



# The Recusant

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



“I had believed that you were disposed to leave till a later date the resolution of outstanding disagreements over certain points of the Council ... And I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption. And I fully intend to continue to do my best to pursue this path...”

*- Bp. Fellay, Letter to Benedict XVI, 17th June 2012*

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## FROM THE DESK OF THE EDITOR:

Dear Reader,

May the Holy Ghost enlighten us, and may He show us what is the right thing to do, and give us the fortitude to do it. What we are now facing is arguably the most difficult time in the history of the Church. It was hard enough when the Faith was reduced to a remnant in the wake of Vatican II. But at least then, a sincere soul could still be pointed in the direction of the SSPX. What is a sincere soul to do now? Has there ever been a time when it has been so difficult for the layman to know what to do or where to stand? And yet, there is always an answer, and God never asks of us more than our capabilities will allow. And we can be confident at least that Catholic Tradition will survive, the Faith will continue to be spread, however small the numbers willing to receive it. And if we put the Faith first, before all else, motivated by love of God and His Truth, surely no harm will come to us! The stakes are high: in this situation we have

**Pilgrimage  
to  
Walsingham**

Full Details on p.31



an opportunity to do great things, but we also have much to lose if we do not rise to the challenge, if we fail to do our duty, if we allow laziness and apathy to win the day, if we put convenience before duty or if we keep ourselves in ignorance, wilfully or otherwise, through lack of due diligence. With these things in mind, and in a spirit of concern at the modernism and spirit of compromise advancing within the SSPX many of us convened at Earlsfield Library Hall on the first weekend in June.

### **The ‘Crisis in the SSPX’ Conference**

One week before the conference began, there appeared on the website of a journalist of the Daily Telegraph an article entitled “Neo Nazis plan takeover of SSPX...” which seemed to be mostly concerned with convincing the world of what a bad man Bishop Williamson was (since he, supposedly, was the big, bad evil genius behind this plot of Hitler-worshipping fanatics and would be the main focus of the meeting!). Although generally long on epithets and short on facts, the Daily Telegraph ‘hit piece’ did still publish the full address of the conference venue. In fact, as one of the organisers remarked, the address was just about the only thing the article managed to get factually correct! Bishop Williamson, as it happens, was with Fr. Chazal in Asia, doing a confirmation tour which had been planned as far back as almost the start of the year, and he had no input into the conference at any stage!

What lay behind this particular attack is what we find most interesting. There is clear evidence that it came from within the ranks of the SSPX itself. Curiously enough, this comes not long after a senior member of the SSPX told a couple of us that the Society in various parts of the world employs people full time to monitor the internet, to keep an eye on ‘troublesome’ individuals and to discover the identities of anonymous personalities, etc. It has been clear for some time now that the SSPX sees as a priority the propaganda war which it is engaged in fighting. What we would never have imagined is that any opponent of ours could sink quite so low as this latest attack. And yet, we find it not a little comforting, firstly that they feel the need to behave in this way (if Menzingen and its allies were able to defeat the Resistance in a fair fight, they would have done so long ago!); secondly that since their attack failed to produce any noticeable effect, much less stop the conference from happening, we are left wondering what they will try now. Is it possible to go any lower? Having recruited the secular press to call us neo-Nazis, where do you go from there when that doesn’t work? Short of finding out our addresses and sending us post bombs or putting arsenic into our water supply, it is difficult to imagine. Our opponents ‘fight dirty’, we do not: we have no need!

In spite of publicity which some might have found a little off-putting, the Crisis in the SSPX Conference was well attended. A venue with a maximum capacity of 80 had been booked, and this was more or less full by the end of the first day, with around 70 people in attendance. On the Sunday, the numbers were somewhere between 50 and 60, though some different faces from the day before. Since we were asking people to foreswear both Bishop Fellay or even their local SSPX Mass centre on Sunday, this is in some way understandable.

Over the course of the weekend Fr. Pfeiffer and Fr. Hewko between them laid out the position of the SSPX, the position of Menzingen and the difference between the two; where when and how the change came about; what our response to it ought to be and what we can expect to see happen to the SSPX in the future. Fr. Kramer delivered a talk towards the end of the weekend in which he spoke about the Third Secret of Fatima in relation to the Faith and in particular the idea of changing the sacraments and rituals of the Catholic Church, and com-

prehensively showed the falsity of any claim that the New Mass was “legitimately promulgated.” Mass was offered on both days, and the consecration of the SSPX to the Immaculate Heart, first performed by Archbishop Lefebvre in 1984, was renewed on Sunday immediately following Mass. We encourage the reader to look again at the text of this consecration and to compare it to the far more anaemic and inoffensive text of consecration to the Sacred Heart used by Bishop Fellay one year ago, or to St. Joseph three months ago.

Faced with irrefutable proof of the downward slide of the SSPX and of the need to stand publicly against doctrinal compromise, many of those in attendance took the bold step of deciding to forswear the official SSPX from now on. As a result of this, a “SSPX Resistance” Mass Centre now exists in London (located, for the moment, in Earlsfield), with other similar such Mass centres in the process of being formed in Kent and in Scotland. We realise that this is a step which will divide our readership and which will be seen by many as “rash”, “too far too soon”, “un called-for” etc. We can only reply by saying that many of us might well have said such things ourselves a mere matter of a few months (or in some cases, weeks) ago. And yet, be assured dear reader, it is a step which nobody takes lightly. It has involved an especial amount of sacrifice for some. But all of us believe that it is the right thing to do and our conscience will not permit us do otherwise.

The Doctrinal Declaration of April 2012, sent by Bishop Fellay to Rome, has played a large part in this decision, being as it is definitive proof that the SSPX has officially shifted its doctrinal position. The underwhelming response to this on the part of the priests of this country, supposedly the most anti-liberal, anti-sellout District in the whole SSPX world (heaven help us!) has also been a deciding factor. Until as recently as the end of May we still held out hope that the official SSPX District of Great Britain might awake to its pressing duty to act in defence of souls against the modernism of Menzingen, might do something, anything...! But no. We have tried to give as many chances and opportunities as possible. But the very most we can expect from any of the priests we have supported and looked up to all these years is a sympathetic ear in private; useful though that may be, it is a good deal less than what is urgently required now. The most you can realistically expect to hear in a sermon now is an “anti-liberal” condemnation of “Vatican II” or the modernism of Paul VI. But as Fr. Pfeiffer correctly points out, Paul VI is dead and gone: he has been judged by Almighty God. What the faithful need to be warned about is contemporary modernism, or in other words, the most proximate danger of modernism to souls at this time, namely the modernism which is coming out of Menzingen. In the context of such a real danger, preaching against the modernism of Paul VI is about as much use as preaching about the modernism of Loisy or Tyrell some 100 or more years ago. It is theoretical and not real, it doesn’t risk treading on anyone’s toes, and it is thus a wholly inadequate response in this time of crisis. As the was said by the French Priest author of ‘Knowing How to Stay Sane’ (Recusant 3), the Church condemns and warns her faithful against not only error, but also the purveyors of error. What we are being told today is that we are allowed to denounce robbery in a general way but not allowed to shout “Stop! Thief!” Such mutilated preaching is not Catholic.

The real, live modernism of Menzingen is the nearest and gravest danger, and as the SSPX itself has so often said, one does not lose the Faith overnight, one loses it by slow stages without realising it. Nobody who has already half way turned into a modernist realises that he is already half a modernist. That is why it is so dangerous: it could be happening to you or I right now, and we would not necessarily realise it. The only sure way to avoid it is

to avoid (like the plague!) any hint of compromise on any matter touching Catholic Doctrine. Like a man in a room which is slowly filling with odourless gas, the only safe course of action is to remove oneself from danger, to smash the windows and jump out.

The point could be laboured at greater length, but let us be content to say this. It is beyond serious dispute that the SSPX is now in serious difficulty, and so far, and despite our asking in earnest, not one person has been able to suggest a credible way in which the Society could be saved and returned to the right path. We do not see how it is possible. The Superior General is a man whose ideas are in stark contradiction to what we have received from Archbishop Lefebvre, and who has done so much rhetorical dodging and weaving that his word is now virtually worthless. Whatever he says on a given topic, he may well claim one week or one month later that (“in context”) what he *really* meant was the exact opposite of what he appeared to say. What is worse is that his actions cannot be trusted. Furthermore, he has a lot of friends in important positions in the SSPX; he and they cannot be removed. As previous editorials here have already said, “it is now a question of when and not if”. That being the case, each of us must strive to follow his conscience diligently, and in doing so to lay aside distractions, unworthy motives, pride, human respect and all the other things which usually come between us pathetic creatures and the right decision.

We realise that many readers will, for various reasons, feel unable to follow us in parting company with the Society. As Fr. Pfeiffer said at the conference, it is a decision which each one of us must make for himself. Understandably some people see things more or less clearly than others, and some feel more or less dependent on the official SSPX than others. Naturally, therefore, some people will see and decide sooner than others. And so, whilst not condemning anyone who chooses for the moment not to come with us, we do ardently hope and pray that more souls over time will see their way clear and help in the task of rebuilding and maintaining Tradition in our country. There is a very good reason why God has chosen you to live through this time - let us show Him our gratitude for being given the enormous grace of having to deal with this suffering and confusion.

