desisting from the use of this Code, which is taught in the seminary, at least in Écône by Father Quilton, who is the author of the paper called "The unofficial official position of the Society on the New Code". Remember that Fr Pinaud was judged on the basis of the 1983 code, canon 1720. Other items are there for us to exaggerate rebelliously about: No clarification on the quotes favouring *Dignitatis Humanae*. No clarification, no repudiation of the innumerable errors taught in Flavigny just two months before by Fr Pfluger.

Therefore, problem remains full and entire: they say, don't worry we are not signing and we admit some mistakes and can backtrack a bit for you; we reply your principles have changed and are being applied, what difference does it make? Signing has become a cherry on the cake; we said it a long time ago. It remains a big tempting cherry on a stick, with big cheeky cheeks, but it can wait. Letting liberalism and modernism eat the Society is much more deathly, and happens now.

Sed, iterum dico, non praevallebunt.

In Iesu et Maria,

**Francois Chazal+**



**Fr. Chazal** preaching during Mass in Adelaide, Australia (Spring, 2014)

# Charity and Clarity

by C J Austin Seal

On a balmy day in the second week of April this year, I received the following postal communication from a person I shall call ‘C’. Certain geographical names have been omitted as not being really relevant to the gist of this account.

March 26th, 2014

Austin,

When you send me [a certain item], that will be the last transaction between us.

You have, with your tall, thin friend at the XXX church (the one known as “the parasite” at YYY) caused much distress to the faithful of both churches by your anti-SSPX activities over the last 2 (or more) years.

I need say no more—Goodbye.

C

As I went about my day’s activities, I devoted much thought on the way in which to respond to this somewhat loosely-worded instrument of excommunication. Was I to stagger out into the world of dead cats and dustbins, devastated by such a censure? Not likely. Also, instead of making a fuss, I decided not to press my case before any Court of Appeal, nor even to seek bereavement counselling—far less to do public penance for my alleged misdeeds. Rather, I wrote the following reply.

14 April 2014

C,

[Preliminary comments regarding the late arrival of C’s missive, and the sending of the aforementioned item].

Does the term you quote, i.e. ‘the parasite’, refer to the XXX Church (the immediate antecedent) or to the Beanpole (the previous antecedent)? In either case, the epithet is hardly charitable.

I have received no indications of “distress” from anyone attending the XXX Church (whether regularly or occasionally) EXCEPT for certain ones relating to specific organizational issues of a purely secular nature: some regarding arrangements made for Fatima Day (Sunday 13 October 2013) and more generally regarding church cleaning at XXX.

You do not define what you mean by the “anti-SSPX activities” of which you accuse me. In any event, I strongly refute your claim that I have conducted or taken part in “anti-SSPX activities”.

Doubtless you believe yourself to be in the right in what you have written and in deciding that there will be no further dealings between us. I shall say no more than this: God bless you and yours.

Austin

The Oxford English Dictionary defines the word ‘parasite’ thus: “a person who lives at the expense of another, or of society in general; esp. (in early use) a person who obtains the hospitality or patronage of the wealthy or powerful by obsequiousness and flattery; [...] a person whose behaviour resembles that of a plant or animal parasite; a sponger”.

Now I happen to know that our ‘Parasite’, together with his wife, often takes refreshments in the tearoom at YYY. I also know that ‘Mr & Mrs Parasite’ religiously make a donation to the kitchen kitty for what they consume. They cannot be accused of being “spongers”. What about obsequiousness and flattery? Eh, no. I have known this chap for over seven years and I can say that he - let us call him R - does not indulge in such stuff. Why, then, is R called ‘parasite’? Does he batten upon the unfortunate Faithful and drain them of their blood? Eh, no. Does he draw from the life of the Mystical Body of Christ, without contributing thereto? Certainly not. He attends Holy Mass, he receives the Sacraments, he prays and lives a spiritual life and ... well, he engages in conversation on various matters affecting the SSPX that are a source of grave concern to many who love the Society. Worse than that, he engages in reasoned arguments backed up by evidence. He also gives the impression that the SSPX has no prerogative to infallibility, whether in its members or in its head. That is his transgression. He uses his God-given faculties to discuss matters of Holy Faith, Holy Church, Holy Tradition. “Oh, he’s a bad ‘un!’”

Someone correct me if I am wrong, but I thought that discussing such matters, especially when there is cause for concern, is not a heinous activity. I was taught from childhood that standing up for Holy Faith and all that flows therefrom is eminently an act of Charity towards God and one’s neighbour. And R believes it to be his duty not to bury his head in the sand. But, infuriatingly, he indulges in reasoned arguments! Now, in the course of discussions, some people might become a little heated, especially when discordant views are aired. Charity might occasionally be infringed as tempers become frayed. That’s life! But revealing a rather nasty nickname for R in a missive to a third party is hardly a spur-of-the-moment slip. That isn’t an infringement but rather a violation of Charity.

Now, R and I have had our ructions, particularly on a memorable occasion during the Fatima Sunday mentioned in my reply to C. Do we continue to be at loggerheads? Certainly not! We are friends, because we share the Faith, and we are prepared to settle our personal differences in Charity. *‘Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law’* (Romans 13:8). Saint Paul also wrote *‘To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all’* (I Corinthians 9:22). Of course, in his endeavours Saint Paul could not and did not do anything other than remain the Apostle of the Gentiles. He could be ‘all things to all men’, but not at the cost of compromising the mission that Christ had committed to him. The Humble Archbishop was imbued with the same Pauline apostolic character, and by his example showed how all aspiring Catholics should strive towards that ideal. (Sorry! Sermon over.)

