



The Recusant

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



“The fact that Cardinal Poli is Cardinal Bergoglio’s successor to the archiepiscopal see of Buenos Aires is a legitimate reason to believe that this decision was not taken without consulting Pope Francis. Nonetheless, it is nothing more than a strictly administrative procedure...”

(DICI Press Statement on the official recognition of the SSPX in Argentina, 13/04/2015)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Lots of positive news greets us at the start of May, 2015, news concerning both the Resistance and the neo-SSPX. Both will be of interest to all Catholics wishing to remain faithful to the legacy of Archbishop Lefebvre, and both will doubtless be denied, downplayed or covered-up by Menzingen in due course.

The first piece of news concerns two priests from the British District, both of whom took a decision in conscience, each in his own way, to depart from the neo-SSPX in the direction of the Resistance. Ordained a priest at Winona in 1991, Fr. Edward MacDonald (N.B. - not to be confused with the Fr. Steven McDonald who featured in Issue 24, he of the unfortunate videos) is an American, from Detroit, Michigan. His most recent posting was at St. Saviour’s House, Bristol, and before that he was the prior of Athlone, Ireland. Fr. MacDonald left the SSPX and travelled to Australia where he said Mass for the Brisbane Resistance on Low Sunday, and gave a conference in which he encouraged them to continue what they are doing:

“I think it’s the right thing to do, obviously, or I wouldn’t be here.” A combined transcript from two talks given by him in Australia, can be found elsewhere in this issue.

For the benefit of readers in the USA, Australia and elsewhere, Fr. Brendan King (who, for our British readers, needs no introduction!) is one of the most senior English priests of the SSPX. Ordained in 1987 at Écône by Archbishop Lefebvre, Fr. King has been prior of Preston (covering the chapels of northern England) for the last couple of years, and before that was stationed in London. Once again, we will as usual allow his own words to speak for themselves.

Some of us decided, just after Easter, to offer a 54-day Rosary novena to ask for precisely this: for a priest, or priests, in England for the Resistance. We had intended to begin on 4th May, and shall go ahead as planned anyway, even though it may *seem as though* our request has been granted ahead of time (remember that Fr. King has not actually identified himself with the Resistance - not *yet* anyway - let us give him a fair chance!) We must continue to pray for these two priests, that God give them a clear vision to follow and the courage to follow it, cost what it may. We will also be praying that more priests follow their example.

Standby for a Reaction!

What will be the reaction of the pro-sellout faction of SSPX officialdom? In recent years their preferred response to such news as this has been either:

- 1) **Total silence**; pretend that it hasn’t happened. Everything is still absolutely fine with us, the SSPX is the same as ever, we haven’t changed, things are going from strength to strength with the SSPX.
- 2) **Character Assassination**; These priests who have left are no good anyway, we’re glad to be rid of them. Don’t pay them any attention, they’re all a lot of troublemakers. (The “Fr. Pfluger school” of propaganda fits mostly into this category.)
- 3) **Playing the “lies and calumny” card**; although this one is surely beginning to wear a little thin now, it may still make a few more appearances. I have lost count of the number of times the Resistance has been accused of lies, calumny, making things up, or variants thereof. The phrase “Resistance to What?” is an example of this (the implied answer being, of course, “Nothing!”).

Numbers 2) and 3) can, of course, be used in combination, despite the apparent contradiction and lack of integrity which (one would have thought) that ought to entail. It will usually go something like this: “Fr. King/MacDonald/Pfeiffer/Chazal (or whoever) is busy spreading lies and calumny against our beloved Society and making personal attacks on his former superiors. By the way, we always knew there was something bad about him, he’s had problems going back years, so this comes as no surprise, he’s only doing it because he is unhinged/rebellious/disaffected/holds a personal grudge (or some other supposed ‘reason’)... Don’t listen to him, don’t pay him any attention whatever! Stay away from him! He’s a bad man!”

Lest this approach seem a little too bold, number 1) has distinct advantages, but its main drawback is that it is only a short term tactic. Telling the faithful that nothing whatever is going on which they need worry themselves about (“Go back to sleep!”) only works if the faithful have a very short attention span, very poor memories, and/or actually want to be

deceived. Hence, for example, Bishop Fellay tells us all that talks between the SSPX and modern Rome are at an end. It's all off, it's all over, etc. But then his counterpart in Rome, Archbishop Pozzo, tells the world's press that talks between the SSPX and Rome never ended and have been continuing the whole time, and that only the other day Bishop Fellay popped in to see him! At that point Bishop Fellay has to hope that the faithful have already forgotten what he said previously. In other words, each new revelation, each new little thing let slip makes it that bit harder for the 'deniers' to get their story straight.

Menzingen's Most Recent Denial

In recent weeks we saw the revelation by the secular press that the SSPX has been officially reconciled with the conciliar church in Argentina. What about that one then, how are the "Resistance to what", "Nothing-is-going-on" Menzingen apologists going to explain that one away? They can try to downplay it, but it is not nothing. So *something*, at the very least is definitely going on!

Very briefly, the facts are these. "*Clarín*", Argentina's largest daily newspaper, reported that the government ministry of religion had formally recognised the SSPX as being "Catholic". The report turned out to be true. Why did the Argentine government, after forty-odd years, finally recognise the SSPX as "Catholic" and why does it matter? They recognised the SSPX as "Catholic" because the conciliar church in Argentina told them to do so. The Cardinal Archbishop Primate of Buenos Aires, Cardinal Poli, vouched for the SSPX - in effect he told the government: "Yes, they're with us." What that means is that in the eyes of the conciliar church, the SSPX is a part of the conciliar church. Furthermore this was announced publicly, and there was no public denial from the SSPX, which assented to this and even rejoiced at it ("this joyful development for our priestly Society," the US district website called it).

Let us look at it the other way around by asking: Why, for forty-odd years, did the Argentine government not recognise the SSPX? The answer is, because the conciliar "Catholic" hierarchy told the government "No, these people aren't anything to do with us." And why did the local hierarchy not vouch for the SSPX? Because of the SSPX's opposition to Vatican II. If the conciliar hierarchy have now changed their tune, what has prompted that change? It can only be one of two things. Either Cardinal Poli and the Argentine bishops have realised that the SSPX no longer opposes Vatican II; or Cardinal Poli and the Argentine bishops have had a sudden conversion of heart, have realised the error of their ways and have decided to ditch Vatican II and return to Tradition. Which sounds more plausible or more probable to you?

Indeed, Cardinal Poli went further, saying that the SSPX in Argentina are now considered to be a community of diocesan right - in other words, that they are directly answerable to him, and that they receive *ordinary* jurisdiction through him. We are all familiar with how the various *Ecclesia Dei* / Indult priests (not only those of the Fraternity of St. Peter, the Institute of Christ the King, et al., but any priest who wishes to say the Traditional Mass) wherever they go, they have to have the permission of the local bishop, whom they must be careful not to offend. Well, the same is now true of the SSPX, at least in one very large country. Beyond that, further implications will become clear over time. Suffice it to say that this completely blows out of the water any claim that "Nothing is going on between us and Rome", "We're still the same old SSPX", and all the rest. It is interesting to note as a little aside that the man who set this in motion back in 2011 was none other than the former District Superior of

Argentina - that's right! - Fr. Christian "the-Jews-did-not-commit-Deicide" Bouchacourt. Never mind Bishop Williamson, this disgraced cleric is a *real* "denier", one moreover who also told Clarin in the same interview that the picketing of an ecumenical Jewish service in the Cathedral by Catholics who prayed the rosary and who were physically removed for their pains, was "a stupid idea. I am totally against that kind of thing". Shame on him. As reward for this craven grovelling to the enemies of Our Lord ("*metu Iudaeorum*" Sacred Scripture calls it), he was promoted to be superior of the biggest SSPX district in the world, France.

No surprise then that DIC1 and Menzingen (they're the same thing, really) have already tried to downplay this latest evidence of sell-out in Argentina, but even they have to admit that it really is an agreement (or a "recognition" if you prefer, it means the same thing), and that it most likely had the explicit approval of Pope Francis, who is the immediate and recent predecessor of Cardinal Poli. Therefore, it is tantamount to a "recognition" of the SSPX by Pope Francis. Think on the implications of that, and watch what happens next. If you really care about your loved ones, try at least to wake them up to what is happening, before it is too late!

For Your Consideration

It has been said before, but I shall say it again because it cannot be said often enough. Any spirit of selfishness is inimical to, and can only ever harm, the interests of the Resistance, Catholic Tradition and the Faith. The Resistance lives and breathes Apostolicity; conversely, the spirit of selfishness will poison it until it has killed it stone dead. If we are glad at the news about Fr. King, we also owe it in strict justice to express publicly our gratitude to the priests who have been periodically making the journey up from London to the North of England to visit the souls up there, and without whose efforts there would have been no Resistance in Northern England to begin with. They are: Fr. Ribas, Fr. Fuchs, Fr. Chazal and, of course, Fr. Pfeiffer, who founded the mission in Liverpool and whose apostolic zeal (involving a sleepless night spent on a very uncomfortable overnight bus!) provided the initial momentum nearly a year and a half ago. We pray that Fr. King prove himself worthy of the remarkable apostolic spirit and very great Charity which produced the work he is now taking over.