A final word of advice: being present at the conference with Frs. Pfeiffer, Hewko and Kramer was a great help to many people in seeing things more clearly, in piecing together all the worrying things which we have already seen and making some sort of sense out of them. The atmosphere was one of almost tangible hope, consolation and confidence in the future. Many people said that it reminded them of how they felt when they first came to the SSPX all those years ago. That being said, it is quite understandable that anyone who was not present will not have benefited from this clarity, and will experience some difficulty in understanding those of us who were there. If you were unable to attend, do not take my word for it, listen for yourself. Videos of the entire conference are now available free on the internet, on the video sharing site ‘youtube’. For those of our readers for whom internet access is more problematic, we will gladly send you an audio CD of the conference talks by post. There is no fixed price, we simply ask for a donation of whatever you feel able and willing to pay. Please do ask to be sent one: we want as many people as possible to benefit from this.

### **Fr. Morgan**

Several people have asked us about Fr. Morgan, and we feel rather reticent about dealing with the subject, not least for fear of being misread. Fr. Morgan is a good priest, and one for whom many of us feel a great respect and gratitude for his years of work as our District

Superior. We wish him well on the 25th anniversary of his priestly ordination. Our position in this crisis is, I hope, clear. What Fr. Morgan's position is, Fr. Morgan knows best, and we do not wish to presume to speak on his behalf. If anyone wishes to have a good, objective and publicly verifiable idea of where Fr. Morgan stands in relation to the resistance and in relation to Menzingen, we recommend that you read the 'Letter of Entreaty' which some faithful sent to him in May and also the response which he made via the District newsletter, and District website, both of which documents we reproduce elsewhere in this issue. We bear no animosity towards Fr. Morgan whatsoever. Many of consider him a friend, in spite of the undeniable fact that we disagree. We only hope that he will join us at some point, as we fear that, like all SSPX priests, he will ultimately end up on one side or the other. Like every SSPX priest, he knows more than most of his faithful about how bad things are becoming, and he has everything to lose and nothing to gain by remaining silent and allowing himself to be brow beaten into false 'obedience' by less worthy men than he. When the day comes where he can take it no more and sees his way clear, he is assured of a warm and hearty welcome from Resistance Mass centre in London.

### **Resistance Masses**

As indicated above, there is now a Resistance Mass centre in Earlsfield, South West London. There have so far been three Sunday Masses in June and one Sunday without a priest. Details of Mass times, etc. are to be found elsewhere in this issue and on our website, TheRecusant.com. From July onwards we will have the regular services of a priest who as I write is in the process of leaving the SSPX. Bishop Williamson has also promised his services whenever he is in town. Similar Mass Centres are also nascent in other parts of the country, notably in Kent and in Scotland. We made the step of leaving and attempting to set up these Mass centres without any assurance of security for the future, but confident that God in His goodness would Provide. So far we have not been disappointed.

To aid us in the process of setting up Resistance Mass Centres, "the Resistance Mass Fund" has been set up. Details will be available in due course.

### **...and what about Bishop Fellay's visit?**

Since we were at Earlsfield all weekend, we must rely on reports of Bishop Fellay's visit. We therefore are open to correction on any of what follows. We have not yet heard from anyone who was present at his visit to Liverpool. In Burghclere, whereas there were two or three hundred souls present on Sunday morning for Sunday Mass and confirmations, we are told that only a hundred or less people ("about 80" one person tells us) felt brave and stoic enough to sit through Bishop Fellay's conference in the afternoon. He spoke for three hours. Questions were not put to him by Fr. Morgan, rather they were written on paper and the pieces of paper were placed in a pile in front of him at the start of the talk for him to pick out whichever one he felt like dealing with him. At least one member of the audience attempted to ask him in person, orally, from the floor concerning the exact nature of his "withdrawal" of the Doctrinal Declaration. Despite the large volume of words generated in response, the question went more or less unanswered and further attempts were met with disruption from at least one unfortunate layman keen to show off his "loyalty". Rumour has it that a recording may be available at some point, but I myself would not recommend it, even if you suffer from insomnia. There must surely be a hundred and one more profitable ways of spending one's time!

Once again, none of us were present, so we are open to correction. But the verdict appears to be, yet again: '*Prophets of Gloom 1, Incurable Optimists 0*'. As time goes by more people will come to realise the futility of asking questions of Bishop Fellay. He has his own agenda and he does not even feel accountable to his own priests - why on earth would he feel accountable to you, a mere layman? What's worse, he does not even feel bound by the conventional meanings of words, and is now, for example, attempting to claim that he didn't *actually* mean that the New Mass was *legitimately* promulgated! *In context*, what he really meant was that it was *not* legitimately promulgated! (Heaven preserve us from such insanity!) Conclusion: in the unlikely event that Bishop Fellay were ever to give you a straight answer to a question on an important topic, beware! He is still capable of claiming later that he didn't really mean what you heard him say with your own ears!

### ...And Finally

Let any readers feel that the decision to cease attending Masses of the SSPX is 'divisive', we ask you to be patient with us and to remember the saying that truth divides. The corollary of which is surely that a preoccupation with unity leads to the losing of truth. Watch and pray!

- *The Editor*

## London Resistance Mass Centre

*Earlsfield Library Hall*  
 276 Magdalen Road,  
 Earlsfield  
 London  
 SW18 3NY



JULY:

AUGUST:

### Sunday 07th July

10am Holy Hour

### Sunday 14th July

(Mass in Walsingham)

### Sunday 21st July

10.00am Confessions

10.30am Mass

12.30pm Conference

### Sunday 28th July

(TBC)

### Sunday 04th August

10am Confessions

10.30am Mass

### Sunday 11th August

10am Confessions

10.30am Mass

### Thursday 15th August

7pm Mass (provisional timings. TBC)

### Sunday 18th August

10am Confessions

10.30am Mass

**A Letter of Entreaty**  
to  
**Fr. Morgan and the Clergy of the British District**

21st May, 2013  
(St. Godric; Bl. John Haile)

Dear Fr. Morgan, Dear Fathers,

We beg of you in the name of Our Lord Jesus Christ, high priest and lover of souls, in the name of his Blessed Mother, in the name of Archbishop Marcel Lefebvre, and in the name of all the wonderful, holy ideals which led you to answer the call to become a shepherd and a lover of souls – aid our souls now, in our moment of need.

**The Subversion of the Society of St. Pius X**

For some time now, we have felt betrayed by one portion of the SSPX and let down and abandoned by the lack of response from another portion. The leadership of the SSPX are wilfully pursuing a new direction and a new agenda, remaking the Society in their own image with reckless disregard for the souls which Divine Providence has placed in their care. Every month, sometimes it seems every week, some new, fresh piece of evidence emerges of the liberalism at the top which is being forced downwards upon the lower members and faithful of the Society. We have heard not one single convincing explanation, nothing to put our minds at rest, although it is not uncommon for Menzingen or DICI to issue “clarifications” or for Bishop Fellay to claim that his words have been misrepresented in some way.

What concerns us especially is that we see what amounts to a new direction officially enshrined in the SSPX. Recently we have seen proof of the liberalism of Bishop Fellay in the form of a modernistic “Doctrinal Declaration”, a declaration of his own doctrinal position, presented to Rome with his signature as supposedly representing us also. Amongst other things, we are now able to see that Bishop Fellay accepts the legitimacy of the New Mass which Archbishop Lefebvre and the SSPX always held to be illegitimate; he accepts the idea of collegiality which Archbishop Lefebvre fought against at the council since it undermines any previous notion of the Church's Magisterium, replacing it with a sort of 'teaching democracy' in the form of the modern Bishops; he accepts the 'hermeneutic of continuity' and the idea that Tradition and the revolution can be thought of as consistent with one another; he accepts all of the 1983 Code of Canon Law, which John -Paul II said was Vatican II translated into law, and which includes Canon 844 which provides for the giving of the sacraments to non Catholics; he states explicitly that diabolical modern ideas such as ecumenism and religious liberty are reconcilable with the true teaching of the Church and with Tradition; and finally he also explicitly states that Vatican II “enlightens and deepens... the life and doctrine of the Church.”

Father, you can see as clearly as we that this Doctrinal Statement is a serious insult to Almighty God, and a total betrayal of the mission of the Society founded by Archbishop Lefebvre. It is also a personal betrayal of every soul who has reposed confidence in the SSPX and worked to build it up and strengthen it, and of course a personal insult to the Archbishop who, far from accepting the New Religion of the conciliar church, declared that it “begins in heresy and ends in heresy, even if not all of its acts are formally heretical.” Let me remind you, Father, that this document in question is not a throwaway remark, a bad translation, or an unfortunate choice of words made in the heat of the moment – it took months to prepare, and once handed over two months were waited to see whether it had been accepted or not. This document, furthermore, is a Doctrinal Declaration: its purpose is to declare doctrine. If one declares something, surely one declares it in public and not in secret? How can one have 'secret doctrine'? Furthermore, since it is a declaration of doctrine, i.e. Bishop Fellay's “Declaration of what I believe”, it is perfect nonsense for him to say that he has “withdrawn it” - in what meaningful sense can one possibly “withdraw” doctrine? If Bishop Fellay was prepared to believe those things recently, but claims to have “withdrawn” his secret document now that it has come to light, then we can take it that he as good as believes them still today. Since he has been caught betraying the Society, it would be “optimistic” to the point of reckless irresponsibility simply to pretend to ourselves that he is one of us once again. Neither he nor any of his allies can be trusted, and we think that if you are honest with yourselves you must admit that.