Anyway, when I told R about the ‘parasite-pen’ letter and my reply, he was more miffed about my referring to him as ‘Beanpole’ than by anything else. Well, I included that epithet in my reply as an ironical retort to ‘parasite’. R is tall, slim and toned, whilst I am

short, squat and stumpy. I am sure that he understands that 'Beanpole' is no more than a joking nickname. As he doesn't like it, I won't use it. That's Charity. Let us also remember that in England the use of affectionate nicknames is not uncommon. Let me give you an example from my own life-experience. At my alma mater in Manchester, which acted as the Junior Seminary for the Salford diocese, the senior Latin Master, a Priest, had for long been known as 'Tojo'. During the Second World War, some of the boys had discerned or imagined some sort of resemblance between this Priest and General Hideki Tojo, wartime Prime Minister of Japan. It was an affectionate nickname, with no hint of nastiness attached. Let me give you another such example. In a village in northern Hampshire some years ago I met a young man who was introduced to me as 'Piddle'. Whilst attending Boy Scout camp, he had been in the habit of relieving his bladder in places other than the latrines. He was called Piddle by all and sundry in the village, including by the very young who perhaps might not have been born when he earned his moniker. Piddle was no wimp or idiot, either. He was more than able to stick up for himself. During the year that I spent in that area, I never heard that nickname uttered with nastiness. Moreover, I never learned his real name and he apparently felt no need to tell me. This is my point. Is anyone going to tell me that as a nickname 'Parasite' is on a par with 'Piddle'?

So, if R is going to be called 'parasite' for engaging in discussions about matters of concern, if he is going to be labelled 'parasite' by some local worthy for using reasoned arguments backed up by evidence, then it's about time more of us earned ourselves this honorific. What an absolutely heart-warming prospect! 'Parasites' popping up all over the place! And as we parasites proliferate, we can joyfully proclaim "WE ARE THE PARASITE PEOPLE!" Even this miserable, curmudgeonly, selfish, out-of-sorts sinner penning this piece can aspire to be a Parasite Person! Just imagine it. As your local worthy calls out "Who here is the Parasite?", and you prepare to rise to your feet, a whole host of the Faithful around you stand up and cry "I am the Parasite!", "I am the Parasite!", "I am the PARASITE!" (this third phrasedelivered with an intonation that you can take either from Kirk Douglas's Spartacus or Anthony Hopkins's Zorro).

In the aftermath of the Second Vatican Council, Cardinal Heenan was once quoted in the Catholic Press as saying, tongue-in-cheek, "We're all rebels now". Let us adapt that for ourselves and do what is needed to earn the right to say, "We're all parasites now".

Just in closing let me mention that our local worthy C also has a nickname. It was revealed to me years ago, by a Priest no less! What, pray, is this epithet? Dear Reader, it is 'The Canon'. Now, you tell me, on a scale from 'Piddle' to 'Parasite', where would you put 'The Canon'?

God love and bless us all! The Canon (and Mrs Canon) included!



**PARAGUAY:**  
Fr. Faure: Corpus Christi Mass in Cuidad del Este



**BRAZIL:**  
Fr. Gabert Masi joins the Resistance

**U.S.A.:**  
Confirmations in Arizona...

...and Kentucky



**MEXICO:**  
2nd anniversary of the Resistance in Chihuahua (Fr. Trincado)



**COLOMBIA:**  
Corpus Christi Procession in Bogota (Fr. Altamira)



**RECENT VISITORS TO THE RESISTANCE IN GREAT BRITAIN**



**Fr. Pfeiffer visits London...**



**...and Liverpool**

**Fr. Ribas in London...**



**...and in Liverpool**

**Fr. Fuchs in Scotland**



**What will an “Agreement of Tolerance” mean for the SSPX and for Rome?**



“Let us not think for a moment that this wonderful ‘tolerance’ will simply be graciously bestowed without a price -- without a *quid pro quo* that would require a morally intolerable silence on the grave errors of the Conciliar Church. It’s the same old Ostpolitik arrangement Casaroli made with the communist regimes of the Iron Curtain; by which the Church paid for tolerance at a morally intolerable price of silence -- and thus became known as the “Church of Silence”.

*Fr. Paul Kramer, 21/05/2014*

## Apostolate of Prayer for Priests

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

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

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

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

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

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

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

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

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

Amen.

**O Lord** grant us priests,

**O Lord** grant us holy priests,

**O Lord** grant us many holy priests

**O Lord** grant us many holy religious vocations.

**St. Pius X**, pray for us.

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

*(As of 17th May, 2014)*

**Priests:**

District of Great Britain: 1

**Faithful:**

Great Britain: 20

Canada: 22

Scandinavia: 2

Spain 1

Australia 3

Ireland 5

Singapore 3

USA 1

*[Editor's Note - Although written in March 2014, this letter was only recently published. It's author is a widely respected SSPX priest of long-standing, until recently the prior in Lourdes, France. Fr. de Caqueray has been the French District Superior for several years, due to stand down in August]*

## **Fr. Roland de Merode's Letter to Fr. Regis de Caqueray**

Dear Father,

For what is now two and a half years, with a growing sense of unease, I have been putting up with the steady flow of texts, rivers of conferences, of studies and of declarations, all ambiguous or even contradictory and which are dumped on our poor heads in a continuous stream by Menzingen and Suresnes *[French District HQ – Ed.]*.

Several times I have had the opportunity to let you know about my unease and my objections, but I have never once received a clear reply from you or from your assistants which could calm my fears.

There does exist one reply, however, one which is clear and which has never been quoted or highlighted anywhere since 2012 at least. It is to be found in the letter of our venerable founder to the four future bishops:

*"I will confer this grace [the episcopacy] upon you confident that soon the See of Peter will be occupied by a perfectly Catholic successor of Peter into whose hands you will be able to place the grace of your episcopacy, for him to confirm."*

Why such a simple, clear, firm principle of action such as this? Because:

*"The See of Peter and the positions of authority in Rome are occupied by anti-Christ and the destruction of the reign of Our Lord is being rapidly pursued in the very interior of His mystical body here below..."*

So, why are we still seeking an agreement or, as Bishop Fellay lets it be understood, a canonical recognition? So as to put ourselves under the authority of antichrists and put ourselves thus in danger of losing the Faith?

The Faith gives certitude, it does not lead minds astray into a maze of subtle ambiguities. Therefore, in order to break free of this atmosphere of blurred ambiguities which is not getting any better, I have decided to stand down as prior of Lourdes from tomorrow, 20<sup>th</sup> March 2014.

