



The Recusant

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



“Look at the caricature of Tradition that calls itself the ‘Resistance’, for example: it is a non-Catholic spirit that is almost sectarian. We wish to have nothing to do with it; it is a movement that is withdrawn into itself, with people who think that they are the only good and just men on earth: that is not Catholic.”

(Bishop Fellay, interview with ‘Present’ 27/06/2015)

FROM THE DESK OF THE EDITOR:

Dear Reader,

“They have the Churches, but we have the Faith!” was the famous cry of the Catholics following St. Athanasius in his resistance against the Arian heresy which seemingly engulfed almost the whole hierarchy of the Church, more than 1500 years ago. What is interesting is what is implied by that phrase, that there can be a distinction between buildings or real estate and the very life and soul of the Church, the true Faith, without which it is impossible to save one’s soul.

Inside:

- **Archbishop Lefebvre**
(Albias conference, 1990)
- **Good And Bad Shepherds**
(Fr. Pfeiffer)
- **“Fr. Bouchacourt Approves
Priests’ Mortal Sins”**
(La Sapiniere)
- **The Conciliar Jubilee
of Conciliar Mercy**
(Fr. Bruno OSB)
- **“Resisting Caricatures”**
(Humour)

It implies that what is visible in material terms (bodies on benches, real estate, etc.) is not necessarily what Almighty God is looking at when he surveys His Church. And of course, it implies that if, one day, we should be presented with a choice between the two, there can only ever be one choice. It is what our American cousins would call a “no brainer.”

With this in mind, let us remember that when a comparatively tiny handful of Catholics began resisting the Council and all its works, some 40-50 years ago, they lost everything in material terms, but they gained everything in the eyes of Almighty God, because they zealously clung to the true Faith and accused and

condemned the errors which were doing so much damage. The SSPX in its heyday was “visible”, with beautiful churches, property, real estate, a structure... But without those few faithful prepared to start again from scratch in the early 1970s, there would have been no Society of St. Pius X.

We are now back to square one, as the saying goes. We are forced to choose, to lose everything material in order to keep the Faith, to leave everything and follow Him, to lose our lives that we might gain them; or, to put our short term comfort before our love for, and obedience to, Almighty God. Once again, the choice should be a “no brainer”, in theory at least. Human frailty being what it is, it takes bravery and perseverance in practice.

A few weeks ago, a rather concerned friend showed me a text, about which he sought my opinion. It had, he said, appeared on a website, albeit not, I think, a website of the Resistance. It’s author is, thankfully, unknown. It uses the plural (“We...”) and it is unclear to whom this refers. The text in question, together with my own comments, appears below. I offer it as a useful illustration of how careful we must be in guarding the one possession which we have. We have given up everything else, after all.

“STATEMENT OF POSITION

We are not against a return to a normal juridical status in the Church for Catholic Tradition, but the circumstances and timing have to be right.”

“A return to normal juridical status in” which “Church”..?! Which “Church” are we talking about, the conciliar church, the Catholic Church, the “official Church” of Bishop Fellay’s speeches, which one? Why are we talking about Tradition returning? Is this not potentially confusing, given that, as Archbishop Lefebvre so often said, we are not the ones who need to change, we are not the ones who need to come back, they are?

Bishop Fellay and Fr. Pfluger like to dress-up their planned sell-out by disguising it in terms of a mere granting to the SSPX the “canonical status” which it deserves. Is this what “we” too are “not against”, provided the “circumstances and timing” are right? If we are talking about making an agreement with an unconverted modernist Rome, how can circumstances and timing have anything to do with it? And if we are talking about a converted, Traditional Rome, a Catholic Rome, Eternal Rome - the same question equally applies.

Finally, if this is not meant to reflect the same thinking as Bishop Fellay and Fr. Pfluger, why is it phrased in the same kind of language? Recall the second intention of the 2014 neo-SSPX rosary crusade, presented variously as “the return of Tradition in the Church,” or “the return to Tradition in the Church,” or “the recognition of the rights of Tradition in the Church,” or even “the return of Rome to Catholic Tradition” - take your pick! The phrasing of the opening sentence of the text seems alarmingly similar, which is surely not a good thing.

In our opinion we think close co-operation with the post conciliar authorities at the present time would be harmful and even destructive for the goal that we are working towards...

True enough perhaps, but the real reason for not making an agreement with the conciliar authorities is not one of mere expedience. The real reason goes far beyond that, even though it is doubtless true, it would be destructive. Furthermore, the phrase “at the present time” is surely redundant. And there is no need to say “we think” – it is less a matter of opinion and more one of mere common sense.

...which is the full restoration in the Church of Catholic tradition and the establishment of the Social Reign of Our Lord Jesus Christ. This was the aim and objective of our founder Archbishop Marcel Lefebvre and that of all the modern Popes up to the time of Vatican II.

I am not sure that the modern Popes up to the time of Vatican II would have said that they were working for “the full restoration in the Church of Catholic Tradition”. Moreover, I am not even sure that Archbishop Lefebvre would have spoken that way. Look at the exact phrasing - why am I reminded once again of the 2014 neo-SSPX rosary crusade...?

For example – “in the Church” – in which Church? In the conciliar church? Why would we want the SSPX, the Resistance, the faithful and priests of Tradition, to be “restored” to the conciliar church from whose clutches they have had a lucky escape? Or are we talking about the Catholic Church properly speaking? But the Catholic Church cannot lose her Tradition...

Another example, again: “...which is the full restoration...”, instead of just saying “which is the restoration...” – why full restoration? Is this meant to imply that some sort of restoration (a partial one, perhaps) has already taken place? The 2007 *Motu Proprio*, supposedly freeing the Traditional Mass, etc.? Bishop Fellay would certainly agree with that. Sadly, the facts, not least the experience of the last eight years and the full text of that *Motu Proprio* itself (and not just the two words in parentheses “*numquam abrogata*”) speak otherwise.

Rome has always been the centre of Catholic unity and the Papacy the guardian of orthodoxy for two thousand years. Tragically, Catholic Rome and the successors of Peter have for the past forty years succumbed to the powerful influences of liberal protestantism and modernism leading to the weakening of the faith of millions of souls and drawing the Church of Christ towards apostacy.

Once again we find a missing distinction. Why is there no mention of the “conciliar church”? All this talk of “Catholic Rome...succumbing” seems to be very different to Archbishop Lefebvre’s 1974 declaration, where he talks of two Romes, Eternal Rome and neo-modernist Rome. In this version there would seem to be only one Rome, Catholic Rome, which was eventually defeated. The talk of “weakening of the faith of millions of souls” is surely a massive understatement: it would be more precise to talk of “the loss of faith of millions of souls”. Likewise, talk of “drawing the Church of Christ towards apostacy [sic]” seems to imply that the Church of Christ can apostatise (a heresy!). It would be more accurate and less confusing to talk of souls apostatising from the Church of Christ and into the new religion which is the conciliar Church.

As a consequence of this, devout Catholics have been obliged to withdraw their obedience and allegiance from the post-conciliar authorities in order to preserve their faith and Catholic way of life.

Once again, this might be misleading, though in itself it is true enough. It should not be our “way of life” that concerns us, but to do what is pleasing to God. If that means uprooting ourselves totally and giving up our “way of life” as we knew it, as can happen in exceptional circumstances, then so be it. The point is that we are not refusing obedience to modern Rome out of purely selfish motives of self-interest (“We don’t want to obey! We want to stay the way we are, we’re comfortable like this!”), but rather because it is better to obey God than to

obey men. Normally the will of the man (the Pope) of God should be one and the same thing, but when they are diametrically opposed, so that we can only choose one or the other, we choose the latter.

We must obey God and the authority of Catholic Tradition, rather than the false modernist shepherds of contemporary Rome. This situation and choice has been forced on traditional Catholics by modernist Rome because Vatican II is the cause of the crisis.

Fair enough. Some mention of how Vatican II caused the crisis (i.e. new doctrine) would have been useful, but never mind...

We do not accept that Rome is now more sympathetic towards Tradition and is more favourably disposed towards the Society. Rather and on the contrary, there are so many instances of a very aggressive attitude towards any group or individual turning to tradition coming under ecclesiastical censure. It is beyond dispute that Rome is now more modernist and liberal than during the Pontificate of John Paul II, so rather than seek a rapprochement with Rome, we need to maintain our position of prudent but respectful detachment.

Archbishop Lefebvre said that if Rome were to convert, no agreement would be necessary because things would automatically have come right and there would be no difference between us, and that until Rome converts no agreement is possible. With that in mind, any talk of whether or not Rome is more sympathetic or less sympathetic to Tradition would seem to be rather beside the point.

The phrase: "...rather than seek a rapprochement with Rome, we need to maintain our position of prudent but respectful detachment," reads like the SSPX of more recent years. What is wrong with talking this way is that the whole focus is wrong. The SSPX in earlier times did not used to see everything in terms of the SSPX. "Our" goal is not to look after "our" interests. The SSPX should be shouting the truth from the roof tops and denouncing error and the purveyors of error, as once it did. Talking of "prudent but respectful detachment" is as much an error of omission as anything else. What is required from us, clergy and laity alike, is not merely "prudent but respectful detachment," but more - we should be on a war footing! Where is our plan to show them the error of their ways, to convert everyone, including even the conciliar Romans, back to Tradition, to denounce the errors of modernism and to denounce it wherever it rears its ugly head? "Not to condemn error is to endorse it," after all. Sadly, this reads like the introverted, navel-gazing, pusillanimous SSPX of recent years.

Surely, our firm and constant adherence to the perennial magisterium of the Church is the best witness we can give to modernist Rome.

See above. Yes, but no. In and of itself, yes, but more than that is required of us. Being a practising Catholic is the best witness I can give my non-Catholic neighbour or relative. But that does not mean that I am allowed to keep quiet whenever he promotes error, immorality, scandal... I have no right to look the other way, keep to myself, look after my own interests. I have a duty to make every effort to convert him. And yes, that does begin with giving witness through my own adherence to the Truth. But it does not end there.

We have no right to imperil the hard earned fruits of forty years of combat for the Faith

simply because the Roman authorities are nice and approachable and tell us we can trust them. We have far too much to lose and in our opinion such a rapprochement would be an enormous gamble. We must not and cannot squander the glorious legacy and heritage of Archbishop Lefebvre.

This risks sounding rather as though it is only “the fruits of ...combat” that matter, and not the combat itself. And “We have far too much to lose!” is never a good enough reason for avoiding evil. If something is wrong in principle, then one ought to refuse it because it is wrong, whether or not one has anything to lose. Suppose “we” had nothing to lose, or less to lose - would it then become acceptable?

