



# The Recusant

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



“Born of liberalism and modernism, this Reform is poisoned through and through. It begins in heresy and ends in heresy even if not all its acts are formally heretical. Hence **it is impossible** for any informed and loyal Catholic to embrace this Reform or **submit himself to it in any way whatsoever**. The only way of salvation for the faithful and the doctrine of the Church is a **categorical refusal** to accept it.”

*- Archbishop Lefebvre, November 1974 Declaration*

“While **the new religion** is false, it’s dangerous, it strangles grace and it’s helping many people to lose the Faith: at the same time, there are still cases where it **can be used and is used still to build the Faith.**”

*- Bishop Williamson, Mahopac, New York, 2015*

## Inside:

- **Note on Liberal Influence 1975 (Abp. Lefebvre)**
- **“Operation Sabotage” (Fake Resistance re-examined)**
- **“Quid pro Quo” (Or: “Everyone has his price”)**
- **Can Catholics Deny the Genesis Flood? (No. But the SSPX Does.)**
- **2009 Letter to SSPX Superiors (Fr. Jean OFM)**
- ***The Recusant* Poetry Contest**

Dear Reader,

Pray forgive the slight hiatus between this and the previous issue! We apologise also for disappointing any of you who were hoping that this newsletter was gone for good! Sorry, no such luck! The demands of 21st Century working life, combined with our ancient computer finally giving up the ghost (it had been playing up for a while - frankly I’m amazed it lasted that long!) combined to delay this issue even more than it would already have been. In the meantime, the Resistance is fortunate to have the website *The Catacombs* and I would like to thank them for proving a reliable online presence to fill the void. Long may it continue to do so.

You may not have had a *Recusant* to read for the past year, but the crisis in the

Church has not gone away, and nor has the Resistance. If anything, the situation is worse than ever before. So how are we doing on the cusp of 2020? Let us take a quick look.

Pope Francis has not had any kind of 'road to Damascus' conversion, at least not yet. One hears plenty of grumbling about him from souls still in some way connected to the conciliar church. It is true that he seems to have more a penchant for Synods (the latest one being the Amazon Synod) than his predecessors; but other than that is he really so very different? The next time a 'conservative-novus-ordo' acquaintance complains about Francis, you might want to point out that both Benedict XVI and John Paul II weren't great either. What's that? Pope Francis celebrated an 'inculturated' Mass with semi-naked bodies doing a pagan dance around the altar? So did John Paul II, more than once. Pope Francis accepted some sort of pagan native dress? That's nothing - John Paul II let himself be given the mark of Shiva by the Hindus, and Pope Benedict XVI had himself blessed by a Rabbi. Pope Francis put a beachball on the altar? John Paul II kissed the Koran, let pagans use Catholic churches for their rituals and let a statue of buddha be placed on top of the tabernacle. Francis says communion can be given to "remarried" divorcees? Benedict XVI gave communion to the notorious Protestant "Brother Roger" of Taizé, in full public view and in front of the world's media. We could go on. Doctrinally it is the same story. When Pope Francis says that everyone goes to heaven or that Catholics shouldn't try to convert others, he is just repeating what JP II said again and again during his 27 years of Pontificate. Take for instance the constantly repeated insistence by both JP II and Benedict XVI that Jews should not become Catholics because the old covenant is still valid "for them"(!) - that one heresy alone is so horrifying and scandalous that no Catholics but the most ignorant or craven ought to have had anything more to do with either of them. Pope Francis is merely following in the footsteps of his unhappy predecessors.

Here is one final point on Pope Francis. Consider. How did the Church end up with a man like Jose Maria Bergoglio as Pope? The reason is that it is a direct consequence of the two previous Pontificates, plus Paul VI too. From the late 1960s onwards there have been a proliferation of men like him: the Kungs, the Rahners and Schillebeeckx's, the Congars and de Lubacs, and yes, the Ratzingers and the Bergoglios. They all started out as priests. During Pope Pius XII's reign they had to keep their heads down, but in the late 1950s they became less afraid and began to come out of hiding under John XXIII; at Vatican II they ran amok. Then they all gained influential positions in the Church, seminaries and universities, new-fangled pastoral and liturgical commissions and so on. Some went on to become bishops and Cardinals: there were so many of them, it was bound to happen if they weren't kept in check. Some, like Fr. Josef Ratzinger (made a Cardinal in the 1980s) spouted modernism in a layer of high-brow faux-intellectualism. Others, like Bergoglio, did not. Bergoglio himself has not changed however. From a priest, he rose to become an auxiliary bishop in the early 1990s, then Archbishop of Buenos Aires. And during all that time, at no point was he ever reprimanded, censured, held back from promotion or even given so much as a slap on the wrist. None of them were ever punished in any way. Hans Kung was eventually told he couldn't hold a University teaching position any more, but even that wasn't properly enforced. During all that time, how many excommunications did John Paul II hand out? None? Ah no, he did hand out one (well, sort of, though not really). Archbishop Lefebvre. That's right, he found the one flower still growing in the garden of Mother Church and did his best to pull it out, but left all the other thousands of weeds growing there. So many weeds were there, that even a non-believer could have seen the mathematical inevitability: sooner or later a Bergoglio or someone like him would become Pope. So if we want to know who to blame for Francis, look no further than John Paul II, the great hero to many novus-ordo Catholics, the man virtually guaranteed that we would end up with someone like Pope Francis.

But enough about Francis. It has been said before that he is a good thing in that at least his modernism is more obvious, and I agree. Nevertheless, it is tragic to witness. But given that the modernism, the offence to Almighty God and the harm done to souls is more obvious than ever before, where is the reaction? The SSPX right now ought to be bigger and more prosperous than ever before. But alas, the opposite is the case. Closure of chapels, merging of congregations, making excuses, loss of initiative and drive, all appear to be the order of the day at the SSPX. How is that the case? What on earth is going on?

You see, the SSPX gave in. It surrendered on a doctrinal level and accepted the teaching of Vatican II. Say what you like, but unless you can explain to me what other way to read the 'Doctrinal Declaration' (the more so, when taken together with all we have seen since then), then you must admit that it is true. The doctrinal surrender of the SSPX cannot be denied. We declare that we accept the doctrine contained in *Lumen Gentium*. What do you take that to mean? I take it to mean that the SSPX accepts the doctrine contained in *Lumen Gentium*.

What about those who were not asleep in 2012, and who spoke out against the danger? Where are they? Well. Some are still resisting. Some gave up. Others appear to have been hoovered up into the counterfeit created by the Church's enemies. We call it the Fake Resistance, but in reality it is something far more dangerous than that. It ought perhaps better to be called the anti-Resistance, since that is its true purpose and *raison d'être*.

Thus the front line of the fight for all of civilisation and for the Church itself, insane though it may sound, passes between the Resistance and its malevolent counterfeit. Not convinced? Consider. Politics, culture and the morals of whole societies were decided upon the outcome of the struggle between the Church and the world. After the Council, the struggle of the SSPX against the conciliar Church decided the issue of the fate of many souls in the conciliar church, even though they did not know it. The issue of the Resistance will decide the issue of the SSPX which in turn will decide the issue of the 'conciliar church' which in turn affects the world around it.

Still not convinced? Very well. Ask yourself the following questions. Answer them privately, not in front of anyone else, but with absolute honesty, in the silence of your own heart:

1. Is it a small or trifling matter, a matter of little consequence, whether the large part of Traditional Catholics stays faithful to Tradition or, by a series of many little compromises, slowly but surely gives in to modernism?
2. If it is not a small, trivial matter, but rather a matter of some considerable importance, is it not reasonable to suppose that the enemy would go to some effort to ensure this (to him) satisfactory outcome, and not leave things to chance?
3. If we may suppose that the enemy does not see it as trivial, but attaches some importance to the outcome; if we may suppose that he would therefore not leave the issue to chance, but has been working secretly for the 'de-Traditionalising' and gradual 'modernism-ising' of the SSPX, what do you think are the chances that he would not foresee that a portion of priests and faithful would break-off in order to resist this process and carry on as they were before? Especially given that the SSPX itself began in just such a way a mere 40 or so years prior, does it seem remotely likely that an enemy who spent 40 years worth of careful planning and preparation to neutralise them would not have seen the same thing happening again, and would not have prepared for it accordingly?