Requiescant In Pace

Two deaths occurred recently, which two souls I ask you to remember in your prayers.

Ronald Warwick was a pillar of the SSPX in England for the last forty years and his name will be known to most or all of our readers this side of the Atlantic. A convert in the 1960s, he was never taken in by the Novus Ordo when it first appeared, and was on board with the SSPX from its very early days, in the time of our first district superior Fr. Peter Morgan. A graduate of Cambridge, he had worked at the Commonwealth Institute and been a university lecturer by the time he left all of that behind to go and teach English Literature at St. Michael's School. A signatory to the 2012 'Open Letter to Bishop Fellay', he was also the author of history of the SSPX in Great Britain entitled "*The Living Flame*," which we have recommended here in the past. Not only a model of impeccable courtesy and good manners, but also of the genuine selflessness and charity upon which all manners are based, Ronald exemplified in many ways all that was best of a previous generation. His passing therefore, could be said to mark the end of an era, the passing into history of a type of gentleman whose like, alas, we will not see again here below, but whom a few of us were privileged to know and to consider a friend.

Fr. Nicholas Gruner was, it seems, known to virtually everyone all over the world! Ordained in 1976, he began to devote himself fully to the apostolate of spreading the message of Fatima two years later, in 1978. During the course of the last thirty years, Fr. Gruner came to support the work of Tradition which was (at that time) being advanced mainly by the SSPX. In 2012 he let it be known privately that he was in agreement with the priests who were newly becoming known as the “Resistance” and in 2013 offered Fr. Girouard a place to stay, when he heard that the latter was going to leave the SSPX. Fr. Gruner never went as far as supporting the Resistance publicly, nor in print (in the *Fatima Crusader*, or ‘Catholic Family News’ which he owned) - posterity will doubtless judge the wisdom or folly of that, and Almighty God the motives, weighing in the balance the good accomplished by him on behalf of Our Lady of Fatima. As we go to press it is rumoured that Bishop Fellay will be doing his funeral - which would be astonishing if it turned out to be true, not least because Bishop Fellay’s ideas about the restoration of Catholic civilisation (he thinks it must happen by a gradual “convert-them-from-within” process) are exactly the opposite of the message of Fatima. Look out for something more on this in the next issue.

Requiem Aeternam dona eis Domine, et Lux Perpetua luceat eis. Requiescant in Pace. Amen.

Our Lady of Mt. Carmel Seminary:

olmcs.jimdo.com

Other Useful Websites:

www.inthissignyoushallconquer.com

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Letter to the Future Bishops

(This translation first appeared in *The Angelus* July 1988 and can also be found in *The Biography of Marcel Lefebvre*, p.625ff.)

Feast of St. Augustine

29th August, 1987

Adveniat Regnum Tuum

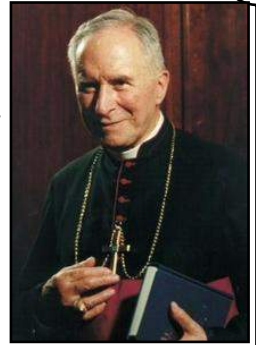
My dear friends,

The See of Peter and the posts of authority in Rome being occupied by anti-Christ, the destruction of the Kingdom of Our Lord is being rapidly carried out even within His Mystical Body here below, especially through the corruption of the Holy Mass which is both the splendid expression of the triumph of Our Lord on the Cross - *Regnavit a Ligno Deus* - and the source of the extension of His kingdom over souls and over societies. Hence the absolute need appears obvious of ensuring the permanency and continuation of the adorable Sacrifice of Our Lord in order that "His Kingdom come." The corruption of the Holy Mass has brought the corruption of the priesthood and the universal decadence of Faith in the divinity of Our Lord Jesus Christ.

God raised up the Priestly Society of St. Pius X for the maintenance and perpetuity of His glorious and expiatory Sacrifice within the Church. He chose Himself some true priests instructed in and convinced of these divine mysteries. God bestowed upon me the grace to prepare these Levites and to confer upon them the grace of the priesthood for the continuation of the true Sacrifice according to the definition of the Council of Trent.

This is what has brought down upon our heads persecution by the Rome of the anti-Christ. Since this Rome, Modernist and Liberal, is carrying on its work of destruction of the Kingdom of Our Lord, as Assisi and the confirmation of the Liberal theses of Vatican II on Religious Liberty prove, I find myself constrained by Divine Providence to pass on the grace of the Catholic episcopacy which I received, in order that the Church and the Catholic priesthood continue to subsist for the glory of God and for the salvation of souls.

That is why, convinced that I am only carrying out the holy will of Our Lord, I am writing this letter to ask you to agree to receive the grace of the Catholic episcopacy, just as I have already conferred it on other priests in other circumstances. I will bestow this grace upon you, confident that without too long a delay the See of Peter will be occupied by a successor of Peter who is perfectly Catholic, and into whose hands you will be able to put back the grace of your episcopacy so that he may confirm it.



The main purpose of my passing on the episcopacy is that the grace of priestly orders be continued, for the true Sacrifice of the Mass to be continued, and that the grace of the Sacrament of Confirmation be bestowed upon children and upon the faithful who will ask you for it.

I beseech you to remain attached to the See of Peter, to the Roman Church, Mother and Mistress of all Churches, in the integral Catholic Faith, expressed in the various creeds of our Catholic Faith, in the Catechism of the Council of Trent, in conformity with what you were taught in your seminary. Remain faithful in the handing down of this Faith so that the Kingdom of Our Lord may come.

Finally, I beseech you to remain attached to the Priestly Society of St. Pius X, to remain profoundly united amongst yourselves, in submission to the Society's Superior General, in the Catholic Faith of all time, remembering the words of St. Paul to the Galatians (1:8-9): "But even if we or an angel from heaven were to teach you a different gospel from the one we have taught you, let him be anathema."

As we have said before, now again I say: "if anyone teaches you a different gospel from what you have received, let him be anathema." My dear friends, be my consolation in Christ Jesus, remain strong in the Faith, faithful to the true Sacrifice of the Mass, to the true and holy priesthood of Our Lord for the triumph and glory of Jesus in heaven and upon earth, for the salvation of souls, for the salvation of my own soul.

In the hearts of Jesus and Mary I embrace you and bless you. Your father in Christ Jesus,

+ Marcel Lefebvre

"Men will surrender to the spirit of the age. They will say if they had lived in our day faith would be easy. But in their day, they will say, things are complex; the Church must be brought up to date and be made meaningful to today's problems. When the Church and world are one know then that those days are at hand. Because our Divine Master placed a barrier between His things and the things of this world."

- St. Anthony of the Desert (251 - 356)

Friends of the SSPX
Have you finally had ENOUGH ?

Have you reached the point where you've had **enough** of Rome's treason and Washington's tyranny? **Enough** of the wars for Israel and of Judaism's war on Christ? **Enough** of Menzigen's compromising Catholicism and of shepherds that no longer protect their flock from the wolves? **Enough** of a traditional Catholic press that, acting out of fear of the Jews, suppresses much of the truth necessary to truly defend the Faith, protect our families and save our countries from the Judaic-Masonic Conspiracy?

Have you had **enough** of a Society of St. Pius X that has recently departed – on the doctrinal level, no less – from the mind and mission of Abp. Lefebvre? **Enough** of a Church Militant that has lost much of its fighting spirit and whose weakness and cowardice has greatly emboldened the enemy?

In short, if you've finally had **enough** of the enemies of Christ winning all the battles while we Catholics are beaten back and beaten down at every turn... And if you've at long last reached that point where you're saying to yourself **ENOUGH IS ENOUGH**, and have now resolved to begin **FIGHTING BACK** like a true soldier of Christ ... and clearly see the SSPX Marian Corps and the League of Christ the King as the hope of a genuine resurgence of true resistance, militant counterrevolution and a full restoration in Christ. If that's where you're at...

... well then, THIS magazine is for YOU!

Oportet Christum Regnare

--- **That the Church Militant May Rise Again!** ---

Subscribe today – Support us with a donation – Order extra copies to introduce the League of Christ the King and the Society of St. Pius X Marian Corps to other good men that agree with you – and with us – that “ENOUGH IS ENOUGH!”

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No Compromise with Modernist Rome!

Transcript of a Sermon
Given in Chicago, Feast of the Circumcision,
1st January 2015

BY

Bishop Tissier de Mallerais

The feast today of the octave of the nativity of Our Lord and the circumcision of Jesus Christ.

Let us hear first the epistle of St. Paul to Titus:

Beloved, the grace of God our savior has appeared to all men, instructing us, in order that rejecting ungodliness and worldly lust, we may live temperately and justly and piously in this world. Looking for the blessed hope and glorious coming of Our Lord, great God and Savior, Jesus Christ. Who gave Himself to us, that He might redeem us from all iniquity and cleanse for Himself an acceptable people pursuing good works. Thus speak and exhort in Christ Jesus, our Lord.

And the Holy Gospel of Our Lord Jesus Christ according to St. Luke, chapter 2:

At that time, when 8 days were fulfilled for the circumcision of the child, His name was called Jesus. The name given him by the Angel before he was conceived in the womb.