The second reason leading me to separate myself from the current course of the Society is the grave moral injustice that my current superiors inflicted on all those priests who have had the courage to denounce the danger of making a compromising agreement or of searching for canonical recognition without doctrinal agreement. They have been forced to

leave, or worse, they have undergone an unfair pseudo trial followed by disproportionate punishments. I therefore desire to work to establish a structure which will permit those priests who have been thrown out into the street to regain a normal, communal priestly life and a ministry which meets their zeal for the salvation of souls.

The simple fact of my having invited Fr. Salenave, who is not under any sanction in France, to say Mass on Sunday 8<sup>th</sup> March in Pau, as a help and so as to allow me to confess, led to you immediately suppressing my apostolate in Pau. I see in that the proof that my work of gathering together these isolated and disaffected priests will not be accepted by my superiors. I will therefore dedicate myself to this work, starting from tomorrow, and outside of the structures of the present-day SSPX.

Please, Father, I ask that you not try to contact me for the moment, but to leave that for the future, if there comes a time when it seems opportune.

Pray for me, as I pray for you.

**Fr. R. de Merode**



## Some Useful Websites:

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

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

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

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

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

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

(French)

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

(French)

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

(Spanish)

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

(Portugese)

<http://rexcz.blogspot.cz/>

(Czech)

# Spot the Difference!

## Catholic Saints vs. Conciliar “Saints”

(Source: “Apostolado Eucaristico” [apostoladoeucaristico.blogspot.co.uk](http://apostoladoeucaristico.blogspot.co.uk))

a/holy\_father/john\_xxiii/index\_it.htm

SERVIZI DI INFORMAZIONE CITTÀ DEL VATICANO ANNO LITURGICO CELEBRAZIONI LITURGICHE




S. Ioannes PP. XXIII  
Angelo Giuseppe Roncalli  
28.X.1958  
-  
3.VI.1963

**1.** *Beatificazione 3 settembre 2000*  
*Canonizzazione 27 aprile 2014*

hva/holy\_father/john\_paul\_ii/index\_it.htm

SERVIZI DI INFORMAZIONE CITTÀ DEL VATICANO ANNO LITURGICO CELEBRAZIONI LITURGICHE




S. Ioannes Paulus PP. II  
Karol Wojtyła  
16.X.1978 - 2.IV.2005

**2.** *Beatificazione 1 maggio 2011*  
*Canonizzazione 27 aprile 2014*

a/holy\_father/pius\_x/index\_it.htm

SERVIZI DI INFORMAZIONE CITTÀ DEL VATICANO ANNO LITURGICO CELEBRAZIONI LITURGICHE




Pius PP. X  
Giuseppe Sarto  
4.VIII.1903  
-  
20.VIII.1914

**3.**

Above are three pages from the Vatican website, [www.vatican.va](http://www.vatican.va). We have not added anything or deleted anything: apart from shrinking the images and labelling them 1,2 and 3, we have not altered these images in any way.

### Spot the Difference!

1. “Saint John XXIII *Angelo Giuseppe Roncalli* (28.X.1958 - 3.VI.1963)  
Beatification 3 Sept. 2000  
Canonisation 27 April 2014 ”
2. “Saint John-Paul II *Karol Wojtyła* (16.X.1978 - 2.IV.2005)  
Beatification 1 May, 2011,  
Canonisation 27 April 2014.”
3. “Pope Pius X *Giuseppe Sarto* (4.VIII.1903 - 20.VIII.1914) ”

...surely this at least shows that even modern Rome admits that John-Paul II and John XXIII are not “Saints” in the same way as St. Pius X...!

## SSPX - Unjust Persecution Continues...

Below are two recent examples of how the neo-SSPX is still treating faithful who insist on asking awkward questions or who seem unable or unwilling to conform their thinking to the new direction. The first is a letter received a few weeks ago and published with the kind permission of its author, to whom we are grateful. Surely most of us in the British District will still remember Fr. Leo Boyle, many with some affection. Let it be yet another lesson to us all.

The second is the example of Mr Lance Colvard. For many years, Mr Colvard did a huge amount to publicise the SSPX around the world. Do a search for SSPX videos on the website 'youtube' and likely as not you will come across videos going back a few years by 'Oblationem', Mr. Colvard's pseudonym, several of which are favourable promotions of talks by Bishop Fellay himself! The more recent video are of course sermons by resistance priests. We will let his case speak for itself.

Needless to say, such "denial of attendance" or "expulsion" (let alone "mere" public denial of the sacraments!) is totally unlawful, whether one applies the pre- or post-conciliar standards. Even the conciliar Church does not stain its hands with this kind of shameless clericalism and hypocrisy.

Above all, let us not forget, for every one of the faithful who is brave enough to stand firm, to refuse to give in to the threats, to go all the way and be "expelled", there will always be many, many more who allow themselves to be cowed by such unjust threats who back down, and whose cases are thus never heard and never come to light. More proof, as if it were needed, that the SSPX of Bishop Fellay is becoming a Stalinist Tyranny.

J.M.J.

Dear Editor,

It is still very difficult for me to relate the circumstances of my expulsion. Although you mentioned it is a badge of honor, it is still painful.

I was denied all sacraments and attendance at St. Dennis Church even though I have been with the sspx for 10 years. Reasons given for my expulsion: My association with the Resistance and my opposition, along with other concerned parishioners, although I was the one who handed the letter expressing opposition, to a sacred music concert performed in the precincts of the sanctuary under the direction of a Mormon, our organist and co-director of the adult and children's choirs.

Regarding concerts in churches, even though canon 1178 of the 1917 Code states that "Business and trafficking , and in general whatever is out of harmony with the holiness of the place, should be excluded," the question remains whether it takes away from the sacredness of the church. I believe it sincerely did when no visible respect was to be seen given to the empty tabernacle (the Blessed Sacrament was relegated to a room in the basement), choir members stood on the altar steps, applause was generous, no dress code was followed, and conversation was carried on as if the church had become a concert hall.

Our parish Priest, Father Leo Boyle, assured us in the March 30, 2014 sermon, the day of the concert, that he had the permission of his superiors for this and that he was observing Vatican and Diocesan regulations.

However, the Congregation for Divine Worship and the Discipline of the Sacraments of the conciliar church issued Protocol # 1251/ 1987 stating that "...musicians and the singers should not be placed in the sanctuary and the greatest respect is to be shown to the altar."