4. If, as seems likely, the enemy can in all probability be supposed to have foreseen this eventuality and to have planned for it, the only questions remaining are questions of detail: who, when, where? etc. How would he plan to stop people joining a break-away Resistance? What would he put in place to prevent it? What would that look like? Well, if we look at the recent efforts made by the enemy against Tradition, we may get some sort of an idea. Straight-up condemnation of Archbishop Lefebvre and the SSPX in the 1970s gave place to the formation of a counterfeit-Tradition in the form of the Indult Mass, the Fraternity of St Peter and other so-called 'Ecclesia Dei' groups. The change of tactic was clever, it worked fairly well. Now look at the Resistance. In 2012, 2013 and 2014 we went through the straight-up condemnation phase. Now, we can see the emergence of a counterfeit controlled opposition. How can one identify the counterfeit? The same way that the Ecclesia Dei counterfeit could be identified. Forget the external trappings, the Tridentine Mass, forget how the individual souls involved in it see themselves. Look at the leaders, and in particular, look at their doctrine, what they teach about Vatican II and the New Mass. Look also at what their goals appear to be. What exactly is the goal of Bishop Williamson, in his own words? What is Bishop Zendejas's goal, in his own words? Where do they stand in relation to Vatican II, the New Mass, the conciliar church? If you are unsure, please refer to past issues of the Recusant. Bishop Williamson teaches that the modernist error came after Vatican II, but not from it. Bishop Williamson teaches and promotes an acceptance of the New Mass which would have had every one of his followers up in arms had it come from the mouth of Bishop Fellay. He decries any organisation or structure through which the apostolate might grow and more souls be reached, but at the same time he holds a secret authority over the priests and bishops who are with him. All three of the bishops he has consecrated agree with his teaching about the grace flowing from the New Mass and the bogus Novus Ordo 'eucharistic miracles'. All three have acquiesced to the promotion of Fr. Abraham. All three have had a direct part in persecuting priests guilty of nothing more than objecting to such scandals and novelties as these.

In February 2009, the Morgon Capuchin Fr. Jean wrote a letter decrying the sellout of the SSPX by Bishop Fellay and his fellow-travellers. An abridged translation can be found at the website *traditioninaction.org* but we have now located the original and translated all of it (see p.26). Very interesting reading it makes, too. What is of particular interest, and stands out today perhaps more than it did at the time, is that after talking at some length about subversives who have infiltrated the SSPX, towards the end of his letter Fr. Jean says:

"I have no trust in Bishop Fellay, who uses his authority to cover this whole operation. Neither do I have any in Bishop Williamson, who was found to be in secret contact with Rome a week after Easter 2008."

So far, I have been unable to find further details of what he says here. But it is such a bold and straightforward statement, made so openly - he is not just hinting at it - that one has to ask if there is any truth to this, or why he would say such a thing. On its own, it might easily have been dismissed. But taken with all that we have seen in recent years, it fits like a glove.

### **What's going on with Fr. Pfeiffer?**

Fr. Pfeiffer, alas, is responsible for the re-emergence of a certain Ambrose Moran, one-time priest of Toronto Eparchy (a Catholic Eastern-rite diocese) in the 1970s before they rejected him for reasons which are still unclear, and who claims to be, among other things, royalty, an Archbishop-Patriarch (he refers to himself as "his Beatitude", a title higher in dignity to that of "your Eminence", and wears a pallium, a vestment which can only be worn by an Archbishop after it is presented to him by the Pope!), a Ukrainian and a former close friend,

confidant and designated successor of the late Cardinal Slipyj, chosen by him to go secretly into Russia in the 1970s (despite being able to speak neither Ukrainian nor Russian and there being no evidence directly connecting the two men). Conversely, he also claims never to have had anything to do with the schismatic Orthodox, despite there existing clear proof that he has had far more than a passing acquaintance with them. The man is a Walter Mitty. He appears to be the eastern-rite equivalent of the many garage bishops so prevalent in America, about whose validity one can never quite be sure. I might add, however, that there is many a garage bishop whom I would take as validly consecrated long before I accept Moran as a bishop. Who knows where he really stems from. The only thing of which we can be certain is that he is a vain, self-absorbed fantasist and that one cannot trust a single word he says. (Those who wish to know more may wish to take a look at: <http://www.stmaryskssspxmc.com/wp-content/uploads/2019/10/Ambrose-Moran-Findings.pdf>)

What is regrettable is that so much attention has been wasted on a man so little deserving of it. Moran, consciously or otherwise, seems to suck the life out of everything, he is like a black hole for attention and energy. That he likes to talk about himself is bad enough; far worse is when we end up wasting our time talking about him. When he left the scene in 2015 that ought to have been the end of it. Thanks to the ill-advised actions of Fr. Pfeiffer, however, he returned, and is now still at large, something for which Fr. Pfeiffer, alas, seems not to want to accept any responsibility. And yet it was Fr. Pfeiffer who, for reasons best known to himself, managed somehow to convince himself (with no new evidence, I might add) that Walter Mitty was 'for real' and spent an awful lot of time and energy promoting him wherever he went. Almost nobody appears to have fallen for it, thank God. And if the Resistance faithful have recoiled in horror from the prospect, we can thank God that the smears of our enemies have been proven untrue once again: we are not the followers of Fr. Pfeiffer, and indeed we never were, any more than we were the followers of Bishop Williamson five or six years ago.

If this whole episode seems disappointing or disheartening, let us keep things in perspective. It is disappointing, but no more than that. It is not as though Fr. Pfeiffer has been promoting attendance at the Novus Ordo Mass, or preaching that there can never again be any structure in the Church. Nor has he been teaching that Vatican II is fine just so long as it is "in the light of Tradition" (or indeed, that Tradition should be seen in the light of Vatican II...!) Fr. David Hewko's decision no longer to reside at Our Lady of Mt. Carmel in Kentucky is less a doctrinal rift than a decision not to live under the same roof. Fr. Hewko himself has described it in terms of "Paul and Barnabas". What's more, the entire situation only came about due to the constant pressure caused by the immoral, mafia-like behaviour of Bishop Williamson and his unofficial suffragan bishops, denying confirmations, minor orders and even holy oils to a priest convicted of no canonical crime and guilty of nothing worse than causing offence and incurring the unfavourable opinion of certain corners of the internet. Fr. Pfeiffer is an extraordinary man and a great priest who has done more for the Resistance than a hundred of his confreres. In fairness, he now claims to have distanced himself from Walter Mitty, though it looked rather half-hearted to many and is the second time he has said this. Still, we hope and pray that one day this little dramatic rift can somehow be mended. But in the meantime, if we take Archbishop Lefebvre as our guide, then even Walter Mitty's involvement with the schismatic Orthodox alone (never mind all his other lies) puts him well beyond the pale. Therefore we will continue to have nothing to do with him. In the meantime, we are very fortunate to have Fr. Hewko, another great priest and a true son of Archbishop Lefebvre, whom we are happy to support. Finally, I ought to add a word to one man in particular who has been proved right all along in this business, Mr. Tony La Rosa. You were right, Tony. Thankyou for your efforts on behalf of the Church. I'm sorry I ever doubted you. Please keep fighting the good fight.

## Stick with Archbishop Lefebvre

In the meantime, perhaps this is a good time to remind ourselves what we are fighting for and why. We are the people who don't want any novelty at all, we just want to keep what was handed on to us and to hand it on in turn. Archbishop Lefebvre is our principal benefactor, he it was who gave us Catholic Tradition, the Faith of Our Fathers and who showed us the way, primarily by his own personal example, as well as his words. The SSPX no longer hand on what he gave them: they know better and have come up with a "new and improved" formula which involves accepting the "legitimately promulgated" New Mass, the Lumen Gentium teaching about Collegiality, the new Vatican II Code of Canon Law and ultimately reconciling "Tradition" with every Vatican II novelty and error, even those which you are allowed to moan about as you reconcile them ("but they're just so *difficult* to reconcile!"). In reality this is no different to Cardinal Ratzinger's "hermeneutic of continuity" and is therefore not new at all but is a rather old, tired and hackneyed formula, since it involves marrying the Church to the revolution. That is not what Archbishop Lefebvre taught them. But they know better. He told them not to entertain even the possibility of an agreement with an unconverted modernist Rome, to be suspicious of any request for "dialogue" and to put the discussion at the doctrinal level, demanding of the Roman authorities "Do you now accept the teaching of your predecessors, the Syllabus of Errors of Pius IX, Pascendi of St. Pius X...?" and so on. They knew better.