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

My dear faithful, in the name of Rev. Fr. Charles Ward, our prior, and of my confreres, our priests and my own name, I wish you a happy and saintly new year. Although, the situation of [the] crisis in the Church is worsening. After the recent episcopal synod, in October 2014, in Rome. Let us, my dear faithful, let us oppose our happiness with true Faith. And our saintliness of the state of grace and of our striving towards holiness of all Christian virtues against the unhappiness and sadness of this world. Full of heresies and apostasy, the loss of the Catholic Faith. And let us also oppose our happiness, Christian happiness, against the impiety of sin of all kinds. The advocates of which are the most important of the authorities in the Church. The Church, my dear faithful, on this feast day, the first day of the year, is used to sing first of all a Miserere at the end of the past year. To express our sadness for our sins and our hope for forgiveness for the sins of past year. And to sing today, a *Te Deum*, at the beginning of the new year. To thank God for giving us one year more. To praise Him. To serve Him. In saintliness and justice, as St. Paul says to Titus.

And to grow into holiness. To compensate the impiety of our generation by the piety of our Christian life. Let me, my dear faithful, let me explain to you the sadness of the crisis in the Church and in the world. To leave you a few advice, of hope, in this new year.

So first point, the sad increase of the seriousness of the crisis in the Church today. The world and the Catholic Church, it's Herself, experience what Sr. Lucy of Fatima called a diabolical disorientation. Diabolical; from the Devil. Planned from the Devil. Planned from the Freemasonry. Years and years and centuries ago, that is satanic. A satanical disorientation that is to say that, man cannot lead himself toward the true orientation. Man is lost. First of all, in the world and secondly, in the Church Herself. First of all in the world, the disorientation in the world. For instance, the wars of the islam against Christians in Pakistan, in Iraq, in Syria and many other countries. Where Christians are killed, tortured, chased, exiled. Where churches, treasuries of liturgy and Christian culture, are destroyed. Daily. By the warriors of the so-called "islamic state". With a complicity and the weapons of our own countries. It is horrible. And these crimes are sins that call for God's wrath. And in our own countries, not only in Iraq and Syria, in our own countries in the West, the millions of innocent children die daily. On the knives and the chemical poisons of medical torturers and executioners, what we call the sin of abortion. You understand?

These are the wide scale renewal of the murder of the Holy Innocents. There is now a sea of blood covering our countries and howling towards heaven for vengeance. For God's vengeance. That is the world of today. And now the Church of today. The last synod of the bishops in Rome has advocated the acceptance by the Church of so-called "marriages", you know what I mean. Unions between two men or two women. That is a crime of Sodom and Gomorrah in the Old Testament in your Holy Bible. You can read it; how God punished the sin of Sodom and Gomorrah. These two towns full of sinners, of such sinners, attracted upon them and their two cities, the fire of heaven. Were put in ruins, their cities. And the ruins of which, are still existing if you visit Palestine, you will see the ruins of these towns on the amount of sulphur and toxic salts. As the visible sign of the reprobation and chastisement by God and of the proof of their shameful sins. That is a synod of Rome to advocate sodomy.

And secondly, the same synod accepted to contemplate the access to the Holy Communion of those Christians who are married, and then divorced, and "re-married". The word re-married is wrong, because no true marriage is possible. Not at all re-married, but united by a civil union, which is only a legal concubinage. A legal concubinage. I search in my dictionary the word "concubinage"; I could not find it! It has disappeared from the dictionary. Interesting! You cannot find this word because concubinage, that is to say the horrible cohabitation of unmarried man and woman, or unmarried young man and young woman, is not more considered as a sin. As a shame. As a reprehensible behavior. Thus, speaking of concubinage today, is an incorrect [sic] way of speaking. It ought not figure to appear in the dictionary. They suppress sin, it is simple! But we do not suppress the existence of the sin. So it is impossible to people who are still married, who divorced and then pretend to remarry. It's impossible to go to receive the Holy Communion!

They are in a state of mortal sin! I do not judge themselves, but I judge the state in which they are. They are unable, unworthy to receive the Holy Communion! The Holy Communion is a sign of our union of our soul with God! And the Holy Father, our Holy Father, Pope Francis, my dear faithful, what a shame! He did not immediately condemn such proposals of the synod, but he postponed. He delayed the decision to the following synod this year. And he said that he agreed with Cardinal Kasper the advocate of these

criminal attempts again the holy virtue of chastity and against the holiness of Christian marriage. That he agreed with Cardinal Kasper! And then, our pope, poor Pope Francis, you know, that he punished the Franciscans of the Immaculate who wanted to keep back, to take back the Holy Mass of all times! And he condemned them, he removed their superior general and he forbade them to say the Traditional Mass. Only 6 priests among almost 200 priests are allowed to pray the Traditional Mass. All the others are forbidden to pray the True Mass! By order of Pope Francis. That is the situation in the Church!

First point, my advices for this new year. My resolution and my direction for you, as a bishop of the Society of St. Pius X, as the oldest member of our society. These are my direction and advices. First of all, my dear faithful, keep the Faith! Do keep the Faith. The treasury of the Catholic Faith. The faith of our fathers! The faith of the martyrs! The faith of the Catholic Rome! That Rome, which is unchangeable, unchanging Rome, the true Rome, we belong to the true Rome! Let us keep the faith of the true Rome. A faith which is unchanging. As immutable as God is immutable. In His mystery. So first of all, first point: keep the Faith!

Second point, be sure, my dear faithful, be sure there is no question of making any compromise and compromission [sic] between the Society of St. Pius X and the occupying powers of the church. We never will draw [the Society of] St. Pius X to the new religion. St. Pius X would not have accepted to be reconciled with the new religion! So, be sure, there will be no compromise, no compromission [sic] with the powers occupying the church. And let us try to watch first on our survival in this crisis of the Church. On our survival which may be, will be the salvation of the Church Herself! So second point, no question of compromise.

Third point, we will apply what Archbishop Lefebvre himself [our ... founder] wrote in his Spiritual Journey, a book I encourage you to read. The last book he wrote before his death, a spiritual journey, that is, as he used to say, his spiritual testament. What our Archbishop Lefebvre wrote for us in 1990, for us, as a spiritual testament. I quote him, "It is a strict duty for every [any] priest who wills to remain Catholic to separate off from the conciliar church, as long as she does not recover the Tradition of the Magisterium of the Church and of the Catholic Faith!" These are the words of our founder, I repeat. "It is a strict duty for any priest who wills to remain Catholic to separate off from the conciliar church, the so-called "conciliar church", as long as she does not recover the Tradition of the Magisterium and of the Faith of all times!"

Fourth point, that does not prevent the Society of the St. Pius X from meeting some prelates of conciliar bishops in order to help them to convert to Tradition. We continue to try to convert them to Tradition. By private meetings, with prelates of bishops. What are we doing today? To try to help them to convert to Tradition.

Fifth point, let us reject the false reasonings of some Catholics among our friends, false friends. Who say, I quote some of our friends, hear well, "with the time going on, because we are separated from the visible church," they say, "we are little by little becoming a sect." They say. "From which one never comes back to the church." This is horrible reasoning. But they deserve to be repeated and understood! They say, our false friend, with the time going on, because we are separated from the visible church, they say, we are little by little

becoming a sect from which one never comes back to the church! I suppose that you never thought of it and I could not believe my ears, hearing such a reasoning! First of all, the visible church? We are the visible Church! Who practice visibly the True Faith. We have the unity of the Faith. We have the saintliness of the Sacraments and of our lives. We are Catholics because of our Faith in the Society and the true Christians are spread all out throughout the world. We are Apostolic who have still the Faith of the Apostles. We possess the full notes of the Catholic Church: Unity, Saintliness, Catholicity, Apostolicity. We are of the Church! We are in the Church! We are still in the bosom of the Church! Who are in the heart of the Church. And those who are not in this Faith of all the days of the Church, are not in the visible Church. Are visibly out of the Church. If they lose the Faith, they are visibly outside the Church! And not a question, naturally, to become a sect. We receive everybody here, all Catholics who want to attend the Holy Mass, are received with open arms! We are not a sect! We are not closed on ourselves. We have a parish of the Catholic Church. That must be clear, my dear faithful. Those who are sects are those false Christians that draw the Church into hell! And destroy the Church! These are the sects.

Sixth point, let us reject also the wrong supposition of some of our friends, bad friends, who say the Society of St. Pius X is now in an abnormal situation. Because we are not acknowledged by the church. The Society of St. Pius X must come back to a normal situation and receive a canonical status from Rome. That is wrong! That is false! We are not in an abnormal situation. The abnormal situation is in Rome! We possess the Faith, the Sacrament and the disposition to submit to the Pope. We have the Faith, the true Sacrament and the disposition of to obey the Pope! And the bishops. We are of the disposition. We are not in an abnormal situation. The abnormal situation is in Rome, now! We have not to come back! These people in Rome have to come back, to Tradition. Let us not reverse the reality. We have not to come back. But these Romans have to come back to their Tradition. To the Tradition of the Church. That is my sixth point.