### **How are we to remain faithful to Tradition?**

Taken together with all the other signs of the past year, and especially the General Chapter's scandalous “three conditions” (and “three desirable conditions – which in effect amounts to “three things we are not prepared to fight for, and are thus quite happy to lose”) which took the revolution in the SSPX and the Superior General's disobedience to the 2006 Chapter and legitimised it and made it the official position of the Society – what we now see is the revolution inside the SSPX fully established in power. Ideas not personalities are what concern us most. And in the persons of Bishop Fellay, Fr. Pfluger, and a large number of Superiors and members of the General Chapter we see new ideas which we abhor, and with which we wish nought to do. We do not wish to be underneath these clerics, whose ideas and doctrinal position are so much at variance with our own, and we do not wish there to be any risk or danger to the Faith by continuing under priests with whom we disagree. We cannot help but be reminded of the simple but insightful words of Archbishop Lefebvre: it is the superiors who form the subjects, not the subjects who form the superiors.

It is clear to us that the SSPX is now a sinking ship. The men who hold authority over it are the problem, and yet they cannot be removed from their positions (the only real opportunity to do so would have been at the last General Chapter). The very thing on account of which Almighty God blessed the SSPX, its faithful adherence to Tradition and its determination not to compromise with modernism, has been officially jettisoned and is now gone. Its absence is the one essential difference between the SSPX of yesterday and the SSPX of today. The good priests opposed to compromise who remain inside the

SSPX are now good in spite of their being in the SSPX and not because of it. Since you cannot serve two masters, you must ask yourselves this: to which SSPX do you wish to remain loyal? Although you may have been left comparatively unmolested by Menzinger thus far, you cannot be unaware of what is happening all around the world in the Society. Which being the case, it is now only a matter of time: sooner or later if you do not choose to remain traditional at the cost of SSPX membership, you will find that you chose to remain SSPX members at the cost of your fidelity to Tradition.

Fathers, please consider: at your judgement Almighty God will not judge you faithful servants on account of what you said or thought in secret, but rather what you spoke openly and what actions you did in public. We your faithful have waited now for a year since the liberalism became apparent. We did not wish to act rashly. We have been giving you an opportunity to lead us. If, however, you will not do so, then we must reluctantly part company. It is clear that the situation can only become worse, and in such circumstances we can see no alternative but to start again. We can be confident for the future, however, since the only thing being begun again would be the administrative structure. The Faith remains, and that is what matters. If we do the right thing, everything else will be taken care of: God helps those who help themselves, as the saying goes. We beg and implore you to come to our aid and not to abandon souls which need you, especially not on account of a false obedience to superiors who regard you as, at best, a problem and with whom you will have increasingly little in common.

God bless you and reward you for your years of work caring for our souls.

Gregory Taylor  
Waltraud Taylor  
Olivia Bevan  
Jeremy Bevan  
Susan Warren  
Alun Rowland  
Anna Thompson  
Michael Morley  
Paul Whitburn  
Alex Williams  
Albrecht Maria Bastian  
Benedikt Maria Bastian  
Caecilia Maria Bastian  
Daniel Starck  
Clare Starck  
Antonio Vitiello  
Peter Biosah  
Mary Fryd  
Peter Wimberley  
David McNee

John Britten  
Michael Rooney  
Margaret Rooney  
Monica Beckingham  
Angela Straughair  
Veronica Whitburn  
Alexandra Robson  
Jacinta Cooper  
John Jensen  
Francisca Alacar  
Sokia Cotee  
Janello Burns  
John Gill  
Lucky Nwachukwii  
Patricia Finlay  
Catherine Gaskin  
Matthew Gaskin  
Mervyn Gaskin  
Charlotte Rogers  
Brenda Bailey

Ciaran Dennehy  
Mary Dennehy  
Robert Lane  
Juan Zapato  
Maria Elizabeth Cacho  
Elaine Wakeling  
John Harmsen  
Mary Codd  
Alexandra Dew  
Vincent Withams  
Don Edwards  
Bernadette Edwards  
Valter Pasquali  
John McAuley

Source: [www.sspcx.co.uk](http://www.sspcx.co.uk)

## Statement by Fr Paul Morgan, District Superior, concerning "The Recusant."

Tuesday, 28 May 2013

"The Recusant" presents itself 'as an unofficial SSPX newsletter, fighting a guerrilla war for the soul of Tradition.' This 'guerrilla war' is now coming out into the open in that a signed 'Letter of Entreaty' has appeared on its website which attacks the Society in no uncertain terms. Addressed to 'Fr Morgan and the Clergy of the British District,' the open letter, dated 21st May 2013, accuses the Society of having deviated from its essential mission of fidelity to Catholic Tradition and opposition to Modernism due to the betrayal of its liberal leadership!

Ignoring the fact that there has not been a false deal with modernist Rome, and in spite of Bishop Fellay's public withdrawal in Ireland of the questionable April 2012 'Doctrinal Declaration,' the dialectical letter pretends there is no option for us now but to show true leadership and to follow its proponents in seceding from the Society!

In recent months, such as in his last Letter to Friends and Benefactors and his recent conferences in Ireland, Bishop Fellay has clarified that he does not accept the legitimacy of the New Mass nor the errors of Vatican II nor the 'hermeneutic of continuity' which pretends to reconcile them with Tradition.

With regard to the 'Letter of Entreaty,' Bishop Fellay has stated that "*the paragraph which claims to prove everything, that is of 'my April (2012) declaration,' is wrong and false from the beginning to end; there is not one phrase which presents correctly what I have written...Poor people who are so misled by their mistrust.*" Hence, rather than boycotting the Superior General's forthcoming visit, I would urge the concerned individuals in particular to attend Bishop Fellay's conferences and to consider carefully what he has to say.

Whilst acknowledging the serious issues surrounding the Society's negotiations with the Roman authorities, it is excessive and indeed offensive to claim 'that the SSPX is now a sinking ship' which is beyond repair. Far from abandoning the legacy of Archbishop Lefebvre, we need staunch clergy and faithful to help keep the Society faithful to its providential mission, for the glory of God and the salvation of souls.

May the Blessed Virgin Mary, Queen of the Clergy, pray for us!

Saint Pius X, pray for us!

Father Paul Morgan

**During Questions and Answers at the ‘Crisis in the SSPX’ Conference, a question was asked about Fr. Morgan’s statement in response to the Letter of Entreaty and in particular the claim that Bishop Fellay has “publicly withdrawn” his April 2012 Doctrinal Declaration. Below is a transcript of Fr. Pfeiffer’s response.**

**Fr. Pfeiffer:** OK, very simple. A written, clear, signed, sealed and delivered, official document is not retracted unless there is another written, signed, sealed retracting document which explains *what* it retracts.

For instance: do we reject every element in that Doctrinal Declaration of April 2012? The answer is no! Part 1 says that we accept the Pope as head of the body of Bishops. We fully accept that, there’s nothing wrong with that. However it has heresies in it. So when you retract it, you can’t just retract the whole thing because then you retract the parts that are true as well as the errors.

And, since it is an official document, it is not retracted until it is officially retracted, you see. So when you have a private conversation with people in Ireland, and we don’t have access to whatever he said there easily, and it’s not an official communication of the Society anyway - that’s not a retraction. ‘Retraction’ means that he will speak to the Pope and he will withdraw the Doctrinal Declaration. Now remember, it’s not a “deal”, it’s a ‘doctrinal declaration,’ therefore the doctrine has to be retracted, and he has to retract it in his own language, just like he gave it in his own language, with the utmost clarity.

And furthermore, since it is the most serious crime which can be committed by a Catholic priest which is to express heresy, he has to show his repentance by doing two things. Number 1, he has to resign. He must resign. There is no other option. Number 2, he must undergo a trial. And in this trial he must demonstrate that he has retracted, and he must prove that he has retracted in his heart the opinions he has expressed to Rome. That has to be done, or else it doesn’t count.

I mean I could understand how someone who’s never been in the world or never worked in business or has never dealt with other human beings in the real world could accept that kind of ‘retraction’. You have to have a real retraction, a true retraction, and ‘withdrawal’ does not mean retraction anyway.

Furthermore, Fr. Morgan says there that it is a “questionable” document. You’ve read the April 2012 Doctrinal Declaration. It’s not questionable, it’s heretical! It’s not questionable. “Questionable” would mean that it could lend itself to two different interpretations, one Catholic the other heretical. It’s not a “questionable document”. And why are the priests like Fr. Morgan and the other priests trying to hold things together the best they can? They have to say “it’s questionable” even though they know it’s not questionable, because otherwise they’re in trouble, do you see what I mean?