The Fake Resistance also know better. Archbishop Lefebvre got it wrong, you see. He was just too stuck in the past, too wedded to hierarchy, to structure, to the out-dated concept of seminaries as the Council of Trent foresaw them, something whose era is now past (yes, I have had heard this last one said with a straight face!). He also was too harsh when it came to the New Mass (you may remember, dear reader, an attempt to show that Archbishop Lefebvre would have agreed with Bishop Williamson's Mahopac advice, even though they had to go all the way back to early 1974, and even then he doesn't say what they need him to say!), not to mention too harsh when it came to the Indult Mass, the Society of St. Peter ("They are betraying us! They are shaking hands with those who are destroying the Church!"), whereas the current advice of Bishop Williamson is to "be content to go to the least contaminated Tridentine Mass..." I could go on. They too know better than Archbishop Lefebvre.

The sedevacantists of course also know better than him, they knew better all along, though to give them their credit where it is due, they at least have openly admitted as much from the start and are not guilty of dissembling in the same way as the SSPX and Fake Resistance. Well, who does that leave? That leaves anyone who is unimpressed with novelty, wherever it comes from, anyone who simply wants to carry on with Catholic Tradition unmarked, unstamped with the particular mark of whichever priest or bishop feels that his own passing whim or fancy matters more. We just want Catholic Tradition. You can keep all your other nonsense, thank you very much. Sedevacantism is as much a post-conciliar novelty as all the other rubbish, as is the insane "Benedict is still Pope" theory of Fr. Kramer (do pray for him).

Archbishop Lefebvre handed on to us only Tradition, he did not give us any novelty of his own making. Twenty eight years after his death, he has become little more than a footnote to history and has been abandoned by almost all his spiritual descendants, to whom his memory is meaningless. Almost all. But not quite all. We are still here. And we and whomever God raises up to replace us will still be here long after the novelties are gone and forgotten. You'll see.

- *The Editor*

## *Archbishop Marcel Lefebvre:*

# “A Note on the Influence of Liberalism in the post-conciliar Reforms and Trends”

3rd September, 1975

(Taken from *A Bishop Speaks*. Original French found here:

laportelatine.org/bibliotheque/oeuvres\_mgr\_lefebvre/1963\_1975\_mgr\_lefebvre\_un\_eveque\_parle/1963\_1975\_mgr\_lefebvre\_un\_eveque\_parle.pdf)

***“The Holy Ghost was not promised to the successors of Peter, that by His revelation they might make known new doctrine, but that by His assistance they might keep inviolably and faithfully expound the revelation or deposit of faith delivered through the Apostles”.***

If we pass on from the Council to the reforms and trends since the Council, the proof is so clear as to be blinding. Now, let us note carefully that in the letters from Rome calling upon us to make a public act of submission, the three things: the Council, its reforms and the directives following from it, are presented as indissolubly linked. Hence those who speak of a mistaken interpretation of the Council, as if the Council was perfect in itself and could not be interpreted in the light of the reforms and directives, are grievously mistaken.

Clearer than any written account of the Council, the official reforms and trends that have followed in its wake show how the council is officially meant to be interpreted. Now on this point we need not elaborate: the facts speak for themselves. And they are eloquent, alas, all too sadly eloquent.

What still remains intact of the pre-conciliar Church? Where has the self-destruction (as Pope Paul VI called it) not been at work? Catechetics, seminaries, religious congregations, the liturgy of the Mass and the Sacraments, the constitution of the Church, the concept of the Priesthood. Liberal ideas have wrought havoc all around and are carrying the Church far beyond Protestant ideas, to the amazement of Protestants and to the disgust of Orthodox.

One of the most horrifying practical applications of these liberal principles is the opening wide of the Church to all errors and in particular to the most monstrous error ever thought up by Satan: communism. Communism now has official access to the Vatican, and its world revolution is made markedly easier by the official non-resistance of the Church, nay, by her regular support of the revolution, despite the despairing warnings by cardinals who have been through communist jails.

The refusal by this pastoral Council to issue any official condemnation of communism alone suffices to disgrace it for all time, when one remembers that tens of millions of martyrs, of people having their personalities scientifically destroyed in psychiatric hospitals, serving as guinea-pigs for all sorts of experiments. And the pastoral Council which brought together 2,350 Bishops said not a word, in spite of the 450 signatures of Fathers demanding a condemnation, which I myself took to Mgr. Felici, the secretary of the Council, together with Mgr. Sigaud, Archbishop of Diamantina.

Need the analysis be pushed any further to reach its conclusion? These lines seem to me to be enough to justify a refusal to follow this Council, these reforms and these trends in all their liberalism and neo-modernism.

Now, we should like to reply to the objection that will no doubt be raised under the heading of obedience, and of the jurisdiction held by those who seek to impose this liberalisation on us. Our reply is: In the Church, law and jurisdiction are at the service of the Faith, the primary reason for the Church. There is no law, no jurisdiction which can impose on us a lessening of our Faith. We accept this jurisdiction and this law when they are at the service of the Faith.

But who can be the judge of that? Well, the Tradition, the Faith taught for 2000 years. Every Catholic can and must resist anyone in the Church who lays hands on his Faith, the Faith of the eternal Church, upheld by his childhood catechism. The defence of his Faith is the first duty of every Christian, all the more of any priest or bishop. Wherever an order carries with it the danger of corrupting Faith and morals, disobedience becomes a grave duty.

It is because we believe that our whole faith is endangered by the post-Council reforms and trends that it is our duty to disobey, and to maintain Tradition. The greatest service we can render to the Catholic Church, to Peter's successor, to the salvation of souls and of our own, is to say "No" to the reformed, liberal Church because we believe in our Lord Jesus Christ, Son of God made man, who is neither liberal nor reformable.

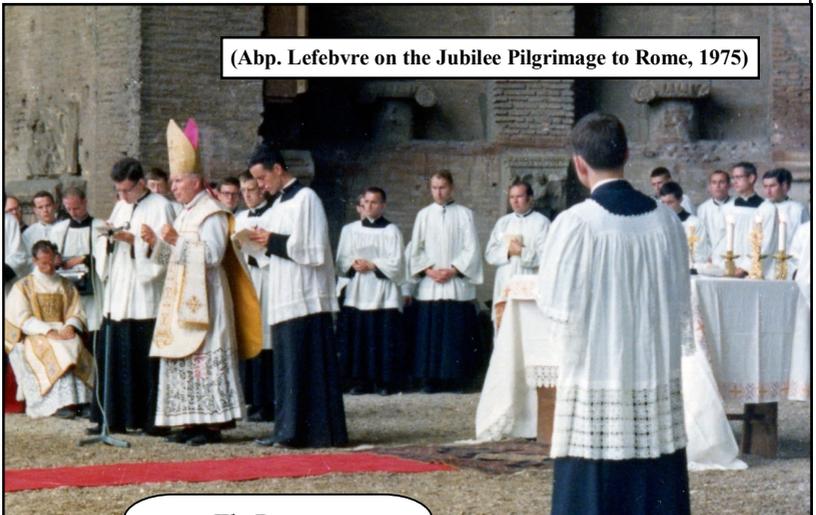
One last objection. 'But the Council is a Council just like any other.' In its ecumenicity and in the manner of its being called, yes. But in its object, which is what is essential, no. A non-dogmatic Council may not be infallible; it is only insofar as it reaffirms traditional dogmatic truths.

'How do you justify your attitude towards the Pope?' We are the keenest defenders of his authority as Peter's successor, but our attitude is governed by the words of Pope Pius IX quoted above. We applaud the Pope when he echoes Tradition and is faithful to his mission of handing down the deposit of the Faith. We accept new things which are intimately in conformity with Tradition and the Faith. We do not feel bound by any obedience to accept novelties which go against Tradition and threaten our Faith. In that case, we take our stand on the papal documents listed above.