It would appear the sspx makes their own liturgical rules. Truly a gross abuse of the sanctuary of St. Dennis Church, Calgary, AB, Canada!!

Mrs. Carol Anderson

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*On Sunday, 04 May 2014, the Sunday Bulletin from the SSPX Church, St Thomas Becket, in Veneta, Oregon (USA) contained the following announcement:*

**SPECIAL ANNOUNCEMENT FROM THE PASTOR**

Dear Faithful,

I hope and pray you're having a Blessed Easter.

I'm sorry to inform you of the following details. Recently many of you received an email from Mr. Colvard. I found the email divisive, intrusive, and malicious. I apologize and want you to ask to be removed from all email lists associated with those who spread dissension and confusion here at St. Thomas Becket. Mr. Colvard has made it very obvious that he is opposed to our work. I've asked him to go his own way and leave us in peace.

In Christ,

**Father Burfitt**

The following comments were written by a layman who attended the Mass at which Fr. Burfitt chose to condemn Mr. Colvard by name, in response to an enquiry about that same Mass (slightly shortened by us) and posted on the website 'Archbishop Lefebvre forums':

*"A request was made for my comments regarding Fr. Burfitt's announcement/mini-diatribes against a certain person's e-mail to the Holy Name Society members. I make the following observations:*

*1. Fr. Burfitt did not address the content of the e-mail in any manner. He did, however, refer to it as divisive, intrusive, and malicious. It was none of these. All it did was to make certain that all were aware that they didn't really have to follow the radically new direction in which Bishop Fellay was leading the "dear old SSPX."*

*2. Fr. Burfitt seemed to be on the brink of tears, having been personally maligned. He said the e-mail called him a "hireling." It did not. As a matter of fact, the e-mail said that the Priests at St. Thomas Becket were good Priests. The word "mercenarius" (mercenary or hireling) did not appear in the e-mail. It was Fr. Burfitt who introduced the concept. If you want to know how he got "mercenary" out of the e-mail, you'll have to ask him.*

*3. Fr. Burfitt claimed to have always been only traditional. He asked that if anyone had any "proof" that he had been otherwise, to forward it to him and that he would send it on to his superiors. He doesn't mention that the duties which the Nuns perform are WAY out of the Traditional practice of the Church. And he goes right along with it, even after having been told by several of the "parishioners" that it is wrong. Fr. Burfitt's superiors are undoubtedly already aware and approve. This willingness to set aside tradition on this one matter makes one ask what other matters would also get the same treatment.*

*4. Fr. Burfitt said that the only thing he uses his priesthood for is to get us all to heaven. I do not doubt that this is absolutely true.*

*5. Fr. Burfitt said that there is no "Novus Ordo Church" and no "Traditional Church," but only one Catholic Church. I guess this depends on one's point of view, but the position sounds rather "iffy." I trust the position of Archbishop Lefebvre, who said that he belonged only to the Catholic Church, and he refused to join, or have anything to do with, the Conciliar Church. I would heartily recommend that everyone adopt this position. I, personally, refuse to have anything to do with the Conciliar Church, and I distrust – though not necessarily to the point of enmity – anyone who does. ..."*

The email that was sent to the Holy Name Society Members is as follows:

On Monday, April 28, 2014 5:05 PM, Lance Colvard wrote:  
Subject: Biggest Hoax in 500 Years  
To: STB Holy Name Members

Respectfully,

Holy Names members really need to ask yourselves, what do you think you are protecting or promoting by not assisting at the Resistance Mass once per month here in Veneta?

Are the Resistance priests exaggerating as to what and where Bp. Fellay and the SSPX Leadership are leading the SSPX? As you know 'we' are not SSPX but just laymen seeking to stay loyal and follow the teachings of the traditional Catholic Church as taught always and everywhere. We wanted to stay Catholic, so we sold our houses and we moved to Veneta to follow the SSPX because they were fighting to stay Catholic and not follow the modernists Novus Ordo.

But now, most of us are just like the traditional Catholics following post Vatican II (everybody was a traditional Catholic back then) who mostly stayed with the modernists thinking that they were being loyal to the pope and Church. All of these years fighting, to end-up back where we started from. Why did we even sell our houses and move?

We think we have everything because we have the Mass, but the fight has moved. The SSPX Leadership is now willing to smooth-over and wordsmith to accept Vatican II. Are we willing to sit back to be slowly boiled again? Don't we at least have an obligation to investigate to see if what the Resistance priests are saying is true or not? Please read for yourselves: [www.truetrad.com](http://www.truetrad.com) & [www.therecusan.com](http://www.therecusan.com)

This is not about if the priests at STB are good priests or not, they are, but they are staying-put just like the priests of post Vatican II (who will be) accepting secondary things and losing both secondary and primary things and ending up with nothing. We followed the Founder of the SSPX not because of who he was, but because he followed the teachings and traditions of the Holy Roman Catholic Church. Shouldn't we be doing the same thing today? What has changed? Answer: The SSPX Leadership has changed its orientation, and if we just sit there and do nothing, what will we end up with?

I would be interested in reading any 'just' reply as to why you will not assist at the Resistance Mass here in Veneta. The next Mass will probably be in the latter part of May.

*[Attached at the bottom of the email was a video of a sermon by Fr. Hewko]*



## Agreement Here

*By H. E. Bishop Richard Williamson*

December 13 of last year, in St Martha's House in Rome where the Pope is currently living, the Pope met briefly with Bishop Fellay, Superior General of the Society of St Pius X. The Society officially denies that the meeting had any significance, but an Italian commentator having some familiarity with how Rome operates, one Giacomo Devoto (G.D.), argues that the meeting was proof that a Rome-SSPX agreement has been reached. See [http://www.unavox.it/ArtDiversi/DIV812\\_Devoto\\_Notizia\\_intrigante.html](http://www.unavox.it/ArtDiversi/DIV812_Devoto_Notizia_intrigante.html).