That’s why I asked my own brother [Fr Timothy Pfeiffer], “*Is the new Mass legitimately promulgated?*”

He said: “*It’s a bad document.*”

I said to him, “*I didn’t ask you whether it’s a good document or a bad document. I asked you: ‘Is the New Mass legitimately promulgated, yes or no?’*”

He said: “*It’s a bad document.*”

He would not answer the question, because if he did, he would be disagreeing with Bishop Fellay, and that’s the trouble.

## Extract from Fr. David Hewko's Conference

*[Quoting St. Vincent of Lerins]*

"Moreover," he says, "in the Catholic Church itself all possible care must be taken that we hold that Faith which has been believed everywhere, always and by all. ... What if some novel contagion seeks to infect, not merely an insignificant portion of the Church, but the whole? Then it will be his care to cleave to antiquity which at this day cannot possibly be seduced by any fraud or novelty."

So St. Vincent Lerins he's really our guide, he was the guide for the Council of Trent, Vatican I, the anti-modernist oath, and in the anti-modernist oath all the priest, professors and teachers promise to keep the same sense, the same meaning as the Church has always held. And that is what we're faced with, with this new direction of the Society of St. Pius X. Do we follow this new direction? [...]

In the third letter *[of monition/expulsion, sent by his superiors the SSPX]* I was asked to be silent in the future about anything to do with the agreement with Rome. And in good conscience I just could not do that, because if you've read Archbishop Lefebvre, all his sermons all his conferences, he talks about this all the time: how an agreement with Rome, or steps to go under Rome, would put the Faith in danger.

And Bishop de Castro Mayer in his sermon in 1988, he gave a very short sermon, it was very powerful, and he quoted St. Thomas Aquinas. St. Thomas Aquinas says that if the Faith is put in danger, you have a duty to defend it. And that's why, he said, 'that's why I'm here in 1988 with Archbishop Lefebvre, consecrating the four bishops.' So here we are put in a situation again where the Catholic Faith is really put in danger. If you come under the local Bishops, can you imagine? And that's in the six conditions [of the General Chapter]! If we gain approval from Rome to be 'normalised' and recognised, that puts us right under the authority of modernists who are destroying the Church!

And the catch is this. You're expecting the thief to sneak in the back door. So you've got you guns ready and the dog and everything aimed at the back door. But the thief comes in the from door. And that's what happened to all of us. We were expecting an agreement: "There'd better not be an agreement! If there's an agreement we're all in hot water!" We're waiting for the thief to come in the back door, but suddenly the General Chapter statement, the six conditions, the doctrinal preamble, all comes in through the front door. So everything we feared would happen with making an agreement with Rome has happened without it, without the label. The poison has come in without the label. The very errors that we feared, are now in; the poison is now in. The New Mass considered legitimate by our Superiors, the new Code of Canon law, and the *deadly* acceptance of Vatican II "in the light of Tradition". And it's very sad. Because I love the Society, and all the priests, we do, we love the work of the Society. But we have to fight on, because the Faith is at stake.

Just look at your own families, look at the last fifty years since the Council. Anything that Council touches it just rots! [...] That's why in Archbishop Lefebvre's 'Spiritual Journey' [...] on page 13 he says: "*If any priest has any hope of keeping his Faith, he must steer far away from the conciliar Church. The closer he draws to the conciliar Church the more in danger he is of losing his Faith.*"

## Extract from Fr. Paul Kramer's Conference

*[Fr. Kramer spoke about the Third Secret of Fatima. After talking about its bearing on the dangers to the life of the Christian, in the form freemasonry and of a World Government, Father then moved on to the 'dangers to the Faith of the Christian', and particularly the crisis brought about by Vatican II and the changes in the Church. This extract comes in the later portion of the talk, where Fr. Kramer speaks about Pope Paul VI and the New Mass.]*

Session VII, Canon XIII of the Council of Trent - this is the Tridentine profession of Faith, of 13th November, 1564, a solemn profession of Faith issued by Pope Pius IV in the Bull "*Iniunctum Nobis*". On this doctrinal basis therefore, we have the formulation of a dogmatic Canon of the council of Trent.

What the solemn anathema declares to be a heresy is for anyone to say that the Traditional Rites, the customarily used, received and approved rites, that they may be despised - well, the Rites are certainly despised in our time! - or that they can be freely omitted, as if it is a matter of preference: "*The Novus Ordo is alright... We prefer the old rite, but we'll consider the new rite legitimate. It's been legitimately promulgated so it's alright, we have no objection to it. Let the rest of the Church use the new rite, but we have our emotional attachment to the old rite, so we want to keep to that...*" Anyone who says that, according to this Dogmatic Canon of the Church, falls into heresy.

[...]

The New Rite was never promulgated. And even if it had been promulgated, the promulgation of such new rites is anathema according to the infallible teaching of the Church. So that leaves us with one dilemma here. Whoever would say such a thing, legitimising that anathema, and promoting the fraud of promulgation of the new rite, falls into heresy and is committing an act of fraud if they were ever to say :

*"We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal..."*

Well even Archbishop Lefebvre admitted the possibility of the validity of the New Rite in Latin. That's not the fraud. The next line:

*"...indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II."*

No! They were not legitimately promulgated! Because, first of all it's a fraud to claim that they were promulgated, that the New Mass was ever even promulgated. It was never promulgated.

Secondly, the promulgation of it, according to the Church's teaching, would be an act of schism. And to say that the Traditional Rites could be reformed into the New Rite of Paul VI is heresy - Session VII, Canon XIII of the Council of Trent. So in making this statement one is legitimising fraud, schism and heresy. The only comment I can make further on that topic that, as always, what am I resisting? I'm resisting heresy and schism. I don't care what is the name of individuals or the organisation that promotes heresy, schism and fraud. And I'm mentioning no names. As a priest of Jesus Christ, I condemn falsehood, I condemn what is against the teaching of the Church, because that is my duty as a minister of the Gospel of Jesus Christ.

And that proposition that I've just read, which comes from some document entitled "Doctrinal Preamble" - whoever wrote it, whoever signed it, I do not care! - that is promoting fraud schism and heresy in the Catholic Church.



# ‘Crisis in the SSPX’ Conference

Earlsfield, London  
1st-2nd June, 2013



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## Extract from a Sermon by Fr. Patrick Girouard, SSPX

*Given on the Solemnity of Corpus Christi, 2nd June, 2013 in Langley, Canada*

One of the things that I would like to share with you about my conversations with [the District Superior of Canada] Fr. Wegner in October, a thing that will explain why you do not anymore see the Society criticise in a strong manner, in a vigorous manner, the evils of Vatican II, the evils of the New Mass, and what happens in Rome. You would think that maybe it's just that we forget. The Society has forgotten its role of explaining the truth and battling against error. Maybe its just a coincidence, maybe it's just because your priests in that parish, they don't think to talk about it. Well, that's what I said to Fr. Wegner. I told Fr. Wegner:

*"Father, look at the DIC1 website. Look at the Angelus magazine. Look at the website of the SSPX in the United States. Look at the website of Fr. Couture in Asia. Look everywhere and you don't see any spirit of fight any more against Vatican II and the New Mass. It seems to me that the Society has become a blunt sword in the hands of the Lord. There's no cutting edge any more. It's useless."*

And I thought that he would say: "Oh you're wrong, no really Father, we're still strong and we are still fighting, and it's a misconception that you have. How can you say this?"

So I was really taken aback when he agreed with me! And he said:

*"But yes, Father! It's true!"*

Wow, Father Wegner agrees with me! So I thought I was making headway! I thought, 'Well, that's good. Now that he understands the problem, maybe we will start to fight again.' But when my jaw dropped was when he said that this was a good thing, that this change was a good thing! OK. How so? Well, he explained to me how it came to be.

He said:

*"This is not just a coincidence or it's not just because priests are becoming lazy or they are afraid of Rome, no, no. This is a decision that has been made in Menzingen."* Oh! OK.

*"Yes, Fr. Girouard. And this decision in Menzingen was made because we have been branded."*

Well, what, so here I don't know. I thought that normally you brand a cow. But he tells me now that the Society has been 'branded'... And then he told me:

*"Yes Father, that is true. And I did it!"*

Oh. You did it. How did you do it?

*"Well, when I was District Superior in Holland, I became friends with the president of a company..."* and then he named the company, it's a Flemish name which is too strange to remember, but he said, *"This is the fifth most successful company in Holland."* So it's a very important company, a very successful company.

*"And a couple of years ago I visited Holland and I met again with this man. And I asked him to take care of the Society, and to do the branding of the Society, because that company specialises in branding."*

So, for those of you who don't know what 'branding' is, I will explain briefly. The company that does branding, suppose it takes as a customer CocaCola. So CocaCola would hire this company and would ask the company "Do my branding!" And that company would send men to CocaCola offices and everywhere to study the whole industry of

CocaCola, to study the advertising of CocaCola, to drink a lot of CocaCola, and basically to have the best knowledge of CocaCola possible. And then they will study all the other companies that make Cola. So they will study Royal Cola, Pepsi Cola, King Cola, and so on. And they will try to figure out: how could the company CocaCola distinguish itself in a very striking manner from the other brands. That's the branding.