It goes almost without saying that Archbishop Lefebvre would have had some very strong words for anyone who would describe making one’s peace with the enemies of Christ as a gamble, even a huge one! A gamble can go both ways. It is unpredictable, it is a risk, but it could work out for the best, and it is perfectly possible that one might end up better off for having made it. To use such a metaphor here is, at the very least an error of judgement and highly misleading. As someone else, far more erudite than I, once put it:

“True enough. Rome is not to be trusted, and that is worth noting in itself. But this approach to the argument glosses over a bigger problem, because it implies that if somehow Rome could be made to hold up its end of the bargain, the ‘sweetheart of all deals’ should be accepted.

While it is likely that Rome would renege on any deal (let alone one that would allow the SSPX to openly criticise the Council), this is not the primary reason to avoid such an arrangement. In fact, even if Rome were to muster up enough gentlemanly spirit to stick to its negotiated concessions – even then, a canonical regularisation would be fundamentally uncatholic for several reasons:

1. The true priesthood and the true faith should not be subjugated – symbolically or otherwise – to an apostate hierarchy.
2. It is not Catholic for the Roman Church to have one kind of faith and practice for all the clergy and all the faithful in all the dioceses of the world, and a different kind of faith and practice for a special subgroup of Roman Catholics, spread also across the globe but untethered, as is their wont, from the local diocesan bishops.
3. Likewise, it is not Catholic for the Society to accept Rome’s formal separation (by way of a special canonical structure) of Tradition from the rest of the Church. Such indifferentism must always be resisted because it affirms implicitly the modernist principle of a multiplicity of faiths dependent only on the immanent spirituality and aesthetic preferences of the person involved.

[. . .]

In short, the reason to avoid a deal with Rome has nothing to do with the deal’s conditions nor whether Rome would honour them.”

(“Two Bishops: A Clash of Wills”, first printed in *The Recusant*, issue 2, Nov/Dec. 2012, p.17 ff.)

That was written towards the end of 2012. That it can still be quoted so usefully today shows how prescient its author was. I would only add, for my part, and with the benefit of the last two-and-a-half years' hindsight, that to waste so much time talking about what the conditions of an agreement would be and whether or not Rome could be trusted to honour them, shows an almost catastrophic naivety or a state of denial about the seriousness of the situation, or perhaps a bit of both. If to accept a rapprochement with Rome would be "an enormous gamble", what would changing one's doctrine to bring it into line with conciliar modernism be classed as? And as for exclaiming that "We have far too much to lose!" - what greater loss can there be than the loss of true doctrine? In the whole statement, if I had to point to one thing which I find most worrying, I would say my abiding impression is the absence of doctrine. I almost can't believe that it was written in 2015 (perhaps it wasn't...)

In summary, then, it seems fairly clear that there are some serious issues with this text. It might well represent the thinking of a "dissatisfied" priest who is still inside the SSPX, still ultimately "loyal" to "corporate policy" - a priest of the so-called "internal Resistance", a constituency which by now is virtually non-existent except in the minds of a few who for various motives cling desperately to it as to a forlorn hope. It most certainly does not reflect the thinking of any Resistance priest that I have ever met. I do not know who the author may be, and in any case, that is utterly beside the point. For all we know, it may have been written three years ago and no longer reflect the thinking of its author.

What's more, if the present crisis in the SSPX has still not taught us the importance of following principles and not personalities, if we have still not realised that what is being said is more important than who is saying it, if we are still going to allow ourselves to be blinded by human respect, then we almost do not deserve to grasp what is happening. I have, for example, heard it rumoured that this text was by a priest, until recently of the SSPX. I cannot take such a claim seriously however. For one thing, the priest cited as being the author did put out his own text, one which does not include these thoughts and which in any case reads very differently being clearly written in another writing style (he uses "I..." and not "We..." for example). I would not wish to think so ill of someone that I would think them capable of writing such a thing. And if, for arguments' sake, it were by this priest or that, someone whom you or I knew, even then that would change nothing, since it would be pure hypocrisy to criticise dangerous thinking when it comes from one person, but to turn a blind eye when it comes from someone else. If we criticise the things Bishop Fellay says, it is not just because *he* is the one saying them. We would do the same no matter who was the source.

So for the moment, its author will remain a mystery, and is best kept as such. What we are more concerned about is the thinking which it betrays, the attitude, and where it differs, our whole approach to the Faith in essence, something which must be guarded jealously, since it is the main asset of the Resistance. Were it not for such a difference, the whole crisis in the SSPX would never have taken place. Were it not for such a difference, there would have been no Council and no conciliar church. Doctrine matters. Ideas matter. Let us not fool ourselves.

Resistance Ordinations

At the time of writing, the latest news is that there are two new deacons for the Resistance, which hopefully means that there will soon be two new priests. Rev. John and Rev. Suneel were ordained on 25th June at 'Hearts of Jesus and Mary seminary' in Cebu, Philippines. Also assisting were Frs. Hewko, Pfeiffer, Chazal, Suelo and Picot. We are told that Rev. Dr. Suneel's priestly ordination will take place at last in his native India this coming August. We hope to have more information and pictures in the next issue.

'Frank' Talking!

The shenanigans of Pope Francis are so frequent they could easily fill this little newsletter to bursting every month with no room for anything else. But then what purpose would that serve? Surely even the most uninformed Catholic already has the measure of him. We hear about him from the secular media all the time, whether we want to or not! Pope Francis is, to paraphrase Brideshead, "something which only this abominable age could produce" - a child of his time, the product of the Council no less. He is Vatican II taken to its logical conclusion. We ought, therefore, to thank Almighty God at least for allowing this man to look as conciliar and liberal as he really is, not masked by a seductive veneer of "conservative" externals.

In view of the totally wacky, loopy-liberal preoccupations, humanist thinking and quasi-heretical language of Pope Francis, it is interesting to see how the SSPX reacts (or fails to react!) Don't let me tell you, ask yourself - when was the last time you heard or read from the neo-SSPX a strident, uncompromising condemnation of Roman conciliarism, of the sort that the SSPX in the days of the Archbishop used to make? Why might it be that they are so sheepish about criticising or condemning, when there is so much to criticise and condemn?

The latest proof that Bishop Fellay's organisation is living in sin with Pope Francis's organisation comes in the form of the latest of Bishop Fellay's 'Letter to Friends and Benefactors', dated 24th May 2015 but not published until June. Pope Francis has announced an "Extraordinary Jubilee Year of Mercy." Most of Bishop Fellay's letter rightly takes issue with the false conciliar idea of "mercy" which this "Jubilee Year" represents. Then at the end of the letter, in contrast to everything he has just said before, he announces that 'we' (the SSPX) will be taking part in Pope Francis's 'Year of Mercy'. So although, in his own words, "this new mercy...is nothing more than complacency about sin," we are still going to take part. "Every district of the Society will inform you of the particular works to be performed in order to benefit from all the graces that Divine Mercy will grant us during this Holy Year." There you have it. Actions speak louder than words.

There is much more that can be said, and for a closer and more detailed look we refer the reader to the excellent article of Fr. Bruno, OSB, which can be found on **page 26**. One point which is easily forgotten but very important is that Pope Francis, in his own words, says that he decided to call this "Jubilee" for the end of 2015 to coincide with the 50th anniversary of the close of Vatican II. Please therefore do everything you can to inform any unsuspecting friends and relations and dissuade them from participating in this evil piece of conciliarism from which no good will surely come. We wish to have *absolutely nothing to do* with the Council, and that includes its 'Jubilees,' since we do not rejoice in its memory. We will not take part in this "Jubilee" in any way. *nullam partem cum operibus modernistarum!*

***“What can one do against this profound deviation from the Catholic Faith within the Church?
One can only train good priests.”***

Extract from a talk given by Archbishop Marcel Lefebvre in Albias (Tarn et Garonne, France), 10th October 1990

[Editor's note - being unable to locate an English translation, we came up with our own translation of this talk given by Archbishop Lefebvre from near the end of his life. We have shortened it slightly for reasons of space.]

Ladies and Gentlemen!

Many thanks to Father Marziac and Father Denis Roch for their short talks through which you have already gained a glimpse of the atmosphere which has existed for twenty years. Father Marziac also talked about Senegal. Thus it would cover already forty years.

We have experienced difficult and tragic moments. Sometimes I feel obliged to summarise my life. Father Londos could probably do that even better. He is five years older than me, almost a century old.

We had to live through three wars. The war of 1914 to 1918, the war from 1939 to 1945 and the war from 1962 to 1965. You might say that no war took place between 1962 and 1965. I am not mistaken. It was the most horrible war which we have lived through. The death of the body is better than the death of souls. This war represented at the same time a climax, a conclusion and a beginning. It was the conclusion of a truly diabolical enterprise and the beginning of a true revolution within the Church. We want to stay Catholic. Because of that it was impossible for us to accept these revolutionary changes without having to forsake our Faith.

The facts show the horrendous consequences – the introduction of revolutionary ideas into the interior of the Church through men of the Church. These men used the Second Vatican Council in order to help these revolutionary ideas to victory. In my opinion this is the most grievous fact of the last 30 years.

There were always enemies outside the Church. There were also enemies of Our Lord Jesus Christ. He had hardly appeared in His official life, when He was already in opposition with the Pharisees and Scribes. During His three years of public ministry they persecuted Him and nailed Him to the cross. Since then this war has not stopped and it is being waged with all means against Our Lord. You will know the history of the Church well enough. You know what the Church had to suffer through the centuries from men who wanted to continue the downfall of the Church and of Our Lord Jesus Christ.

Although this situation was known, it took place outside the Church. People who had a hostile disposition towards the Church left it through heresies and schisms. Today the Church is in a much more serious and horrible situation. The enemies are inside the Church.

Whether these people are aware of their actions is not important. It is also unimportant whether they act with intent or whether they are true enemies of the Church. Only God alone knows that. They do act however as enemies of the Church.

This became obvious during the Council. I have often given as an example the violent opposition between two representatives of the Church: Cardinal Ottaviani, who stood for the Catholic Church and Her twenty centuries' old tradition, and Cardinal Bea who supported the liberal and modern

spirit. This liberal and modern spirit could already be found within the Church during the time of Pope Pius X, who therefore had to condemn it.

During the last session of the Central Preparatory Commission of the Council, I witnessed this opposition. Two ideologies clashed violently against each other. On the one side were people who represented the revolutionary ideas of Human Rights and have acquired their principles, or wanted to acquire them. With this kind of profound atheism man only considers his freedom. He no longer wants to consider God's Commandments and does not want anymore to contemplate himself in relation to God. He wants to be independent from God and the Church. Cardinal Bea represented this liberation theology. The text which he had prepared entitled "Religious Liberty" was the best proof of that. Cardinal Ottaviani prepared a text on the same topic however entitled "Religious Tolerance". The Church tolerates error and false religions, she does not place them however on the same level as the true religion.