In brief: -

On the morning of the 13th Bishop Fellay and his two Assistants at the head of the SSPX met in the Vatican with the heads of the Ecclesia Dei Commission at the invitation of Monsignor Guido Pozzo, restored to the Commission by Pope Francis to deal with the problematic relations between Rome and the SSPX. An official publication of the SSPX, DICI, claims that this meeting was merely "informal," but G.D. says that even being informal it cannot have taken place without there having been beforehand a series of discreet contacts to repair the public breach of relations in June of 2012. Also, says G.D., such a meeting is the necessary preliminary to any "formal" meeting.

In any case after that meeting Msgr. Pozzo, Msgr. di Noia and the three heads of the SSPX repaired to St Martha's House where the Pope also happened to be lunching. When the Pope stood up after the meal to leave, Bishop Fellay went over to him, they exchanged a few words in public view and the Bishop kissed the Pope's ring (or knelt down for his blessing, according to Rome's Vatican Insider). DICI again minimised the encounter as nothing more than a chance meeting with a spontaneous exchange of courtesies. On the contrary G.D. reasonably maintains that even such a "chance" encounter cannot have taken place without the Pope's previous knowledge and approval.

Moreover, says G.D., in the art of diplomacy such a meeting is a finely calculated ice-breaker, of elastic interpretation, designed to mean as much or as little as one wants. On the one hand the courteous contact was there for all to see in a public place frequented by important Newchurch officials, and it could be seen as papal support of whatever had gone on at the morning's meeting with the Commission. On the other hand both Rome and the SSPX could plausibly deny that the encounter had any real significance beyond an exchange of courtesies.

Thus when rumours began to circulate in the new year, for months the SSPX denied that there was any question of a Rome-SSPX agreement. Only on May 10 did DICI admit that there had been any contact at all between the Pope and Bishop Fellay, and then DICI so minimised the event that G.D. takes it as a sure sign that an agreement has been reached in private. (In modern politics, as the cynical saying goes, nothing can be taken as true until it is officially denied.)

In fact the main problem, for Pope Francis as for Bishop Fellay, is not how to come to an agreement which they both want, but how to get their left and right wings respectively to accept an agreement. However, the problem is being solved for them day by day as the Society, once glorious for its defence of the Faith, becomes the inglorious Newsociety.

For indeed how many Newchurch bishops can still be fearing the Newsociety as a threat to their Newchurch? And how many SSPX priests are still convinced that any agreement with Rome would be a disaster, especially if they are promised that “they will need to change nothing”? Such an agreement will hardly need to be announced. In many minds and hearts it is already here.

Kyrie eleison.



## “All-Too-Rare Real Men”

“Unexpectedly the “SEWOL” Korean ferry catastrophe is confirming my point. The captain and all his crew told the passengers to stay in the ship, then the whole cowardly crew took a life boat and saved themselves, leaving three-hundred students to their death. Then the coastguard, while present at the scene, did not intervene for reasons of corruption... And the tale goes on and on.

No law or punishment can solve this moral crisis stemming from moderns liberalism and individualism, except the new law or heart of Jesus, “who could not save Himself, but saved the others.” and who, “did not please himself.” (Romans 15,3)

The world of Tradition is also mercilessly put to the test. The danger which is new Rome is closing in, fast; it obliges people to take a decision, a male decision. And men must be more than men because soldiers are needed to man the walls and contain the enemy. It takes a real fight to run a Catholic family against the universal tide. God wants to know what is in our hearts. He loves greatness of soul. He wants a good response to His own Divine Love for us. He stood for us, before His enemies, it is our turn for us to stand and not to reconcile ourselves with iniquity. But Christ understood that not everyone dreams to fight, to be a soldier, to be brave under a hail of bullets... So what did Christ do? He fell in love, but in a war-like love, not killing His enemies and making piles of bodies for love’s sake, but drawing hatred upon Himself for His love of bearing testimony to the Truth: our liberation from evil can come *only* from the truth. So anyone who has pity and love will devote himself to the truth and bear all the costs. Nothing is more beautiful, and the life of Christ echoes in centuries in the life of Saints.

...

Men need a leader, and today we lack leaders, but there will always be Christ. He gets failed by Apostles, Bishops, priests and Popes. But nothing of this dents His leadership, because it says that should everything else fail, He will not budge... *petra erat Christus* - the stone was Christ.”

- Fr. Francois Chazal, “MILES CHRISTI” No.7 (June-Sept 2014)

## The Four Marks and the Death of the SSPX

*Based on notes from various conferences by Fr. Joseph Pfeiffer*

### The Visibility of the Catholic Church

“This talk about the ‘visible Church’ on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the ‘visible Church,’ meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue. I am not saying that we are the Catholic Church. I have never said so (...) But we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the marks of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the Church visible.”

*– Archbishop Lefebvre, interview with Fideliter magazine, July/August issue, 1989*

In the days of Archbishop Lefebvre, one of the signs that the SSPX continued the Catholic Church, that the Catholic Faith was to be found being practised there (as opposed to the conciliar Church) was that the SSPX possessed the four marks. When we talk about four marks, we mean four signs. Light, heat and smoke are signs of a fire: if you see those things you know there’s a fire. The four marks by which we can recognise the Church are:

**One**  
**Holy**  
**Catholic**  
**Apostolic**

These four marks are related to one another and they build one on the other. The first of them is that the Church is One. Another word for ‘one-ness’ is unity. What is the source of this unity? It is the Catholic Faith. The Faith is what makes us one. If you are not united in the Faith, there is no real way to achieve unity. There is only one Catholic Faith, one true doctrine. Any other doctrine, even only the tiniest difference, causes a loss of unity. Without that one Faith, there cannot be unity.

The Catholic Faith brings other things with it. The first of these is Holiness. It is the Faith which brings holiness. Holiness means a setting aside for God, setting apart for God. We say that a church is a holy building meaning that it is not just like any other, it has been set aside for God. Priests and religious are persons set aside for God, Sunday is a day set aside for God. The priest can bless certain articles and they then become ‘holy’, set aside for God.