We do not see how, in conscience, a Catholic layman, priest, or bishop can have any other attitude towards the grievous crisis the Church is going through. "*Nihil innovetur nisi quod traditum est*" – innovate nothing, but hand down Tradition.

May Jesus and Mary help us to remain faithful to our episcopal promises! "Call not true what is false, call not good what is evil." That is what we were told at our consecration.

On the Feast of St. Pius X, 1975



(Abp. Lefebvre on the Jubilee Pilgrimage to Rome, 1975)

If the SSPX embarked upon “Operation Suicide” in 2012, and if the Resistance is meant to be “Operation Survival”, then that must make the Fake Resistance...

## Operation Sabotage!

Everyone who supports the Resistance must ask himself the question: wouldn't life be so much easier if there were no Fake Resistance? Imagine if it were simply a question of pointing out the obvious SSPX slide into modernism and then proposing the only alternative, as in days gone by. Ask yourself why we are witnessing what we are now witnessing. Why is all this nonsense taking place? Why is it that wherever there is a real danger that the Resistance might take-off and grow, a secretive alternative always somehow pops-up next door? Why is that? Why are the followers of Bishop Williamson, who outwardly professes “No organisation! No Structure!” so organised and so structured? Why is it that the man who preached “I do not have authority! I cannot have authority!” wields such an iron-grip over his followers, even if it is in secret?

Let's take just one example of this to illustrate the point. A few months ago Bishop Tomas Aquinas agreed to come and do confirmations at a chapel in Ireland. He admitted explicitly that the reason he had not done so before was due to the need to obtain Bishop Williamson's permission before going ahead. When he had not had Bishop Williamson's permission to come to Ireland, he had not come. Once Bishop Williamson gave his permission, Bishop Tomas Aquinas was able to visit, thus confirming what many had suspected for quite a while already. And yet, listen to Bishop Williamson's sermon at the consecration of that very same Bishop Tomas Aquinas, and what do we hear? “There can be no organisation, no structure.” “The era of structures is yesterday.” Just as in Canada a couple of years earlier, he insisted: “I don't have authority! I cannot have authority!”

For someone who claims that he doesn't believe in structures or organisations or authority, this is very odd. Why is it that Bishop Tomas Aquinas needed his permission to do confirmations in Ireland? Doesn't that look rather like authority? What about when the same Bishop Tomas Aquinas denied a Benedictine welcome to Fr. Cardozo in 2016 and told the faithful not to attend his Mass, because “criticising Bishop Williamson has consequences”...?

What on earth is going on? Here is one possibility. To make sense of the seeming illogicality and contradictory nature of the Fake Resistance one has to see it in the context of the betrayal of the SSPX, and to see that in the wider context of the plot against the Church. We tend to think of Rome as having somehow “tricked” the SSPX leadership through some kind of sudden foul-play, and there is some truth in this, although that is a rather simplistic and naïve way of seeing things. The truth is that Bishop Fellay's fall and the betrayal of the SSPX which took place in 2012 did not suddenly happen out of the blue nor were they the fruit of one act of deception or trickery. Rather, they were the fruit of carefully laid and well organised plans going back decades. Plans which literally spanned generations and which required a lot of foresight and careful planning. We know already that this is how the enemy operates: various clues have been given to us in recent times (read, for example, the document known as the *Permanent Instruction of the Alta Vendita*). We know that they brought about the Revolution inside the Church at Vatican II, just as they promised they would. With hindsight, we can see that they will have been working for the past 40 years to bring about the submission of the SSPX in like manner. They almost certainly foresaw the SSPX before it happened and had already prepared a plan for just such a contingency, which they only had to take down off the shelf and put into effect.

Ask yourself this. Is it likely, is it at all *remotely* probable, that an enemy who is so well-organised, so patient and so far-sighted would simply overlook the possibility that the same thing would not happen again? That when the SSPX succumbed to their nefarious designs, there would be an SSPX-of-the-SSPX, i.e. a Traditionalist Resistance to novelty which would simply denounce the betrayal, remove themselves from it and carry on the fight? Of course they foresaw it. They knew what would happen before we did! To think otherwise is naïve in the extreme. And what might their contingency for that (entirely predictable) outcome be, do you think? Rinse and repeat.

That is why we have a Fake Resistance. Because the enemy knows that right now is when we are at our most vulnerable. The early days, the “Wild West” of any movement, are always the most crucial and formative, and we are still in those early days of the Resistance, when everything counts as a scrabble “triple-word score” and the good or bad which we do is amplified into the future. Those of you who are gardeners will know that even if you grow seedlings in pots inside the house until they are too big for the pots, putting them outside in the ground can often be touch-and-go. Will they be eaten by pests or killed off by the frost? If they can make it a few weeks and manage to grow a bit bigger, they will be OK, but those first few days and weeks are crucial. That is where the Resistance is now.

Am I accusing every priest and faithful of the Fake Resistance of being a Masonic plant to destroy the Church? Not at all. Many, the majority even, I am sure, are allowing themselves to be used by someone else for ends which, ultimately, even they do not properly understand or do not want to think about. Like so many priests who stayed inside the SSPX, they are guilty of weakness, and through weakness, in going along with something which they ought to oppose. But aiding and abetting the enemy through weakness is still aiding and abetting the enemy.

One of the hallmarks of the enemy is subversion, deception, secrecy, saying one thing and doing the other, or not saying anything at all and acting in such a way very few people can see what you are doing. I put it to you dear reader that these are characteristics which the Fake Resistance has written all over it, the description fits the Fake Resistance like a glove.

To give one more example, from across the pond comes a story of a wedding presided at by Bishop Zendejas. The ceremony was being filmed from the choir loft. Zendejas ran up to the choir loft in full vestments, to tell the person filming in person and with urgency that they were not allowed to film the sermon. Please tell me: is such behaviour normal? Every one of his sermons since he left the SSPX have been private with the exception of two which were recorded without his consent (in October 2014). His newsletters have not been publicly available since 2015, and even his Mass times are only made known to an elite inner-circle of those in-the-know. Is that normal? Are we not allowed to wonder, at least a little, at what might motivate this sort of behaviour? What did Our Lord say about confessing him? “He who confesses me before men, I will confess him before the Father.” Before men. That means publicly. The Church confesses Christ publicly. Any organisation or setup which involves confessing Him secretly is always to be avoided, if for that reason alone.

This need to confess Christ “before men” is also why, when considering the apostolate of a priest and what he stands for, anything which the priest tells you in private does not count. If a Resistance priest is tempted by sedevacantism and begins to become sedevacantist privately, in his own mind, then he is still a Resistance priest as long as that is the last public position he has taken. The moment he makes his sedevacantism public, then it is a different matter of course. The same applies to a Resistance priest who tells you in private that he does not agree with Bishop Williamson’s novelties and scandals. Very well and good. But as long as it is done

in private only, it does not count. What about the other faithful, don't they also have a right to know where he stands? If he is not prepared to say anything distancing himself from Bishop Williamson in public, then he is guilty of silence. "In private" does not count. Only "in public" counts.

Here is another example from closer to home. On the proverbial grapevine comes news that Fr. Paul Morgan is now saying Sunday Mass in South East England (near St. Michael's school). There was no public announcement, and as far as I can see there is no way for interested parties to acquire details of this apostolate. This feels very like what happened in the USA four years back with Fr. Zendejas, whose Masses were invitation only, only for a select few, for those in the know. Not a good sign.