And my seventh point, the last, is that the problem, my dear faithful, is not to search what we could do in Rome. What we could do in the conciliar church! No! The only question is to know what testimony we ought to give today in the church. In front of the church. Publicly in the church. What testimony we ought to give to the church. As true Catholics! As a light on the candlestick and not under the bushel of the Second Vatican Council. What is our duty? It is to bear witness! To bear witness for the Tradition of the Church! It is very simple. As true Catholic faithful. As saintly Christians who strive through their saintliness, first of all, let us continue praying our daily Rosary! The great means given by Our Lady to save our souls and the Church. Now, let us pray our daily Rosary, let us practice the 5 First Saturdays in spirit of expiation of the sins committed against the Immaculate Heart of Mary. Let us continue our devotion to the Immaculate Heart of Mary. Secondly, let us persevere. Keep on, in the true Catholic Faith, in the true catechisms, in the true Catholic Mass, in the true teaching of the Church, in the true Catholic schools. And thirdly, let us persevere, let us keep on striving towards saintliness. Our Lord Jesus Christ said, in the Gospel, "he who shall persevere to the end, he shall be saved!" I would say, he who shall persevere in the Faith til the end of the crisis in the Church, he will save his soul and the Church! Thanks to the intercession of the Immaculate Heart of Mary. Amen.

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

A.M.D.G.

Apostolate of Prayer for Priests

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

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

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

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

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

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

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

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

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

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

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

Great Britain: 20	Australia 3	France 1
Canada: 22	Ireland 5	
Scandinavia: 2	Singapore 3	
Spain 10	USA 5	

STATEMENT OF POSITION ISSUED BY FATHER BRENDAN KING

This Statement was read out by Fr. King in the Mass Centres at Manchester, Liverpool and Tunstall on Sunday 26 April 2015. Printed copies of this Statement were released by Father King for distribution on Sunday, 03 May 2015.

INTRODUCTION AND STATUS QUESTIONIS

I would like to speak to you today about a very important matter which concerns us all. This matter is the question of what direction the Society is to take in the future. Do we have to follow the same path that we have followed since the Society was founded by the Archbishop in 1970, or is Providence guiding us now in a different direction? Should the Society and Catholic Tradition maintain the same course given by its founder, or must we now change our position to make us more acceptable to the modern world and to the post-conciliar and liberalized church? May I remind you of the stance and position of the Society since its inception which always was to take the middle course between sedevacantism on the right and liberalism and modernism on the left. This was always the prudent and wise choice of our holy founder, to avoid these two erroneous extremes. I believe and so do many others, clergy and laity, that for several years the Society leadership has been moving away from this prudent and safe middle course, to take a new direction towards some kind of rapprochement or reconciliation with modernist Rome. When did this new direction begin and what were the circumstances that favoured it? I would say its origin and cause was the very successful pilgrimage to Rome in the Holy Year of 2000.

BRIEF CHRONOLOGY OF EVENTS

Let us now go back in time to the year of the consecrations, 1988. On June 30th of that year, Archbishop Lefebvre consecrated four Bishops for tradition and was punished for this heroic act by a most unjust excommunication. This act the Society has always considered to be invalid. The Archbishop replied in his defence, “excommunicated by whom and from what?”. The following twelve years were like a cold war between the Society and the modernist Roman authorities. The Archbishop was called to his eternal reward in 1991 and Rome was hoping and expecting the Society to fall apart in the years that followed. In fact, the opposite happened as the Society by the grace of God developed and expanded throughout the world and the fruits of Tradition were rich and abundant. The Roman authorities recognized this and the remarkable progress and expansion of tradition was in sharp contrast to the parlous state of the post-conciliar church, victim of the poisoned fruits of Vatican II. The observation of Paul VI that the smoke of Satan had entered the church and that the church was destroying itself, was becoming more and more of a reality as the years progressed. The church was experiencing the greatest crisis in its history and the blind apostles of liberalism and modernism occupying Rome were calling it progress and renewal.

This is surely what Sister Lucy described as the diabolical disorientation in the church and the most profound crisis of faith that was leading the church into apostasy. Against this background of disintegration, the Society and Tradition was flourishing simply because it was being faithful to tradition and THAT MIDDLE COURSE which was safe and secure.

This was more or less the state of affairs when in the year 2000 the Society organized a very successful pilgrimage to Rome in the August of that year. It was so successful that the Roman authorities began to take a deeper interest in the work of Tradition and new contacts were established. The Romans could clearly see that the Society was a serious and flourishing organization and they appeared to be well disposed towards us.

It is important to remember at this juncture that the Archbishop always looked to Rome as the centre of unity and took great pains to avoid the accusation of schism by maintaining contact with the Roman authorities. He was also very much aware that he was dealing with liberals and modernists who would use catholic terminology in a different sense. For this reason he would maintain a healthy detachment, keeping a safe distance from the modernist contagion, but always with respect for the office.

Following the success of this pilgrimage, friendly contacts continued through the final years of Pope John Paul's pontificate who was succeeded by Joseph Ratzinger in 2005 as Pope Benedict XVI. This Pope began to take a great personal interest in the 'problem' of Tradition and the Society and began to work energetically towards granting the Society a proper canonical status in the church. Modernist Rome was becoming even more friendly and sympathetic towards the Society. Bishop Fellay petitioned Rome to grant full freedom for the Tridentine Rite of Mass and to lift or withdraw the excommunication of the four Bishops. For the Society this was necessary to establish genuine goodwill on the part of Rome towards Tradition and to foster an atmosphere of confidence and trust amongst the Priests and Laity. Rome acceded to this request as Pope Benedict published *Summorum Pontificum* and lifted the excommunications in January 2009. A major obstacle was now removed and the process of drawing closer to Rome was gaining momentum. Many in the Society remained unconvinced of Rome's genuine goodwill given their obstinate attachment to the erroneous teachings and false principles of Vatican II. Still the momentum continued despite the high-level theological discussions which took place during this time between Society and Roman theologians. These talks, which Rome has never published, only served to further demonstrate how far from the Catholic Truth modernist Rome has fallen.

The situation was now developing rapidly to the point that Rome was now offering a concrete practical agreement in early June 2012 and it seems clear that Bishop Fellay was ready to sign it. It appears that the Society would have been granted a Personal Prelature rather like the status of Opus Dei, but the local Bishops would have to give their approval/permission for our apostolate in their dioceses. This was clearly going to be a major problem. At the last minute, inexplicably, Cardinal Muller insisted that the Society accept Vatican II and the New Mass. Bishop Fellay refused the agreement and the talks collapsed.

Or so we thought!

You will remember that Bishop Fellay visited us in June 2013 and gave a conference in Liverpool explaining his actions and strategy in dealing with modernist Rome. He told all the Priests of the District in Preston that he engaged in this long and drawn-out process of negotiation with the Roman authorities because he wanted to find out what they really thought. He kept repeating that it was never a question of a purely practical agreement, but if that was the case, then what kind of agreement was it that he was on the point of signing? (We must bear in mind that the 2006 General Chapter had decided that there would be no practical agreement with Rome, without Rome's clear and unequivocal return to Catholic Tradition). He told me privately that he felt it was his duty to engage the Society in these talks and negotiations. That is quite reasonable, of course, but didn't we already have the overwhelming evidence of what the Roman authorities thought and believed, and this was emphatically demonstrated anew through these recent talks and their inevitable collapse. The Romans always want us to accept the New Mass and Vatican II—it always was like that in the time of Archbishop Lefebvre and it is even more so today under this revolutionary Pontificate of Francis! Why then we ask, are the negotiations ongoing, and they clearly are? The impression we had after the agreement collapsed was that we would withdraw now from these close contacts as the intention of the Romans had become crystal clear. However, contacts were maintained and this was confirmed recently by Archbishop Pozzo, Secretary of the Ecclesia Dei Commission.

Just to go back to June 2012. I was at Écône for my Priestly Jubilee and the atmosphere was tense to say the least. I wanted to speak to Fr. Nély who as the Second Assistant is one of Bishop Fellay's close advisors. He agreed to receive me and I expressed my concerns about a purely practical agreement with Rome without their genuine conversion to Tradition. I then put to him the question: Was it no longer possible for the Society to hold to the position laid out by the Archbishop, which is this MIDDLE COURSE? He did not answer the question directly but said that a whole generation of Catholics are growing up not knowing what it is to be in a normal relationship with Rome. That is not normal, he said, and if we don't do something about our Canonical situation then we will become schismatic or sedevacantist. It was a very interesting revelation of what thinking lay behind this new strategy of negotiation with Rome on the part of Menzinger. It said it all, in fact. The problem was not with modernist Rome but with the Society which was in an abnormal situation. Who and what had caused the abnormal situation in the first place if not the Council and the modernist conciliar Popes? Did not the Archbishop often say (I heard it repeated with my own ears) "I have no personal views in matters of religion". He used to say that, in the years following the Council, he found himself in an increasingly isolated position until he was finally alone. He hadn't moved or changed at all but the church after the Council had abandoned him and rejected two thousand years of tradition to embrace modernist doctrines condemned by the Church. We all rallied to him because we all felt abandoned and betrayed, too, and we recognized in his voice and his actions the voice of Him Who is the Good Shepherd who lays down his life for the sheep.

Will there be a signed agreement? Many argue that nothing has been signed so there is nothing to worry about. This is to miss the whole point, as the facts all reveal that there is a tacit agreement already in place. If the marriage has not yet been consummated, the spouses

are engaged and betrothed. Many have observed the lack of critical language coming from Menzingen with regard to the scandals and abuses in the Conciliar Church in the last few years and particularly during the present Pontificate. Silence for the most part and when there is a response, at best it is weak and half-hearted. Perhaps there will never be a signed agreement, deemed unnecessary because the Society is already well on the way to becoming another Society of St. Peter and is, to a certain extent, already under the control of the modernist authorities.

