



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,

The summer brings both good news and bad news, and it is to both of these that I wish to dwell for a moment.

The good news concerns the resistance in France. Originally the idea of the prior of Santa Cruz Monastery in Brazil, Dom Tomas Aquinas OSB, and Fr. Pfeiffer, a meeting of Resistance priests was hosted on July 13th-14th by the Dominican priory of La Haye aux Bonshommes, Avrillé, France. Although principally intended as a meeting for French priests, since no country or district can ever consider itself completely isolated from or unconcerned with its neighbours, and since the Resistance of its very nature has an undeniably international character, just like the SSPX always

used to have, so it is pleasing to note that there were several visitors from overseas who were able to be present at these important proceedings, priests such as Fr. Pfeiffer, Fr. Hewko, Fr. Fuchs and Fr. Trincado.

The main thing to come out of this meeting was the constituting of the French resistance clergy into a “Society of Marcel Lefebvre,” which seems to be something similar to the

“Society of St. John Vianney” which once fought along side the SSPX in Campos, Brazil (before they ‘jumped the gun,’ selling-out to modernist Rome before Bishop Fellay was



ready!) The principle object of the meeting can thus be considered as broadly having been achieved, namely to establish the Resistance in France, something which had nonetheless still not properly been begun, despite the presence of three persecuted former-SSPX priests (Frs. Pinaud, Rioult and Salenave) for more than a year now. Besides the Dominicans themselves, there are now a good half-dozen priests

in France itself (perhaps more?) who have left the SSPX and can in that sense be considered “fully Resistance”. It is to be hoped that we will soon see a good dozen or more Resistance Mass centres springing up all around France. When one considers the thirty-or-more Resistance Mass centres in North America alone (not to mention a seminary, of course!) which are serviced in the main by just two priests, Fr. Pfeiffer and Fr. Hewko, with some extra help (Fr. Voigt, Fr. Girouard, Fr. Chazal, on his occasional short visits...) So far there have been no French Resistance Mass centres publicly known about, or if any existed the information about its address and location was difficult to come by. Since the setting up of the website “*France Fidele*”, there is now a grand total of one (1) Resistance Mass listed on its “*Centres de Messe*” page at the time of writing. We must hope and pray that this changes fast.

As has been mentioned in the past, one of the differences between the Resistance and the slowly unravelling neo-SSPX is the Apostolic spirit, the Apostolicity. How is it then that there could be priests resist Menzinger’s modernism and who leave the neo-SSPX who are in any way less than apostolic? There may be various possible contributing factors, and it may be that each case is different, but from what I have been able to observe of the SSPX and the Resistance in this last year there seems to be one deciding factor, and it is a subject which must be dealt with as something which threatens to undermine the spirit and *raison-d’être* of the Resistance. I am speaking of sedevacantism. I use the word “sedevacantism” here as it is commonly understood, to represent an idea, not especially to represent any one group who espouse it. Readers may recall a previous editorial asking where the sedevacantist soup kitchens are to be found - one thing I find most worrying about sedevacantism is that somehow it always seems to lead to a diminution of the apostolic spirit. Real life events appear to bear this out.

Let us take the German speaking countries as an example. In this part of the world, similarly to in France, there are at least six priests who have left the SSPX since 2012 for what appear to be the right reasons. And yet how many Mass centres are there, between these six priests? How many groups of faithful? Where is the growth of people being woken up and encouraged to join together and act? Make no mistake, there is a growth of the Resistance, there are Mass centres, there are groups of faithful. Munich (Germany), Aigen (Austria) and Budapest (Hungary) in particular come to mind. And they are all ministered to by Fr. Fuchs - when he is not also visiting other places (England, Scotland, Czech Republic...) - the one priest who insists that he will not entertain a sedevacantist stance as he sees it as a deviation and

distraction from the line of Archbishop Lefebvre which he intends to follow faithfully. The other priests (with the possible exception of Fr. Sauer, who is fairly advanced in age) are all to varying degrees sedevacantist. The most “Hard-line” and “dogmatic” of them gave over a whole issue of his chapel’s little newsletter to an article attacking what he called the “Erroneous Declaration” of 1974. If only Archbishop Lefebvre had had the wisdom of this one sedevacantist priest, he might have seen the error of his ways, since after all, sedevacantism is the only truth which matters and outside of it error and downfall are inevitable. Incidentally, that little chapel for which the newsletter is written is the only place where this priest says Mass.

Nonetheless, with the faithful in that part of the world we thank God that there is one priest in the form of Fr. Fuchs who follows the path of Archbishop Lefebvre conscientiously, who is determined to alter nothing of what he has received from him and who will not allow himself to indulge his own fancies or proclivities at the expense of the faithful or use his departure from the SSPX as an excuse to make further uncalled-for changes. Is it a coincidence that this one priest who will not entertain sedevacantism appears to be accomplishing more than the others combined?

I ought to add a small note here, to anticipate a possible objection. It is true, there are some Resistance priests who have only one chapel. These are, for the most part, priests who were independent ‘friends of the SSPX’ from long before the crisis came to the fore. They already have their established chapel to which they feel tied, in one way or another. This is slightly different to a priest who is newly thrown out, the first Resistance priest in his country, is starting with nothing, and who rather than travelling long distances to answer the call of the faithful prefers to sit at home writing clever articles. Superficially there might appear some similarity, but the spirit is different, and that, it seems to me, is what makes the crucial difference. There is a different spirit among priests who become convinced sedevacantists, and one of the ways in which this seems to make itself visible is a lessening of the apostolic spirit. Perhaps it is a question of their priorities being different.

But what of the bad news? How does this relate to France? If you have not already guessed, it is that at least two of the French priests (if our information is correct) are now sedevacantists of one form or another. This is not to cast a pall over all of them. No doubt there are others who will prove differently, and as in the case of Germany and Austria mentioned above, we can see what a huge difference only one priest can make if he has the right approach and attitude. Our Lord’s words in the Gospel about judging the tree by its fruits, it seems to us, are as true as ever here, as I will attempt to demonstrate.

In recent months a certain amount of damage and weakening has been caused in chapels founded by Resistance priests by the deliberate efforts of sedevacantist priests. Unlike our own efforts to get out of the clutches of the neo-SSPX, the issue here is not doctrinal (the SSPX accepts the doctrine of modern Rome!) but personal (‘I am of the opinion that Francis is not the Pope and that’s all that matters!’) Furthermore, there has been no open declaration of war: these priests do not openly state their goals. Often, their way into the Resistance chapel is that they allow themselves to be thought of as a Resistance priest, and do not alert people to their own change of priority or of thinking until the damage is done from inside. The words: “I’m not a sedevacantist! I just don’t mention Francis in the Canon because I don’t think he is the Pope!” are not mere hyperbole: they have been spoken in all seriousness

and offered as a serious explanation, with a straight face. Can anyone reproach the Resistance with such behaviour? Is anyone in any doubt what we stand for? When Fr. Pfeiffer comes to town for the first time, is there anyone, friend or foe alike, who can claim that they don't know what his "agenda" or thinking is? This behaviour, it seems to us, is not in the least honourable. The result, it goes without saying, can hardly be considered a good fruit either. The visible damage is the splitting of a Resistance chapel which will occur as a result. The invisible damage is the wasted of time and effort which could have been so much more productively spent than attempting to convert resistance faithful to sedevacantism (which even many sedevacantist priests will admit, is not something essential!).

But back to France. Firstly the two French priests mentioned above were amongst those at the meeting at Avrillé, and so far we are not aware of any distinctions being made in the founding of the '*Society of Marcel Lefebvre*' regarding the question of sedevacantism. Time will of course tell, but in our humble opinion, this is a mistake. Better an amicable parting of the ways now than a bitter split later on, or worse, a growing number of priests who say that whilst they are not sedevacantist, they don't put the Pope's name in the Canon; that they don't put his name in the Canon because they are sedevacantist, but don't worry, they won't preach about it; that they will occasionally perhaps mention it in the sermon, but won't try to convert anyone to it; that they have to try to convert as many as possible to it and that they cannot understand how illogical, weak, wimpy and closet-modernist are all their colleagues who do not share their sedevacantism; that sedevacantism is the single most important issue for any Catholic alive today, and furthermore you can't attend any non-sedevacantist Mass, nor even a Mass of a sedevacantist with whom I disagree... (that last stage of the cancer is the most advanced, a prelude to insanity usually found only in America).