Traditionally the Church claimed to be the only true religion which was founded by God himself, Our Lord Jesus Christ. Therefore, all other religions are wrong. One has to be a missionary in order to convert the followers of false religions, so that they can be saved. This was always the Faith of the Church. The raison d'être of missions in the Church is to convert souls and not to tell souls that their religion is as good as the Catholic Faith. The ideologies of these two Cardinals violently clashed together. In some way it represents the opposition within the Church. Cardinal Ottaviani has openly voiced his opinion in front of Cardinal Bea. He told him that he did not agree with his text and that he had no right to compose it. Cardinal Bea equally rose and replied that he also could not accept Cardinal Ottaviani's text in principle. Who was right? Cardinal Bea or Cardinal Ottaviani? The revolution or the Catholic Church? The revolution has risen against the Catholic Church. There was the opinion that a final line had to be drawn under clericalism, the authority of the Church and the authority of Our Lord Jesus Christ.

The Church could only condemn the principles of the revolution if it wanted to stay loyal to Our Lord Jesus Christ. During the 19th Century and during the first half of the 20th century, all popes have acted that way until Pope Pius XII. All these popes have condemned the principles of the revolution. Within the Central Preparatory Commission a group of Cardinals was formed who wanted to accept together with Cardinal Bea the principles of the revolution. Cardinal Ruffini rose and regretted the violent opposition of his confreres whose content was of fundamental importance for the Faith and the teaching of the Church. He wanted to present this matter to the higher authority, the pope himself. Pope John XXIII usually chaired our meetings. He was not present at that meeting. Cardinal Bea was against this suggestion and asked for a vote. He wanted to know which Cardinals voted for him and which voted against him. Then, a vote was held. The 70 Cardinals who were present were divided in two camps. One half voted for Cardinal Bea, the others for Cardinal Ottaviani. In general, the German, Dutch, French and all Cardinals from USA and the UK voted for Cardinal Bea. Cardinal Ottaviani received the votes from the Italian, Spanish and South American Cardinals, in general from Cardinals from the Latin countries who still had a sense for the tradition of the Church.

In this way the council started. The last session of the Central Preparatory Commission ended with a violent opposition between two groups of Cardinals. One group, headed by Cardinal Bea was leaning towards the revolutionary ideas, which means the atheism of the state instead of the Social Reign of Our Lord Jesus Christ over society. The other group followed Cardinal Ottaviani. They stood for the reign of Our Lord Jesus Christ over society. Indeed, they tolerated the false religions but did not put them on the same level as the true religion, as Our Lord Jesus Christ, which the Church regards as God, and of whom she claims, He is God. In this way, the revolution as a matter of fact entered into interior of the Church.

In order to understand this situation one has to look at history since the French Revolution. Thanks to liberalism and sillonism, these ideas have spread within the Church and slowly prevailed in the different European countries. All false ideas have penetrated into the interior of the Church. Not for nothing did Pope Pius IX condemn the ideas of the French Revolution in his encyclical "*Quanta Cura*" and in his "*Syllabus*". Then, Pope St. Pius X condemned Modernism which was nothing else than the continuation of revolutionary ideas, in his encyclical "*Pascendi dominici gregis*" and in his decree "*Lamentabili*". All these false ideas originated in the revolutionary principles.

In 1962 the Church allowed herself to stand in opposition to the thirteen popes who had ruled since the French Revolution and who had publicly condemned all errors resulting from it. With whom will the members of the Council side? The tradition of the Church and therefore those thirteen popes who have issued the condemnation of these revolutionary ideas? Or will they follow those revolutionary ideas which spread in the interior of the Church? The liberals won. They dominated the council through the support of the popes John XXIII and Paul VI.

The Church in some way allows this drama to take place publicly. She endorses Human Rights and the revolutionary principles in the interior of the Church. On the other hand, she disapproves of the reign of Our Lord Jesus Christ over civil society. Thereby she only asks for the common right which is also granted to the other religions. Thus, all other religions are equally considered as valuable as the Catholic religion. This causes naturally deplorable consequences for Christian families and for the Faith of the people. How did these changes in the Church come about? The council approved of the liberals. All instructions and rules which were given after the council were geared towards putting the new revolutionary principle into practice. The Council was against authority, especially against the authority of Our Lord Jesus Christ, as well as against the authority of the pope, the bishops, priests and family fathers. All authorities were practically decapitated. One had to give men freedom of conscience. The conscience of man was glorified, which in its truest sense represents the basic principle of Human Rights. Man has a conscience. He is therefore allowed to decide over his future, his life, his thoughts, his religion and morals.

The result is a shift. On the one hand there is still authority, which comes from God. This authority is put into effect through various authorities, even through civic society, in order to lay down God's law and to encourage men to abide it. On the other hand there is liberation. Man liberates himself from law and from authority. There is the total anarchy in which we presently live. What will the bishops and cardinals do against this situation? The council practically divided itself. 250 bishops joined the liberal cardinals. Further 250 united themselves to defend the traditional ideas. Why could the liberals win? There were 2500 bishops present at the council. A large number of bishops therefore would be the ones who decided which way the council developed.

Around 1800 bishops watched the pope to see which side he would choose. If the pope were to choose the liberals, they would also choose the side of the liberals. Should the pope choose the side of the conservatives, these bishops would also side with the conservatives. The pope granted his approbation to the liberals. This decision caused dreadful and horrendous events. One effect of this decision was that the council was not prepared to condemn communism. 450 bishops submitted an application to achieve the condemnation of communism. This application was refused. However, sometimes a petition was granted which was only submitted by two or three bishops.

When the liberals took office after the council, Cardinal Ottaviani was removed from his post. Likewise, many traditional minded cardinals who felt wounded by this handed in their

resignation. Some died out of sorrow over it. I knew Archbishop Morcillo from Madrid and Archbishop MacQuaid from Dublin very well. They were my friends. When they had to witness what was going on during the council they died out of sorrow over it. They have felt, seen and witnessed the ruin of the Church and the Kingship of Our Lord Jesus Christ. What took place at the Second Vatican Council was the suicide of the Catholic Church. They were right. We realise it every day. The Church commits suicide. That does not mean the Catholic Church itself, but the men of the Church who reign inside the Church. They undermine the life of the Church and they are going to ruin Her completely. Today the bishops are discussing priestly vocations and the training for the priesthood. They won't reach any result as long as they don't define the priest as what he really is. They do not want to specify a definition. Actually, they do not want to specify anything anymore. A definition has its consequences, asks for changes and a return to tradition. There is no hope of a return of a great vitality of the Church as long as there is no return to Tradition, to the Kingship of Our Lord Jesus Christ and to the fundamental principles of the Church.

They are committing treason against Our Lord Jesus Christ! They do not want His reign anymore, neither over the souls, nor over the families or society! Where Our Lord Jesus Christ does not reign anymore there is disorder which will lead to total ruin.

Unfortunately one can summarise the council with these words. What could I have done had I remained bishop of Tulle? Suppose I had resolved to keep Tradition. After the Council I would have returned as bishop of Tulle into my diocese. Half of the clergy maybe even two thirds would have been against me. With certainty also half of the faithful. The results of the council were overpowering. One has to change – the liturgy, the catechism, the atmosphere. One has to grant freedom. The laity need to receive more room within the church. How can one govern a diocese if more than half of the clergy and faithful are against you?

Many bishops which were responsible for their dioceses and wanted to fight handed in their resignation. The authorities accepted these resignations immediately, of course. They were happy to replace the traditional bishops with a new bishop who represented the conciliar, modern spirit of freedom and revolution within the Church. It was difficult to resist. Bishop de Castro Mayer in Brazil managed to resist. He had to look after 29 priests in his diocese. When he left his diocese, 27 of these 29 priests followed him. Thus it was possible in the diocese of Campos to uphold Tradition. Over a certain period of time, resistance was possible in unimportant dioceses. However, I am convinced that such a resistance would not have been possible in Europe. I myself fought for Tradition at the council together with 250 bishops. We did everything to contain the devastation. Yet, we couldn't prevent the passage of the revolutionary texts concerning religious liberty which represents the fundamental principle of Human Rights. Furthermore we couldn't prevent the document on the constitution of the Church in the World which also contains the application of revolutionary ideas within the Church. We only managed to modify some minor points.

At this time I was not in charge of any diocese anymore. But I was Superior General of the Holy Ghost Fathers. I had to hand in my resignation. I found myself in an impossible situation within the congregation. A large number of members rose up against me as I wanted to preserve tradition and the pre-conciliar training of the seminarians and priests. I wanted to preserve the thomistic instruction according to St. Thomas Aquinas which was recommended by all popes before the Council. Within the congregation I wanted to keep a certain discipline, amongst others the prohibition to watch television in our communities. Almost two thirds of the members were against me.

All congregations were bound to convene an extraordinary General Chapter in order to adjust to the Council and the new spirit of freedom. In 1968 all congregations came together to discuss in which way the constitutions should be changed and the spirit of the council should be implemented. This revolutionary spirit of freedom revealed itself in the abandonment of all traditions, the religious dress, the traditional mass, the abandonment of the traditional doctrine as well as in the abolition of the normal relationship between subjects and superiors. It was no longer possible for superiors to issue orders. They always had to ask their subjects for their opinions. It was an inextricable situation. I give you an example which took place in all congregations. When I arrived at the General Chapter, I was told "We don't want the Superior General to chair the General Chapter any more." I responded, "Our constitution says that the Superior General needs to lead the Chapter. A change in the constitution can only take place by submitting a request to the Congregation for Orders in Rome." I received the answer, "We want a triumvirate to chair our chapter." I was elected for six years as Superior General. It was therefore out of question to change Superior Generals. I explained to the members that I am not going to accept this decision as it contradicts the definitions of our congregation as well as the spirit of Rome. I therefore asked for a vote.

The vote was against me. Three members of the triumvirate received the votes. Due to this fact I went to Rome to the Congregation of Religious. Rome will have to agree to such a decision. I wanted to find out whether Rome would accept it. The prefect was travelling in South America. I therefore went to his deputy, his secretary, the second person in the congregation. I explained to him what had happened in our congregation during the course of the General Chapter and asked for his advice. He said to me, "Monseigneur, remember, the Council has taken place! One has to take into account that the situation will change now. Your members certainly don't have the right to act in that way. In my opinion you should however tolerate this. I advise you to travel to America and go for a walk. I have also told this to the General Superior of the Lazarists."