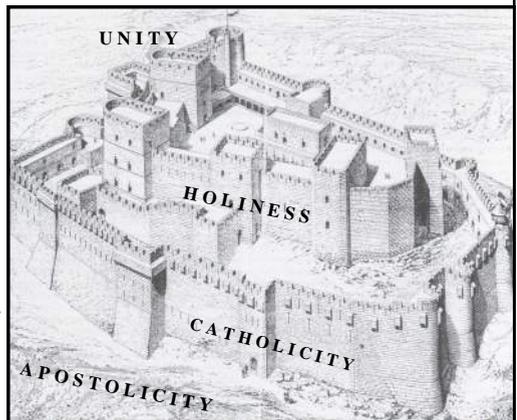
We cannot come to the Faith and simply continue to live like pagans. Our external actions, our thoughts, our words, everything must from then on belong to God. When we have the Faith we are made holy by it, but we cannot have that holiness without first uniting ourselves to the True Faith. When we have the true Doctrine and true holiness, the next thing that comes from that is Catholicity.

The word Catholic means ‘universal.’ Catholicity is thus a ‘universality’, an adaptability, a presence everywhere, possessing a quality which makes the One Faith and the Holiness fit into any country, any culture, any time or era. Thus the unity brought about by the One True Faith, and the holiness which accompanies that are to be found everywhere. The Catholic Faith is not just for the French, not just for old ladies, not just for people from the Middle Ages, etc. Furthermore, that Church which belongs to God desires to be everywhere. It wants God in everything: God in your marriage, God in your children, God in your clothing, God in your business, God in your country... The Catholic Faith must be in every aspect of our lives and every element of our society.

Finally, the True Faith which brings with it Holiness, since it belongs everywhere because it is Catholic it must therefore be spread everywhere and will always seek to spread and propagate itself to the four corners of the world. This is what is meant when we call it Apostolic. Our Lord sent the Apostles, and the word Apostle means one who is sent out. A Catholic who is Apostolic then is one who never wastes an opportunity to spread the Faith, to give that true Doctrine and holiness to others and to bring others to it. The Apostolic Church is the Church which wants to spread to all things, to all people and to all places.

## The Attack on the Church

Just as the four marks build one on the other, a diminishment leading to a loss of the Faith and loss of Unity can be seen to follow the same pattern in reverse. The goal of the devil is to undermine Catholic Doctrine, the Catholic Faith, which is the source of unity, leaving souls without the truth. But with Catholics who are in a healthy state, who know their Faith who are Apostolic, he won't just go straight for the attack on the Faith. First of all he'll attack the Apostolicity, then the Catholicity, then he'll attack their holiness, and only after succeeding in capturing those fortifications will he finally attack the main citadel, the oneness, the Faith itself. Today if we look at the conciliar Church we can observe a total lack of any unity. Not only are they all wrong, they all wrong in differing ways! One Novus Ordo Bishop thinks this, another that. The vast majority of Novus Ordo priests disbelieve one or other Catholic teaching.



But if we really want to know what happened in the Church, if we want to know how we

got to where we are, why Vatican II became possible, we need to go back five-hundred years ago. Back then Catholics were truly Apostolic. That is what motivated all the missionaries to go out all over the world. Wherever the Spanish and Portuguese went, they brought with them the cross and the crown. They didn't just bring the cross, but they weren't just looking for gold either. Christopher Columbus wanted to find a country that had not yet known Christ, and when he landed he planted the cross and he called the land San Salvador. But what happened? With the arrival of Protestantism, the splitting Christendom and the wars between Catholics and Protestants, the idea came into being that we ought to tolerate one another. We'll go to our Catholic Church in this part of town, you go to your Protestant church in that part of town, we leave each other alone... the Apostolic spirit began to diminish. Make no mistake, they still kept the Catholic Faith and holiness in their Catholic churches. But the Apostolic began to go.

And so it went on. The holiness, the Catholicity, all the way down to the 18<sup>th</sup> Century and the separation of Church and state in France and America, the 19<sup>th</sup> Century with its advancing secularism, evolution, the cult of "science", "progress", down to 20<sup>th</sup> century with modernism (an outgrowth of evolution) and the increasingly immodest fashions and modern music which began to take Catholics in. Vatican II was the final bastion, the Unity, the oneness, the Faith, which only fell after all those other advances had already been made.

### **The Attack on the SSPX**

The devil has now succeeded in accomplishing the same thing in the SSPX, except in the case of the SSPX it didn't take 500 years. This is why we need to understand that the crisis in the SSPX did not begin in 2012. It became obvious and visible in 2012, but it can be traced back many more years. How did we get here?

### **Apostolic**

The attack on the Apostolicity of the SSPX began at least twenty years ago. 1994 was the year in which Bishop Fellay became Superior General. (As it happens, Archbishop Lefebvre advised against a bishop being the Superior General, not because a Bishop can't be a Superior General – he can be – but because in our unusual situation in the crisis in the Church, there is a danger that we begin to look on that Bishop in the wrong way. There is a danger that we begin to look on him as "our Bishop". With the benefit of hindsight, Archbishop Lefebvre was very wise, because that is exactly what happened. The Superior General is supposed to be there for the purpose of making all the boring administrative duties, rather like the CEO of a company. Because he's a Bishop we start to think of him as the teacher of 'our truth,' the one who gives us jurisdiction, who gives us the right to hear confessions and do marriages, etc.)

And when Bishop Fellay became Superior General he decided "We need to look after our priests more. Too many of them are going to burn out. They need better treatment, an easier life." It sounds superficially very plausible, like all dangerous lies there is some truth in it. But it led to undermining the spirit of the priesthood. If you look at the martyr-

ology, with all the Saints who were not martyrs, Saints like St. Alphonsus Ligouri for example, for them it does not say: “He was a good man who ate three square meals a day, always took his medication on time and was in bed by 10pm every night no matter what. He had a good work life balance with enough leisure time... etc” No. It usually ends with something like: “...Until, worn out by his labours and exertions on behalf of souls, he fell asleep in the Lord.”

Before 1994 the SSPX was spreading all over the world, going to new countries, setting up new Mass centres, new chapels everywhere, answering the calls of the faithful. And it wasn't necessarily very many faithful. A new Mass centre would open somewhere and it would often begin with maybe only six faithful, with the priest travelling a long way to get there. So the thinking was: ‘We need to scale back and consolidate.’ Of course, it's true, you can burn out if you're run ragged all the time, it's true you do need a certain balance between external apostolate and the internal. But it created a new spirit in the SSPX, and now almost twenty years later, priests refuse to say more than one Mass on Sunday. There are now some priory chapels where you'll see the priest say the main Mass on the main altar and another priest saying Mass on the side altar and they go to breakfast together afterwards... and in the meantime there are 5, 10, 15 chapels round about where they don't have Mass. In Winona, the new formation which they give the priests has a shift of emphasis to the way it used to be in the SSPX: you need to take care of yourself first before you can take care of others. This attitude destroys the spirit of the priesthood.