As Fr. Chazal rightly points out elsewhere in this issue, whilst there can be an amicable cease-fire with some of the more reasonable sedevacantists, nevertheless to work together as if there are no differences between us smacks of modern "ecumenism," in seeking as it does to ignore at least one important thing which divides us and paper over the cracks. One thing ought to be crystal clear: the Resistance stands or falls on its fidelity to Tradition as handed down to us by Archbishop Lefebvre. If we oppose Menzingen and denounce Bishop Fellay, we do so on a sound footing precisely because *he* is the one who has invented something new, he is the one who has deviated from the path of the founder. If a priest or layman, departs the SSPX for any other reason, to pursue his own ideas, then that is something different to what he has received from Archbishop Lefebvre, and thus he has only himself and his own merit on which to stand. No, we did not resist the novelty of Menzingen only to succumb to another novelty of our own making. The moment we see the Resistance as a "loose federation" of "differing opinions", the Resistance ceases to exist positively, because it does not stand *for* anything positively, only negatively, being merely a collection of people with a common enemy. We cannot be defined only by what we are against, and what we are for is Tradition as handed down to us by the Archbishop, it is the line of the Archbishop, which does not include sedevacantism. We did not refuse the new position of Menzingen only to adopt another new position of our own making.

There will of course be those who disagree and of course I am giving my opinion - that is what Editorials are for! But I have a very strong feeling that this is an issue which is not going to go away any time soon, and hiding from it or pretending that we can "all just get

along” will not help matters. If there are those who see sedevacantism as *the* issue, or at any rate as more important than following what we received from Archbishop Lefebvre, then so be it. We believe them to be mistaken, but never mind: let them go their way, and we shall go ours.

We sincerely hope, for that reason, that the French priests get their act together and decide that what they stand for is the SSPX of Archbishop Lefebvre, not just being against Menzingen. If the issue is settled sooner, there will be less potential harm, and less time lost. And what is more, it will help dispel any lingering notions amongst those of us who are not French that the French seem to regard themselves as special, not required to do the dirty work of others like Fr. Pfeiffer (the “cowboy” ha ha!) or Fr. Chazal (“the American!”), and the suspicion that a misplaced national pride is in part what has been holding them back!

Here is a little more good news to finish on, lest I be accused of being a prophet of gloom. The meeting at Avrillé chose Fr. Roland de Merode to coordinate the Resistance in France, which is good news indeed. Although we know him only very little, he does seem a sensible and an honourable man, and he is moreover very widely respected and a man with large experience going back some 30 years as an SSPX priest, most of that time spent working outside of France (in Albania, for example). He is also an English speaker who takes an interest in what goes on elsewhere in the world. The other piece of good news is that Fr. Picot, who was ordained in 2010 and is the youngest priest so far to join the Resistance, is going to join Fr. Chazal in the ‘AustrAsian’ apostolate. At the time of writing, it looks as though he will be going to help out in Australia.

A New Resource

At the time of writing, a new booklet entitled “*Primary Sources for Studying the Crisis in the SSPX*,” is being printed. It is designed as a collection into one place, in English, of all the documents from 2012 relating to the SSPX and Rome. A conscious decision was taken to include no commentary or interpolation, thus making the booklet entirely neutral and allowing it to be used by you, the reader, as a simple resource regarding the crisis in the SSPX. We intend, in addition, to send it to a large number of SSPX priests. Even though this will involve a certain amount of expense, we offer it free and without charge, confident that your generosity will once again enable us to defray our costs. A time is surely coming soon when there will be almost nobody left, priests or faithful, who are willing and able to listen or to learn, and a lot of ears have been stopped-up and hearts hardened even in the last year, hence the importance of us making one last effort now, before it becomes too late. Many thanks in advance for your generosity.

Finally, permit me to wish all our readers, friend and foe alike, a blessed Feast of the Assumption.

- The Editor



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To see the dates & times of Mass and Holy Hour, please check the website :
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Resist Menzingen's Modernism! Keep the Fight for the Faith going into the future!



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[N.B - Written by one of the Avrillé Dominicans, this article can be read in its original French at: <http://filiimariae.over-blog.com/2014/06/petit-catechisme-du-sedevacantisme.html> or at: <http://www.dominicainsavrille.fr/les-dominicains-davrille-sont-ils-devenus-sedevacantistes> or in English at: www.ecclesiamilitans.com, whom we thank for bringing it to our attention.]

Little Catechism on Sedevacantism

By Dominicus – Le Sel de la Terre N° 79, winter 2011-2012

A first edition of this little catechism appeared in *Le Sel de la terre* 36. This second edition, revised and noticeably enhanced, takes into account the debates and objections raised by the first edition.

Introduction: between Scylla and Charybdis

In the straits of Messina, between Sicily and Italy, there are two formidable reefs: Scylla and Charybdis. It is important, when crossing, to avoid both reefs. Many imprudent or unskilled navigators, wanting to avoid one, were shipwrecked on the other: they fell from Scylla to Charybdis.

Currently, facing the crisis in the Church, there are two errors to avoid: modernism (which, little by little, makes us lose the faith) and sedevacantism (which leans toward schism). If we want to remain Catholic, we must pass between heresy and schism, between Scylla and Charybdis.

In this “Short Catechism”, we study one of the two reefs. But the other must not be forgotten. Under pretext of avoiding the dangers of sedevacantism, the dangers of modernism disseminated by the conciliar Church must not be minimized.

The Position of Archbishop Lefebvre

The position that we are going to put forward is that of Archbishop Lefebvre and that which, at Avrillé, we have always defended. Here is a short summary:

1) Abp. Lefebvre publicly asked himself the question: “We find ourselves truly before an excessively grave dilemma that, I think, has never arisen in the Church. That he who is seated on the Throne of Peter participates in religions of false gods, I do not think that this has ever occurred in the entire history of the Church (Easter 1986). If someone says that the pope is an apostate, a heretic, a schismatic, according to the probable opinion of the theologians (if it were true), the pope would no longer be pope and, consequently, we would be in the “*Sede Vacante*” situation. It is an opinion; I do not say that it cannot have some arguments in its favor” (18-3-1977). “It is not impossible that this hypothesis will one day be confirmed by the Church, for it has some serious arguments. Many indeed are the acts of Paul VI that, accomplished by a bishop or a theologian twenty years ago, would have been condemned as suspect of heresy, favoring heresy” (24-2-1977).

2) However, after reflection, he preferred the opposite solution: “But I do not think that it is the solution that we should take, that we should follow. For the moment, I personally think that it would be a mistake to follow this hypothesis” (18-3-1977). “But this does not

mean, for all that, that I am absolutely sure to be correct in the position that I take; I am placing myself there in a prudential manner. It is rather under this area that I place myself, more than under the theological domain, purely theoretical. I think that God asks us to have clear ideas not only from a purely theoretical and theological viewpoint, but also in practice, when things are very difficult and delicate, and to act with a certain wisdom, a certain prudence that can seem a bit in contradiction with certain principles, not to be of pure logic" (5-10-1978). "As long as I do not have the proof that the pope is not the pope, well, I presume that he is, that he is pope. I do not say that there cannot be arguments that can put one in doubt in certain cases. But one must have the proof that it is not only a doubt, a valid doubt. If the argument is doubtful, we do not have the right to take enormous consequences away from it!" (16-1-1979). "The Priestly Society does not accept [*this*] solution, but, based on the history of the Church and the doctrine of the theologians, thinks that the pope can promote the ruin of the Church by choosing bad collaborators and letting them act, signing decrees that do not use his infallibility, sometimes even by his own admission, and that cause considerable damage to the Church. Nothing is more dangerous for the Church than liberal popes, who are in continual contradiction" (13-9-1982). "In practice, this does not have influence on our practical conduct, because we firmly and courageously reject all that is against the faith, without knowing from whence it comes, without knowing who is guilty" (5-10-1978).

What are we talking about?

What is sedevacantism?

Sedevacantism is the opinion of those who think that the most recent popes, since Second Vatican Council, are not true popes. Consequently, the See of Peter is not occupied, which is expressed in Latin by the formula *sede vacante*.