In light of these conditions, I handed in my resignation. It was impossible to lead a congregation which was in the midst of a revolution. I would have been forced to put my signature underneath all the changes. It was not my intention that the history of the congregation would read, "Mgr. Lefebvre introduced the revolution inside the congregation." I addressed my resignation letter to Paul VI. He replied within a week. "Your resignation was accepted. You are relieved from your duties as Superior General." In my opinion providence expected this to force me to take a decision. I was free and did not have to govern a diocese or a congregation anymore. Since I was already 65 years old, I could have requested to retire. Our dear Lord did not want that, even though I would have had the right to do so, as I had already spent 30 years in the missions. At this time, some seminarians visited me who asked me for help. They explained to me the situation in the seminaries. I had then taken a small flat with the sisters of the Lithuanian College. I lived secluded and thought I would be able to conclude my days in peace there. These seminarians however didn't let go. "Monseigneur, do something! The liturgy is exposed to the freedom of the seminarians. Every week another group of seminarians is allowed to decide the liturgy for the following week. Everything was changed, the Holy Mass, the prayers, the canon. The seminarians wear their cassock less and less and are allowed to go out at night. There is the greatest liberty. We want to become true priests. We cannot bear such a situation."

What should I do for those few seminarians? Amongst them was Fr. Aulagnier and Fr. Cottard. I knew Bishop Charriere of Fribourg in Switzerland very well. I wanted to try to accommodate these seminarians at the university in Fribourg. They would be better off. Bishop Charriere would certainly be ready to accept them in his inter-diocesan seminary.

I went to Fribourg. Bishop Charriere responded to my question. “Monseigneur, our seminaries are gone. Don’t put your seminarians into my seminary. There is no discipline anymore. A proper formation is not possible.” His answer astonished me. I asked him what I should do with those seminarians. He advised me to build up a seminary myself. I was already 65 years old – an impossible idea. I told him that I would give them into his seminary. He responded, “I give you the permission to rent a house in my diocese. Settle down and train the seminarians yourself.”

Providence apparently wanted me to put this plan into action. At the beginning there were nine seminarians. At the end of the academic year there were only two left, Aulagnier and Tissier de Mallerais, today an auxiliary bishop. I said to them, “The seminary cannot be continued with only two seminarians. Our dear Lord does not want it to be continued. I am going to have to close the seminary. They will go to the seminary of Bishop Charriere.”

I spoke these words in May. Already in June I received eleven application letters. Eleven seminarians asked me to receive and train them. I faced the question whether I should continue this work. I would have loved to close the seminary. The two seminarians, Abbe Aulagnier and Abbe Tissier de Mallerais were against my plan and urged me to accept those eleven seminarians who applied to the seminary. Thus, I decided to continue the seminary.

We bought a house in Fribourg. Subsequently, the seminary was moved to Écône. Seminarians from all over the world and professors came to our seminary. Father Roch has already spoken about our beginnings. I thought to myself, if the Society is meant to be international one day, it is a sign that God wanted to preserve Tradition in the whole world. How should we obtain this goal? Advertising was out of question for me.

We were able to continue Tradition unmolested from 1970 to 1975. The French bishops heard about us and were very indignant. They did not want any priests who were wearing the cassock, were teaching outdated things, and were celebrating an outdated mass. Thus, our seminary received a canonical visit.

I lodged a complaint with Cardinal Villot in Rome. He quite clearly stood in opposition to me. Rome prepared for the fight, and wanted a visitation and my condemnation. Bishop Mamie, the successor of Bishop Charriere sent a letter to me which contained the following, “Close your seminary and immediately dismiss all your professors!” I received this in writing at the beginning of May 1975. Should I really close down the seminary? I could not close it. A bishop does not have the right to issue such a decision. If a bishop has approved of something, his successor cannot revoke this. One needs to formally apply for such an intention in Rome, a decree needs to be issued in order to close down a house. This procedure is mandatory to avoid a lack of stability in the houses. I possessed the approval of Bishop Charriere. Thus, Bishop Mamie could not annul the Society nor close the seminary. Only Rome could do that.

I refused to close down the seminary as I regarded this approach as illegal. I had lodged a complaint with Rome and paid the fees for it. My complaint was accepted. I engaged a solicitor. Cardinal Villot wrote a personal letter to Cardinal Staffa, the prefect of the Apostolic Signature, the highest court in Rome. In this letter he told him not to initiate proceedings. Again, this was unlawful. Justice must be exercised freely. If the governmental power interferes with the judicial power then there is tyranny. That is inadmissible. Clearly, Cardinal Staffa obeyed Cardinal Villot’s prohibition. Since this whole procedure was in the highest degree illegal, I continued to ordain priests. In the years 1975 and 1976 I also ordained priests. I received a written warning from Rome which threatened me with suspension. The whole proceeding was illegal. Maybe you are of the opinion that I am obstinate. I think however, that I fulfilled the will of God. I am also

convinced that providence demanded of me to continue in that way. I didn't do this for me, but for the Church so that in future there are still priests at Her disposal.

The infamous Mass at Lille should have been celebrated in front of 50 people. The organisers announced 500 people. In the following weeks people were speaking of 5000. In the end, 20,000 people from all over the world attended. If I remember correctly, a special congress took place in Paris in which people from all over the world participated. All these people rushed to Lille when they read in the newspapers "The suspended bishop is going to celebrate Mass." All over the world the media reported about the suspended bishop and his forthcoming Mass.

My sister who lived in Columbia wrote to me that every day there was an article about me in the newspapers. I didn't know anything about this. Also from Australia, I received letters with the same content. I was certain that this was coming from providence. Providence wanted that we and our Resistance in favour of Tradition and the Catholic Faith might be made known all over the world.

All over the world this piece of news raised interesting questions. Many young men wanted to join our seminaries. We received vocations from the whole world. We had to open new seminaries – in the United States, In Germany, Australia and South America. So many people wanted to keep Tradition and the Catholic Faith. We were facing everywhere the same problems. Frightened families could not believe that this revolution in the Church was in accordance with the true, Catholic spirit, but that it was the spirit of the demon, the devil which had entered the Church. We did not want to follow it but simply wanted to stay Catholic. That was a sign!

The progress of the Society was unbelievable. With the generosity of all the Catholic faithful who wanted to keep Tradition we were able to open up priories, colleges and churches. Many priests reacted in the same way. They wanted to keep the Catholic Faith and not abandon themselves to the changes. The Faith which they had learnt in their seminaries was certainly true. They did not want to change, to become modernists or Protestants. It was out of the question for them to teach a catechism which was not a Catholic catechism anymore. They wanted to keep wearing the cassock, and celebrate the Mass of all times. Everywhere one could witness this reaction. Of course we might have wished to see a stronger and more significant reaction. But we have always to remember how hard it was for many priests.

I saw many priests and priors crying out of sorrow when they realised the changes in the Church. They realised that this meant the complete collapse of the priesthood. They saw their confreres going away and getting married. Clearly they recognised that the catechisms were not Catholic anymore. The altars were demolished in order to exchange them with a table, on which they turned to the people in order to carry out a kind of distribution. They were completely aghast. Many handed in their resignation. It was not possible for them to accept this situation. Had we been able to see the sorrow in the hearts of many priests and bishops we would have truly been shocked. The faithful were in a similar situation. The true catechism and true religion was not taught to the children anymore.

This resistance in the Church is normal if one has to survive in an organism. We are the Catholic Church and continue the Catholic Church. The other side are the ones moving away from the Church and thus becoming schismatic. All schismatic novelties were introduced through these people. I assure you that these people do not possess the Catholic Faith any more.

What can one do against this profound deviation from the Catholic Faith within the Church? One can only train good priests.

A.M.D.G.

Apostolate of Prayer for Priests

Please 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.

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: 32

Australia 3

France 2

Canada: 22

Ireland 5

Indonesia 8

Scandinavia: 2

Singapore 3

Spain 10

USA 6

“Good and Bad Shepherds”

Sermon by Fr. Pfeiffer

Given at Veneta, Oregon (USA) - 2nd Sunday after Easter, April 2015

Source: <https://www.youtube.com/watch?v=tvBRzoPJ6ZI> (Title and sub-headings added by us.)

At that time Jesus said unto the Pharisees: “I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep. And the hireling flieth because he is a hireling and hath no care for the sheep. I am the good shepherd: and I know mine and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have that are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.” (John 10:11ff)

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

Today is Good Shepherd Sunday. When Our Lord Jesus Christ is speaking today, He was speaking to the Pharisees. There are many audiences that He spoke with. In the Gospel of St. Luke chapter 15, as we mentioned earlier today, Our Lord was surrounded by publicans and sinners. His heart was moved to speak about the rejoicing in heaven at one sinner’s return to God. And He gives three parables: the first about a shepherd who finds lost sheep; the second about a woman who finds money, a silver piece; and the third the prodigal son. Each one a higher level of rejoicing for the sinner’s return to God. And His heart is moved as He speaks to the sinners. But today He is surrounded by the Pharisees, and He is surrounded by the Pharisees and He is speaking directly to the Pharisees – and we can include also the Sadducees, the scribes and High Priests – those that consider themselves leaders amongst the people, and those who were truly leaders amongst the people. Those who had taken in some way the role of the shepherd. And Our Lord Jesus Christ is reminded of what He had inspired Ezekiel to say 600 years before. God spoke to Ezekiel and said: Behold the shepherds! They are wicked shepherds! How wicked the shepherds were in Israel whom had put over His sheep. Later on Our Lord would not give up on shepherds. Though there were many wicked shepherds in the Old Testament, He would also make shepherds in the New Testament, the chief shepherd being St. Peter, and his successors the Popes. And He said, “Simon, son of John, lovest thou me?” “Yea Lord, thou knowest that I love thee!” “Feed my sheep!” Feed my lambs, feed my lambs, feed my sheep.

And so what is the proof of love, and what is the duty of the shepherd? What is the shepherd about? God complained about the shepherds in the Old Testament and He said: “These are wicked shepherds because they have driven the sheep off the pasture. The winter has come and they have shorn the sheep so that the sheep freeze in the winter. And they have taken the grain from the sheep that they starve. And many of the sheep are scattered. And many of the sheep die. And behold, every one of those sheep who are scattered and every one of those sheep who dies, there shall be an accounting of the shepherd responsible for those sheep.”