### **Five Masses on Sunday**

To take just one example, before 1994 it was well known that there were some priests in America who would say five Masses, each one in a different location, every Sunday. Those priests who were ‘lazy’ would ‘only’ be saying three Masses every Sunday. Fr. Pazat used to say his first two Masses in El Paso, Texas; then he would get on a plane and fly 600 or 800 miles to Albuquerque New Mexico and say his third Mass there; then he would get on another plane and fly another 800 miles to Denver, Colorado and say his fourth Mass; then he would get in a car and drive an hour-and-a-half North, to Fort Collins, and say the fifth Mass. Every single Sunday. Fr. Bolduc used to say his first Mass in St. Mary's Kansas. He had a pilot who would fly him around in a little crop duster, a Cessna 172, so he would fly to Wichita and say his second Mass, and then fly to Kansas City and say the third Mass, then he would fly to St. Louis and say the fourth Mass, then he would drive to Mexico Missouri and say the fifth Mass, and then he would fly back to St. Mary's on Monday morning. Every week.

So they said “That's too much! It's excessive!” And it probably was. But from ‘excessive’ we've gone to the other extreme.

In 1994, the year when Bishop Fellay became the Superior, there were 27 priests in the US District, and 105 chapels and 25 schools. Today, twenty years later, there are around 90 priests in the US District and 103 chapels and 22 schools. So the Apostolic has certainly diminished. But we still have newsletters which say “Opening new school!”; “Opening new chapel!”; “Building new Church!” so it looks like we're alive and vibrant. But at the

same time it's not telling you about the ones that close, or the ones that are being cut back from Mass every week to Mass every two weeks, or from every two weeks to once a month. Our four chapels in Alaska are now down to two chapels in Alaska, four chapels in Hawaii are now down to one chapel in Hawaii, and so on.

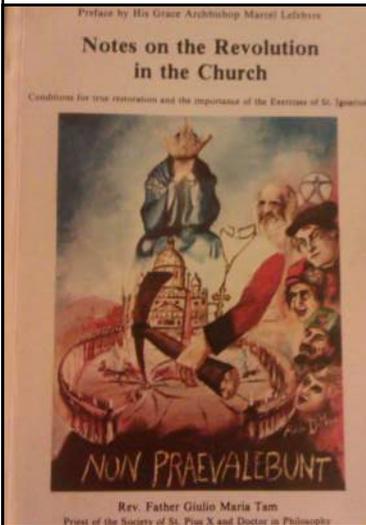
And from that time onwards and becoming more and more evident with the years is the new focus. The idea was that the SSPX would focus a little less of its energy on Apostolic activity, visiting the faithful, travelling to say Mass, and a little more on looking after the priests. Over time this became more and more selfish. Today our building projects are more likely to be a new comfortable priory for the priests, making everything as comfortable as possible for the priests. We're building a beautiful 50 million dollar seminary, but we don't have the money for a church in St. Mary's Kansas. In the old days we would be building churches and churches and churches. Now we're getting nice rectories.

And what about the call of the faithful? We used to go off at 2am to answer sick calls, but now you get the answering machine. In the 1980s many Catholics came to the SSPX simply because when Grandma was dying, they called every Catholic Church in the phone book, and got no reply until they tried the local SSPX church and they called at 2 o'clock in the morning, the priest answered the phone and an hour later he arrives at the hospital. He comes in wearing a cassock, he says prayers in Latin, he sprinkles Holy Water, does the anointing... And in the end the family say "We want to go to your church!" There are so many cases where that used to happen. And it still happens, but less and less. There are still priests who go out and do these things, but the increase of priests who won't is legion. There are priests now who refuse to hear confessions after Mass. Of course there are times when it's not possible, but not all the time.

In some places the faithful say there is a special house (i.e. not the priory) for the priests to go to, which is not listed, where no one is allowed to know the address. Everybody knows priests need a break, but do they need special R&R houses? People understand, these things happen from time to time, the priest is human, they need a break too – but do they need a break every day? Do they need a break every week?

### **Catholicity**

So it started off as: "Balance!" But what we ended up with was an evil clericalism. That was phase one, the Apostolicity diminishing and disappearing. Phase two: what do we mean when we say that the Church is Catholic? We mean that the Church has to be everywhere. Catholic workplace. Catholic home. Catholic economics. Now what happens in the new SSPX, we see a diminishing of Catholicity. What does this mean? Avoid politics! Don't mix religion and politics! Yes, we have a religious teaching, but it has to be made to look not so political. Avoid all that end of the world stuff. Avoid any talk of conspiracy. That's all the negative way this is shown. What's the positive side? Fr. Pfluger actually said: "Don't have an unrealistic view of the Social Reign of Christ." Yes, we want Christ to reign, but it's just not realistic, look at the world around you, we've got to adapt! No over emphasis on Christ the King.



There was a book published in the 1986 by a SSPX priest called Fr. Tam: “Notes on the Revolution in the Church”. This is typical of the old SSPX. We were Apostolic, we were Catholic. One of the effects of Catholicity in our heart is that we want world domination! We want the whole world to be following Christ. When we turn up in a city to say Mass in someone’s house we’ve already got a battle plan, we’re going to fight against all the bad guys, and we’re going to convert that whole city for Christ. This is the spirit of this book from the old days. Without even reading it, just by looking at the cover you can see: there’s St. Peter’s in Rome, there’s a red clenched fist, there’s a communist hammer and sickle crushing the middle of St. Peter’s Square, and Martin Luther and Lenin and all the bad guys, and Our Lady of La Salette weeping in the background. We used to use these kind of books all the time. If you look at Chapter 10, it speaks of “Six Conditions”! Not six conditions for us to be approved of by

Rome – that’s the new, wimpy, pusillanimous SSPX. Back in 1986 we had fewer priests, we had makeshift chapels, often in people’s homes. And we were talking about:

**“Six Conditions for Restoring Christendom”!**

It lists them as follows:

- “Personal Reform”
- “Benefit from the Lessons of the Past”
- “Return to Sincerity of Language, Flee Equivocal Words, Tell the Truth of Each Thing”
- “Return to the Theological Truth of the Existence of Original Sin”
- “Return to Economic Truth” – bring back the Catholic Faith into economics, get rid of usury!
- “Return to Social Truth” – bring back Christ into the courts, bring Him back into the public square, bring Him back into everything! That’s the old SSPX. Catholic and Apostolic.