Where does this opinion come from?

This opinion was caused by the very grave crisis which has been occurring in the Church since the last Council, a crisis that Archbishop Lefebvre justly called "*the third world war*."

The main cause of the crisis has been the dereliction of the Roman Pontiffs, who teach or allow to be propagated very serious errors on the subjects of ecumenism, religious liberty, collegiality, etc.

The sedevacantists think that real popes could not be responsible for such a crisis, and consequently they consider them not to be "real popes".

Could you briefly explain what the crisis in the Church consists of?

I will do this by quoting Fr. Gleize:

"That which speaks the most is all the speeches published in the Osservatore Romano that constantly reaffirm the principle of religious liberty, state secularism and ecumenism, a principle that is in formal contradiction with the constant and unanimous teaching of the pontifical magisterium from before Vatican II. [...]

"In the past, it was possible that some popes were not equal to their mission. They

could fail to keep, at one time or another, their pastoral role, putting in more or less serious, more or less direct danger the unity of the faith in the Holy Church. But this attitude explains itself for essentially moral reasons. None of these popes were attached to error by intellectual conviction. They all fell short without a fundamentally intellectual adherence to error, and this came sometimes from a lack of courage in the middle of persecution, such as with Liberius, sometimes from a certain naïveté and an excess of mediation, as with Honorius and Vigilius, sometimes even from a sort of theological intemperance as with John XXII. The most serious attitude of all, that of Pope Honorius, warranted the *favens hæresim* censure. It did not cause this pope to be condemned as a formal heretic [...]

“But in view of these isolated cases, the consistent attitude of all the popes since the Second Vatican Council has an entirely different appearance. The daily preaching of these sovereign pontiffs is constantly spotted with false principles of religious liberty, ecumenism and collegiality. These are grave errors, and they are the consequence of this “heresy of the 20th century,” to use the expression of Madiran, the heresy of neo-modernism. Constant and repeated errors, from John XXIII and Paul VI to Benedict XVI, errors that are not the consequence of passing weakness or naïveté, but, on the contrary, are the expression of a fundamental adherence of the intelligence, the affirmation of an informed conviction. This is why such a situation is really and truly without precedent.” – cf. Fr. Gleize, *Vu de Haut* 14 (2008), p.95-96.

Do the sedevacantists agree amongst themselves?

No, far from it. To use the terms of a sedevacantist: the “sedevacantists” are scattered along at least six dividing lines:

- Total vacancy / formal vacancy and material permanence (the “Cassiciacum Thesis”);
- Acceptance of consecrations without apostolic mandate / refusal of these consecrations;
- Rejection out of the Church of all those who are not sedevacantists / refusal of such a rejection;
- Ecclesiastical laws keep their imperative force / the laws are stripped of exco-
municatory force;
- Acceptance of the principle of a conclave outside of the Roman line / refusal of such a possibility;
- Vacancy of authority has lasted since the death of Pius XII / since ‘*Pacem in terris*’ / since the death of John XXIII / since the proclamation of religious liberty (December 7, 1965) (and our sedevacantist forgot yet one more theory: since the replacement of Paul VI by a double).

This gives us, unless I am mistaken, 160 possibilities.

But that which is common among all sedevacantists is that they think that one must not pray for the pope in public.

Sedevacantist Arguments

On what arguments do sedevacantists base their theories?

They have *a priori* arguments and *a posteriori* arguments. *A priori*, they say, the pope being a heretic, he cannot be a true pope, which can be proven in a *theological* manner (a heretic cannot be the head of the Church, but John Paul II is a heretic, therefore...) or in a *legal* manner (Church laws invalidate the election of a heretic, but Cardinal Wojtyla – or Ratzinger – was a heretic at the time of his election, therefore ...).

A priori, they say again, the current “pope” was consecrated bishop with the new episcopal consecration rite invented by Paul VI, so he is not a bishop. But to be Pope, one must be Bishop of Rome. Therefore ...

A posteriori, they say finally, we note that the actions taken by the popes are bad or erroneous, while they should be covered by infallibility. Therefore, these popes are not really popes.

The Theological Argument of the Heresy of the Pope

But isn't it true that a pope who becomes a heretic loses the pontificate?

St. Robert Bellarmine says that a pope who *formally* and *manifestly* became a heretic would lose the pontificate. For that to apply to John Paul II, he would have to be a *formal* heretic, deliberately refusing the Church's magisterium; and this formal heresy would have to be *manifest* in the eyes of all. But though the popes since Paul VI, and especially John Paul II, make heretical affirmations or statements that lead to heresy rather often, it cannot easily be shown that they are aware of rejecting a dogma of the Church. And as long as there is no sure proof, then it is more prudent to refrain from judging. This was Archbishop Lefebvre's line of conduct.

If a Catholic were convinced that John Paul II is a formal, manifest heretic, should he then conclude that he is no longer pope?

No, he should not, because according to the “common” opinion (Suarez), or even the “more common” opinion (Billuart), theologians think that even a heretical pope can continue to exercise the papacy. For him to lose his jurisdiction, the Catholic bishops (the only judges in matters of faith besides the pope, by Divine will) would have to make a declaration denouncing the pope's heresy.

“According to the more common opinion, Christ, by a particular providence, for the common good and the tranquillity of the Church, continues to give jurisdiction to an even manifestly heretical pontiff until such time as he should be *declared* a manifest heretic by the Church” (Billuart, *De Fide*, diss. V, a. III, § 3, obj. 2).

Now, in so serious a matter, it is not prudent to go against the common opinion.

But how can a heretic, who is no longer a member of the Church, be its leader or head?

Fr. Garrigou-Lagrange, basing his reasoning on Billuart, explains in his treatise *De Verbo Incarnato* (p. 232) that a heretical pope, while no longer a member of the Church, can still

be her head. Indeed, what is impossible in the case of a *physical* head is possible (albeit abnormal) for a *secondary moral* head. “The reason is that – whereas a physical head cannot influence the members without receiving the vital influx of the soul – a moral head, as is the [Roman] Pontiff, can exercise jurisdiction over the Church even if he does not receive from the soul of the Church any influx of interior faith or charity.”

In short, the pope is constituted a member of the Church by his personal faith, which he can lose, but he is head of the visible Church by jurisdiction and authority that can co-exist with heresy.

The Canonical Argument of the Heresy of the Pope

And what about their canonical argument?

The sedevacantists base their position on the apostolic constitution *Cum ex Apostolatus* of Pope Paul IV (1555-1559). But some good studies have shown that this constitution lost its legal force (even sedevacantist priests recognize it: “We cannot use the bull of Paul IV to prove that the Holy See is currently vacant, but only to prove *the possibility* that it can happen...” (Fr. F. Ricossa, *Solalium* 36, May-June 1994, p. 57-58, note 1). That which remains valid in this constitution is its dogmatic aspect. And, consequently, it cannot be made to say more than the theological argument already examined.

Yet the code in the Gasparri edition (C.I.C. *cum fontium annotatione*, Romæ) refers in a note to the *Cum ex apostolatus* constitution.

These notes of the code in the Gasparri edition mention the sources of the code. But this does not mean that all of its sources are still in force!

The 1917 code says in Canon 6 (5) that the punishments that are not mentioned in the code are abrogated. Now, the *Cum ex apostolatus* constitution was a penal law, because it inflicted the revocation of an ecclesiastical office, and the punishments that it prescribed were not picked up again in the code.

There is more: even before the new code, St. Pius X had already abrogated Paul IV’s constitution by his constitution *Vacante sede apostolic* of December 25, 1904 (§ 29), which declares null any censure able to remove the active or passive voice from the cardinals of the conclave. And Canon 160 of the code declares that the election of the pope is regulated *only* by this constitution of St. Pius X.

The constitution of Pius XII of December 8, 1945, *Vacantis apostolicæ sedis*, which replaced that of St. Pius X, takes the same position on this subject: “No cardinal may be excluded in any way from the active and passive election of the sovereign pontiff, under no pretext nor for cause of excommunication, suspension, interdiction or other ecclesiastical impediment. We lift the effect of these censures for this type of election only, keeping them in force for everything else” (n. 34).