And Our Lord Jesus Christ, angry at His wicked shepherds, did not give up on shepherds. When He decided to come in His first coming, the first ones who He announced His first coming to were shepherds. But not all shepherds. Many shepherds were sleeping that night, on December 25th. Many shepherds were not tending the flock. But to those shepherds who were awake in the night, to those shepherds who were watching their sheep in the night, they heard the voice of the Angels. Angels came down and told them tidings of great joy, that the Messiah was born and laid in a manger. And Christ spent three-and-a-half years preparing the shepherds of His Church, the 72 disciples and 12 apostles. He spent the majority of His time preparing the shepherds. In this Gospel we are in a situation where He is looking at the final shepherds of the Old Testament, the wicked shepherds of the Old Testament, and saying: “You are supposed to be like the good shepherd that is prophesied in Ezekiel 34, when it says that there are wicked shepherds who will be replaced by the good shepherd, who shall take care of his sheep and lay down his life for the sheep.” Therefore the Pharisees and Sadducees were very angry. And Our Lord Jesus Christ said to the Pharisees: “I am the good shepherd.”

Characteristics of a Good Shepherd

What are the characteristics of the good shepherd? St. Gregory the great wrote a special treatise on shepherds, on the care of the flock, and what a priest or bishop must do to take care of the flock. And he mentions so many hundreds of duties of the bishop, hundreds of duties of the priest for the care of the flock. But Our Lord Jesus Christ summarises it all in one duty. The good shepherd lays down his life for the sheep. That’s what the good shepherd does. There are many duties of the shepherd. He must feed the sheep: the Faith, he must teach them the catechism. He must feed them the sacraments, he must give them Holy Communion and absolve their sins. He must feed the sheep in all kinds of ways. He has many responsibilities over the care of sheep: to help those having difficulties in their marriages, to help those who are having difficulties in the raising of their children, help those who are trying to bring souls to Heaven, the souls of their children and their own souls to Heaven in a wicked world – and the world has been wicked ever since Lucifer entered it and convinced Eve to eat an apple and convinced Adam to do the same. Since that time there has been wickedness in the world, and the same wickedness! It has never changed! Satan hasn’t got worse, he has not become more wicked, he isn’t more intelligent. He has not improved his ways. He uses the same demonic tactics that he has used for six thousand years, since the beginning of time. He uses his minions, he uses the world, he uses the flesh, he uses the temptations of his own devils, and he uses all the same weapons. He is attacking the same God. And the answer to the wickedness is also the same. It is Our Lord Jesus Christ.

Now when we say that Christ is the answer – how was Christ the answer? Christ was the answer because Christ died on the cross for our sins. That’s how Christ is the answer. So death is the answer. What kind of death? The death of the shepherd.

Permission to die!

Fr. Chazal sometimes likes to point out that in the normal times of the church, when the Church was normal – and these normal times of the Church were from AD 33 until about the year 313, these were the normal times of the Church – in the normal times of the Church,

every single shepherd, especially the chief shepherd who was the Pope, would lay down his life for the sheep. And we find that every single Pope from St. Peter until Liberius, excluding Liberius, every single one of them died for the sheep. And the bishops of those times: every one of them died for the sheep. And the priests of those times: every one of them died for the sheep. When a young man enters a seminary today, and in the last 1,700 years, since those normal times, he did not always die for the sheep. Only some would die. There will always be priest-martyrs and bishop-martyrs until the end of time. But in those times, it was the normal time in which if you were going to become a priest, what does it mean? It means you're going to die. It was like the situation where the Black Hawk got shot down and two volunteers came forwards and said "We're going to go down on the ground to where the helicopter was shot down." "But we won't be able to retrieve you!" "That's alright, we want to go down, we'll fight against the enemy and we'll keep our friends alive a little while longer and we will die with them. Permission to descend!" And they went down and they died.

And this is the way it was for the first three-hundred years of the Church. It was so important the Church be founded by these kinds of shepherds. The shepherd who dies. All other things are secondary. All other things flow from this death. Imagine that Our Lord Jesus Christ did not die on the cross for our sins. If He didn't die on the cross for our sins, we are not saved. There is no conquering of the devil. There is no way of spreading the truth. The truth is sealed in the blood of the martyrs; in the blood of those twelve Apostles, with Matthias taking the place of Judas. The twelve just Apostles were those Apostles who shed their blood for the truth of the Gospel. The blood of the disciples, the blood of the deacons, the blood of the priests – and the blood of our High Priest Himself. "I am the Good Shepherd." The Good Shepherd lays down His life for His sheep.

Now there are many, many characteristics, many different personalities, many different duties, many different responsibilities. But what is the one that saves souls? What is the one that defeats the devil? What is the one that brings the victory of Christ over Satan? It is only death. The death of the cross. We all want to find another way to defeat the devil; there is no other way! And in order to make it clear, Our Lord speaks about the attack of the devil. You know that in the last 500 years, the sheep have been scattering. First they scattered to Protestantism, and all the different branches of Protestantism. Others scattered to all the various different forms of naturalism and atheism. And within the Church in the last 50 years they've scattered away from the teachings of the Church to modernism and false evolution in the Church. And they are scattering to this very day. Why are they scattering? Why are they being devoured by the wolves? Why is it that the devil is so successful in the Church today? Our Lord Jesus Christ makes it very clear in a very simple answer: because of the wicked shepherds.

Types of wicked shepherd

Now there are two types of wicked shepherd. The first is the kind who is actually a Freemason like Cardinal Rampolla, the kind who are actually working for the destruction of the Church. And Our Lord Jesus Christ, we can certainly say, has a greater respect for this kind of shepherd, because we know what Our Lord said: "I would that you were hot or cold. But if you are lukewarm I will vomit you out of my mouth!" Therefore we can know with certainty that Christ prefers Rampolla, Christ prefers the wicked Cardinals of the world today, Cardinal Meuller and Ratzinger. He prefers the wicked ones that are working for the destruction of the Church with intention and with the fullness of their power because they are following Satan

knowingly, and because they want to devour the sheep, and because they are truly wolves in sheep's clothing. Now this will always be a minority of wicked shepherds, but this minority knows who their master is, they know who their enemy is. Their master is Satan, their enemy is Christ, and they work for the destruction of the kingdom of Christ. One of the chief ones, one of the most wicked men that there has ever been in the Church is Pope Benedict, Cardinal Ratzinger. He's a specific example of a wicked shepherd, a wolf in sheep's clothing, who was spoken of by Archbishop Lefebvre himself when he said to him in 1987: "You are working for the destruction and de-Christianisation of society!" (And when he said "You," what did he mean, "You in general"? No! "You Cardinal Ratzinger!") "You are working for the destruction and de-Christianisation of society, and we are working for the Christianisation of society, therefore we cannot work together!" Such are the minority of wicked shepherds.

But what about the others? The others are the majority. And the majority of shepherds are spoken of by St. Jerome in the sermon today. St. Jerome says: the majority of shepherds, that is priests of the Church, are hirelings, and the others are the ones of whom Christ simply says: "Their own the sheep are not." They are the ones that are distant. "It's not my problem!" The hirelings and the distant ones. Usually they're the same. The hireling is working for hire. Now what about a hireling? When you hire a man for a job, what does he want to do? Is he wicked? No. If you hire a wolf, he'll try to destroy everything you're doing. But the hireling, he does not want to destroy - he wants to do good, because if he does a good job he gets a pay raise, he gets a promotion, if he does a good job he gets security, he can stay with the business for fifty years and doesn't have to change jobs. So the hireling does not want to be wicked, the hireling does not want to choose evil. He wants to do what the master tells him to do. That's what he wants. He's not a bad man. But what happens? When the wolf comes, and the sheep are in danger: "I'm not getting paid enough! I'm being paid to feed sheep, I'm not being paid to shoot at wolves! I'm not in the military!" "I'm being paid to teach sheep catechism, but they don't even want to learn anyway! So if those people want to come in and teach lies: it's not my problem! I don't believe those lies, I don't like the wickedness, I don't want to go to evil... I'm just doing my job. That's my duty, to do my job, get my pay, and go home!" And when the wolf comes, the sheep are scattered.

The sheep in danger!

Now one thing to note about the coming of the wolves: there is no doubt that the wolf will come, and there is no exception to the visit of the wolf. One might get the impression from the parable that if you're a lucky hireling no wolves will attack your sheep. There are no such sheep in the sheepfold of Christ! Every single sheep and every single lamb shall be attacked by the wolf! The wolf is going to try to destroy every single one, and there are plenty of wolves out there! There are plenty of devils and there are plenty of men who are servants of the devils, and there are plenty of means by which the devils, with the world and the flesh for assistance, can go after the sheep in order to destroy them. And one thing the shepherd can be certain of: his sheep are going to be attacked! Not only that, they're under attack right now! Whenever a priest goes to a parish: "I wonder if this is the parish of All Saints? I wonder if the devil has given up on trying to attack these souls because they're too holy and they're too strong. I wonder if they are great warriors against Satan? I wonder if they don't need to have their sins absolved?" St. Jerome says: "Send me a sinner! Send me a sinner! What can I do with a Saint?!"

I am a priest, says St. Jerome, if you aren't a sinner I cannot absolve you. Priests absolve. If you are not in ignorance, I cannot teach you. Priests teach. If you are not weak, I cannot strengthen you. Because the priest brings the holy strength of the Blessed Sacrament, the strength of the sacrament of penance, the strength of the teaching of the Gospel of Our Lord Jesus Christ. And therefore if you are not sick, we cannot help. If you are not a sinner, we cannot absolve. If you are not ignorant we cannot teach. Priests are not designed for the time of peace. Priests are not designed for the healthy. Priests are not designed for the intelligent. We were designed for the sick and the dying, for those in the most great peril, and for the time of war. The shepherd is a shepherd that is going amongst the sheep, sheep that are surrounded by wolves, sheep that are going to be eaten by wolves. And if you're going to go into that environment which every priest goes into, every shepherd: don't go in, unless you're ready to die. This is the law of Our Lord Jesus Christ. In the normal times of the Church, every priest knew that he would die at the hands of the wicked leaders of Rome. Times haven't changed that much: there are wicked leaders in Rome today! And they want our death! They are using different tactics because they are afraid of the blood, for if they kill us and they shed our blood, there will be Saints. If they shed our blood physically, there will be mass conversions to Christ. It will do them grave harm. But they still want to destroy the sheep, and they want to destroy the shepherds. And the way to destroy the shepherd is to corrupt the shepherd, the way to destroy the shepherd is to deceive the shepherd, the way to destroy the shepherd is to distract the shepherd and make the shepherd interested in his own survival and make him become a hireling.

The majority of priests go to hell!