And so Fr. Wegner asked that man from that company to do the branding of the Society. And so the man said,

*"I will look into the Society on the internet and I'll let you know."*

And a couple of weeks later he phones Fr. Wegner and he says:

*"Father, I refuse the contract. Because I looked over your name, and you don't have a good name. And I don't want my company to have the blemish of having you as a customer."* So Fr. Wegner said ,

*"Well, at least give us a chance, hear our own side, what we have to say. I will organise a meeting for you and Bishop Fellay in Menzingen, in Switzerland. And at least give him the chance to answer all your questions, and after that you can decide."*

So the man said, *"Fair enough."*

So they organised a meeting in Menzingen. And Fr. Wegner told me that the man went there and asked 150 questions to Bishop Fellay and Bishop Fellay answered all of these questions and it lasted for six hours. And at the end the man said, "OK, I will take the contract of the Society and I will do your branding.

I don't know exactly how long this took, a few months, and I don't know how much it cost, but I spoke with some people and they think it was a bundle of money. I wish they would have given it to us, and we could have a nice church by now.

And afterwards he gave his conclusion to Fr. Wegner and to Bishop Fellay. And he said to Bishop Fellay,

*"Bishop Fellay, the result of my survey is that for the last 15 years you had it all wrong! You will never get more faithful and more people coming to your churches if you continue this way. Because right now, the Vatican II Church is like an old man dying on the street. They lose their seminaries, they lose their monasteries, and they're selling their churches. It's a dying church. And you really look bad when you continue to fight that church. It makes you look cruel, or like you exaggerate, or like you are kicking someone who is already down. So your new brand has to change completely. You have to stop arguing, you have to stop fighting. You have instead to go onto the positive side and to show the beauty of the Traditional liturgy, the beauty of the Traditional theology, and that way people will not see you as cruel or bitter or things like that."*

And that is why, since the branding of the Society, DICI has changed, the SSPX websites have changed. The Angelus has changed. And in fact, interestingly enough, if you go back to the first issue of the new Angelus, what does Fr. Wegner say? Go back and read it, if you have it. He says: 'We will not any more put the emphasis on the battle and the fight, but we will put the emphasis on the beauty of Gregorian chant, the beauty of art...' and so on and so forth. Go and read. It's exactly the branding of the Society.

And there really I had to put my job back into place. Because I said to myself: I thought that if there was one person in the world who was authorised and who knew better about the branding or the definition of the Society, it would have been its founder, Archbishop Lefebvre. Not a layman who is not even a Catholic, who is not Traditional. How can you go and ask a pagan to define what we are and what we do? It's a complete

madness! They accuse us of not being supernatural, and what is that? To pay hundreds of thousands of dollars to a pagan company to say 'Forget about CocaCola and do SSPX! Brand us!' Instead of listening to the founder, instead of reading what the founder has said that we were, as if what the founder said is not good enough, and now we have to have pagans telling us what to do!

So we refuse to do that. And this is why we have started our chapel here of St. Joseph, Defender of the Church. And today, this morning, you have read and you have signed this mission statement which says to everybody why we are doing what we do. And it is not because of emotions, or anger, or resentment, or bitterness. It is because we have read these documents and we have understood that the Society has been changed and has been doing a 180 degree circle, and we are not any more doing what we should do. And therefore the only way that we can continue - we are not making anything new here! We are continuing exactly what you came to [the SSPX church in] Langley for. And Langley is not doing it any more, and no other parish is doing it any more in the SSPX, because they have to follow the General Chapter of 2012, where now they accept the principle of signing a deal with Rome. It does not matter whether it's signed yet, because you have accepted the principle that yes we can do a deal with Rome without the conversion of Rome. And we refuse that, because it's a revolution. We just continue here in this hall what we have been doing from the beginning.



## Asia Report

by Fr. Francois Chazal, SSPX

Dear Fr Pfeiffer,

*Thanks for waiting so long; as I was preaching a one man show retreat in Tagaytay... and I am not like Josey Wales, capable to preach a whole retreat, carry the solicitude of all the Churches, run a worldwide resistance network and spiritualdirectionize lost souls on the other side of the hemisphere via cell phone.*

*Bishop Williamson trip in Asia was a shot in the arm for all centres. He saw 400 people, gave 52 confirmations, lots of speeches, consecrated two Chalices and his good humour, punch lines and British touch were totally enjoyed by everyone. He is up and running, but I agree with you, his fourth piston is yet to fire. but the fact that we discussed so long on the issue demonstrates that at least he is not irritated by the question and expresses a willingness to understand that if he departs this world, leaving us orphans, either his soul is lost or we don't need sacraments. "You are almost making me a Christian"... did he tell me as i was piling arguments sky high. Fr de Tanouarn, a prince among our French liberals, says he will not do it; I think it is an omen to the contrary.*

*As a consequence i feel fully exonerated from the obligation to come to Virginia. I have done my part. But, could you please give him a copy of "Gods and Generals" as a birthday gift, or at least play Stonewall's Virginia speech on a big screen, saying: "Just as we, would never march into any other place, and novusordoize other people, so we would never allow anybody to march into our place, and novusordoize our people!"*

*The Korean Group is growing; 40 were present for the Confirmation on Sunday. The next Sunday mass after the Bishop's visit, the chapel was almost full, and plenty young with new faces, but i cannot tell if we are going to get back to pre-2012-crisis levels in Korea.*

*In the Philippines, the Manila ceremonies at Emmy Cortez' went very well for the little group. Again, the house of Julie Cordova is now too small for Sunday Mass. We have to look for another place, all the while the Tanay group is calling us, thanks to Fr Suelo. Manila area is then 100 souls, but i think the XSPX is*

going to counterattack in Tanay. Fr Suelo says they will hold. The coming of Fr Suelo is the key outcome of the Bishop's visit in Manila. If he continues like that, other soldiers are going to join. For my part i am immensely relieved by this one good old fighting priest. Fr Suelo is as old school as old school can be, as you know so well.

In Leyte 150 people showed up in Maasin, they came also from Santa Cruz, Sogod, Ormoc and Hindang. The Bato people have been totally brainwashed and call us schismatics, like Fr Lainsney (who, by the way, refuses to reply to "L'illusion Liberale II" and calls me insane). His Lordship really liked his stay, it was like vacations for him, walking by the sea shore and enjoying my outdoor chess defeat at the hands of Fr Suelo. We had a procession of the Blessed Sacrament down the streets of Maasin, with plenty of missing liturgical items and rubrics, but the Good Lord understand that we come from almost zero. His Lordship looked in the Maasin situation and concludes the same as us: high handedness on good people that should have not be molested or scandalized.

Then we crossed to Dagohoy in Bohol, to a group that has been traditionnal for 20 years, but that was never visited by a bishop for confirmations. They were 40, 13 of them confirmands. The Bishop really liked that little chapel, in the middle of nowhere, and of course our main man, Romeo, was absent! Philippinos will be Philippinos! I wish he could have met Loyd also, the backup man!

Then we crossed to Cebu and met 50 people, half of them so late that those among them who needed it could not receive confirmation. Ramses did a great work. We were in a hurry, but the Bishop gave three speeches (because of the late comers), breaking spears with attorney Bakalso, whom i still respect very much. I also brought the Bishop to Lola Bertha, who was a bit confused because she is being blocked from letting the bishop that blessed the chapel on her property celebrate the Mass and Confirmations ten years later. But again, the Bishop was happy to see her and told her it was all right and that he understood the situation. I am going to begin to give Sunday Masses for Cebu, thanks to the flex given by Fr Suelo, whose health is improving just as we make him move around. The confinement in his room, day after day, in Manila, appears to be the cause of his lung problems. To be confirmed, though. I cross my fingers.

Another thing worthy of note; His Lordship told us to do all we could for the three or four aspirants to the Priesthood; then he went down and blessed the future house in Batangas. It should open in September. But if candidates can be shipped over to you, that would be still a solution that i would prefer, because there is not enough of us, (even if Fr Kramer comes for a few months), to train them fully. The Bishop told me to teach them the elements: Latin, Scripture, Encyclicals, History and English. No spirituality. Nothing going in to their heads, the total opposite of the Castle in Spain in Virginia. I really trust that you are going to do the same with the Seminary on the Hillbelly, under the laughs of the fancy clerics of our time. I am ready, as promised, to give you three months in three instalments per year to help you in that task, and if i get a third priest for East Asia, without requesting you to swap your Mass circuits with me, even if it would be best. everybody is waiting for you.

Then we flew to Singapore, for 20 people, mostly from the Yeo Clan. They were very good and talked at length with His Lordship. He took a good 48 hours rest, just as we went to admire the glory of Babylon the Great. As it is my custom, I read him the corresponding chapters of the Apocalypse from the top of the Sands Hotel and Casino, the craziest babylonian place that i know of. We also had some tea at the Raffle's Hotel, a brilliant relic of some forgotten power's past.