The Argument of the Nullity of the Pope’s Episcopal Consecration

Some sedevacantists argue that the current pope was consecrated bishop with the new rite invented by Paul VI, a rite that they deem invalid; thus, Benedict XVI is not

a bishop or pope.

The new ritual of episcopal consecration comes from a prayer found in ‘*Apostolic Tradition*’, a work apparently from St. Hippolytus and dating from the beginning of the third century. Even if this attribution is probable, it is not agreed upon by all; some think that it is an “anonymous compilation containing elements of different ages”. As for St. Hippolytus, he is thought to have been an antipope for some time before reconciling with Pope St. Pontian at the moment of their common martyrdom (in 235). It is from that same work that Canon number 2 of the new mass issues.

Yet, this prayer of the consecration is taken up again with a few variations in two oriental rites, the Coptic rite used in Egypt and the Eastern Syrian rite, used notably by the Maronites. It was therefore adopted by post-conciliar reformers to manifest the unity between the traditions of the three great patriarchates: Rome, Alexandria, Antioch.

By reason of this closeness to two Catholic rites, it cannot be affirmed that Paul VI’s prayer is invalid.

Isn’t it true that the new rite of Paul VI is close to the Anglican rite that was declared invalid by Leo XIII?

It is true that the rite of Paul VI is close to the Anglican rite, but not to the rite condemned by Leo XIII. The Anglican and Episcopalian churches also introduced a new consecratory prayer, taken from St. Hippolytus, with the aim to have a rite acceptable to Catholics, after the condemnation of the Anglican ordinations by Leo XIII.

A Posteriori Arguments

Don’t the sedevacantists claim to find a confirmation of their opinion in the errors of the Council and the harmful liturgical and canonical laws of the Conciliar Church?

Indeed, the sedevacantists think, in general, that the teaching of the Council should have been covered by the infallibility of the ordinary universal magisterium (OUM), and consequently should not contain any errors. But, since there are errors, for example, on religious liberty, they conclude that Paul VI had ceased to be pope at that moment. [\[1\]](#)

In reality, if one accepted this reasoning, then it would be necessary to say that the whole Catholic Church disappeared at that moment and that “the gates of hell had prevailed against her.” For the teaching of the ordinary, universal magisterium is that of all the bishops, of the whole teaching Church.

It is simpler to think that the teaching of the Council and of the Conciliar Church is not covered by the infallibility of the ordinary, universal magisterium for the reasons explained in the article on “the authority of the Council” that appeared in *Le Sel de la terre* 35 (winter 2000-2001).

Can you summarize the essential parts of this argument?

The *main* reason for which conciliar teaching on religious liberty (for example) is not covered by the OUM is that the conciliar magisterium does not present itself as teaching

truths to be believed or held in a firm and definitive manner. Conciliar teaching no longer presents itself as “necessary for salvation” (this is logical, since those who profess it think that it is possible to be saved even without the Catholic Faith).

Since it is not imposed with authority, this teaching is not covered by infallibility. The same thing can be said of liturgical laws (the new mass; new canonizations...) and canonical laws (the new Canon Law...) set forth by these latest popes: they are not covered by infallibility, although normally they should have been.

The Cassiciacum Thesis

Can you explain what is meant by being pope “*materialiter*”?

The main difficulty of sedevacantism is to explain how the Church can continue to exist in a visible manner (for she has received from Our Lord the promise that she will endure until the end of the world) while being deprived of her head.

The partisans of the so-called “Cassiciacum Thesis” have come up with a subtle solution: the current pope was validly designated as pope, but he did not receive the papal authority because there was an obstacle in him (heresy). He is pope *materialiter*, but not *formaliter*.

Can you detail the arguments of this “thesis”?

Here are the arguments as summarized by a priest who professes them:

- The starting point is an induction: the acts of Paul VI (because it was he at that time who was reigning in Rome) contribute to the destruction of the Catholic religion and its replacement by the religion of man in the form of concealed Protestantism. From this comes the certitude that Paul VI does not have the usual intention of obtaining the good / end of the Church, which is Jesus Christ *plenum gratiae et veritatis*.
- The usual intention of obtaining the good of the Church is a necessary condition (the ultimate disposition) for a subject elected pope to receive the communication of pontifical authority with makes him to be with Jesus Christ and hold the role of His Vicar on Earth.
- Consequently, Paul VI is devoid of all pontifical authority: he is not pope *formaliter*; he is not Vicar of Christ. In a word, he is not pope.[2]
- This necessitates the affirmation that if Paul VI is not pope *formaliter*, he yet remains pope *materialiter*, as a simple elected subject, seated on the Pontifical Seat, neither pope nor anti-pope.

Does this solution resolve the difficulties of “pure” sedevacantism?

It does not resolve the main difficulty of sedevacantism: how can the Church continue to be visible? For some proponents of “the thesis”, there is no longer any hierarchy at all (“the nominations of cardinals and bishops are acts of pontifical jurisdiction, which is precisely absent and which nothing can replace”). For others, the pope *materialiter* has power (how?) to constitute a hierarchy *materialiter*. But such a hierarchy, devoid of its “form,” is not the visible hierarchy of the Church (no more than the Orthodox hierarchy is the hierarchy of the Church). Moreover, this theory sets off new difficulties – at least

for those who say that the pope *materialiter* has the power to constitute a hierarchy *materialiter* – because it implies that the pope *materialiter*, devoid of authority, still has enough authority to change the laws on papal election.

What do you think of the arguments upon which this solution is based?

This solution is not founded on Tradition. Theologians (Cajetan, St. Robert Bellarmine, John of St. Thomas, etc.) examined the possibility of a heretical pope, but no one, prior to the Council, ever imagined this theory of “the absence of the usual intention to obtain the good of the Church” that would form an “*obex*” (obstacle) to receiving the “being-with-Christ,” the form of the papacy.

It plays on the ambiguity of the word “intention”. Proponents of the thesis recognize that the intention must be in the person of the pope (“this intention is the *ultimate disposition of the subject* to receive communication of the pontifical authority”), but at the same time they affirm that it has nothing to do with the *personal* intention of the pope. We can agree with them when they say that recent popes harm the common good of the Church – and that is precisely what created the state of necessity – but it remains to be proven that such is truly the *personal* intention of the popes, and then that such an intention deprives them of authority.

The “Una Cum” Question

Aren’t the sedevacantists right to refuse to name the pope at Mass in order to show that they are not in communion with (“*una cum*”) a heretic (at least materially) and his heresies?

The expression “*una cum*” in the Canon of the Mass does not mean that one affirms that he is “in communion” with the person of the pope and his erroneous ideas, but rather that one wants to pray for the Church “and for” the pope.

In order to be sure of this interpretation, in addition to reading the erudite studies that have been made on this point, it is enough to read the rubric of the missal for the case of a bishop celebrating Mass. In this case, the bishop must pray for the Church “*una cum [...] me indigno servo tuo,*” which does not mean that he prays “*in communion with* myself, your unworthy servant” (which does not make sense!), but that he prays “*and for* myself, your unworthy servant.”

What does St. Thomas Aquinas think of this?

St. Thomas Aquinas in his *Summa Theologica*, when he comments on the prayers of the Mass (III, Q. 83, A. 4, *corpus*) equates “*una cum*” with the expression “*et pro*”: then the priest commemorates in silence [it is the beginning of the Canon] first those for whom the sacrifice is offered, that is, for the Universal Church, and for “*those who constitute it in dignity*” [the pope, the bishop, the king]; then for those in particular who offer this sacrifice or for whom it is offered [the *memento* of the living].

But doesn’t St. Thomas Aquinas say that in the Canon one should not pray for heretics?

St. Thomas Aquinas does not prohibit praying for heretics, but merely observes that, in

the prayers of the Canon of the Mass, one prays for those whose faith and devotion are known to and tested by the Lord (*quorum tibi fides cognita est et nota devotio*) (III, Q. 79, A. 7, ad 2). For, he says, in order for this sacrifice to obtain its effect (*effectum habet*), those for whom one prays must be “united to the passion of Christ by faith and charity.” But he does not forbid praying for a non-Catholic. He only means that this prayer will not have the same efficacy as one for a Catholic, and is not provided for in the Canon.

All that can be concluded from this affirmation of St. Thomas is that, if the pope is a heretic (which remains to be proven), then the prayer for him will not have the foreseen effect, “*non habet effectum*”.