Let me give you a perfect example, which brings us up to the present day and clearly demonstrates to what extent the Society has changed and has come under the influence of modernist Rome. On the 19th March, the feast of St. Joseph, Bishop Williamson consecrated Michel Faure a Bishop in a Benedictine monastery in Brazil. Father Faure was ordained in 1977 at Écône by Archbishop Lefebvre and was chosen by the Archbishop as his personal choice to be consecrated with the three other candidates at Écône on 30th June 1988. Father Faure informed the Archbishop that Alphonso de Galarreta would be a more worthy choice and so it was the latter who was consecrated and not Father Faure. Had Father Faure remained silent, he would have been a Bishop of the Society for the past 27 years. It was therefore a wise choice and surely a necessary act in order to ensure the continuation of the Priesthood, the Sacraments, the Apostolic Succession and for the salvation of souls. Menzingen issued a statement the following day saying that the Society denounced the consecration: **“The Society of St Pius X denounces this episcopal consecration of Father Faure, which despite the assertion of both clerics concerned, is not at all comparable to the consecrations of 1988”**. The one thing that is necessary above all else for the life of the Church is the Priesthood and without Bishops there can be no Priests and the Faith will be destroyed. How can the Society denounce this action as the crisis in the Church is immeasurably worse than it was in 1988! I, as a Priest of the Society, do not denounce it but, on the contrary, I applaud it as a most necessary and heroic act. The only conclusion that can be drawn from this denunciation is that the authors no longer think that the crisis is very serious and that they have now a new-found confidence and trust in modernist Rome to provide Catholic Bishops for the future. Objectively considered, this consecration was a positive good for the church of the highest order and I personally cannot understand any reason for denouncing it. If one does, logically one denounces the consecrations of 1988 also. As long as the crisis of Faith continues, such consecrations must be necessary and performed to continue the life of the true Church of Christ. Bishop Fellay and Menzingen have denounced the very act necessary for the survival of the Church! Such an act is a most necessary part of Operation Survival and close cooperation and entente with conciliar and modernist Rome is Operation Suicide.



Fr. Brendan King studied for the priesthood at Écône under Archbishop Lefebvre and was ordained by him in 1987. He founded the SSPX's mission to Scandinavia and was prior of Preston, in Northern England, from 2006 until 3rd May, 2015 - the day on which he made this statement public. Please keep him in your prayers.



**Bishop Faure's first ordination:
Fr. Zelaya, OSB,
Santa Cruz, Brazil
(March, 2015)**



(Tynong)



(Brisbane)

**Fr. Edward MacDonald with
the Resistance in Australia
(April 2015)**





(Fr. Suelo)

St. Anthony of Padua Resistance chapel, Hindang, Philippines (March 2015)



Holy Family Resistance chapel, Naumur, Belgium (April 2015)



Franciscan 3rd Order Professions at the Resistance in Toronto, Canada...



...and in Boston, Kentucky, USA



An Introduction to Fr. MacDonald

*Compiled from transcripts (lightly edited) of talks given to the
Resistance Faithful of Australia, April 2015*

Leaving the SSPX

Everybody wants to know why I, Fr. MacDonald, came now and joined the Resistance. Fr. Ortiz has been telling me: “You’ve got to go to Australia! You’ve got to go to Australia! You’ve got to go to Australia!” Like a broken record. And so I said, “Well, I’ll go to Australia.” I gave Bishop Fellay 30 days’ notice, to give him time to find someone to replace me, they decided that I wasn’t doing much so they didn’t replace me, not yet anyway.

...

So I had a little mission in South Wales, which by the way is not a bit like New South Wales. I was visiting South Wales every first Saturday, and the first Saturday in April was Holy Saturday so I couldn’t go then, so on the first Saturday in March I said to the people in South Wales: “This is the last time I’m going to be here, I’m going to be going down to Australia.” They all said “That’s great, that’s wonderful!” And then finally on Palm Sunday Fr. Pazat had to go to the United States for the weekend, so I said the Mass there, and I hardly ever used to say the Mass there. So I announced at the Mass there in Bristol in the morning what I was going to do, and some people told me that I was making a big mistake and a lot of people there said that I was doing the right thing, maybe about 50% of people there were supportive.

...

I’ve been a lot of places. In England most of the priests are pretty solid, there’s no real obvious liberalism in England, there’s a little from Fr. Pazat, he’s just new there now, and Fr. Ockerse. But other than that I think the priests of England are pretty solid. Fr. Morgan used to be very solid, and he’s still pretty good, but he wavered and now he is slipping. People say he had his opportunity in 2012 to jump and everybody in England would have jumped with him if he’d jumped then, all the priests in England would have followed him. But he didn’t do it. And now someone was telling me last week that three months ago Fr. Morgan was telling her: Vatican II is like, you know, if you have a little cyanide in a cake, the whole cake is poisoned. And then she said a week ago he was telling her, “Well, you know, not everything about Vatican II is so bad.” But he’s taking the easy way out, Fr. Morgan, he’s taking a sabbatical year. Fr. de Caqueray did the same, he jumped into the monastery. Maybe he won’t make it in the monastery, maybe they’ll tell him he doesn’t have a vocation to the monastery and he’ll have to come back out.

SSPX Priests Refusing to Talk

But many priests don’t want to talk about it. Like Fr. Pazat, I was with Fr. Pazat for about 8 months or so in England, and he wouldn’t talk about it. He wouldn’t talk about the situation in the Society. He published something before I was there, when I was still in Ireland, he published something that he took off the American website, by Fr. Simoulin, Fr. Simoulin wrote this terrible article, and I saw it, I was only visiting Bristol because we had a priests meeting there, and I picked up his local newsletter and it had this article by Fr. Simoulin there in English and it said that he got it off the American website. So I read it and I said to myself “This is a bunch of rubbish!” So I wrote a criticism of it and sent the article together

with my critique to Bishop Fellay saying “Look at this rubbish they’re publishing!” And I sent it to Fr. Simoulin as well, because he’s the one who wrote it. And Fr. Simoulin replied to me: “I don’t read English.” And Bishop Fellay replied saying: “Take it up with Fr. Simoulin,” which he sent to Fr. Simoulin as well as to me, because this was all by email. So then later I got another thing from Fr. Simoulin in English saying I had misunderstood this and that. So I wrote back to him in French just to close the whole thing, it wasn’t getting anywhere, not that I write French, but I had someone translate it for me. But Bishop Fellay didn’t say “We can’t put this on the website!” or anything like that.

So then, when I got transferred to St. Saviour’s, in Bristol, I gave this whole thing to Fr. Pazat because he published it in his newsletter. In the meantime I had sent it to Fr. Morgan as well, and Fr. Morgan told Fr. Pazat that he shouldn’t have published that. Fr. Pazat figured that because it was on the U.S. district website, why couldn’t he publish it? So I had given all this to Fr. Pazat hoping to get a discussion going - but I couldn’t talk about it at all. Couldn’t talk about it. That’s the story with a lot of priest that are just silent about it and going with the flow towards Rome. They don’t want to talk about it, they don’t look into it, they’re not interested. There’s a lot like that in the Society.

The Fight for the Faith

It is truly a battle for the Faith. I think a lot of the problem is, we’re supposed to be in the Church militant here on earth, that’s our responsibility, to be militant, and there are too many pacifists, too many conscientious objectors who don’t want to fight in the Church, they think it’s easier if you don’t have to fight, if you don’t have to struggle: that you can just get along. That’s what we have to teach the youth: Our Lord said: “He who loves mother or father, or husband or wife, or friends or anybody more than Me is not worthy of Me.” We have to make any sacrifice required for Him.

...

The crisis in the Church is getting worse and the battle is ongoing. And the idea is that we need to accommodate ourselves with the conciliar church. And this is the problem with the crisis inside the Society of St. Pius X, and this crisis is deepening as well because with Pope Francis being the way he is, many more people do not want to go to Rome. But the superiors still do want to go to Rome. So in that way Pope Francis has been a blessing, because he’s making people realise that Rome is not Catholic, that there’s nothing Catholic there. But the notion still is that we still need to go there. And little things are continually going on, they’re happening more and more.

...

So this crisis is going on and we’re being sifted. And it’s because often we don’t want to fight and we don’t want to make the sacrifices God wants us to make. God always wants you to make it more perfect, and if you get this far along then he requires something more of you. Some of you may know the famous story of St. Theresa. She was walking along and, I guess they didn’t have cars in those days, so it must have been a buggy came by and splashed mud all over her habit, and she was going along to meet a king or a duke or someone important, about trying to get another Carmel going. And she said to God, “God, why did you let that happen to me?” And God said to her: “That’s the way I treat my friends.” And she said: “Well that’s why you have so few friends!” So God does, if we’re doing something for Him, sometimes he throws another obstacle in our way, and that’s what’s happening for us right now.



What to do on Sundays when there is no priest for Mass

The following was sent last year to the Resistance faithful in Australia, and subsequently published online. We reproduce it to the benefit of readers who are (or who ought to be!) facing a similar situation.

Dear faithful,

Some of you have asked me what to do on Sundays when you do not have a Mass celebrated by a Resistance priest and you have refrained going to go the neo-SSPX Masses.