The key people of the Malaysia group being abroad, i cancelled the visit of the Bishop, but they are going to receive monthly mass starting July. We also omitted Japan (15 souls), Iloilo (20 people yesterday), and other small centers together with the new groups that are calling us now and that i have not started to visit myself.

The news in India is good, Fr Valan is indestructible, Fr Pancras is joining the fray nicely, and preparations for Australia are almost complete. Ils ne passeront pas!

Come in November.

In Iesu et Maria,

**Francois Chazal SSPX-MC**

# Money and Marketing

## An Unholy Preoccupation

(The US District’s SSPX Propaganda War continues...)

by The Editor

Once upon a time, the SSPX existed for a definite purpose. It was truly united because it was one in the Faith: there were no differences in matters of Doctrine, Church law and Discipline, attitude towards the New Mass, or anything else of the kind. It knew what it was for and where it was going, and everyone shared that vision. It did not talk about what it would do, it just got on and did it. What’s more, the SSPX was not concerned with talking about itself. The more one talks about doing something, the less one is doing it. The more an organisation talks about itself, the more it expends time and resources on justifying its existence, the less reason it has for existing.

Once upon a time, whenever the SSPX raised money, it was for the purpose of buying or building churches, chapels, priories, for the bringing of the Sacraments to the faithful and saving their souls. Its purpose was clearly stated in the 1984 act of Consecration of the SSPX to the Immaculate Heart, “for the saving of the greatest number of souls.” Similarly, on the occasions, particularly in the early days, when the SSPX made use of advertising it was to make known the presence and availability of the Sacraments to souls.

In recent months, an alarming trend in the SSPX has become noticeable. Though it is still only at the level of hints and suspicions in some countries, in the USA District it is far more apparent, open and unabashed, and can be observed in all its ugliness. The SSPX is relying heavily on marketing. One clear peice of evidence for this is a recent sermon preached by Fr. Girouard [*see previous article - Ed.*]. Lest anyone not knowing Fr. Girouard and not knowing what a man of integrity he is, should accuse him of having told anything less than the whole truth, we are happy to report that the contents of his sermon regarding the “branding” of the SSPX have already been confirmed by senior SSPX priests, including Fr. Wegner himself, who does not appear the least bit ashamed of his role, but rather is happy to boast about it to anyone who cares to listen.

Further, undeniable proof can be found by visiting [ssp.org](http://ssp.org) where one will see a brand new and very different looking website for the US District, replacing the old red and white one with which most of us were familiar. The new website is various shades of white and its design has a somewhat modish, corporate feel to it. Far more important than the design,

SSPX  Society of Saint Pius X

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**The Society of St. Pius X is an international priestly society of common life without vows, whose purpose is to train, support, and encourage holy priests so that they may effectively spread the Catholic faith throughout the world.**

The SSPX was founded in 1970 by Archbishop Marcel Lefebvre in the diocese of Fribourg, Switzerland, adhering to all canonical norms, receiving the blessing and encouragement of the local bishop.

The spirit of the SSPX is essentially apostolic: it was designed by its founder to operate much like a missionary order, spreading the faith far and wide. This apostolate is today especially necessary considering the spread of atheism, agnosticism, and religious indifference.

The SSPX, to this end, seeks to draw souls closer to Christ primarily through the Holy Sacrifice of the Mass, as well as through its preaching, its schools, its seminaries, and its other houses of religious formation.

All this can be summed up in our founder's motto: "I have believed in love." that is, in the love of Christ.

however, is the content of the new website. This must be seen to be believed. On a first reading, one is left with the impression that something is wrong without being able to say quite what. Upon further examination, one notices the very politically correct way in which the website presents the SSPX. One notices the number and prominence of pages dedicated to presenting the SSPX (without question this is a site that was designed with the ordinary, ignorant, TV-brainwashed Joe Public in mind!) One also notices, in the course of trying to present the SSPX in as sympathetic a light as possible, just how many things are downplayed, with some things going completely unmentioned. Things of relatively minor importance, of course, such as the Crisis in the Church, for example!

We will, for the moment, leave to one side on or two little factual inaccuracies contained on the website (E.g. "Today, the Society of Saint Pius X numbers over 600 priests and close to half a million faithful..." - does it really?! Remember this was written and published at the start of June, before the latest round of ordinations. "...and courageously continues its apostolic work." Well, we find that highly debatable. What better proof than this website itself!)

Although the U.S. District seems to have forgotten to mention that the Church is in the throes of the gravest crisis ever in her entire history, there are other things which are mentioned. Modernism gets a mention, although it is described in such understated terms that it would be comical were it not so serious. Modernism, we are told, is:

"...a dominant philosophical trend of the twentieth century, one still persistent today."

Just imagine that! Modernism *still* exists down to our own times! Just like Monophysitism, Arianism or the 'Old Catholics'! The same page then proceeds to talk about the difference between, as it puts it, Modernists on the one hand, and Catholics on the other. Modernism is presented as if it were its own religion and as if the dividing line between the two were plain to all. There is not the slightest hint that due to the crisis in the Church the vast majority of Catholics are also Modernists! But then that is due to the crisis in the Church, a crisis which is the only thing justifying the existence of the SSPX, even though the US District does not think it is worth mentioning! The qualifying terms 'Traditionalist' or 'Traditional Catholic' are similarly nowhere to be seen. The casual, non Catholic or even non-Traditional reader might well come away from having read this feeling more confused than when he began. He might not be without justification if he were to consider the US District as having deceived him regarding the SSPX.

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community

## United in Faith

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**The Catholic faith is not limited to individual, private belief. It should form strong, public bonds between the members of society, providing a common source of joy, hope, and beauty within a community.**

The SSPX recognizes the importance of frequent social contact between its priests, its faithful, and the world at large. Community life, education, and apostolic works are crucial in forming a complete Catholic society. The SSPX, therefore, supports a wide variety of these initiatives, ranging from primary and secondary education to local men's and women's groups to Ignatian retreat centres.

There is something for everyone, and we hope you take advantage of these



**Love God and your neighbor**  
"And this love transforms families. It transforms society... this mutual love, this respect for others, this desire to do good to others."

Archbishop Lefebvre, Pentecost 1989

No, it's not a Novus Ordo website! Surely the FSSP would never offer anything so trite? The Methodists maybe...

Further examples abound, indeed one would be hard pressed to find examples of anything corresponding to the old SSPX anywhere on this website. We will give just one more example, given its prominent position in the layout of the site. The tab at the side marked “about” is what purports to summarise the SSPX. It reads:

*“The spirit of the SSPX is essentially apostolic; it was designed by its founder to operate much like a missionary order, spreading the faith far and wide. This apostolate is today especially necessary considering the spread of atheism, agnosticism, and religious indifference.*

*The SSPX, to this end, seeks to draw souls closer to Christ primarily through the Holy Sacrifice of the Mass, as well as through its preaching, its schools, its seminaries, and its other houses of religious formation.*

*All this can be summed up in our founder’s motto: “I have believed in love,” that is, in the love of Christ.”*

As one concerned for the rapidly advancing degeneration of thought through the corruption of language, I find that last line particularly hard to forgive. Fr. Pfeiffer expressed it well, in his usual way: this sounds more like the Beatles than of Archbishop Lefebvre. Their motto might have been “*All you need is luv*” - as it happens, the Archbishop’s motto was: “*We have believed in Charity.*” What’s the difference? Work that one out for yourself. If there were no difference, why bother to write it differently?

The significance of the new US District website should be apparent. It represents a definite shift in the way in which the SSPX presents itself and ultimately the way in which the SSPX sees itself. What it is presenting is a what one wag rather wittily described as “New and Improved Tradition!” A new pink,-fluffy, cuddly SSPX, entirely inoffensive to the modern world.

What the new website cost is anybody’s guess. Given that the old website worked perfectly well, any extra cost would surely be unjustified. Furthermore, if this new image is the result of the recommendations of the Dutch marketing company, as seems likely, we may wonder what it cost to procure that recommendation. The problem with cost is not merely one of balance sheets. Even if the SSPX has money to burn, it does not follow that it may spend it how it wishes: it has a duty to spend it in the most prudent way possible. We can tell a lot about an organisation by how it allocates its resources. If the new SSPX (“now with new and improved Tradition!”) sees it as justifiable and necessary to spend large amounts of money on its “image” and marketing, then that tells us more than we could learn by reading every single sentence of mealy-mouthed equivocation on the website or by listening to every single hour of Bishop Fellay expounding “Our Relations with Rome” (assuming that anyone with sufficient stamina exists on the face of the earth!)