What final reflection can be taken from these discussions?

It is not suitable to declare that “the Pope is not pope” (materially or formally) in the name of a “theological opinion”. On this subject, we refer to an interesting article by Fr. Hurtaud that appeared in the *Revue Thomiste*. The author shows that Savonarola thought that Alexander VI had been elected with simony and, for this reason, he was not pope. However, as the invalidity of a “simonious” election was only an opinion, Savonarola asked for the convocation of a council where he brought proof that Alexander VI no longer had the Catholic Faith, and it is in this way that it was certified that Alexander VI had lost supreme jurisdiction.

In conclusion, what should we think of sedevacantism?

It is a position that has not been proven speculatively, and it is imprudent to hold it practically ... That is why Archbishop Lefebvre never entered onto this path, and he even forbade the priests of his Society to profess sedevacantism. We should trust in his prudence and theological sense.

[1] Argument of Fr. B.: 1. The Universal Magisterium of the Roman Pontiff, alone or with the bishops united to him in the council, is infallible. – 2. Now, Paul VI, alone and in the council, exercised such a magisterium by all appearances; John Paul II, who carries on the work, also. – 3. By all appearances, their teaching is therefore infallible. – 4. Now, a contradiction exists between the content of that which they teach or prescribe for the Universal Church, and the doctrine defined before in an irreformable manner. – 5. Given that proposal 1 is of faith, the conclusion is forced: the teaching of Vatican II promulgated and applied by Paul VI and confirmed by John Paul II is not the teaching of the Church, and neither Paul VI nor John Paul II can be recognized as popes.

[2] His acts are therefore devoid of all authority, magisterial as well as canonical; as a result, it can be seen how it is not impossible that the acts of Paul VI are contrary to the Catholic Faith and incompatible with pontifical authority, and that to affirm it is not on any way denying the prerogatives of a pope, in particular his infallibility and his universal and immediate jurisdiction. – However, this proof says nothing about the person of Paul VI, because the intention that is denied him is not his personal intention (*finis operantis*, which remains out of the picture) but the objective intention that is usually imminent to his actions (*finis operis*). It therefore does not allow it to be affirmed that Paul VI is personally outside the Catholic Church for reason of a sin of heresy or schism (note from the defender of the “thesis”).





**Catholic
Resistance
2014
Walsingham
Pilgrimage**





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.

(As of 3rd August, 2014)

Priests:

District of Great Britain: 1

Faithful:

Great Britain: 20

Canada: 22

Scandinavia: 2

Spain 1

Australia 3

Ireland 5

Singapore 3

USA 2

Long Live 'Emperor Nullaparte' !

Fr. Francois Chazal

"Deliver us from evil," our Lord has us saying so often, and so as to avoid a greater cascade of evils, we're keeping the Pope, without having any part in his actions:

1. To keep our visibility, which is essential in the apostolate to express Catholic unity, because the Church is a visible society, in the world, thanks to a visible head in Rome;
2. To keep the principle of authority, in other words, to conserve pontifical authority for the day when it will be restored, even if there is a certain eclipse at the moment.
3. Negatively, because it is a question which is beyond us, about which authors are divided, which does not bring any incontestable resolution for everyone; and which will thus be resolved only at the end of the crisis.
4. Because this option is supported by the *sensus Catholicus* of the faithful, who ask us not to follow it.

(I will only touch on the question of the loss of office of a heretical Pope, which is the crux of sedevacantism.)

Everything, including the study done by the Dominicans (if one removes the sacramental, but I see that in the last issue of *Sel de la Terre* they have made some progress on this question) seems to indicate that *if* a heretical Pope were to lose office, it would only be hypothetically. It is not seemly for a Pope to be a heretic, so some say that, by divine right, he falls ipso facto...

But they never affirm this hypothesis as certain, only probable, which means that the contrary can be proved.

On the other hand, this hypothesis doesn't get us anywhere, because even in divine right God declares what He decides to do, as in the case of Heli; or he doesn't declare it, as in the case of the High Priests from AD 33 to 70. It is up to Him. If we are evil, He tolerates evil leaders, for the time necessary.

For Caiaphas, it's wrong to attack Fr. Pfeiffer. Caiaphas is worse than everything and as he is of lower authority than a Pope, while being the Sovereign Pontiff of the Mosaic religion, we see that it would have been easier to remove him (even if nothing is difficult for God).

But we see that God does not remove him, and what is more, confirms his successors too so that they persecute the Church and fight against the truth, as St. Augustine says: God leaves the impious who have no intention of changing, for the required time, so as to try the just. *De iure*, Caiaphas is kaput. *De facto*, he has a role to play in the passion of Christ... Absolutely similar to Pope Francis.

All the way along we see that Christ does not touch anything of the hierarchical order, but attacks very, very clearly the problem which rots the Mosaic religion. We must follow this example. After Pentecost, the Apostles never bothered with getting rid of the gangsters in power.

No, the argument of Caiaphas is very strong; taken directly from Scripture; and the patristic commentaries must be excellent on this subject.

We men are always eager to do battle, and we wish that God would act like us, quickly, just like that: good riddance! For God, what counts is the revelation of the goodness or malice of hearts, and for that there's nothing like unfaithful superiors for ensuring that everyone has to show his cards.

Once it is done, the Caiaphases get themselves thrown in the bin by God who intervenes suddenly, and they also risk the other great bin which is eternal hell.

The problem with sedevacantists is their obtuse side and their militant bitterness. They don't want to listen. They come out with their chosen authors, particularly Bellarmine, and refuse to give attention to the differing theological opinions or theological qualifications of Cajetan, John of Thomas, Billot, Suarez, Builluart, Garrigou-Lagrange (de Verbo Incarnato, p232)...

They dishonestly pass off the probable judgements of the authors who go in their direction as absolutely certain conclusions, which I have been able to read directly in Tanqueray, Coronata, Prummer.

And even though Bellarmine says that Cajetan supports a conclusion which is opposed to his own, they say that Cajetan corroborates sedevacantism.

They knowingly neglect to admit that half (or less) of those who think that a heretical Pope would not be Pope, also think that it is an impossible hypothesis or only a hypothesis.

That's exactly what Fr. Cekada does in his little work of 2006. It goes through and reviews all the favourable authors and it omits to tell us in what way they qualify their affirmations, and above all it omits any contrary opinions. Why such a need for a cover up? Because you need to prove that putting the name of a heretic in the canon of the Mass is a sacrilege or that something which is only an opinion is an absolutely irrefutable certainty for even the most average Catholic. That resisting such evidence is a mortal sin against the Faith... etc.

Let us take up Billuard again, quoted by the Dominicans: *“According to the most common opinion, Christ, through a particular providence, for the common good and tranquillity of the Church, continues to give jurisdiction to a Pontiff, even one who is manifestly heretical, until he be declared a manifest heretic by the Church.”* (de Fide, V,III,3,2)

The whole problem is there. Behind all this abundant reasoning all over the place, it has less to do with an act of reason than with emotions, based, as Fr. Cyprian (RIP) used to say, on the feeling of having been left orphans in the Faith by the cruel reigning authorities. Alas, yes, we have been left orphans, and some people take that very badly, which turns the debate to vinegar. We can understand them, but we need to know what to expect.

Contrary to the liberal penchant, there is something noble and sad in this refusal of a father, and that makes the debate so much the more difficult. They tell us: “Look what is going on in Rome! How is that possible?” How can one not agree about what is going on? Armed with this, they are carried away with this sadness, they allow themselves to be absorbed by it, alas. That's why one might think that in spite of their voluminous reasoning there is this sadness and this pain which prevents them from seeing clearly. When all's said and done we can't condemn them, contrary to Cardinal Ratzinger who said that they needed to all be laicised, whereas he is really the one who ought to be, for having created so many orphans in the Faith.

Then there is the question “And then?” Prummer says. Nobody, he says, has any idea how to

go about deposing him, or even how to declare him as such. (There is no way of proceeding because it is God who has to take charge, in my opinion).

The only one who goes into the details of what must be done after noting that the Pope is a heretic, is Billuard, but he somehow doesn't seem to be in favour with the sedevacantists, because his thesis supports the idea that the Pope would stay Pope. In addition, sedevacantists often feel obliged to work behind the scenes, a bit like the Jansenists of yesteryear, and they sometimes use double talk. "I'm not a sedevacantist, but Francis is not the Pope" some of them say.