We must pray that God send true shepherds into his flock. And that requires a great miraculous intervention from heaven. To send true shepherd into the flock. Shepherds who will imitate Our Lord Jesus Christ, the Good Shepherd. His requirement is very simple: the shepherd must die for the sheep. What must be his interest? That which is for the salvation of souls. And he must fight against that which is against the salvation of souls. And he must look towards death. Remember that Our Lord Jesus Christ, when He was on this earth, was only preparing for His own death, that's all He was doing, preparing for His own death. That's all. He had no other interest. And He says: "The hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth. And the wolf catcheth and scattereth the sheep." And the hireling flieth – why? Because he is a hireling! Not because he's working for Satan. Because he's working for God. If you work for God, you don't make it to heaven. There are no employees in the kingdom of heaven. Either we are the sons of God, the lovers of God, or the employees of God. Most of us are employees. What does an employee do? I do good for you: you do good for me. You scratch my back, I scratch yours. And this is the way we treat God. We want to receive a material blessing, we want to receive our pay, we want to receive our security, and we don't act out of love, and we don't act out of Faith. That's why St. John Chrysostom says that the majority of priests go to hell. And the majority of priests, he says, lose their souls not because of the wicked things they do, not because of the heresies they teach, not because of the lies they tell and scandals that they do, or their external sins and weaknesses, but because of the good that they do not do, because of the responsibilities that they do not fulfil. And that is why it is so important at all the times of the history of the Church that the

faithful always pray for their priests, because the devil is always trying to surround the shepherd. Because the wolf has scattered the sheep, who is responsible? The shepherd! The shepherd. Of course the sheep are guilty of sins, and in Ezekiel 34 God does not exempt the sheep. He says at the end of that same chapter that the sheep are also wicked and they shall be punished. It is true that sheep are also wicked. But what is the duty of the priest? He must go to the wicked sheep and find a way to take away their wickedness. He must go to the wicked sheep in order that they might be converted and live, for God does not desire the death of a sinner but that he be converted and live. That's what sacred Scripture tells us.

Our Lord Jesus Christ gave the great example of the Good Shepherd. But what about our present situation in the crisis in the Church? We are looking at things in the wrong way. What is it that makes the success of the devil? He does not need every shepherd to be the friend of Satan. He does not need every shepherd to learn the demonic lies. He doesn't need the shepherd to live in sin. He doesn't need the shepherd to be impure, he doesn't need him to be a liar, he doesn't need him to be wicked, he doesn't need him to be greedy... He just needs the shepherd to be quiet. He just needs the shepherd to take care of his own little sheep in order to get his little pay cheque and stay out of trouble. That's all he needs, and the sheep shall scatter. Some are hirelings. There are others whose own the sheep are not. "I'm responsible for my sheep! I'm not the pastor of this flock!" Now, for instance, in the Society we run into many cases that we used to experience many times in the Novus Ordo: "I'm not going to go and anoint that man, I'm not going to go and anoint that woman, because they're not parishioners, it's not my flock!" How many times in the 1980s and 1990s did people come to Catholic Tradition because, when they called at 2 o'clock in the morning, all the Novus Ordo parishes phones were off and they reached the Society of St. Pius X priest and asked, "Can you anoint my grandmother?" "Can you anoint this police officer?" My brother did the funeral of a New York police officer because in New York, about 15 years ago, they called every single church and no one answered the phone. And then they called our church in Ridgefield and he went to the scene and anointed the dying police officer. And then did his funeral before the entire New York city police department and thousands of people a few days later. Because we were the only ones who would answer the call. They called all the other Novus Ordo priests first but they didn't answer. And now we're experiencing similar things. And what answer is given? "That's not my sheep!" "That's not my responsibility!" "These are not my sheep!" Our Lord Jesus Christ says: "...whose own the sheep are not." Who is the sheep that the priest is responsible for (and this is part of the grave responsibility of each priest)? Everyone that we meet! Everyone that calls for a confession, everyone that calls for the sacraments, everyone that calls for the truth! One day St. Peter was not happy because it was not a good morning, it was a very early morning, it was out of hours, and a woman said to him: "Art thou not one of his followers? Thy own speech betrays thee!" And he began to curse and to swear that he did not know the man. That was his denial. How many times do priests deny Christ, how many times? Not by being very wicked, but just by saying "It's not my problem! It's not my concern! It's not my worry! It's not my difficulty! As long as I don't have to lie..."

One easy example is abortion. It is very difficult for men to have abortions. It has never been recorded in history that one man was ever guilty of the sin of aborting his own baby, because men can't get pregnant and they don't carry babies. But are they responsible for abortion? Would there be abortion if men were men? No there would not! The fact is a man cannot

say: “Well I’ve never had an abortion, so what’s the problem? It’s not my problem!” And what do the “pro-choice” people say, the pro-abortion murderers say? “It’s her body, it’s her problem. It’s not your body, it’s not your problem!” This is an attack of the devil, and this attack enters into the Catholic Church when the priest says, “It’s not my problem! It’s over my pay grade! It’s not my concern! That’s the other Father’s problem, that’s not my problem!” His own the sheep are not! Remember what the devil said about St. John Vianney. If there were two or three more like him, the kingdom of Satan would be finished.

And so what’s the trouble in the Church today? We are weak shepherds, if we are good, who do not care for the sheep; we are hirelings; or we are wicked shepherds. And there are not shepherds who are good shepherds as Christ demands. No one fulfils the bill as it should be fulfilled except Our Lord Jesus Christ Himself and the great Saints. But we must pray that there be a rising up of shepherds, that there be an imitation of the Good Shepherd. Our Lord has demanded that there must be an imitation of the good shepherd, with a willingness to lay down our life for the sheep, and the same holds true for the faithful, though the faithful are not shepherds, the faithful are stewards and the faithful have the exact same responsibility, but in a lesser degree. We have to be ready to go to death for our Faith.

How to prepare to die

One way, for instance, that the devil is preparing your soul to fail in the great battle to come, as we mentioned earlier today: selfishness. You can’t handle waiting in line. What does it mean “to die”? Letting someone else go first. So when someone cuts in front of you at McDonalds, you might be a holy Catholic, but you’re going to kill him, and it’s not going to be a happy meal that day! And if someone drives in front of you in traffic, you’re going to kill him! And there’s always anger at anyone who get in my way; anyone who interferes with my coffee, anyone who interferes with my time; anyone who interferes with my comfort in any way; and especially - the most great evil of all evils! – anyone who puts a dent in my pocket-book! What does that mean? Hireling!

When Sacred Scripture says that money is the root of all evil, it is not an accident. Why are there wicked shepherds? Because they’re concerned about money. What made Judas become a wicked shepherd? Money! That’s how it all began. There are so many wicked shepherd, and there are wicked sheep. In the exact same passage in which Ezekiel curses the shepherd, he reserves the same curse for the sheep at the end of the chapter: that just as the shepherd drives the sheep away from the field, so the fat sheep drive away the lean sheep. And the sheep are imitating the shepherd. And the sheep are just as wicked as the shepherd. And therefore the sheep are not innocent, and they shall also be punished for their sins. That’s what God told Ezekiel.

And so when we are warned about the good shepherd, it refers to the wicked shepherd, but also the wicked sheep, not only the wicked shepherd. And the wicked sheep: some of them are very evil and wicked and others – exactly like the majority of shepherds! –are just hirelings. They don’t want to harm anybody. They just want to take care of themselves. They don’t want to cause any trouble. And St. Jerome says in his sermon yesterday, about this good shepherd: What is our first duty? We must take care of the material needs and the external needs of our neighbour. For if we cannot take care of the needs and concerns of our neighbour, how are we going to be able to die for our neighbour? If you cannot do the lesser things

for your neighbour, you will not be able to do the greater things for your neighbour. That's why, if you want to be trained to become a martyr, trained to become a Saint in the times to come, then learn how to let other people go first. Learn how not to curse when you get cut off in traffic. Learn how to let others be in front of you in the line. There are many opportunities now because the world is filled with animals! And they are all behaving in wickedness all around us. And there is anger all around us. One thing I always noticed coming back from the Philippines and especially coming back from India is how in America, every single day, all you see all day is angry people – because we see it every day we don't pay attention and we don't notice it. But when I get on the train in India: I jump on the train with two million of my closest friends, and my bag goes and smashes somebody in the head, and we plough through bodies. And they say "How are you doing Father?" It's just getting on the train. And sometimes you don't make it because somebody throws you off the train. OK, I'll get on the next one. It's just another day of getting on the train. And no one is angry. Nobody. Nobody is cursing, nobody is upset. They're just singing and playing their little drums. And you just jump on the train and jump off. Here, no matter what happens, no matter where you are, everybody is always angry. There are many opportunities to let others go first, many opportunities to take care of the good of others, many, many opportunities to try to break down the pride of our own will, our own comfort, and be patient. And this is the way to begin to become a shepherd or a sheep in the flock of Christ.

The time of persecution is coming again. It will always come back. Even though the devil doesn't like to do it, he can't hold himself back, there's too much evil in him. And when it comes we must not flee. Therefore we must not be hirelings, we must consider everything we meet as our responsibility. His own the sheep are not, that's what it says, his own the sheep are not. "Well, that's not my responsibility!" "This man on the side of the road, who fell amongst robbers, that's not my responsibility! That's the job of the police! That's not our responsibility!" We've noticed many times, not only now, but over the last 15 years, in our little chapels throughout the Society, especially since the year 2000, if we need help for some work: "Father, that's what we give you money for! Pay somebody to do it!" "You need help for this, you need help for that? Well, pay somebody to do this, pay somebody to do that! That's what we put money in the collection for!" It used to be that we would find somebody, instantly, they would respond. "I've got twenty people coming who need somewhere to sleep tonight." "OK, they're going to crash on the floor in our house, no problem." Now, they need to get a hotel. Now there have to be all kinds of preparations in advance. Now you've got to phone ahead and prepare every detail. It wasn't that way, fifteen years ago. It wasn't that way twenty years ago. The will of our people has changed. And the devil will destroy the Catholics of Tradition, even if they don't accept modernism, by changing their hearts and by making sure that they are not ready to die for anything other than themselves.