I encourage you to refrain going to the neo-SSPX Masses (Traditional and valid may they be) because of the proximate risk for the Faith. Refer to the warning I gave recently about the case for our faithful in Streaky Bay.

Remember that when for any grave reason a person cannot attend the Mass on Sunday and Holiday of obligation (Church's Precept), it remains the grave obligation of "making holy the Day of the Lord" (God's Precept). [see document below]

I would like to give you some suggestions for a "Massless" program (to be modified later):

1. If possible, set up a small altar, with a Crucifix and a statue of Our Lady.
2. Start by saying the Holy Rosary.
3. Read the parts of the Proper of the Mass (from the Sunday Mass, not the parts from the Common);
4. Read a commentary on the Mass taken from (choice one among these downloadable PDF files):
 - Dom Gueranger's Liturgical Year on the Sunday Mass;
www.theliturgicalyear.org/theliturgicalyearpdfs.html
 - Martin de Cochem's Explanation of the Holy Sacrifice of the Mass (one chapter)

www.saintsbooks.net/books/Fr. Martin Cochem - Explanation of the Holy Sacrifice of the Mass.pdf
 - Commentary of the Mass by the Fathers of the Church
www.strobertbellarmine.net/books/

- A sermon from Abp. Lefebvre.

5. Say the Confiteor ("I confess...") and then recite the formula of Spiritual Communion;

6. Some Catholic Hymns.

If you have any suggestions, please don't hesitate to contact me.

God bless.

- **Fr. JCO** [Fr. Juan-Carlos Ortiz]

Missing Mass, & Spiritual Communion

We are obliged to attend Mass each Sunday and on every Holy Day of Obligation.

If sickness, or the obligations to care for a sick person, or extreme weakness, or dangerous weather (and other safety hazards), or to travel more than an hour to reach a Mass, one is not guilty of sin by not attending.

With MUCH MORE REASON there is no guilt in missing Mass if the only available Mass is a danger for our Faith.

Let us remember that mortal sin always requires not only grave matter and knowledge, but consent of the will.

In all these instances, we are encouraged to make what is known as a "spiritual Communion," an act expressing what was described by St. Thomas Aquinas as "an ardent desire to receive Jesus in the Most Holy Sacrament and in lovingly embracing Him."

In a spiritual Communion, we, with contrite, humble hearts, ask our Lord to come to us in the same way He would if we were able to receive the Sacrament.

This can be done as often as one likes, informally in one's own words or through one of the traditional prayers which appear below.

What is the value of this practice?

The graces received may be as great as those received by some people in the actual Sacrament.

However, the Sacrament itself is inherently greater, our disposition toward the Sacrament affect whether and how we receive its fruits. For example, imagine a woman who is unable to be with her husband but who desires him as contrasted with a woman who has her husband's presence but doesn't care for him. Which husband would be more apt to pour out his love for his wife?

How to Receive Spiritual Communion

St. Leonard of Port-Maurice offers this advice for receiving Spiritual Communion:

“In order to facilitate a practice of such great excellence, ponder what I have to say. When the priest is about to give himself Communion in holy Mass, do you, keeping composed externally and internally, excite in your heart an act of true contrition, and humbly striking your breast, in token that you acknowledge yourself unworthy of so great a grace, make all those acts of love, of self-surrender, of humility, and the rest, which you are accustomed to make when you communicate sacramentally, and then desire with a lively longing to receive your good Jesus, veiled in the sacrament for your benefit. And to kindle your devotion, imagine that most holy Mary, or some saint, your holy advocate, is holding forth to you the sacred particle; figure yourself receiving it, and then, embracing Jesus in your heart, reply to Him, over and over again, with interior words prompted by love: “Come, Jesus, my Beloved, come within this my poor heart; come and satiate my desires; come and sanctify my soul; come, most sweet Jesus, come!” This said, be still; contemplate your good God within you, and, as if you really had communicated, adore Him, thank Him, and perform all those interior acts to which you are accustomed after sacramental Communion.”

Here is a choice of a few different formal prayers to pray while following St. Leonard's advice, though you can pray in your own words, if you prefer:

Act of Spiritual Communion

by St. Alphonsus Liguori (A.D. 1696-1787)

My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee.

Act of Spiritual Communion

O Immaculate Queen of Heaven and Earth, Mother of God and Mediatrix of every grace: I believe that Thy dearly beloved Son, Our Lord Jesus Christ, is truly, really, and substantially contained in the Most Blessed Sacrament. I love Him above all things and I long to receive Him into my heart. Since I cannot now receive Him sacramentally, be so good as to place Him spiritually in my soul.

O my Jesus, I embrace Thee as One who has already come, and I unite myself entirely to Thee. Never permit me to be separated from Thee. Amen.

Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God! I transport myself in spirit at the foot of Thine altar; I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice; I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.



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*

Rugby/Grantham:

(contact us for details)



To see the dates & times of Mass and Holy Hour, please check the website :

www.therecusant.com/resistance-mass-centres

or contact us at: recusantsspx@hotmail.co.uk

A Closer Look at the SSPX Agreement with the conciliar church in Argentina

[Editor's Note - We reproduce here three articles in full, for the consideration of the reader. The first is the initial article from Argentina's largest daily newspaper, "Clarín." The second is Menzingen's official press statement put out by DICI. We wish to thank Non Possumus for drawing our attention to the third article, taken from 'Rorate Caeli,' a website which favours and supports the idea of the "approved by Rome Latin Mass" and is therefore in line with the various Ecclesia Dei groups such as the Fraternity of St. Peter. Rorate Caeli, some may recall, also made a minor name for itself in recent years as a supporter of and cheerleader for an SSPX compromise agreement with modernist Rome (or "recognition," if you prefer!) as soon as that idea looked like becoming a reality. A couple of years ago if my memory serves (2011? 2012?) it was a favourite place for the pro-agreement faction within the SSPX to "leak" certain things. They are therefore not entirely an 'impartial' witness, but on the other hand they have no common cause whatever with the Resistance, being diametrically opposed to us on this question.

We therefore reproduce the third article, from a well-known 'indultish' website, not because we wish to endorse them in any way, not because we share in their sentiment (one of enthusiasm for any form of SSPX recognition) in any way, but because we find it useful when trying to put things into perspective. Menzingen, in its DICI press release, wishes to downplay this event, to create the impression that the Argentine conciliar "recognition" is a matter of small or no importance. These people clearly think otherwise, and they are supporters of Menzingen's new direction! We have been warning for some time about Menzingen's very serious problems with honesty and telling the truth. Here is a "hostile witness" who agrees with us in doubting Menzingen's candour and honesty, especially in their last paragraph. Has 'Rorate Caeli,' pillar of the indultish/Ecclesia Dei internet chattering class, gone all "reactionary," "bitter" and "hate-filled" and ended up joining the Resistance? Or could it just be that The Recusant and others were telling the truth about Menzingen and DICI all along...?!?

As always, we leave the reader to judge for himself!]

ClarínX "Los lefebvristas vuelven a ser admitidos por la Iglesia argentina"

("Lefebvrists re-admitted to the Church in Argentina")

12/04/15

In Argentina, members of the ultra-conservative group founded by French bishop Marcel Lefebvre – excommunicated by Pope John-Paul II in 1988 along with four other bishops – have formally returned to the Catholic Church. This was made clear by a resolution from the Ministry of National Worship, published in the official

Gazette at the end of this week, recognising the Society of the Apostles of Jesus and Mary or the Society of St. Pius X (the Lefebvrists) as a legal entity and – which is key – incorporating it in the Registry of Institutes of Consecrated Life, which is composed of Catholic orders and congregations.

In order for this incorporation to take place, a request from the Church authorities is required which, in this case, was made by the Archbishop of Buenos Aires, Cardinal Mario Poli.

The incorporation of the Lefebvrists into the Catholic Church in this country takes place while the Vatican maintains difficult talks with that community worldwide for its return to Rome. The discussions began in 2000 at the behest of John-Paul II. In 2009 Benedict XVI decided to lift the excommunication of the four bishops – Lefebvre died in 1991 – which was one of the demands of the ultraconservative group.

The decision of Joseph Ratzinger – which was not without controversy – gave the German Pope a great headache because statements from one of the bishops who benefitted, Richard Williamson who resided in Argentina, denying the Holocaust, became known almost immediately. At that point the government, led by Cristina Kirchner, decided to expel him from the country.

Since Williamson insisted, at least partially, with his opinions and pushed himself to the front of the group of the most radicalised Lefebvrists, he was expelled from the Society of St. Pius X in 2012.

In turn, Benedict XVI suspended him a divinis, and in a letter to all bishops he admitted that he had made a mistake in not finding out about Williamson's history of Holocaust denial.

The return of the Lefebvrists to the Church in Argentina, which is taken as having the approval of Pope Francis, is viewed by those close to the Pontiff as an achievement because it implies that at least one section of the followers of Lefebvre have accepted Vatican II. But it will surely not come as welcome news to the progressives. In the final analysis, this was the desire of Pope Francis's immediate predecessors.

In Brazil it is already some time since a part of the Lefebvrists returned to communion with Rome, by becoming an Apostolic Prefecture, depending directly on the Pope.