I have two bishops who were in my year at seminary, the good one is Bishop Fulham who had very strong sedevacantist sentiments. He was very honest and open about it and preferred to leave the seminary, become a priest with the sedevacantists, then he left sedevacantism the same way he entered it, loyally.

The other one is Bishop Neville who left in the year following his ordination, attached himself to Bishop Sanborn who consecrated him, only to leave him again a little while later. I think he ought to have been a little bit more open instead of letting himself profit from the excellent formation of the time then getting himself ordained before leaving us. We see here the necessity of an oath, by which I am still bound, because *quo ad substantiam*, nothing has changed since John-Paul II.

Nevertheless, if we are able to sit down together and go through the theological authorities calmly, I think that the sede hypothesis is respectable. There is an objective intrusion, a foreign body which has installed itself and which has no right to be there. Francis is a heretic, and because of his heresy, everything that he commands is subject to caution, even good things that he might do, in the sense that the modernists use good to accomplish evil, as Archbishop Lefebvre says in his preface to "I Accuse the Council".

The lame, wishy-washy refutations of sedevacantism haven't stopped, liberals refuse even to qualify Pope Francis as a heretic for fear of the bogeyman, and the sedevacantist are put on the same level as schismatics whereas many of them save their souls. Their being mistaken is perfectly understandable, that's why we see some of them who are more reasonable like the Bishop Pivarunas's CMRI, Bishops Morello, McKenna or others... but not Sanborn, nor the conclavists. I don't know where or at what stage Fr. Abrahamovicz is.

Which leads us to the burning question: In that case, what collaboration with the reasonable sedevacantists?

None. Just a cease-fire. We will take care of sedevacantists who call us, individually, but often this comes at the cost of difficulties. But as they are neither schismatics nor heretics, nor excommunicated (contrary to what is claimed by those who attack them in such a maladroit way), it is a duty for us on condition that they do not disturb minds. Bishop Fellay still tolerates certain non-*una-cum* priests in the Society, and at this level even supports the Resistance. Nonetheless, official collaboration with sedevacantism is impossible.

Why? Because the positions are incompatible, unfortunately. *Contra factum non fit argumentum*, the facts on the ground show that a chapel ends up splitting when it has a significant number of sedevacantists within its ranks. At the start it's "We're being prudent and understanding!" but the project fails a little while later, for in the eyes of the sedevacantists at best we are liberals, illogical, lukewarm or timid or less. Some of them go further than that.

We are Nullapartists pure and simple, they are Nullapartists of the “beyondist,” “complicationist” sort who go beyond the simple declaration “We have nothing to do with this new Rome,” to express a sentence of condemnation and demand, to varying degrees, adhesion to this condemnation.

I asked one of my faithful to put this question to Bishop Pivarunas. ‘Would you accept a seminarian who still believes that Francis is the Pope?’ His answer: “No, of course not!” It works the same the other way around.

We are keeping the Pope and we demand of our clergy a similar taking of position, under oath if necessary (cf. the oath which Archbishop Lefebvre made for this topic) for the reasons given above. That is much more prudent provided one does not try to ‘Catholicise’ the official church like Bishop Fellay. Nullaparte’s Waterloo was 14th July, 2012.

Events prove that our position has the inconvenience of exposing us to the Roman machinations, whereas the sedes are immune. The crisis of 2012 proves that now. We exaggerated our position, wrapped ourselves up in it securely and we trapped ourselves in it, neglecting to consider that because of the situation in the Church, all positions have their own pitfalls, our ones being smaller perhaps, but just as capable of killing.

We took a good beating because we indulged ourselves. Let us profit from this beating, because beatings of this nature are very educational. But I am not going to ask for another one by getting myself trapped in the swirling waters of sedevacantism. Normally a good beating is enough to resolve a problem.

It needs to be explained to some that the faithful are still in shock from the blood-bath of 2012. We can’t ask them to swallow lessons on sedevacantism, or to the effect that there is a certain liberty on this subject... with all the other worries which assail us. Common sense.

Amongst other things, we cannot present our position as a question of Faith, but as a simple application of *nulla pars cum haereticis*, a *probabilior* solution, just and prudent, in the words of Archbishop Lefebvre.

Otherwise we fall into the same trap as the Sanbornists and others, who have turned this tough question into a real religion and expend considerable energy on a thesis which doesn’t hold (Cassiciacum), rather like Fr. Basil of Le Barroux, with his 3,000 pages on religious liberty. Archbishop Lefebvre was always on his guard against exaggerating, and that only strengthened the power of his choice which is to leave the resolution of this problem to the competent authorities when they have reformed and returned to Tradition.

The same way the Cekadians and Sanbornists refuse like donkeys (they remain extremely intelligent, but I am speaking here of their stubbornness, I can’t think of a better simile, sorry), I would say, to consider that some renowned theologians disagree with their position, we are tempted to rob ourselves by refusing to take the whole ensemble of theological authorities as our guide.

Let us not commit the same error by refusing a priori to consider the argument put forth by those authors who say that a heretical Pope loses his office ipso facto, by divine right (even if, invariably, they give this opinion *sententia probabilis*). It is dangerous to lose the notion that the Church is horrified by a heretical Pope; that a heretical Pope is a delinquent in the Faith of the worst kind, a real mass-murderer of souls, as these numberless souls who fall into hell, and who can truly say “Bishop, it by you that I die” eternally, give witness.

Horror of heresy, and of the heretic as the carrier, is an indispensable protection.

The same goes for *Cum ex apostolatus*. Why be afraid of looking at this document face to face, whereas it ought to be integrated into our doctrinal position? Like the Code of Canon Law (Canon 188.4), *Cum Ex* does not say how one goes about deposing the Pope, which is too difficult a question, even for Paul IV... who does not answer it; and we're not going to be getting any help from the clergy of Rome... etc. The Pope is exempt from penal procedures, he is judged by no one. If he falls, it is by divine right.

Cum Ex was abrogated by Pius X in the constitution *Vacante Sede Apostolica* of 25th December, 1904, #29. But the dogmatic aspect of *Cum Ex* is unavoidable, and we must comply with it. It is not simply a question of good faith in our debate with the sedevacantist, it is a question of submission to the Magisterium, which asks us to keep our distance from heretics, something which Menzingrad is not doing, obviously.

Finally, we have to be prepared for the worst: they are going to demolish the papacy itself. The papers of the Alta Vendita date back two centuries. The Protocols speak of a Papacy emptied of all substance. The Revolution never stops. When the heel of the Blessed Virgin crushes its head it will stop; but not before. Francis began by renouncing the title of Pope, he multiplies his antics as much as he can. The Tiara bothered Benedict XVI. John-Paul II spoke clearly in 1995 or 1996 of the necessity of rethinking the petrine ministry and Paul VI did more of that sort of thing than all his successors. They no longer want a monarchical institution of the Church. It is still there, but its days are numbered. Once it has been liquidated beyond any possible doubt, what are we planning to do? It is prudent to prepare ourselves in advance, above all when the problem is at the gates. We're going to be finding Pope-Presidents, democratically elected by a college enlarged to who knows how many Cardinals. I even think they will be inviting bishops to vote, or even non-Catholic "prelates", the Anglicans for example. They are going to keep the superstar side of things, but continue to empty the papacy of its substance, everything will be clownified. They'll develop collegiality and national churches, which will be increasingly dissenting or schismatic with regard to Rome, even ones which will soon be saturated with LGBT, because Rome will never be sufficiently left-wing for the Revolution.

I think we have to watch the sun setting. To the extent that, and as gradually as, they make it disappear, we recognise that disappearance. Thus to the question which is asked so often in the mouths of those who join us, "Are you with the man in white, over there in Rome?" we will reply "Yes, or at least what's left of him." "I wish there were more, because Catholic as I am I want to attach myself as much as possible to the visible unity. But over in Rome they're busy shrinking everything, don't you agree?" "We don't like these attacks on the visible, hierarchical unity of the Church. We neither provoked them nor sought them, like the modernists and the sedevacantists. They come to us."