One point I forgot to make earlier in the sermon is this. We are all ready to die. Everyone is willing to die. But what do we die for? What we love. On my first day in Phoenix, Arizona in the 1990s, on the day I arrived a man was killed on Seventh Street for four dollars and twenty-seven cents. He was killed. He didn't want to let go of his money. We're all ready to die for what we love. The question is, what do we love? And God knows what we love. We think we love God, we think we love the Faith, we think we love the Truth. Unless somebody's touching my wallet! Unless somebody's making me uncomfortable! But when somebody comes and tests my faith, I back off and make adjustments in my beliefs. So what we

think is not correct - God knows the heart. Everyone is ready to die for something, and what are we ready to die for? What we cannot live without! Now if we cannot live without Christ, if we cannot live without His Faith, if we cannot live without His Hope, if we cannot live without His Charity, then we will not allow ourselves to live in a way that is contrary to those things. If they command us to break Charity, and if they command us to break Hope, and if they command us to break Faith, and they command us to break any one of the virtues, we say "No!" Better to die. Better to die than to lose that life inside us. So what do we love? The command of Our Lord Jesus Christ is that the shepherd must love his sheep, and the sheep must love souls. What does God love more than anything? He loves souls. He loves His Father and He loves souls. And if we are members of the army of Christ, we must love the Father and we must love souls. And that applies to all. Of course it applies to the priests in a special way on this feast of the Good Shepherd, but it also applies to all of us, not only the shepherd. So pray that God send good shepherds and labourers into His harvest, because the harvest indeed is great, but the labourers are few. And let us pray that we get the grace to persevere in the Faith when the great trial comes, which is impossible without the love of Our Holy Mother. She will protect us and teach us how to be good shepherds and good sheep who love Christ and souls more than ourselves. I'll close there, God bless you all,

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

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A Letter From Ireland

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[Full address redacted]

*Wexford,
S.E. Ireland*

*Bishop Bernard Fellay
Superior General, SSPX
Menzingen,
Switzerland*

June 8th, 2015

Your Excellency,

With a heavy heart I write to inform you as the Superior General of the Society of St. Pius X that we in the Wexford area can no longer support the said Society. We, as a Catholic group holding fast to Tradition and the truths of our Faith, as clearly espoused and passed on to us by the Society's venerable founder, must not waver, must not compromise, at this most critical time.

I, as a leader over many, many years organising Masses in family homes, hotel rooms, heritage centres, outdoor Masses at places of pilgrimage, St. Patrick's Hill of Slane, etc., must now withdraw from the official SSPX because of the dangers of a possible agreement with modernist (masonic) Rome. I must clearly add that I and many others near and far have been demoralised by the expulsion or forced withdrawal of many good priests and a very good bishop because they spoke in defence of the truth.

My final decision on my own behalf and on the behalf of many other good people of similar mind, is that we must now close the doors the "Blessed Dom Marmion" chapel against the priests of the Society of St. Pius X as and from this date, June 8th, 2015.

I remain, yours respectfully,

Leslie Cole.

The Conciliar Jubilee of Conciliar Mercy

Reflections on Bp. Fellay's Letter to Friends and Benefactors' No.84

By Fr. Bruno OSB

Translated from the French found on 'Reconquista'.



In his Letter to Friends and Benefactors no.84 (24th May 2015) Bishop Fellay exhorts the faithful of Tradition to participate in the Holy Year of Mercy announced by Pope Francis, through means of the “prior understanding” at one time recommended by Archbishop Lefebvre.

After foreseeing “a very difficult time ahead of us” (which is not “very difficult” to foresee!), Bishop Fellay uses as one example “from amongst several indicators” a conference by Cardinal Maradiaga on the subject of mercy, given in California on 20th January this year. The Superior General of the Society rightly denounces a “new mercy” which “is nothing more than complacency about sin”. He could have called it “conciliar mercy”, but for some time he has been avoiding using this very useful adjective, notably whenever it is a question of distinguishing the conciliar church from the Catholic Church.

Having analysed the words of Cardinal Maradiaga, very close collaborator of the Pope, Bishop Fellay asks himself: “Is he the interpreter of the thinking of Pope Francis? It is difficult to know [we’ve already heard the same thing about this Pope several times before from the same pen!] So many of the messages coming from Rome, for two years now, are contradictory [we’ve heard that one before too, also with Benedict XVI more than two years ago!].”

“Should we, as a consequence, deprive ourselves of the graces of a Holy Year? Quite the contrary! When the [Catholic or conciliar?] sluice-gates of grace are opened, you must receive in abundance! A Holy Year is a great grace for all the members of the Church! [Catholic Church or conciliar church?].”

Curiously, Bishop Fellay neither quotes from nor comments on the Bull promulgated by the Pope on 11th April. Instead of wondering whether Cardinal Maradiaga is “the interpreter of the thinking of Pope Francis”, why doesn’t he try to discover this thinking at its source in a text which is as official as they come?

To make up for this regrettable omission, and so as to better understand that there can be no question in this case of invoking “preliminary discernment” to unite us all in a conciliar jubilee, here are a few pearls from the text of the Bull.

- From the very opening lines, one can see that the Pope is inspired by very bad theology: “Jesus Christ is the face of the Father’s mercy. The whole mystery of the Christian Faith is there. [...] The Father sent His Son born of the Virgin Mary to reveal his love to us in a definitive way.” Here we see again an idea dear to John Paul II and Benedict XVI: salvation is conceived principally as a revelation of God’s love, and not as an effective redemption through the expiatory sacrifice of Calvary. To give just one reference, John Paul II wrote in his encyclical on mercy (*dives in misericordia*, §13): “The revelation of the merciful love fo the Father ... constituted the central content of the messianic mission of the Son of Man.” Of course, the cross does show us divine mercy in a sublime way, but it is formally the reparation necessary for the injustice of sin. It was there that Our Lord made satisfaction for our sins, making us propitious (i.e. pleasing) to God, whence the expression “propitiatory sacrifice” which applies as much to the Cross as to the Holy Sacrifice of the Mass. But we know that it is precisely the propitiatory nature of the Mass which has been especially hidden in the New Rite. This one aspect alone would be enough to justify our “categorical refusal” of the New Mass.
- Pope Francis announces that “The Holy Year will begin on 8th December 2015, solemnity of the Immaculate Conception.” Later on, he adds: “I have chosen 8th December as the date because of its significance in the recent history of the Church. In this way, I will open the holy door for the fiftieth anniversary of the conclusion of the ecumenical council Vatican II. The [conciliar] Church feels the need to keep this event alive. It is because of it that a new stage in our history began.” There we have it! “The” Council having taken place over four years (four sessions) 1962-1965, the fiftieth anniversary has lasted for four years, 2012-2015. But that’s not enough, the celebration has to continue, hence the promulgation of this 2016 jubilee, which we can call truly a conciliar jubilee.

Let us note in passing that even the notion of an “extraordinary jubilee of mercy” is in no way traditional. The Italian journalist Antonio Socci explains: “A Jubilee - since the first one in the year 1300 - has always been fixed to dates which refer to the years of the birth and death of Jesus Christ. That includes extraordinary Jubilees (very rare). This one of 2016 is the first in history which does not have at its centre the historical event of Jesus Christ, of His life on earth.” That’s because it has at its centre the historical event of Vatican II, the start of a “new stage” in the history of the Church, as Francis tells us.

- And the Pope quotes emphatically “the words, rich in meaning” of “Saint John XXIII” and “Blessed Paul VI” at the opening and close of the Council.
- “It is on 20th November 2016, solemnity of Christ King of the Universe, that the Jubilee Year will be concluded. [...] We confide the life of the Church, all of humanity and all the cosmos to the Lordship of Christ.” There is something Teilhardian in this last

sentence. And as for the feast of “Christ, King of the Universe” it differs as much from the real feast of Christ the King (instituted by Pope Pius XI to magnify the Social Kingship of Our Lord) as the conciliar church does from the Catholic Church.

- Interreligious dialogue is simply a must! Near the end of his (too) long Bull, the Pope declares that mercy is “the link between Judaism and Islam which consider it as one of the most significant attributes of God.” And he expresses the wish “that this Jubilee Year, lived in mercy, may favour the meeting of these religions and the other noble religious traditions. May it make us more open to dialogue so as to better know and understand each other.”
- Finally, we come across a very interesting statement: “The Jubilee will be celebrated [...] as a visible sign of the communion of the whole Church.” Put clearly: the conciliar jubilee will be celebrated as a visible sign of communion with the conciliar church. Is Bishop Fellay in communion with this conciliar church? If yes, let him say so clearly. If no, why does he want to participate - and make his faithful participate - in the conciliar jubilee of conciliar mercy?

In the light of various recent events, (notably the visits of bishops to the seminaries of the Society) and of this Letter to Friends and Benefactors, we will conclude by adapting Bishop Fellay’s own opening lines (the part which has been changed is in italics).

“It is not necessary to go on at length to note the crisis that our *Society* is in. Nevertheless, in recent months there have been a number of worrisome signs suggesting that we are being thrust into an even more intense phase of troubles and confusion. It is safe to assume that we have a difficult time ahead of us.”



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Fr. Bouchacourt Approves of his Priests' Mortal Sins

Translated for The Recusant by a reader

(Original French: <http://www.lasapiniere.info/archives/2148>)



These are the facts: Mrs V. is a pious and zealous Christian of 87, who has devoted several decades to the SSPX priory at Perpignan. In March 2015, in her own home, and with some friends, Mrs. V. received Bishop Williamson in order to hear Mass and listen to a conference on the anti-liberal encyclicals.

Since that day, Fr. de la Motte, prior of the SSPX in Perpignan, has refused to give

Holy Communion to this lady, even when she came up to the communion rail.

Threatened with exclusion from the chapel to which she was so dedicated, Mrs. V. asked the prior several times why he considered her conduct gravely sinful: no justification could be given. How, indeed, could receiving a catholic bishop, consecrated by Archbishop Lefebvre, having no more and no less jurisdiction than his other brethren in the episcopacy, constitute a serious moral fault justifying refusal of communion?

In the opinion of Fr. Renaud Joubert de la Motte, as he told one of the Perpignan faithful who was outraged by the scandal, “Mrs. V’s situation was not complicated.”

He had called Mrs V to ask her to cease receiving Bishop Williamson at her home (by what right?), and “warned her of sanctions if she persisted in this public act” (by what right?). For Mrs V to be readmitted to communion, Fr. de la Motte required “a letter of apology for having received Bishop Williamson at her home, on a Sunday, during the priory Mass.” And a letter committing her not to rouse ill feeling and proselytise (which, as it happens, she was not doing) in favour of the much-talked-of Resistance, in the premises of the priory...”

Fr. de la Motte had ordered his curates to refuse Mrs V communion, in violation of the Canon Law of the Church.

Canon 353 states clearly:

“Any baptised person who is not forbidden by law, may and must be admitted to communion.”

And **Canon 853, §1**:

“Communion is to be denied to those who are publicly unworthy, such as those excommunicated, or under interdict or manifestly infamous persons, until they give signs of repentance and amendment, and as long as they have not made reparation for their public scandal.”

§2: *“In the case of private sinners, if they request communion privately, and the minister knows that they have not repented, he is to refuse them; not, however, if they request it publicly and if scandal cannot be avoided by rejecting them.”*

After Mrs V was denied communion for several weeks, a declaration of solidarity was sent to Fr. de la Motte, signed by 25 out of the 40 faithful in attendance. During this time, Mrs V asked a young curate how she could fulfil her Easter duties. He answered this lady, who had opposed the conciliar revolution from the very beginning, in an off-hand manner, that she had only to go to the Fraternity of St. Peter.