Source:

http://www.clarin.com/sociedad/lefebvristas-iglesia-ultraconservadores_0_1337866237.html



Argentina: The State of Argentina Recognizes the Society of St. Pius X Administratively

13-04-2015

On April 12, 2015, the Argentinian newspaper Clarin announced the decision of the Secretary of Religion, Guillermo R. Oliveri, published in the official bulletin of the Argentine Republic on April 9, 2015; according to this decision the Society of St. Pius X is recognized in Argentina as a juridical person and has been added to the Register of the Institutes of Consecrated Life in which are listed the Catholic orders and religious congregations present in Argentina.

This decision was made possible, among other formalities, by a letter from the archbishop of Buenos Aires, Cardinal Mario Aurelio Poli, addressed to the Secretary of Religion as a part of the procedures undertaken by the Society's authorities in 2011. This letter, in which the archbishop of Buenos Aires "asked that 'the Society of the Apostles of Jesus and Mary' (Society of St. Pius X) be considered as an association with diocesan rights, until a definitive juridical framework is granted to it in the universal Church," is a necessary condition for all religious congregations in Argentina.

Cardinal Poli's document has no canonical authority, for he cannot substitute himself for the Roman authority that alone can settle the Society's canonical status. It is simply a procedure that allows the State of Argentina to make an administrative decision until "a definitive juridical framework is granted (to the Society) in the universal Church."

It is important to know that in Argentina, Catholic religious congregations can only exercise their apostolate within an administrative and juridical framework conditioned by their inscription in the register of the Institutes of Consecrated Life, on the ecclesiastical authority's recommendation.

The fact that Cardinal Poli is Cardinal Bergoglio's successor to the archiepiscopal see of Buenos Aires is a legitimate reason to believe that this decision was not taken without consulting Pope Francis. Nonetheless, it is nothing more than a strictly administrative procedure in the restricted context of the Republic of Argentina.

(Source:

<http://www.dici.org/en/news/argentina-the-state-of-argentina-recognizes-the-society-of-st-pius-x-administratively/>)

From: rorate-caeli.blogspot.co.uk/

“The Society of Saint Pius X recognized in Argentina: what does it mean? Much more than you may think!”

A guest-piece by Don Pio Pace”

By way of a decision of March 13, 2015, of the Secretariat of Worship of Argentina, the Society of Saint Pius X (SSPX / FSSPX) was recognized in that country as a legal person, as an association of the Catholic Church "according to what is established" by Canon Law, and was registered in the Registry of Institutes of Consecrated Life. It should be known that the concordat links between Church and State in Argentina are very strong. The State grants all sorts of advantages to worship activities, so long as the organizations providing them as registered by it, either as Catholic or as non-Catholic, but nevertheless belonging to a recognized confession. This presupposes an administrative recognition, without which they are illegal and may be dissolved: in order to be legal, and juridically able to sign contracts, have assets, plead in courts, etc, they must be registered in the appropriate Registry.

The SSPX, which had been established for a long time in Argentina, was benefited by a status quo of tolerance, as a cultural association. But since its activities were confessional, it was, in fact, in an illegal situation, which could have grave consequences for its works (churches, chapels, priories, the international seminary at La Reja, schools), as well as for the residence on Argentine territory of the foreign priests of that Society, whose visas, due to that illegality, could always be placed into question (that in fact had been the case for the visa of Bp. Richard Williamson, former member of the Society and then-superior of the La Reja seminary, that had been revoked after the declarations of which we are all aware).

The entire difficulty for the SSPX had been that, in order to be recognized by the Argentine state as a Catholic association that could have public worship, apostolate, and related activities, it had to be presented as such by the hierarchy of the Church, to whose declarations the Argentine state always gives credence (as all state authorities in other countries in similar situations: what is deemed 'Catholic' by the States is what the Catholic hierarchy of the interested country recognizes as such).

Father Christian Bouchacourt, current superior of the District of France of the SSPX, had started the talks in order to obtain this administrative-religious space when he was superior in Argentina. He has been helped, regarding the visas of his priests, by Cardinal Jorge Bergoglio, who, contradicting the Apostolic Nuncio, attested that the SSPX was indeed Catholic. Since then, he has always held this position, undoubtedly because he believes this community to be sufficiently "peripheric" so as not to truly trouble the everyday life of dioceses, but also because he loves, more than anything else, to confuse the interpretations of how he is viewed.

The SSPX therefore continued its negotiations, and the successor of Cardinal Bergoglio, Cardinal Poli -- about whom it is widely said that he is merely the "coadjutor" of Buenos Aires, asking constantly for the Pope's advice for the administration of his diocese -- gave his necessary confirmation to the Argentine authorities so that the Society be henceforth recognized as a juridical person "inside the Catholic Church."

"Chinese-like" recognition

What is most interesting, in fact, is evidently the confirmation of Cardinal Poli: as it is clear from the preamble of the decree of recognition, he asked that this Society "be held" ("*sea tenida*") as an Association of Diocesan Right, according to Canon 298 of the Code of Canon Law, in the expectation that it will become ("in fieri de ser") a Society of Apostolic Life without vows (an old category of the 1917 Code, under which the SSPX had been recognized by the Bishop of Fribourg, Switzerland, on November 1, 1970, before its dissolution), a status which the Society claims according to its statutes, approved by Ecclesiastical authority.

That is, not only did the Cardinal-Archbishop of Buenos grant a public certification of Catholicity to the SSPX, but he confers to it a juridical status similar to that of a diocesan association. The diocesan associations, called "associations of the Christian faithful" (among others, religious communities in formation make use of this framework) "strive in a common endeavor to foster a more perfect life, to promote public worship or Christian doctrine, or to exercise other works of the apostolate such as initiatives of evangelization, works of piety or charity, and those which animate the temporal order with a Christian spirit." (Canon 298, § 1)

It is absolutely possible, in legal terms, to consider that Cardinal Poli proceeded thus to what is equivalent to a kind of "erection" of a diocesan association for the SSPX:

- First: because he recognizes to it, publicly, the character of Catholic, which flows forth usually from the erection foreseen by Canon 312;
- Second: because he clears up that it is "Diocesan";
- Third: and because this association proposes to teach Christian doctrine in the Church's name and to promote public worship -- which can only be the case for associations erected by Ecclesiastical authority.

But supposing that it means nothing, it would at least remain that Cardinal Poli considers the SSPX as a Catholic association constituted by private agreement (Canon 299), to which he granted, exceptionally, specific rights.

It is a remarkable juridical step. In the language of canonists who are concerned with the institutional fate of the SSPX, the "Chinese" approach is often recalled. The word refers to the fact that, after the fall of the Soviet iron curtain, and despite the permanence of a brutal tyranny in China, the Holy See has tried a "workaround" operation, basing itself on the wish of a good portion of the members of the "Patriotic Church" to return to Rome. One might summarize the Roman attempt thus: a growing number of the bishops named by the "Patriotic Church" have secretly received (but it is an open secret) "powers" granted by Rome, that is to say, papal investiture (see, for example, this report by Sandro Magister).

In an analogy, for the SSPX what happens today is that, in certain dioceses, confession powers, even permanent ones, and canonical delegations to receive matrimonial consent, even permanent ones, are at times granted to certain priests of this Society. In particular cases, the canonical incardination of priests of the SSPX by diocesan authorities was even contemplated -- with such priests remaining members of this community and exercising their apostolate within it.

In the perspective of a gradual canonical recognition, we could perhaps also imagine that

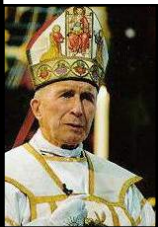
"powers" be granted provisionally to the bishops of the SSPX, which perhaps might already have happened occasionally. Naturally, the administrative-canonical recognition in Buenos Aires -- set up, absolutely without a doubt, by the Pope himself -- could create precedent and be repeated on this or that diocese for SSPX groups, or friendly communities of religious men or women, schools, etc.

Menzingen terrified?

As soon as knowledge of this intervention of the Cardinal of Buenos Aires was made known to the wider public, the General House of the SSPX immediately limited its reach. According to a communiqué published by its DICI agency, of April 13, 2015, essentially for internal purposes, Menzingen (the General House) affirms that, "Cardinal Poli's document has no canonical authority," and that all of that, "is nothing more than a strictly administrative procedure in the restricted context of the Republic of Argentina." That no one thinks, above all, that there could be a punctual and partial canonical recognition!

An additional evidence that, at this point in History, Bishop Bernard Fellay, the SSPX Superior-General, has in his hand all the cards for a complete canonical regularization, and that some around him (perhaps some of the faculty at the Écône seminary?) remain hostile to any regularization. Is the internal opposition preventing additional action?

SSPX: Then and Now



“The Society will be accused of exaggerating the errors of Vatican II, of abusively criticising the writings and actions of the Pope and bishops and of being too rigid when it comes to the traditional rites, ultimately of a tendency to be sectarian which will one day lead to schism.”

- Archbishop Lefebvre, *Letter to SSPX members, July 1989*

“Within the Society, we are in the process of making the Council’s errors into super-heresies, as though it is becoming absolute evil, worse than anything, in the same way that Liberals have dogmatized this pastoral council. The evils are already dramatic enough so that one not need to exaggerate them any further. No more distinctions are being made. Whereas Archbishop Lefebvre more than once made the necessary distinctions concerning Liberals. **This failure to distinguish leads one or the other of you three to an “absolute hardening”.** This is serious because such a caricature no longer corresponds to reality and **logically it will in the future finish up in a true schism.** And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome.”