But evidence of the unholy preoccupation with marketing and money does not end there. In recent weeks many people are reporting having received a substantial-sized package from the U.S. District in the post. Most of them are people living in the US District, although we know of several people here in England who have also received one. Inside was a cover letter from Fr. Rostand, which reads:

*“Dear Faithful,*

*We are happy to be sending you this package. In it, you will find a special issue of the Regina Coeli Report, the latest Letter to Friends and Benefactors of Bishop Fellay, and the recording of an important conference given by Fr. David Themann in St. Marys on April 16, 2013.*

*This special edition will present our evaluation of the so-called resistance, which has been sowing discord in our apostolate during the last several months.*

*I call your attention in particular to the very useful timeline showing the development of relations between Rome and the Society of Saint Pius X. We are confident that the conference and its summary will both encourage you to remain strong in the faith of which the SSPX has always been the defender, and dissipate the rumors and errors whose effect, if not intent, is to scatter the flock.*

*In the Immaculate Heart of Mary,*

*Father Arnaud Rostand”*

Therewith is enclosed, just as Fr. Rostand says, a ‘special edition’ of ‘the Regina Coeli Report’ (the US District newsletter), Bishop Fellay’s Letter to Friends and Benefactors and a set of CDs of a talk by Fr. Themann (about whom more later). Interestingly enough, the ‘special editions’ mentioned above seem to incorporate a sort of *art nouveau* which jars on the aesthetic sensibilities of the true blooded Traditionalist - but let that be, it is not the most important thing.

The package must have cost a not insignificant amount to produce and send out, and it appears to have been posted to every single lay faithful whose a address is held on record by the US District including, as we say, people abroad.



Is this how the SSPX spends your plate money? Well, perhaps, but even so they would surely not be quite so spendthrift, especially at a time when contributions are going down, and when (so one priest tells us) a recent US District priests meeting reported that virtually every priory is losing money. In fact the real answer is, we suspect, two-fold. Firstly it is that they are doing this *because* donations are down. They know full well why donations are down. And their response is to spend large amounts of money in a drive to woo the faithful. You ought to be very flattered, dear

reader - here is proof that they actually do care about their standing with you, provided you are not the only one who is worried (and it is also proof that you are not the only one!) The

SSPX has spent a certain amount of time in mocking and belittling “the Resistance.” At various times they have derided it as small and insignificant. Well, we are insignificant enough for them to spend money on propaganda and marketing drives, and on fundraising drives to pay for the propaganda and marketing. Whether they admit it or not, the liberal plotters in control of the SSPX are worried about the Resistance. And so they should be, too! Just as the plotters and schemers in Rome were greatly worried to see successful beginning and rise of the numerically and financially insignificant SSPX of the 1970s.

As our American readers can confirm, it is a fact that Fr. Rostand launched an appeal for funds. Then he followed his Christmas Appeal with a ‘Lenten Appeal’, and finally an ‘Easter Appeal’ following not long after. Three appeals in roughly as many months. Each appeal was more or less of a likeness: *‘Don’t you appreciate your chapel? Think how fortunate you are to have your SSPX chapel! If you appreciate your SSPX chapel, give us lots and lots of money!’* - or words to that effect. Sprinkled throughout with little reassurances (*“Our commitment to fighting modernism remains rock solid!”*) which would have looked bizarre and out of place in the old SSPX, being entirely superfluous.



SSPX FAQs

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- ARTICLES INDEX
- APologetic MATERIALS
- FOR PRIESTS

## Fr. Rostand's Easter appeal letter

3-27-2013

Dear Friend of the SSPX,

This letter is published here full of trust that you've had a holy and fruitful Lenten season as we prepare to rejoice in the Resurrection of our Lord and Savior Jesus Christ!



I want to ask you a simple – yet profound – question. Have you ever thought about what your life would be like without your local chapel or mission?

may be that demand for the CD’s of Fr. Themann’s silver-tongued defence of all things Menzingen was not as high as they had hoped, so they decided to send them out unsolicited to everyone on their mailing list. Who knows.

A few weeks after the last of these appeals, in May the US District website published a page called “Some Grateful Comments” which reproduced a few quotes from grateful SSPX donors, with words such as *“We are so grateful to have our chapel!”* and *“Thank you for all the work you do. Fr. Rostand’s letter was right on the mark.”* etc. It goes without saying that we could, if we so wished, fill an entire edition of The Recusant with such quotes from grateful readers and subscribers, every one of whose opinion we would value more than all of Fr. Rostand’s donors put together. But we do not. What would be the point? Leaving aside the fact that any self respecting reader of ours would justifiably feel his intelligence had been gravely insulted, there are practicalities to consider. Space on paper is limited and if we add more pages the postage cost goes up, so we try to fill our pages with things which we think will actually of some use to the reader. Likewise with our website. After all, the purpose of the Recusant is not to praise the Recusant, just like the purpose of the SSPX is not to praise the SSPX. It may sound silly, but in many ways that is all this “marketing” and “branding” boils down to!

Why do we care what the US District gets up to? Well, it has been said that when it comes to the passage of secular laws through parliament one should look to liberal countries like Holland to see where our own country will be in ten years’ time. In the world of Tradition, we can do the same by looking at liberal Districts like the USA. Fr. Rostand’s District

spends money on improving it's image in the eyes of the faithful and uses it's image in the eyes of the faithful to raise further money. Money which it can then spend on...  
 ...marketing itself to the faithful! And so the cycle continues. But it is fundamentally a dishonest cycle, and a very sordid business indeed, which would leave a bad taste in the mouth of anyone with half a conscience who was unfortunate to get involved in it. As the liberal slide of the SSPX proceeds apace and the falling away of the upper echelons of the SSPX becomes more apparent, the need to rely on marketing will only increase. This is a downward spiral. And what is the net result? Time and resources lost. Lots of navel gazing on the part of men who are supposed to be employed on more serious tasks: combating modernism in all its forms, working to defeat the forces of organised naturalism, establish a Catholic social order and convert the entire world to the sweet yoke of Christ the King. And above all, a steady distancing of the management from truth, honesty and transparency. Money is a means to an end: the end is what we should concern us. And there should be no need for anyone to have to 'market' or 'brand' anything. Will this dread disease be approaching the shores of our District any time soon? Who knows. Watch out, and if you notice that the British website has been radically overhauled, you may wish to ask Fr. Morgan whether it was done entirely on his own initiative or whether the order came from above.



### **Some useful websites:**

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

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

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

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

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

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

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

(French)

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

(French)

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

(Spanish)

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

(Portugese)

## Where does the SSPX stand on Religious Liberty?

### THEN:

*"I do not believe that the declarations of the Council on liberty of conscience, liberty of thought and liberty of religion can be compatible with what the Popes taught in the past. Therefore we have to choose. Either we choose what the Popes have taught for centuries and we choose the Church, or we choose by the Council. But we cannot choose both at the same time."*

- Archbishop Lefebvre, *Religious Liberty Questioned*



### NOW:

*"We, I may say, in the discussions, I think we see*

*that many things which we would have condemned as being from the Council are in fact not from the Council. But the common understanding of it.*

*Religious liberty is used in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited."*

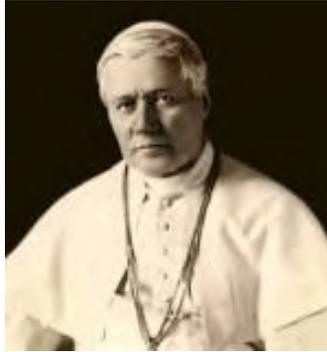
- Bishop Fellay, *Interview with CNS*, May 2012



*"The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium."*

- Bishop Fellay's Doctrinal Declaration, (signed and handed to Rome in April 2013 and still not re-pented of or retracted in any meaningful way.)

## A Novena to St. Pius X

**Glorious Pope of the Eucharist, St. Pius X,**

you sought to "restore all things in Christ." Obtain for me a true love of Jesus so that I may only live for Him. Help me to acquire a lively fervour and a sincere will to strive for sanctity of life, and that I may avail myself of the riches of the Holy Eucharist, which is sacrifice and sacrament. By your love for Mary, Mother and Queen, inflame my heart with a tender devotion to her.

Blessed model of the priesthood, obtain for us holy and dedicated priests and increase vocations to the priesthood and religious life.

Dispel confusion, hatred and anxiety. Incline our hearts to peace so that all nations will place themselves under the reign of Christ the King.

+Amen

St. Pius X, pray for us.

*(Here mention your request)*

Archbishop Lefebvre, pray for us!

*We recommend praying this novena to beg that the mission of the SSPX be preserved, through the intercession of its patron.*

## A Letter to the Editor

Dear Sir,

I do commend your publication for keeping a watchful eye on the ongoing weakening of the officially promoted doctrinal position of the Society of St Pius X, the most clear example of which is the infamous Doctrinal Declaration of April 2012, and the subsequent failure to correct it. At the same time I must express reservations against some words used by for instance Father Joseph Pfeiffer in commenting on this text, and that you have published. It seems to me to be more accurate, and therefore by a necessity inherent to matters of truth or error, a more efficient way of refuting the Doctrinal Declaration to call it deeply ambiguous, erroneous and smacking of Liberalism rather than heretical, as this last term is normally reserved for "doctrines contradictory to a point of faith clearly defined by the Church." The tendencies and errors that we are dealing with here are more subtle than outright heresy, even if it might be said that they could lead to heresy or that they are theologically erroneous. It would, in my opinion, better serve your readership if the subtle quality of these matters not be forgotten.