Once the Papacy is totally demolished, which will not please God, we will prefer not to say: "You see! I was right!" We will lament, that is all, and we will continue our road with Eternal Rome.

"Deus qui diligis animas"

In Iesu et Maria

Francois Chazal+

The Fall and Drift of Le Barroux

[Editor's note - the following is an extract from an article by Père Bruno O.S.B in the spring 2014 issue of the Le Sel de La Terre, published by the Dominicans of Avrillé. In the article, Père Bruno recounts Dom Gérard's signing of an agreement with Rome and then explains three factors that changed the way of thinking of the monks in that community.

These factors are: 1) the internal influence: the role of the superior; 2) the external influence: contamination; and 3) the cessation of combat. The extract below deals with the first of these three.

The second extract is taken from the well known interview of Archbishop Lefebvre with Fideliter, in 1988, in which he comments on the defection of Le Barroux to modern Rome.]

How did the Community Change?

1) The internal influence: the role of the superior

The example of le Barroux shows that when a superior wants to join with Rome, he can prepare his subjects in order to lead them in this direction, even if many are at first opposed to it (which was the case at le Barroux). He can, in different ways, and more or less consciously, condition his community. This explains why the monastery, as a whole, followed Dom Gerard.

- The superior filters information (I spoke of periodicals suppressed at the community table, and replaced by others) and presents news in his own way.
- The superior uses a double language in order to please everyone. He adapts to the person he is speaking to or to his audience: he is hard with the hard, and soft with the soft. If you manifest your distress to him, he replies: "I understand you, I am vigilant." If, on the contrary, you find that things are not progressing fast enough: "Be patient, we are advancing, but we must go slowly." This double language can sometimes go as far as lying.
- The superior endeavours to reassure those who are worried. Dom Gerard often told me: "The community is in good health, we are strong, so don't be worried!" I replied that the community was really not in good health, and I gave him some examples.
- The superior insists on the obligation of trusting him: relations with Rome come under the prudential domain, we must therefore trust authority. And if we are not completely in agreement, we submit. Trust and obedience...
- The superior often reminds of the duty of sanctifying oneself, which is obviously of the utmost importance. But for him, it is a question of sanctifying oneself without taking into account the crisis; whereas we must sanctify ourselves in the crisis and by the crisis. The crisis is an occasion of sanctifying ourselves: at first sight, it is an obstacle, but God changes obstacles into means. In a monastery, in a period of crisis, we cannot therefore content ourselves with living the religious life well, as if there was no crisis.

- The superior changes the problems. “There are so many things going wrong in France, in the world, in the Church, that we must not dwell on petty quarrels over details. We have to expand our horizons.”
- The superior benefits (consciously or not) of the fact that his subjects trust him and are attached to his person. At le Barroux, many could not imagine that Dom Gerard could one day go astray. This is an opportunity to stress that we must be committed to principles more than to people. Why? Because people can change, whereas principles do not change. We can recover from the failures, even serious failures, of a person, we do not recover from the abandonment of principles. It was Mgr. Freppel who said, “We never recover from the sacrifice of principles.”
- The superior makes those who resist the orientation that he endeavours to impose feel guilty about their position; he reproaches them for disturbing the community, as if the trouble wasn’t the result of the actions and words of the authority, but of those who are worried about it, and rightly so.
- The superior repeats that we have to keep the sense of the Church: “Beware of the dangers of schism and of sedevacantism!” (A spectre that is raised frequently to-day...).

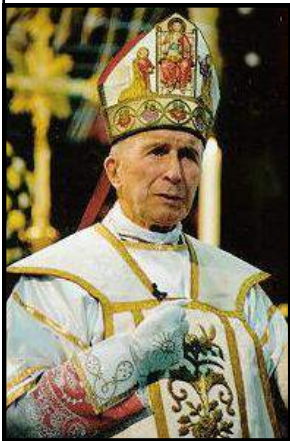
How did the community of le Barroux react? For most, trust was necessary because Dom Gerard was the leader, thus he had the graces of state. If, despite everything, we asked questions, if we did not agree, we had to in any case not propagate a bad spirit, so as to preserve the unity of the community. Unity became more important than truth. But when you put unity above truth, you lose both: you lose the truth, and you also lose unity. This is what happened at le Barroux.

One of the fathers of the monastery, who had important responsibilities, was personally opposed to concelebrating in the new rite, but he especially did not want to criticize his superior, Dom Gerard. He thus held a good principle: no compromise with the new mass; but he remained attached to a person who contradicted this principle. He finally gave in and concelebrated, when he had vowed that he would never do it. He accepted at least once. This was the case with most of them. I think two or three of them never did it and would never want to. That being said, not concelebrating the new mass oneself was not enough: one also had to protest against those who did it. This was one of the reasons for my departure: I could not bear knowing that my fellow brothers participated in concelebrations, particularly a father ordained at the same time as me in Écône on June 27, 1986, who did it quite often. Not only was it out of the question that I use the new rite (they would never have dared to ask it of me), but I could not stay in a community where it had become a normal thing.

In this type of situation, the superior does not necessarily ask you to be in agreement on all points with him; he simply asks you to be quiet: “If you have any reluctance or reservations, keep quiet, do not speak of them.” If, in effect, you keep quiet, that allows him to continue to advance in his direction, without any obstacles. And he who agrees to keep quiet, by keeping quiet, and by not expressing his convictions, slowly ends up losing them. He one day accepts to take a first step, and we know that the first step is the hardest.

Archbishop Lefebvre on Le Barroux

Extract taken from interview with Fideliter, issue 66, (November - December 1988)



Archbishop Lefebvre: ...I will place the discussion at the doctrinal level: “Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors, it is useless to talk! As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless.”

Thus, the positions will be clear.

The stakes are not small. We are not content when they say to us, “You may say the traditional Mass, but you must accept the Council.” What opposes us is doctrine; it is clear.

This is what Dom Gérard did not see, and what confused him. Dom Gérard has always seen the liturgy and the monastic life, but he does not clearly see the theological problems of the Council, especially Religious Liberty.

He does not see the malice of these errors. He was never too much worried about this. What touched him was the liturgical reform and the reform of the Benedictine monasteries. He left Tournay, saying, “I cannot accept this.”

Then, he founded a community of monks with the liturgy and with a Benedictine spirit. Very well, wonderful. But he did not appreciate enough that these reforms which led him to leave his monastery were the consequences of errors in the Council itself.

As long as they grant him what he wanted—this monastic spirit and the traditional liturgy—he has what he wants and is indifferent to the rest. But he has fallen into a snare: the others have given up nothing of their false principles.

It is sad because there are around sixty monks, twenty priests, and thirty nuns. There are nearly one hundred youth there, bewildered, whose families are worried or even divided. It is a disaster.

Interviewer: The nuns of the monastery Notre Dame de l’Annonciation remain very much attached to you.

Archbishop Lefebvre: Yes, indeed. They came to make protestations of their affection... However, I do not seek this affection, but rather that they remain attached to Tradition. Are they willing to submit to a modernist authority? Here, indeed, is the question. If needed they must separate themselves from Dom Gérard to keep the Faith and Tradition.

At least the monastery in Brazil [Dom Tomás Aquinas's Monastery of Santa Cruz] refused to follow Dom Gérard and that is an important point.

I believe that what has contributed to the loss of Dom Gérard was his desire to open to those who are not with us and who would profit from following Tradition. This was the theme of what he wrote in his letter to the Friends of the Monastery two years after his arrival at Le Barroux. He was saying, "We will strive not to have this critical, sterile, negative attitude. We will strive to open our doors to all those who, though they might not have our ideas, would love the liturgy, so that they too may benefit from the monastic life."

From that period, I was worried, considering this as a dangerous operation. It was the opening of the Church to the world, and one must acknowledge that it was the world that converted the Church. Dom Gérard let himself be contaminated by the milieu which he welcomed in his monastery. Rome may be proud to have won a big battle and to have hit in the right place. It is sad....