- Bishop Fellay, *Letter to Bishops Tissier, Williamson and de Galarreta, April 2012*





« VOLVER

MINISTERIO DE RELACIONES EXTERIORES Y CULTO
SECRETARÍA DE CULTO

Resolución 25/2015

Bs. As., 17/3/2015

VISTO el Expediente N° 9028/2015 del Registro del MINISTERIO DE RELACIONES EXTERIORES Y CULTO, la Ley N° 24.483 y su Decreto Reglamentario N° 491 de fecha 21 de septiembre de 1995, y

CONSIDERANDO:

Que conforme al Protocolo N° 094/15 de fecha 23 de febrero de 2015, el Arzobispo de Buenos Aires, Mario Aurelio Cardinal POLI, solicita que la "FRATERNIDAD DE LOS APÓSTOLES DE JESÚS Y MARÍA" (FRATERNIDAD SACERDOTAL SAN PIO X) sea tenida, hasta que encuentre el definitivo encuadramiento jurídico en la Iglesia Universal, como una Asociación de Derecho Diocesano, según lo normado por el canon 298 del Código de Derecho Canónico, in fieri de ser una Sociedad de Vida Apostólica, con todos los beneficios que a ésta le corresponde y dando cumplimiento a todas las obligaciones que a la misma le refiere, asumiendo también las responsabilidades que competen al Prelado diocesano.

Que dicha fraternidad, encuentra acreditada su carácter de persona jurídica pública dentro de la IGLESIA CATÓLICA APOSTÓLICA ROMANA, conforme las normas del Código de Derecho Canónico.

Que según sus estatutos, aprobados por la autoridad eclesiástica competente, la fraternidad es una sociedad sacerdotal de vida común sin votos, a imitación de las sociedades de las Misiones Extranjeras (conf. Capítulo I, Artículo 1°, Estatutos de la Fraternidad de los Apóstoles de Jesús y María).

Que el Artículo 3°, inciso f) del Decreto N° 491/95 autoriza la inscripción en el Registro creado por Ley N° 24.483, a las personas jurídicas reconocidas por la autoridad eclesiástica, que guardan semejanza o analogía con los institutos de vida consagrada y sociedades de vida apostólica.

Que la institución solicitante ha cumplido con todos los requisitos exigidos por la normativa vigente, acompañando sus estatutos, decreto de erección y memoria, de acuerdo a lo establecido por la Ley N° 24.483.

Que corresponde hacer lugar a la presente inscripción toda vez que la peticionante encuadra en los términos previstos por el Artículo 3°, inciso f) del Decreto N° 491/95.

Que la presente medida se dicta en uso de las facultades conferidas por el Artículo 17 del Decreto N° 491/95.

Por ello,

EL SECRETARIO
 DE CULTO
 RESUELVE:

ARTÍCULO 1° — Reconócese como persona jurídica a la "FRATERNIDAD DE LOS APÓSTOLES DE JESÚS Y MARÍA" (FRATERNIDAD SACERDOTAL SAN PIO X), Asociación de Derecho Diocesano, con sede legal y domicilio especial en la calle Venezuela N° 1318, CIUDAD AUTÓNOMA DE BUENOS AIRES, la que queda inscrita bajo el número TRESCIENTOS OCHENTA Y UNO (381) del Registro de Institutos de Vida Consagrada.

ARTÍCULO 2° — Otórgase a dicha entidad el carácter de entidad de bien público a todos los efectos que correspondan.

ARTÍCULO 3° — Hágase saber que la referida persona jurídica se encuentra beneficiada por el tratamiento dispensado por el Artículo 20, inciso e) de la Ley de Impuesto a las Ganancias (texto ordenado en 1997).

ARTÍCULO 4° — Comuníquese, publíquese, dese a la Dirección Nacional del Registro Oficial y archívese.
 — Emb. GUILLERMO R. OLIVERI, Secretario de Culto.

Opposite page: the official decree of the Argentine government, as seen on their own website “Bolletín Oficial”, www.boletinoficial.gov.ar (Translation from ‘Rorate Caeli’):

MINISTRY OF FOREIGN RELATIONS AND WORSHIP
SECRETARIAT OF WORSHIP
Resolution N. 25/2015

Bs. As. [Buenos Aires], 17/3/2015

HAVING SEEN the Procedure N. 9028/2015 of the Registry of the MINISTRY OF FOREIGN RELATIONS AND WORSHIP, Law 24483, and its Regulation Decree N. 491, of September 21, 1995, and

CONSIDERING:

That according to Protocol N. 084/15, of February 23, 2015, the Archbishop of Buenos Aires, Mario Aurelio Cardinal POLI, requests that the "FRATERNITY OF THE APOSTLES OF JESUS AND MARY" (PRIESTLY FRATERNITY OF SAINT PIUS X) be held, up to the moment in which it finds its definitive juridical framing within the Church Universal, as an Association of Diocesan Right, according to what is established by canon 298 of the Code of Canon Law, being in fieri [henceforth and in the meantime] a Society of Apostolic Life, with all the benefits that correspond to it, and complying with all obligations to which the same refers, also accepting all responsibilities that belong to the diocesan Prelate. [emphasis added]

That to the aforesaid fraternity be accredited its character as a public juridical person within the ROMAN CATHOLIC APOSTOLIC CHURCH, according to the norms of the Code of Canon Law. [emphasis added]

That according to its statutes, approved by competent ecclesiastical authority, the fraternity is a priestly society of common life without vows, as with the societies of Foreign Missions (cf. Chapter I, Article 1, Statutes of the Fraternity of the Apostles of Jesus and Mary).

That Article 3, letter f, of the Decree N. 491/95 authorizes the inscription in the Registry created by Law N. 24483 of the juridical persons recognized by ecclesiastical authority that resemble or are analogous to the institutes of consecrated life and societies of apostolic life.

That the requesting organization has fulfilled all requirements demanded by the regulations in force, including its statutes, the decree of erection, and a statement, according to what is established in Law N. 24483.

That it is fitting that the present inscription take place, considering that petitioner fits within the terms predicted in Article 3, letter f, of the Decree N. 491/95.

For these reasons,

THE SECRETARY OF WORSHIP determines:

ARTICLE 1 - The juridical person of the "FRATERNITY OF THE APOSTLES OF JESUS AND MARY" (PRIESTLY FRATERNITY OF SAINT PIUS X), Association of Diocesan Right, with legal and special residence at 1318 Calle Venezuela, AUTONOMOUS CITY OF BUENOS AIRES, is inscribed under the number THREE HUNDRED AND EIGHTY ONE (381) of the Registry of Institutes of Consecrated Life.

ARTICLE 2 - It is granted to the aforesaid organization the character of an entity of public welfare, with all the effects that correspond to it.

ARTICLE 3 - Let it be known that the aforesaid juridical person benefits from the treatment afforded by Article 20, letter e, of the Income Tax Law (text ordered in 1997).

ARTICLE 4 - Let it be made known, let it be published, let it be given to the National Administration of the Official Registry, and let it be archived.

Amb. GUILLERMO R. OLIVERI,
Secretary of Worship

Meanwhile, the SSPX U.S. district celebrates the “joyful” news of the SSPX being officially recognised as part of the conciliar church (taken from www.sspx.org) :

A news report and clarification by DICI about Argentina's recognition of the Society of St. Pius X as an institution of the Roman Catholic Church.

The news was announced today that the country of Argentina has officially recognized the Society of St. Pius X as an institution of the Roman Catholic Church.

From the SSPX's international news site, DICI.ORG, we offer their new report which provides some important details and clarifications about this joyful development for our priestly society.

Calendar

May 2015		
Sun	Mon	Tue
26	27	28
3	4	5
10	11	12
17	18	19

SSPX Sri Lanka - is this a subliminal message?

The SSPX Sri Lanka web-site currently has these two images, reproduced here side-by-side, alternating on their main page... Can you spot who it is? What is this supposed to tell the causal observer?



Ecclesia Dei welcome at SSPX churches, Resistance not - part II

A couple of months back (Issue 24) we reported that at St. Nicolas du Chardonnet, Paris (the same church at which the Avrillé Dominicans are not welcome) some 'Ecclesia Dei' Benedictines who were allowed to process in with the other clergy and sit in choir with them. Now comes news of a similar happening in Belgium. The Institute of Christ the King were invited to the blessing of the newly renovated church in Brussels by Bishop Fellay, on 19th March, and at least one of their priests, Fr. William Hudson, was present in choir (centre). Like the Fraternity of St. Peter, The Institute of Christ the King is an 'Ecclesia Dei' organisation whom modernist Rome "allows" to say



the Traditional Mass. Their founder and superior, Fr. ("Mgr.") Giles Wach was a member of GREC. As we wrote last time, is this imaginable in the time of Archbishop Lefebvre, or even a mere 10-15 years ago? With all the propaganda about "Romanitas," we perhaps shouldn't be surprised that the people who not only preach this way but also practice what they preach (literally!) are now welcomed with open arms. Expect more Trad-ecumenism to follow...

Expect more Trad-ecumenism to follow...

Resist Menzingen's Modernism!

Keep the Fight for the Faith going into the future!



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“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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