Now, leaving aside the obvious point that this not and never was how the Church operates, there is the further question of who exactly Fr. Morgan is and what he thinks he is doing. Last I recall he was our District Superior, the one who took part in the 2012 General Chapter, where he failed to remove or in any way sanction Bishop Fellay and ultimately confirmed him as Superior General. The same Fr. Morgan who signed the General Chapter Statement with its scandalous six conditions (three of which were only "desirable," remember?). The same one who then came back to London and spent the next three years telling anyone who would listen that everything was now fine in the SSPX, things are back to normal, we haven't changed, and above all don't have anything to do with those Resistance people! The same one who was ready to refuse communion to faithful guilty of criticising Bishop Fellay and who ordered a notice placed in the back of all SSPX chapels denouncing this very newsletter and forbidding anyone to give or receive a copy of it (even though he himself had praised it in private shortly before). That one. The same Fr. Morgan who wrote in his last ever District Newsletter editorial (August 2015) that he was really pleased that it was Fr. Robert Brucciani who was taking over and recommended him warmly to the faithful. Suddenly, a mere two or three years later, that same Fr. Morgan is somehow magically transformed into a "Resistance" priest with not a word about any of those things? To put it mildly, I think we are entitled to be a little sceptical. Something is not right. For our American readers, the equivalent would be if Fr. Arnaud Rostand were suddenly to pop up and start behaving as though he were a Resistance priest, acting as though he hadn't been fighting the Resistance just a few years before, and without any hint that he had changed his mind since then or regretted the part he had played. Can you imagine?

For the record, I have no way of knowing exactly what Fr. Morgan thinks he is up to, but I think one can reasonably conclude the following. First, that it is highly unlikely that Fr. Morgan would operate in the South East of England without at least having checked-in with a certain episcopal personality who lives in an eight-bedroom house in Broadstairs. Nor, I think, it safe to say, would he currently be ministering to English faithful if the aforementioned Broadstairs personality were against it. I think, then, it is probably safe to say that he has his tacit approval at the very least, even if not an explicit charter. Secondly, that since leaving the SSPX he is now short of a constituency of supporters amongst the faithful. His target constituency, therefore, it seems to me, would be precisely the sort of people who are either already involved in the Resistance or are thinking seriously about it. Thirdly, that if I know Fr. Morgan at all, he is not the sort of priest who is adventurous enough or courageous enough to launch out unaided into the great unknown, trusting only to Divine Providence, and make a go of it from scratch (this is not a criticism, very few priests are); and that therefore he will have received or be receiving some sort of at least moral support and encouragement from somewhere, if not support of a more substantial, material nature. A small group of faithful freshly departed from the SSPX will not be able to offer substantial material support. The irony here is that those of us who have been in the Resistance from the early days are probably better placed

to support a resident priest, though we have none to support; whereas it always seems to be that the “newcomer” priests, the ones who spring up suddenly though nobody is quite sure where they stand, are always, it seems, quite able to look after themselves materially, almost as though they have support and backing from someone else in the background. But there, maybe I am just seeing things?

Fourthly, it seems fairly likely to me that whoever has been or is providing him with such “moral support” (if not material support also) will be doing so for a reason and with a motive in mind. We do not know what that motive may be, but it must exist. Finally, I will point out that there would be no need for anyone to speculate or surmise anything about anything were Fr. Morgan not operating in secrecy and without declaring himself openly.

Let me say once again - and this is true with or without Fr. Morgan’s contribution to events - we can be reasonably sure that the enemy is seeking to subvert the Resistance and neutralise it, and moreover, that they are seeking to do so by secret, silent and undeclared means. The enemies of the Church know that they cannot keep everyone from leaving the SSPX, that a certain number will inevitably leave whatever they do. Their purpose is to ‘take care of’ them by leading them up the garden path. This is why the Fake Resistance exists. The Fake Resistance is not just a collection of people who are not clear about what they believe, bumbling about in a disorganised and haphazard fashion. They are something far worse: a deliberate counterfeit, designed to deceive and mislead. If the SSPX in 2012 became “Operation Suicide” and the Resistance since then has been “Operation Survival,” then the Fake Resistance truly is “Operation Sabotage.” That is its goal, its purpose and its reason for existing.

We are therefore entirely justified in being extremely wary of secrecy and silence and undeclared actions and intentions. Our Lord tells us that the true shepherd is he who enters in through the front door, but whoever climbs in over the wall is a robber (see John 10:1). As Fr. Hewko recently said in his sermon in London, we are sick and tired of people playing games with the Faith. We are not after as many Masses as possible: what we want is the Faith without compromise, without any dalliance with liberalism, whether it be SSPX liberalism or Bishop Williamson’s liberalism. We want nothing to do with the Council, with the New Mass, or the bogus, fake conciliar “miracles,” or any of that nonsense. We want only to preserve what Archbishop Lefebvre handed down to us, and hand it down to others in turn. Any priest or faithful is welcome with the Resistance, there is nothing which could not be easily forgiven, but we have had enough of secrecy and politics and lack of clarity. By all means, write to Fr. Morgan, ask him what on earth he thinks he’s up to and impress on him the need to make a clear stand in the line of Archbishop Lefebvre and to confess Christ before men. It may be that he is simply unthinking or ignorant of what has been going on. Or he may be giving in to weakness. In the end it does not matter. Like all of us, he must decide what he stands for, what his purpose and goal is, and then say so clearly and publicly. He must confess Christ before men. But be firm in insisting that, until he does, his presence serves no useful purpose.

## Future Priests’ Visits

22nd - 25th November (Fr. Hewko)

30th Nov. – 1st Dec. (Fr. Fuchs)

Full Mass schedule will posted at:

[www.therecusan.com/resistance-mass-centres](http://www.therecusan.com/resistance-mass-centres)

## Quid Pro Quo..?

(Or: “Everyone Has His Price”)

Let’s begin at the beginning. Fr. Stephen Abraham is *still* offering Mass publicly in London. How can this possibly be justified? To begin with, the response was a barrage of *ad hominem* attacks aimed at anyone who even raised the issue. Then a desperate, frantic scrabbling around for something approaching a coherent argument. One Fake Resistance apologist said that he only wrote love letters to boys (wrong: he molested two of them, separately, a few years apart and on different sides of the world. And is it me or does the word “only” seem rather disturbing here?!) Bishop Faure hinted that it might not be true, and added that in any case such priests need to save their souls too (which is irrelevant: nobody denies that, but do they save their souls by ministering in public when they ought not to? Why can’t Fr. Abraham save his soul in private by obeying the laws of the Church?) Others simply called it a complete fabrication and attacked anyone in general who dared voice concern, and this newsletter in particular.

None of them, one suspects, really cared a fig about Fr. Abraham himself. But it was (and still is) Bishop Williamson who was responsible for promoting Fr. Abraham’s public ministry. Bishop Williamson is therefore responsible. And Bishop Williamson had to be defended at all costs. After a little while the followers of Bishop Williamson hit on what they thought was a clever response, something almost approaching a coherent defence of Bishop Williamson’s actions (almost!). And it ran something like this.

It’s all OK, you see. Bishop Williamson has consulted an expert canon lawyer in France. And this priest rendered his expert judgement on the case of Fr. Abraham, namely (you’ve guessed it!) that all is well, that the case of Fr. Abraham is not as serious as was believed and that he can be allowed to go back to ministering in public once again. Well, well. Fancy that. How convenient.

There are a few obvious problems with all this. Firstly, some of us have become a little tired of the modern fad of having “experts” in the media, secular politics and now even religion too, telling us what we ought to think (“Trust me, I’m an expert, I know best!”). Canon law is no different. The Church’s laws are not the Eleusinian mysteries, a closed book to all but a small group of select initiates. On the contrary, anyone may see for himself what the Church says should happen in a case such as this (take a look at *Recusant* 31). Guess what it says? That’s right: absolutely no way, Jose. And that’s just the wimpy, liberal 1917 laws. In the middle ages he would’ve been executed.

So who is this canon law “expert” who can magically reinterpret what canon law clearly says should happen to a homosexual priest who has more than once molested underage boys? Who is this “expert priest” who let Bishop Williamson off the hook with his “expert opinion”..? Step forward one Fr. Francois Pivert. A French priest who is part of the Fake Resistance in France, and one moreover who depends on Bishop Williamson. Hm. Conflict of interest anyone?



But the plot thickens. Fr. Pivert, it seems, has some young men who live with him in his priory. He calls them seminarians. Curiously enough, he does not seem to come in for

any criticism of the sort which has been flung at Fr. Pfeiffer and Fr. Hewko these past five years, despite his being literally a one-man seminary.