St. Augustine on Sedition



"Often, too, Divine Providence permits even good men to be driven from the congregation of Christ by the turbulent seditions of carnal men. When for the sake of the peace of the Church, they patiently endure that insult or injury, and attempt no novelties in the way of heresy or schism, they will teach men how God is to be served with a true disposition and with great and sincere charity. The intention of such men is to return when the tumult has subsided. But if that is not permitted because the storm continues or because a fiercer one might be stirred up by their

return, they hold fast to their purpose to look to the good even of those responsible for the tumults and commotions that drove them out. They form no separate sects of their own, but defend to the death and assist by their testimony the Faith which they know is preached in the Catholic Church. These the Father who seeth in secret crowns secretly. It appears that this is a rare kind of Christian, but examples are not lacking. So Divine Providence uses all kinds of men as examples for the oversight of souls and for the building up of his spiritual people."

(St. Augustine, *Of True Religion*, 6,11)

Philippines: More Denial of Sacraments Threatened!

ST. PIUS V CATHOLIC CHURCH

Announcement

There is a group calling themselves "the resistance" (they may go by other names as well) which organizes Traditional Latin Masses on the island of Cebu who are actively working against the Society of St. Pius X.

This notice serves as a warning from our District Superior,
Fr. Daniel Couture:

If anyone from this group is caught actively promoting it here in this chapel, this person will be denied the sacraments.

(Note: If a visiting priest comes to this chapel, he will be forewarned about such activities and will be instructed to deny the sacraments to such a person.)

For questions about this matter, please refer to me directly.

Fr. John Hattrup

Fr. John Hattrup

SSPX Watch!

British/Irish (!?) District Movements: - Fr. Walliez moves in. Is the erstwhile District Superior of “Be-ne-lux” being groomed to become District Superior over here? Or is it that he being punished with demotion (not for disloyalty, no, no: for getting caught!)...? Or is he simply getting out before the civil lawsuit filed by Fr. Pinaud catches him up (after all, identity theft and email hacking are against the law over there)...?



SSPX Movements Worldwide: - We won't bore you with the whole list. It is mostly a circular movement with district Superiors leaving one district to go to another, thus giving the impression of change whilst in reality maintaining the same faces at the General Chapter table, men whose loyalty has been proved at such great cost. (E.g. Fr. Stehlin replaces Fr. Couture, who replaces Fr. Wegner, who replaces Rostand...) Note-worthy perhaps is Fr. Rostand's transfer (promotion?) to Menzingen as Commissar of ~~Propaganda~~ “Communication,” a post which is being newly invented specially for him!

Fr. Faure officially “punished” with letter of monition: - Fr. Faure recently received a letter from Fr. Christian “The-Jews-did-not-commit-Deicide” Bouchacourt, the soon-to-be District Superior of France, demanding that he cease priestly functions immediately and report to a SSPX retreat house, there to await further punishment. ...But just a moment! Fr. Faure has been running around denouncing Menzingen and doing everything within his power to build up the Resistance since the Resistance began! The question



A “denier” of a different kind...!



Abp Lefebvre with Fr. Faure in 1976

is, why are they punishing him only now? Why has it taken two years? Is it because it is slightly embarrassing to tell one of the most trusted right-hand men of Archbishop Lefebvre, the man who founded the Mexican District, who founded *La Reja* seminary and who was selected to become a bishop in 1988, that he has been very naughty and must say sorry to poor Bishop Fellay? Or is it that punishing a man as respected as Fr. Faure would have been counter-productive, and that only now does Menzingen calculate that it has less to lose? But... Menzingen?! Act in a cynical, calculating way?! No, surely that cannot be! Here are Fr. Faure's thoughts in his own words:

Dear Friends:

Thank you for your messages and prayers.

He who is silent accepts. *Non possumus!* I wish to have no part (“*nullam partem*”) with those who are now handing over the work of Archbishop Lefebvre to the modernists who are occupying Rome until the time appointed by God to destroy them and liberate the Church of the Father of lies, he who has a double-tongue like a snake, which is a good image of those who use words with a double meaning, “ambiguity,” which is used in such a “subtle” and treacherous way by someone who you know well and his friends.

May God Our Lord and His Blessed Mother, Keeper of the Faith, keep us from the greatest sin against the Faith.

Father Faure

Rosary Crusade - "Tractor Production Up Again! For the fifth year running!"

Far be it from us (or anyone!) to even *hint* at creative accounting (wasn't Bishop Fellay the Bursar General for many years?) But going by the official totals turned in, in the majority of countries (two thirds) the numbers (monthly average) have noticeably fallen since last time (2012) (The picture is even worse if one compares the figures with those of the last-but-one crusade in 2010). And that, even after all the shameless ecu-Trad appeals to get as many Ecclesia Dei people as possible to participate, and the fact that at least four *different* sets of intentions were being prayed in different parts of the world!

Several questions remain: When will the curse of the Rosary Crusade fall? What form will it take? And when will Fr. Morgan (and many others) have the courage and integrity to admit that these rosary crusades have been used in a way that is grossly offensive to heaven and that the real "official" intentions of this last one were so deeply unsound that no Catholic should have been encouraged to participate in them? In the British District newsletter we observe the following sleight of hand:

"Rosary Crusade"

Our official crusade, which lasted from January 1st-June 8th 2014 has so far raised 45,553 Rosaries from this country. Any late 'returns' may still be sent to Saint George's House to be passed on to Menzingen towards the grand total. In any event we need to continue praying, making sacrifices and working for the return of the Church to Tradition, for the conversion of Rome, and for the Consecration and conversion of Russia through the Immaculate Heart of Mary."

Indeed we do need to. But what has that to do with "*our official Rosary Crusade*," whose intentions were pointedly not "*for the conversion of Rome*" or even "*for the return of the Church to Tradition*", but rather, "*for return of Tradition [that's us!] into the Church*"...? If we are now too embarrassed to admit what this last Rosary Crusade was actually for, would it not be better simply to avoid any mention of it, rather than encouraging people to join in and then pretending afterwards that what they were really praying for was something different?



The Flying Squirrel

The Curse of the Squirrel: - Fr. Beaublat, until recently prior of Palyamkottai, India, has now left the SSPX to join the Novus Ordo diocese of

Toulon. Perhaps readers will recall how a few months ago, Fr. Beaublat, as creator and former editor of the now-defunct "Flying Squirrel," was stoutly defended by Fr. Robert Brucciani? Ignoring the reams of evidence presented by the actual magazine itself, filled as it was from cover to cover with the most outrageous, blatant modernism (mediating on how it feels to be a door?!), Fr. Brucciani reached the perfectly natural and reasonable conclusion that it was really all the fault of the



wicked Resistance, and that poor Fr. Beaublat was the injured party!

"Fr. Beaublat is not a liberal," he wrote, "*he is just indulgent (perhaps to a fault).*" Of course! How could anyone think otherwise! He continued:

"Unfortunately, I did not foresee the scurrilous campaign of the dishonourable priests who have the effrontery of calling themselves the 'Resistance' or even worse, *The Marian Corps.*"

Would Fr. Brucciani like to alter his assessment of the situation in light of recent events, or does he stand by his words? Is this too the fault of the "scurrilous" Resistance (perhaps we somehow "made" poor Fr. Beaublat leave the SSPX and join a modernist diocese?)



SSPX - building bridges using the 1983 Code of Canon Law - via Fr. Chazal comes the news that Fr. Angles openly admits to deliberately getting the SSPX to move over to using the new Code of Canon law. Fr. Angles supposedly is quite unabashed about this, admitting that although he prefers the new code, his main motive is “so as to build bridges between us and the official [i.e. conciliar] church.” by getting the SSPX using the same code as modern Rome, thus eliminating at least one of the differences between modern Rome and the SSPX. Marriage cases in particular, we are told, are now done exclusively according to the new code (marriage is precisely one of the areas where the new code is most at odds with Catholic teaching!)

Astute readers will recall that the official position of the SSPX for the last two years (since April 2012) has been one of complete and unqualified acceptance of the 1983 code of canon law. That remains the case today, without a word of protest.

“The train is leaving for Rome, and those who want to get off will get off.”

- Fr. Nely, 2nd Assistant (cf. *Eleison Comments* No.367)

***N.B. - New Website for
Our Lady of Mount Carmel Seminary:***

olmcs.jimdo.com

Other Useful Websites:

www.inthissignyoushallconquer.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

www.archbishoplefebvre.com

www.resistere.org

filiimariae.over-blog.com

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portugese)

rexcz.blogspot.cz

(Czech)



“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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