The French District Superior too, was informed by one of the Perpignan faithful. Fr. Bouchacourt replied, “candidly” rebuking Bishop Williamson for, “criticising Bishop Fellay” his “Superior” and his “religious family.” Fr. Bouchacourt forgot to specify whether the criticism was right or wrong, but he did not hesitate to say:

“I cannot agree because I have esprit de corps. By his attitude, Bishop Williamson is dividing Tradition, since he goes all over France. He is subversive, and enabling him to act in this way is not morally good. Fr. de la Motte had warned Mrs V. The prior’s order did not go against Faith or morals. It was necessary to obey. The prior’s duty is to watch over the unity of the flock. Bishop Williamson acts like a wolf. He must be kept away and prevented from causing harm. A priory is not organised like a democracy.”

Everyone will appreciate the sound theology of this high representative of the SSPX!

Obedience! Obedience! Obedience! Obedience!

Coming from a son of Archbishop Lefebvre, who taught us to disobey men in order to obey God, this is hardly adequate. Fr. Bouchacourt preaches unity in iniquity, argues that to receive Bishop Williamson in one’s home goes against Faith and Morals, and conceives the organisation of a priory as a tyranny.

Sound theology, by contrast, affirms the following simple truths, unfortunately and scandalously scorned by Frs. Bouchacourt, de la Motte, and his curates.

- A) The priest must always deny communion to those who are publicly and notoriously unworthy (the excommunicated, those under interdict, public sinners, heretics or schismatics, even if in good faith).
- B) The priest may deny communion to all private sinners, provided that this is done secretly and without scandal (every act which can produce a moral fault in others is scandalous).

The case of Mrs V corresponds neither to A) nor B). Therefore, the sacrament was unjustly denied, and Fr. Vittrant explains in his “Moral Theology” (1943): “The gravity of this injustice corresponds objectively to the gravity of real harm thus caused.”

Meanwhile, Fr. de la Motte decided to leave the SSPX, to join the conciliar church. At a Mass held to mark his departure (for such acts are now celebrated in the SSPX!) the little

ceremony indicated rather a mere change of prior than treason of a militant (but we are told that nothing has changed in the Society!). A curate even took the floor to call on people to avoid all rash judgement, and announced that “Fr. de la Motte [was] leaving the SSPX to be of service to the diocese of Versailles.” Oh, how elegantly these things are expressed! A deserter becomes a good shepherd!

Fr. Rousseau, after having been punished for his strong reaction, against the pseudo-canonisations of Francis, was disastrously appointed as the new prior at Perpignan. But neither age nor the buffets of fortune have made him more clear-sighted. He went to see Mrs V and told her that, if she wished to receive communion again at the priory, she would have to promise never in future to receive Bishop Williamson, nor any other figure in the Resistance. ***In short, a vile and odious sacramental blackmail.*** In the end Mrs V at the age of 87, tired of enduring such an unjust persecution, yielded. Nobody can blame her: neither God nor man. Far more culpable are Frs. Bouchacourt, de la Motte, Rousseau and his curates who have all sinned mortally.

The SSPX has truly lost its head. Not only does it act improperly as if it had ordinary jurisdiction over the faithful, forgetting that it has only supplied jurisdiction, but it unscrupulously contradicts the most holy and grave laws of Moral Theology and Canon Law. The SSPX covers its doctrinal slide with an iniquitous pastoral hardening.

However, the Moral Theology of St. Alphonsus Ligouri states that no “censure may be imposed on persons over whom one has no jurisdiction.” The SSPX has no ordinary jurisdiction over Christ’s faithful. Let us remember what Archbishop Lefebvre said on the subject of supplied “jurisdiction”:

“It must be stressed that a supplied authority does not have the same characteristics as the authority normally existing in the Church. It is exercised case by case, so it is not habitual, that is, persons who enjoy it can withdraw and the supplied authority has no power to make them return. It is dependent on the need of the faithful, given the state of crisis. Insofar as the faithful need these bishops or priests, for the salvation of their souls, the Church creates this link of authority among them. All this shows that supplied jurisdiction gives a limited authority to be exercised with a certain discretion. Since the jurisdiction (authority) of the bishop has not come to him by Roman nomination, but from the necessity of the salvation of souls, he must exercise it with special discretion.”

(20th Feb. 1991, quoted in *Sel de la Terre* No.87, p.142)

The sad case of Mrs V is additional evidence that the domination of the SSPX has today become a perverse domination. The good of souls is no longer the aim of the SSPX authorities, except in a purely rhetorical way. The repressive acts, exclusions and sanctions which it is sowing display a grave moral and doctrinal drift.

Bishop Fellay said clearly, on 20th December at the seminary in La Reja: “The official Church is the visible church, it is the Catholic Church, full stop.” All who dare contradict this peremptory judgement will be destroyed and crushed one way or another. But don’t worry, we can rest easy: nothing has been signed!

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Bishop Fellay's interview: resisting caricatures!

June 30, 2015 [District of the USA](#) [®]



The SSPX's[®] Superior General answers some questions about current contacts with the Resistance.

Bishop Fellay speaks to a journalist from the French newspaper *Absent*. In this interview he clarifies some of his comments in relation to the Resistance.

You said in a recent interview that the Resistance had “a non-Catholic spirit that is almost sectarian”.

Well, some people may have misunderstood my words. What I meant to say was that some of those who belong to what certain people call the “Resistance” could be said to have a form of sectarian spirit in their actions, ...but not in their thought. They are not what you might call classical sectarians, if you see what I mean?

You said that “We wish to have nothing to do with it [the Resistance]”. Do you stand by those words?

I would not say it like that anymore. I would prefer to say that I would not have anything to do with their *spirit*, which – you will admit – is not quite the same thing!

So, nothing would stop you eventually having contacts with some or all of the members of the Resistance?

Well, let me tell you that there are many good young priests within the ranks of the Resistance who, I would say, are Catholic in the classical sense of the term; that is *universal* in their outlook. They are attracted by our flexibility and our ability to gloss over the most

scandalous papal actions, while retaining the capacity to attack former comrades in-arms who have continued to hold the same positions as they did not so long ago. You see, these poor people are suffering from a form of excessive rigidity and introvertedness. They see in us an opportunity to soften themselves, to see the world through different coloured spectacles, I might say!

You say there are contacts with the Resistance on the level of the priests. Are there bishops within the Resistance with whom you have contact?

I might say that if we have contacts on the level of the priests, naturally we have contacts at higher levels. In fact, let me tell you that two of the Resistance bishops (quite a large proportion, you will accept!) have visited our seminaries in the recent past.

This is quite some revelation, Your Excellency! Would you mind telling us what was the reaction of these bishops to your work? Or, are the contacts of a confidential nature?

While I cannot tell you everything, I can assure you that the visits were very positive! The bishops were very impressed with many aspects of our work. Firstly, they said that we had very nice smiles! They really liked us a lot! And, then they complimented us on our ability to keep our seminarians and faithful calm and tranquil while we made the continual necessary adjustments to direct the Titanic safely towards the soft, mushy ice-berg of Rome. "How *do* you keep them all from jumping into the lifeboats?", one of them asked! Clearly all those Resistance websites have been painting a very nasty picture of us which does not correspond to reality.

Your Excellency, some narrow-minded people will object that you are betraying the Society by having contacts with bishops who are practically schismatic. How do you respond to these objections?

Well, I must say first of all that, on the face of it, these could be seen to be reasonable objections. However, we have looked for signs of good will, and we have found them. So, we consider all danger of contagion and compromise to be mere figments of imagination.

What are these signs of good will?

Firstly, it has been more than two months since any episcopal consecration took place. That is already a good thing! Then, we have been cordially invited to attend the Dickens lectures at Broadstairs. I might even go so far as to say that this invitation has given us great expectations of a bright future of collaboration, despite the hard times through which our relationship has had to pass.

Yes, some have even termed this relationship a tale of two cities... However, you seem to be prepared to have a practical collaboration with this Resistance without having ironed out the doctrinal problems. How is this possible?

Well, what you have done once, you can do again! We have learned from Rome her realism, her capacity to go beyond canonical and juridical problems in order to find solutions to very real problems.

Thank you, Your Excellency, for this interview. Are there any words with which you would like to finish?

Yes. Dream on!

“Letter to Fellow Priests” from the SSPX French District promotes: 1965 rite, vernacular Mass, Mass facing people...

Abbé P. de LA ROCQUE
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Toulouse

Directeur de publication de la
Lettre à nos frères prêtres

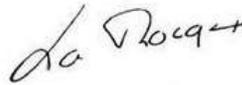
Monsieur l'abbé, mon Père,

Suite à votre commande, nous vous prions de trouver ci-joint un exemplaire du DVD permettant l'apprentissage du rite tridentin de la messe. Vous y sera proposée une répétition, puis une célébration en direct de la messe selon ce rite. Afin de vous faciliter le suivi de ce film, un fascicule est joint au DVD, contenant l'ordinaire du missel dit de Saint-Pie V avec ses rubriques. Le tout vous est proposé tant en français qu'en latin.

Il importe en effet de savoir que si ce DVD propose l'apprentissage en langue latine, la messe tridentine peut également être célébrée en langue vernaculaire : en 1965, une édition du missel romain proposait ainsi une traduction française. De la même manière, le ritus servandus introduisant l'édition de 1962 prévoit la messe face au peuple, le cas échéant. Si Benoît XVI venait à libéraliser ce rite, il semble donc possible de l'introduire progressivement dans les paroisses, sans bousculer d'un coup les habitudes de vos paroissiens.

D'un point de vue pratique enfin, je tiens à remercier ceux d'entre vous qui ont effectué le règlement de ce DVD, voire soutenu sa diffusion par un don. Je remercie encore ceux qui, à la réception de ce film, effectueront ce règlement. Rentrer dans nos fonds permettrait en effet de procéder à une deuxième réalisation, destinée cette fois-ci non plus à l'apprentissage des gestes et rites, mais à leur explication symbolique et liturgique.

Espérant que ce nouveau film puisse voir le jour cette année, je vous présente tous mes vœux pour 2007 et vous assure de mon dévouement sacerdotal au service de l'Eglise notre Mère.



Abbé P. de LA ROCQUE

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Translation (middle paragraph) :

“It is important to be aware that if this DVD proposes learning [the Traditional Mass] in Latin, the Tridentine Mass can equally be celebrated in the vernacular language: in 1965 an edition of the Roman Missal put forth just such a French translation. In the same way, the *ritus servandus* introducing the Missal of 1962 foresaw Mass facing the people where appropriate. If Benedict XVI has just freed up this rite, it therefore seems possible to introduce it progressively into the parishes, without suddenly changing what your parishioners are used to and upsetting them.”

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