What's more, take a guess which Bishop has been over to Fr. Pivert's priory in the middle of central France, several times in recent years? Which Bishop has been confirming Fr. Pivert's faithful, tonsuring his seminarians and conferring minor orders? If you guessed "Bishop Faure," then you guessed wrong!



In the summer of 2019 Bishop Williamson even ordained one of these young men to the priesthood. "Fr. Marcel of the Holy Cross" (Marcel de la Sainte Croix) was ordained on 13th July 2019. A video of the ordination can be seen here: [https://youtu.be/p\\_LBmf8MJY](https://youtu.be/p_LBmf8MJY) Another of Fr. Pivert's men, "Brother Athanasius" was given the minor orders of exorcist and acolyte on the same day.



**La Villeneuve, 36120-Jeu Les Bois**

The previous year, October 2018 to be precise, which bishop was it who ordained Br. Marcel to the diaconate? Once again, if you guessed Bishop Faure or Bishop Tomas Aquinas (both of whom are French by birth and both native French speakers), you guessed wrong again. Yes, it was Bishop Williamson. And less than three months earlier, who ordained him subdeacon? That's right. The same Bishop Williamson who also gave minor orders of Lector and Porter to Brother Athanasius, and tonsured one Alexandre Billaud, a third of Fr. Pivert's seminarians, on the same day.

Curiously, even the we're-not-sure-what-we-stand-for-any-more Fake Resistance website "Respite Sterile" (or something like that), the website which represents Earlsfield Mass centre where Fr. Abraham says Mass, advertised these ordinations, adding at the end:

"Let us keep this special day in our prayers and especially Br Marcel of the Cross who recently visited us in England."

So Brother Marcel, it seems, visited Fr. Abraham's apostolate? Somehow, that seems disturbingly appropriate.

The year before that, 2017, was when, according to Fr. Pivert's website (<https://abbepivert.com/veture-et-ordinations-par-mgr-williamson/>) one Damien Brunon took the religious name of Brother Athanasius (Frere Athanase). And on the same occasion, Br. Marcel de la Sainte Croix received the minor orders of lector and porter. Again, have a guess which bishop it was who... oh, never mind. You know.

By my reckoning, that's a maximum four year course from zero to hero. The SSPX seminaries make their candidates wait six or seven years before they become priests. But Bishop Williamson is quite happy to do more than one stage per year? Is it me, am I missing something here? Perhaps "Brother Marcel" had already received minor orders in an SSPX seminary prior to joining Fr. Pivert? But even so, "Brother Athanasius" went from receiving his religious name to having all four minor orders within only two

years. And this, from the Bishop who has said often and loudly that people should stop asking him to ordain priests because today's young men simply aren't good enough and "you don't have the straw to make the bricks." It seems even he is prepared to waive a firmly held conviction in the right circumstances. What might those be, I wonder.

According to Fr. Pivert himself, writing on the same website in 2017, Bishop Williamson gave his approval in principal to Fr. Pivert's seminary:

"The following day, during a morning of work, Bishop Williamson studied with me the outline of the priestly formation best suited to make good priests for our time, and which will be implemented in our priory."

So Bishop Williamson approved of the idea in principle of Fr. Pivert running a seminary out of his one-man priory and gave him guidance about how to do it. He didn't just pop-up out of nowhere in 2019 and do one priestly ordination as a one-off, in other words. He approves the idea in principle and has supported it personally for the past few years. Clearly where Fr. Pfeiffer and Fr. Hewko went wrong was in being opposed to homosexuality and pederasty among priests. Have I got that right?

I am not sure what is worse. A priest who is willing to prostitute himself and sell his "expert" legal advice to cover for a child-molesting priest and the bishop still responsible for him, in order to buy some ordinations. Or a bishop willing to sell ordinations to such a priest for such a motive, all the while denying ordinations to plenty of other equally worthy candidates who are not mixed up in such a sordid affair. In the end, I suppose the bishop is the more blameworthy, since he is higher ranking. But neither of them will escape condemnation for such a sacrilege. If I were in the place of either, I would be too terrified to sleep at night: the thought of my judgement would keep me awake!



Does anyone think that any good will come out of this? If this is the future of "the Resistance," God help us.

Of course, the whole thing could just be a gigantic and unparalleled coincidence. What do you think, does that sound in the least bit reasonable? Maybe there is some other compelling reason why Bishop Williamson chose this one priest alone in his priory (purchased only in the last three or four years) to break with his consistent practice since the beginning of the Resistance and go against his own teaching? Did he decide privately that, yes, there can be no structure, no organisation, no one has any authority, small isolated pockets only, put away your toys, no seminary can work today, the young men capable of being made into priests no longer exist anyway - except for in the case of Fr. Pivert! ...and that has nothing at all to do with the fact that, coincidentally, it just happens to have been the same Fr. Pivert who lent his name and reputation as an "expert" in canon law to convince people that the Fr. Abraham situation wasn't so bad after all, and let Bishop Williamson off the hook, right before ordinations at his priory became a regular thing...? Hmm. OK. As the Americans say, I have a bridge to sell you.



DUBLIN



LONDON

MAY 2019: Fr Hewko visits England, Wales and Ireland



WALES



GRANTHAM



LIVERPOOL



SHROPSHIRE



SUFFOLK



**JUNE 2019: visit of Fr Fuchs**



**Baptism in Kent**



**AUGUST 2019:  
Pilgrimage to Walsingham  
(Fr Hewko)**



**SEPTEMBER 2019:  
All night adoration**



**Fr Hewko in Wimbledon (August 2019)**



*Yes, I know, it's been a while since Fr. Robinson's book came out. But the importance of this cannot be overstated. And yes, it is almost unbelievable. (And just how many times have we found ourselves thinking or uttering those words over the past six years!?) And yet it is true. What else must happen, what new depths must be plumbed before a greater number of priests and faithful will awake to the danger to souls posed by the modern SSPX?*

## Can Catholics doubt the Worldwide Flood?

**(Answer: No. But the SSPX Does.)**

The short answer is “No.” And at that point, we ought to be able to finish the article here and say no more on the question. Indeed, if this were still 10 years ago we could have done just that. Today, however, we are forced to confront the unfortunate fact that the SSPX is now no longer sure whether the Flood as recounted in Genesis and referred to by Our Lord in the Gospels ever actually took place. Denying it is now fine, it seems.

Following our review of the book “A Realist Guide to Science and Religion,” our attention was drawn to an article on the website of the *Kolbe Centre* in which it became clear that the book's author, Fr. Paul Robinson, in his “Guide,” explicitly denies the worldwide Flood as recounted in Genesis. We still have not read the book and refuse on principle to buy a copy, but it is clear that someone at Kolbe Centre has. Thank goodness for that, since in many ways this denial is worse than anything which we were able to identify from Fr. Robinson's various interviews, distressing though that material was.

The next line of defence which I would expect a defender of the contemporary SSPX to take would be to try to contain the damage by limiting it to just that one priest. ‘So alright, maybe Fr. Robinson got something a bit wrong and ended-up denying something which he ought to accept, very well, but that's just one priest isn't it? You don't have to tar the whole Society of St. Pius X with the same brush just because one priest slips up do you?’ (Or something similar). In which case we may need to remind ourselves once again that this is not just one priest with a lone, errant opinion. Fr. Paul Robinson's book was allowed to be published by his superiors in the SSPX, the same SSPX superiors who prohibited Fr. Johannes Grün from publishing his far superior book on Creation. Fr. Robinson's modernist book was approved of by his immediate superior, the Rector of Holy Cross Seminary in Australia, Fr. Daniel (“Resistance to What?”) Themann. Finally it was not only approved-of, not only permitted to be published by Novus Ordo publisher *Gracewing*, but was energetically promoted via the Angelus Press, the SSPX's websites and at various Society-owned locations (the book launch was at St. Mary's Kansas, the largest SSPX parish in the world). Hence the damage done by any false teaching contained in the book is also the responsibility of the SSPX for promoting it, and not merely the author for having originally written it.