May I therefore propose the following argument:

### **Is the Doctrinal Declaration of April 2012 *still an issue?***

It would seem that the Doctrinal Declaration of April 2012 is no longer an issue, because:

1. - Its contents was never imposed on the members or faithful of the Society.
2. - It didn't get to serve as the basis for an agreement with Rome.
3. - Bp Fellay has said that he "withdraws" and "renounces" it.
4. - Bp Fellay has addressed all the problematic topics sufficiently in his Letter to Friends and Benefactors Nr 80.

**I reply:** The Doctrinal Declaration, as both its name and its contents make clear, is a statement saying that a number of doctrinal positions on questions of the greatest importance in the present crisis in the Church are acceptable to the Society. The problem is that several of the positions expressed in the Doctrinal Declaration are not acceptable: "This declaration is [...] deeply ambiguous and sins by omission by failing to denounce clearly the principal errors which are still raging inside the Church and are destroying the Faith of the faithful. As it stands, this declaration gives the impression that we would accept what is presupposed by the "hermeneutic of continuity." (Critique of a member of the Society)

**The harm done by the Declaration is therefore that of a doctrinally dubious public and official statement.**

As such (a doctrinally dubious public and official statement) the Declaration has not been withdrawn or renounced. On the contrary, Bp Fellay consistently refuses to admit that there is anything doctrinally dubious about his declaration. At the very most, he admits to having tried to be too subtle, but he doesn't admit that such a practice is highly objectionable in matters pertaining to the defence of the Faith. Bp Fellay claims that the whole problem is that he hasn't been properly understood, even by theologically very skilled members of the Society. He allows, among others, Fr Themann in the USA to defend the Declaration in public conferences that have been recorded and are being distributed among the faithful.

To the objections:

1. and 2. It is true that matters *would have been even worse*, had the Doctrinal Declaration come to serve as the basis for an agreement with Rome, or if it had been imposed on the members of the Society (The plan did exist: Bp Fellay wrote to members of the upcoming chapter on April 18, 2012 that his Declaration was something "which each and all of us can sign.") But just because matters could have been even worse, this doesn't mean the issue is solved.

3. Because, when Bp Fellay says he withdraws or renounces the Declaration, it is at least very likely that all he means is that it was inopportune at that moment, that it would have brought division in the Society, and similar practical aspects. He has never as much as suggested that the Declaration is doctrinally dubious and unacceptable. And that is what the real issue has been all along, and that is the issue that is far from being solved: the Superior General seems to refuse to give an unambiguous profession of a position that consistently and clearly rejects the principal errors which are still raging inside the church and are destroying the faith of the faithful.

4. The Letter to Friends and Benefactors Nr 80 does contain a number of clear statements, but they are all quotes from Archbishop Lefebvre, words uttered or written over 20 years ago, and can therefore not with credibility address the deficiencies and faults of the April 2012 Declaration; in fact, the impression given is that these statements of the Archbishop have always been followed by Bp Fellay. And that amounts to an implicit defence of the April Declaration as just being a clever and "updated" way of saying the same things as the Archbishop always said. Bp Fellay's frequent references (elsewhere) to purported similarities between the Declaration of April 2012 and the protocol of 1988 supports this reading of the Letter to Friends and Benefactors. What is more, Bp Fellay is not known to have referred even once during his many public conferences to the Letter to Friends and Benefactors as amounting to a refutation of his April Declaration, despite many questions on this topic.

**Conclusion:** The April Declaration still remains an issue, because the scandal caused by this doctrinally dubious public and official statement has not been repaired. Trying to downplay the seriousness of this matter for the purpose of maintaining or regaining peace and quiet among the faithful risks encouraging the liberal mentality that doctrine doesn't

really matter all that much, as long as things run smoothly, one can keep the Mass, a certain independence, etc. Seeming to encourage such a mentality will in its turn make the scandal even worse. For this reason it also seems highly objectionable to try to downplay the serious issue of the Doctrinal Declaration of April 2012.

*Commentator's Disciple*

Editor's Comment:

We have had a couple of Letters to the Editor since The Recusant began circulating some nine months ago, and yet we never found room to print them: not because they were unworthy of attention, rather there were just too many other even more important things which squeezed them out. If I have decided to make an exception and to reproduce this one here, it is definitely not because I wish to encourage everyone to send me letters for publication!

The correspondent make some very good points. Talk of "withdrawal" notwithstanding, Bishop Fellay's Doctrinal Declaration is still every bit as important an issue as ever it was. What's more, he may well be write in saying that the word 'heresy' is too strong to be used here. It is a word with a precise theological definition after all. I cannot claim to be a theologian.

If there is one point where I feel I ought to take issue with the letter above, however, it is with the quoted 'Critique of a Member of the Society.' It is not true to say that the Doctrinal Declaration is "deeply ambiguous" - it is not in the least ambiguous, on the contrary, for once it is something which says what it means in black and white! Nor for that matter can one say that the document "sins by omission", since this might exonerate the its many explicit sins of commission (such as stating that Vatican II enlightens and deepens Tradition, for example). Thirdly, it does not "give the impression" of accepting the hermeneutic of continuity - it most definitely does accept the hermeneutic of continuity, explicitly so. See paragraph III,5.

I would certainly go further than calling the April 15th 2012 text "doctrinally dubious". Yes, it is "doctrinally dubious", but this is an understatement. If it is not "heresy" properly speaking, it is certainly heterodox. It favours heresy, perhaps. One can also fairly describe the document as "modernist".

I have noticed a reticence on the part of priests to be too critical of the Doctrinal Declaration. Indeed, if there is one thing which I find staggering, it is the underwhelming response on the part of the good priests (the bad ones see no need to criticise it -they agree with the contents of the Doctrinal Declaration!) Had the April 2012 Doctrinal Declaration been written four or five years ago by Fr. Michael Mary Sim, or by the Superior General of the FSSP, let there be no doubt the SSPX priests in our country would have condemned it in the very strongest possible terms. They would not have tiptoed around calling it "ambiguous" or "dubious"... But that is another issue, dealt with elsewhere.

Finally, is it true that "matters would have been even worse" had the Doctrinal Declaration succeeded? I am beginning to wonder. Time will tell. Plenty of priests who would have opposed it are now in danger of being slowly sucked in. Pray that this does not happen and that they regain their courage. - Ed.

## More Evidence of the Slide

*This news comes mostly from that wonderful 'grapevine' around the world of Tradition, the internet. As such, we cannot vouch personally for the veracity of every single report (though some of them, in fact, we can). Yet if even only some of the following is true, it ought to give us pause for thought. We believe that the ditching of Tradition officially by Menzingen must surely mean a loss of God's Grace and blessing, and so we fully expect the slide of the SSPX to continue and even that it will speed up in the months ahead. You will be able to see for yourself whether the passage of time vindicates our judgement.*

- **Polish District website caught promoting ordinations of Ecclesia Dei groups.** The website of the SSPX Polish District (news.fsspx.pl) recently published a news article, where the news was news of the upcoming SSPX ordinations at Winona, Zaitskofen and Econe, and also the ordinations about to be performed for the FSSP, ICK, FSSR for their respective groups. No negative comment at all, nor anything to indicate any essential difference between these Ecclesia Dei groups and the SSPX. Since 'the word got out' on the internet, the webmaster of the SSX Polish website has removed this damaging evidence from the article in question.
- **Guitars during Mass.** At an SSPX chapel in Austria the SSPX priest brought in two ladies from a Novus Ordo parish to play guitars during Mass for a First Communion.
- **Orchestra during Mass.** We have a video of Mass at St. Nicolas du Chardonnet recently, on the occasion of visit by Bishop Fellay. The creed is accompanied by an orchestra, was situated in the centre of the Church towards the front, between the Sanctuary and the great number of faithful. A lady takes the collection.
- **Pope Francis... ..nothing.** Well, have you come across criticism (let alone outrage) by the SSPX lately? What about the many novelties, outrages or humiliations to which he is subjecting the Church? They haven't said anything about him! Surely that in itself speaks volumes?
- **Canonisation of JPII draws closer.** Where is the outcry from Menzingen or from DICI? Will Bishop Fellay once again profess "mixed feelings" as he did with the beatification of Paul VI?
- **There's no such thing as the 'Conciliar Church'** So says Fr. Schmidberger. So, in effect, says Fr. Gleize (and he's supposed to be one of the good ones!). Clearly Archbishop Lefebvre got it wrong then!
- **Fr. Hewko denied entry to Winona for the Ordination of his nephew.** Had he been a Novus Ordo priests would it have been different? And this, despite the fact that he still has not yet officially been expelled from the SSPX!

...and much more besides, much of it anecdotal and thus not easy to prove. Stay awake!

A.M.D.G.

# Pilgrimage of Reparation



*On the anniversary of the  
Unfortunate General Chapter of Unhappy Memory:*

**Saturday 13th & Sunday 14th July, 2013**

*to*

The National Shrine of Our Lady,

**Walsingham**

**Saturday and Sunday Mass; devotions; barefoot mile;  
(Transport from London is available - please ask in advance)**

**For further information, contact:**

[recusantssp@gmail.com](mailto:recusantssp@gmail.com)

***Our Lady of Walsingham, pray for us!***



“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. 523)

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