We haven’t denied any of these things, not officially anyway. We’re just not fighting for it any more.

### Holiness

When you went to a SSPX parish picnic in the 1990s or 1980s, what kind of conversations would you overhear? It was: “What part of the conspiracy are you following?” “Did you hear about what the Freemasons are doing?” Now they talk about... the football scores. And being balanced. And not being extreme. “I’m normal!” “Some of these Traditional Catholics are too extreme! I believe in being balanced!” What does being balanced mean? It means ladies wearing modest skin-tight jeans instead of immodest skin-tight jeans. It means you beat your wife only once or twice a week, instead of every day. It means that you are very faithful to your “second wife” or “second husband.” That’s what “balance” means!

This is the new spirit which has been growing amongst us for a while now. No over-emphasis on modesty, for example, or the need to throw out the T.V. The priests used to say “Throw out your T.V.! Ladies, wear dresses!” And now we say: “Be balanced!” “We need to show the world that Catholics are normal, that we’re not weird or extreme!” “And besides, you can have a T.V. and still be a Catholic! You can still be a Catholic and have imperfections of modesty in dress! And with the Social Kingship of Christ, well you know, it’s not the right time, etc.”

So the Catholicity has been diminishing and with it the Holiness. We’re not “set apart for God” so much anymore. Furthermore, we can’t focus too much on devotions, we’ve also diminished the processions we used to do, diminished the devotions and holy practices, adoration, reducing the opportunities for confessions...etc. so the holiness begins to diminish. We think we don’t need all these supernatural things that we used to have. We still have them, but to a lesser and lesser extent.

### **Unity: One Faith**

After all of that, the last thing to go is the Faith. And lest there be any confusion, the Faith went, it has gone. And that is the part that matters. Holiness, Catholicity and Apostolicity matter less: there have always been weak priests in the Church, there has often been a lack of Apostolicity here and there, a weakness in Holiness or in Catholicity, and there have always been scandalous priests, and not even scandalous priests, but just weak ones. But what is different in the SSPX over the last ten years or more is that it is clearly organised. It cannot merely be put down to weakness; weakness explains part of it, but only part of it. It is an organised diminishing of the four marks, and it is not a coincidence. And that those other three marks, the Apostolicity, the Catholicity and the Holiness have been diminishing and weakening leading up to what happened in 2012 is not a coincidence either. There’s an organisation, a plan behind it.

Several priests say they haven’t read the 2012 Doctrinal Declaration. Here you have a liberal doctrinal statement by your superiors, and you choose not to read it! Why would you not read it, even if only to defend it against those you believe are unfairly attacking it? Perhaps it’s because they don’t want to know. Many priests in the SSPX today are like the man who doesn’t go to the doctor because he thinks he might have cancer. If he goes to the doctor, the doctor might tell him he has cancer, and he doesn’t want to be told he has cancer, so he doesn’t go to the doctor. The problem is, in the early stages it can perhaps be treated, but if it’s left too late there’s nothing that the doctor can do.

We find in 2012 a public profession of another Faith than the one we received from Archbishop Lefebvre, the same Faith from 2,000 years ago when the Church was founded.

The Doctrinal Declaration was composed and signed by Bishop Fellay and handed over to Rome as a declaration of what we believe, what we teach, what we accept about Vatican II and the crisis in the Church. It just happens to be different to what we believed, what we declared and what we accepted for the last forty years.

Let’s just take one example:

“7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.”

“Legitimately promulgated.” That’s the key. The new Mass according to Bishop Fellay is valid and legitimate: it was legitimately promulgated. If it was legitimately promulgated then we have no right to tell people not to go to it. It used to be that if there was a deviation from Catholic doctrine the SSPX would respond to it, and respond with clarity. Now everything is muddled. Towards the end of Benedict XVI’s time there were rumours of a “hybrid Mass, which would be a mixture of the traditional Mass and the new Mass. Fr. Rostand, the district superior of the SSPX in America, was asked in an interview “Would you consider accepting the hybrid Mass?” And his answer went something like: “Well it’s a question we would have to consider, we don’t know yet exactly what it would look like, what’s important is that we have the right to keep the 1962 liturgy...” He didn’t say “No!” So in effect, what his answer meant was “Yes.” We’re willing to consider accepting the hybrid Mass. Archbishop Lefebvre in his famous 1974 declaration said “We refuse all the reforms” which come from the Council. Isn’t the hybrid Mass a fruit of Vatican II?

All these things, where we stand in relation to Vatican II, true and false obedience, the New Mass, all these things were clear in the SSPX beforehand. Now they are confused. We’re not sure any more what we believe and what we stand for, and we have a loss of unity. But notice, the collapse of the Faith, the loss of unity, could not happen without first a loss of Apostolicity, a loss of Catholicity and a loss of Holiness, and if we look back down the last 20 years we can see the steady corruption.

What’s the final proof - just look at what the Society is saying now. “You can trust us!” That’s what a used car salesman says. When you hear that, you know you’re in trouble. They say “We are united!” They never used to say that, but now they do, and one of the four bishops has been thrown out, the other three don’t agree with each other... Those four elements that made the SSPX Catholic have now gone. That’s why it is no longer a question of swapping out one superior general and putting another in, doing a few cosmetic changes: the corruption has trickled too far down, it’s been going on for too long.

Why is there not a great uproar? Why is there not more open outrage? Every time there is yet another liberal statement, yet another injustice, the reaction is weaker and weaker. It shows that the Society is at stage 4 or stage 5 of the cancer. That’s why it is important to resist it right now.





“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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