But what about the flood? The flood is an historical fact. It appears in Sacred Scripture, in Genesis where it is recounted explicitly, in some detail and at length. It is recounted factually as an important episode of human history, just like the Fall, the Tower of Babel, the departure of Abram from Ur, the crossing of the Red Sea, the Babylonian captivity and so many other historical facts. It was accepted as an historical fact (by a good 1900 years-worth of Church Fathers, Doctors and Saints as well as ordinary Catholics. It also appears in the New Testament where it is referred to by none other than Our Lord Himself in the Gospel, in such as a way as to make clear that He takes Genesis to be literally true (otherwise his words would make no sense). In reference to His own Second Coming, Our Lord teaches the following:

“But of that day and hour no one knoweth, not the angels of heaven, but the Father alone. **And as in the days of Noe, so shall also the coming of the Son of man be.** For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, And they knew not till **the flood came, and took them all away;** so also shall the coming of the Son of man be.”

(Matthew 24:36-39)

“**And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.** They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: **and the flood came and destroyed them all.**”

(Luke 17:26-27)

Consider carefully what Our Lord, the Second Person of the Blessed Trinity Himself no less, teaches us here. Consider the precise words he has chosen and what they import. As in the days of Noe, so also shall be the second coming. It follows, therefore, that if the flood were really a much more minor, local event, one which Scripture has exaggerated, then ought we not to say the same about the second coming? Is that too going to turn out to be a relatively minor thing, something small and localised, not worldwide, something which Scripture has exaggerated? For in the days of Noe, before the flood, says Our Lord, they were eating and drinking and marrying and so on, and they went on doing all those things, blissfully unaware of what was about to happen, right up until Noe got onto the ark. And then “the flood came and took them all away.” So also, He tells us, shall be His own second coming. If, as Our Lord Himself clearly states, and as the Church has always held, His second coming is to be something which the whole world will experience, which all humanity will experience, and of which the whole world’s population will be blissfully unawares until it is already upon them, just as in the days before the flood, does it not therefore follow that the flood must also have been a calamity which overtook the whole world and all of humanity? Or is perhaps Our Lord Himself exaggerating for effect? In which case, how are we to trust anything which He says in Sacred Scripture, to say nothing of the question of His being God Himself, the very one who created everything, inspired Genesis, caused the flood and saved Noe - He ought to know!

And what of God’s Church? The Fathers all tell us that the Ark is a type, an old-testament foreshadowing of the Church. Just as the only people to be saved from the flood were those on the ark, and all outside it perished, so the only souls saved will be those inside the Church and no one outside will be saved. That is why the Church is so often referred to as the ark of salvation. But if we are talking about the small, local flood taught by “progressive creationists”, then what sort of an ark does that mean, in reality, and what sort of Church does that in turn imply? One which is not entirely necessary, useful perhaps for a portion of the population which happened to be living in one place, but not for everyone and certainly not unique and necessary across the whole world? Or is perhaps the ark entirely fictitious? In which case, were the Fathers of the Church unanimously wrong to teach that the ark was a type of the Church when in fact it never really existed? The more one delves into this line of thinking, the more questions and problems it throws up. Nothing makes sense any more.

If the flood had only been a local flood, why did God tell Noe to build an ark and put all the animals on board? (Or didn’t He? Perhaps Scripture is wrong about that?) Why did He not just tell him to move? Doesn’t that make God out to be perverse and capricious, wasting Noe’s time in the unnecessary effort of building an ark which really wasn’t needed? And what about the rainbow, what of God’s promise never to do it again? Since the time of Noe, down to this day there has never been a worldwide flood, but there have been plenty of local

and regional floods. If the flood wasn't worldwide, as Fr. Robinson claims, wouldn't that make God a liar and a perjurer? Or is Scripture just spinning a yarn and recounting a false history, a "story" which has no bearing on reality whatsoever? And if Scripture is capable of getting it so wrong and falling so wide of the mark, if Scripture is capable of such an exaggeration that it changes the very nature of the thing in question (a regional flood vs. a worldwide flood is not merely a difference of degree, but a difference of kind, something with far-reaching implications) then ought we not to ask: what else did Scripture get wrong? Where else is it unreliable? What else does it exaggerate to the point of meaninglessness? If we cannot trust Genesis to give us a reliable account of what really happened, can we trust Daniel, or Ezechiel? What about the Genealogies in the Gospels connecting Our Lord to David and all the way back to Adam? Are they "literally" true or are they unreliable? Can we trust any of the books of the Old or New Testaments?

I am given to understand that Fr. Robinson has been known to address his critics (yes, there are others, thank God. Perhaps more people will wake up?) by accusing them of being proponents of *sola scriptura* (which is obviously not true in our case), or of "Biblicism", a term of his own invention. He accuses them (us) of taking the bible too literally to the exclusion of scientific evidence. The irony here is that not only is this not a reasonable criticism, it is the opposite of the truth. There is an overwhelming preponderance of evidence for a global cataclysmic flood several thousand years ago. Some of this evidence has been presented in these pages before, but by no means all of it. From literally hundreds of "flood myths" from all over the globe from every people and language, many of whom had no contact with one another let alone with Biblical lands (were there Hawaiian tourists visiting Babylon in Old Testament times?) to 'polystrate' fossilised trees standing upright and running through many layers, even though each layer is supposed to be millions of years old, to multi-layers of rock bent and twisted together in a way that can only happen to a soft material, to fossils of animals which died instantly by being crushed in a cataclysmic event, to vast 'graveyards' of skeletons all of the same animal, suggesting that entire herds of elephants and other animals died together in unusual circumstances... the list is endless. And it is something with which no fair-minded scientist can argue. So they pretend it doesn't exist.

That is what is really going on in the world in our day. It is not science versus religion. It is both science and religion together against phoney "science". Ours is the age in which the goals of Freemasonry have triumphed and in which man has been persuaded that he is the pinnacle of the chaos and meaningless hazard of which everything consists, the age which effectively has abolished God and set up in his place a masonic standard of man, with a high-priesthood calling themselves "scientists" to tell us whatever our rulers wish us to hear, for whatever purpose they have in mind next (population control, "global warming", you name it), that same construct is what is regarded, unfortunately, by many as "science". In the old Soviet Union and in the Eastern bloc countries it was a given that only one view was allowed among scientists at the Universities and in the world of academia. Ask anyone who remembers what it was like to be a University student in Poland or Hungary or East Germany in the 1980s and they will tell you. Only one view was allowed, the view officially favoured by the Communist rulers. Is it really so hard to grasp, is it really so much of a stretch, is it so improbable that something very similar now prevails throughout the Western World too?

That is the not-very-amusing irony in all this. It is Fr. Robinson's own world-view which is at fault, the very one which serves as the premise for his entire book. When he talks of "Science and Religion" he means something totally different. By "Science" he means the officially state-sanctioned, politburo-approved, lodge-friendly bogus man-centred evangelically-atheist

propaganda. Real science does not interest a “Progressive Creationist” or a “Theistic Evolutionist” (the two are basically the same, with some nuances of difference), because their standard of truth is not what is scientific but, ultimately, what our rulers and gatekeepers say we are allowed to believe in today.

All this is nothing new. The heresy of Evolutionism and the Modernism it spawned may be new, but the desire of men to twist Sacred Scripture for their own purpose, to have it say something other than what it plainly says, that in itself is nothing new. Fr. Robinson and all those who are helping to support him and promote his work might wish to consider carefully the Council of Trent’s condemnation of all those who “**twist Sacred Scripture to their own meaning**” (“*Sanctam Scripturam ad suos sensus contorquens*”) or who “**even dare to interpret Sacred Scripture itself contrary to the unanimous consensus of the Fathers.**” (“*...aut etiam contra unanimum consensum Patrum ipsam Scripturam Sacram interpretari audeat.*”). [ See [www.documentacatholicaomnia.eu/03d/1781-1781\\_AA\\_VV\\_Sacrosanctum\\_Concilium\\_Tridentinum\\_LT.pdf](http://www.documentacatholicaomnia.eu/03d/1781-1781_AA_VV_Sacrosanctum_Concilium_Tridentinum_LT.pdf) ]

It is very hard to see how Fr. Paul Robinson does not fit that description. Evolutionists, like their intellectual grandchildren “Theistic Evolutionists,” “Progressive Creationists,” or anyone else claiming to believe in a “billions-of-years” timescale, that there was no worldwide flood, and so forth, will always find themselves having to twist Sacred Scripture since it clearly does not support their own imaginary view of the past.

This is not a matter of personal preference. It is extremely serious and concerns the very foundation of the Faith itself. Take a look for yourself.

“If anyone says that it is possible that to the dogmas declared by the Church a meaning must sometimes be attributed according to the progress of science, different from that which the Church has understood and understands, let him be anathema.”  
(Vatican Council I - Dz. 1818)

“A thing is of faith, indirectly, if the denial of it involves as a consequence something against faith; as for instance if anyone said that Samuel was not the son of Elcana, for it follows that divine Scripture would be false.”  
(*Summa Theologica*, I, Q32, Art 4).

“It is unlawful to hold that any false assertion is contained either in the Gospel or in any canonical Scripture, or that the writers thereof have told untruths, because faith would be deprived of its certitude which is based on the authority of Holy Writ”  
(*Summa Theologica*, II II, Q110, Art 3).

“Furthermore, in order to restrain petulant spirits, [this Council] decrees, that no one, relying on his own skill, shall, in matters of faith, and of morals pertaining to the edification of Christian doctrine, wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy mother Church, whose it is to judge of the true sense and interpretation of the holy Scriptures, hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never intended to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established.”  
(Council of Trent, Session IV, Second Decree, 1546)

## Ten Errors of Biblical Modernists

### The Church has always taught and Catholics have always believed:

1. The Earth was created before the Sun & Stars
2. Plant life created on day 3, before the sun, moon, etc. which were only created on day 4
3. Birds were created on day 5 along with fish, before the land animals were made on day 6
4. Man brought Death into the World
5. The Flood was worldwide. All people and land-animals perished except those on the Ark.
6. God's creation was complete in its various parts on day six, complete as to its operation on day seven. (cf. St. Thomas, Summa Theologica)
7. Sacred Scripture is the Divinely Inspired written portion of the deposit of the Faith. It contains no error. Everything it contains is there for a reason.
8. Except Our Lord Himself, Our Blessed Lady was the only human being ever to have been conceived without Original Sin. She is unique in this regard and hence is called "the Immaculate Conception."
9. God created the world with all its plants and animals as well as the stars and planets for man's edification. It was all put there for us.
10. "And God saw that it was good."

### Modernist Teaching (some of which Fr. Robinson/SSPX now promote) :

- Sun & Stars existed before the Earth
- Sun existed a long time before plants
- Fish evolved into land animals then from land animals came birds
- Death brought Man into the World
- The Flood was local. What Genesis says about it being worldwide is false. What Our Lord says about it being a type of His second coming must also be false and is nonsensical.
- "Progressive creationists" such as Fr. Robinson say that changes continued happening for millions of years.
- Scripture has some "truth value" but only on "religious matters" and has errors about "history" or "science".
- If Adam and Eve were not created fully grown but grew from their birth onwards and had parents, then they too were conceived without original sin. Therefore, Our Blessed Lady's Immaculate Conception is not unique and her title is meaningless.
- God created the stars and planets and only 10 billion or so years later, the earth. Man was another 4 or 5 billion years after that. Creation was left to exist uninhabited for unimaginably vast lengths of time. Man popped up at the very end, to inhabit creation for only a tiny fraction of its lifespan.
- God deliberately chose to use death, extinction, mutation, deformity, etc as his preferred means of creating.

*Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:*

## **An Act of Spiritual Communion**

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

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

*...and in the meantime, don't forget to pray for priests!*

**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.

## Fr. Paul Robinson accepts the bogus ‘Fossil Record’ but denies a Global Flood

*St. Mary’s Kansas (book launch), May 2018:*

“So according to them the universe was created in six 24 hour days, in the exact literal way and order described by Genesis 1. That the universe, the solar system and the earth were completed in a completely formed state around 6000 years ago. And that the flood, which we must admit happened **but they consider that it covered the entire earth and that all the animals that we currently have were on the ark of Noah.** We, um, the Traditional Catholic exegetes pre- Vatican II would hold that the flood covered all of the *habited* earth, **not the entire earth, but all of the earth that was inhabited by people.** ... And they call their field ‘Creation Science’.”

(See <https://www.youtube.com/watch?v=Sw2yz317Vr8> c.50:15)

*Australia, late August 2019:*

“Something that would really lend credence to the Darwinian narrative is the fact that, **it’s an objective fact, that in the fossil record there is progression from simple to complex.** So you see at the beginning of the fossil record just plants, and then you’ve got very basic animals, then more complex animals like fish, then you go on to reptiles and you go on to invertebrates and vertebrates, and the last is man.



So because you see that progression in the fossil record, you might think maybe it’s just nature itself that produced those changes. Um, so, that is the strongest evidence that Darwin has to support his theory. And I think a lot of evolutionists would point to that and say: Well look at the fossil record, doesn’t that clearly show that Darwin must be correct? Well, no, it doesn’t. **It does show that there’s a progression from simple to complex, but it doesn’t show *how* that progression happened. It could have happened through random mutation and natural selection, could have been something else.”**

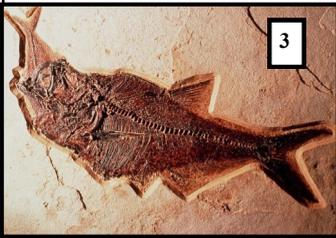
(See: [https://www.youtube.com/watch?v=D7V\\_2DwWILk](https://www.youtube.com/watch?v=D7V_2DwWILk) c. 28min 15sec)

“I’m ready to find any evidence that will point in any direction. I know that whatever it is, God will be behind it and it’s not going to compromise my Faith.”

(Ibid. c.40:15)

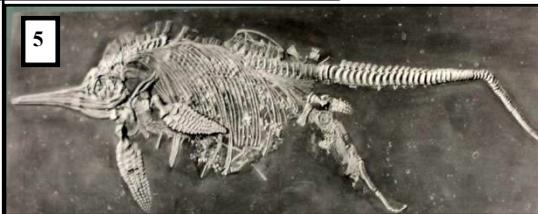
## A Question for Fr. Paul Robinson

...and his followers. You say you're willing to look at any evidence? Very well. Please take a look at the following fossils. Which view does this evidence support? Your "millions-of-years" doctrine, or ours of a "global-flood-catastrophe"? (Plenty more where this came from!)



1.-4. Various examples of fish fossilised in the act of eating other, smaller fish.

5. "Ichthyosaur" (fish) fossilised in the act of giving birth.



6. A fossilised octopus, a creature which has no skeleton, no bones & no shell - when it dies, its jelly-like body decays instantly and will disappear in a day or two, even without the help of scavengers.



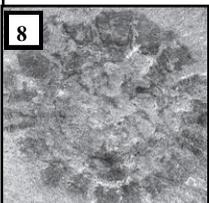
7. A fossilised octopus recently found to have ink still in its ink sack. This ink was diluted and an artist then used it to

paint a picture of the animal, despite the ink supposedly being some 95 million years old.



8.-11. Examples of fossilised jellyfish - like an octopus (see 6. above).

12. Examples of the many fossilised ammonites (sea creatures) found in the Himalaya mountains, more than 7000 feet above sea-level.



# Letter to SSPX Religious Superiors

Fr. Jean OFM

Translated for *The Recusant* from the original French which can be found here:

<http://wordpress.catholicapedia.net/lettre-du-pere-jean-ofm/>

Convent St. Anthony Aurenque  
Castelnaud d'Arbieu, 32500 Fleurence

February 11, 2009  
Our Lady of Lourdes

Monsignor,  
Reverend Father,  
Reverend Mother,

In conscience, before God and before men, for the common good of Catholic Tradition and hence the Church, it seems to be my duty to add the following to my letter of apology.

After my vehement intervention on February 5, in response to the pressure put on me both in St. Nicholas and in Causade, I said that I would apologize for the form (the anger) but not for the matter (the complaint).

Thus, I intensely regret having lost my temper, insofar as it caused scandal to some (although I have received congratulations by telephone and letter), but also because it might have undermined or distracted from the subject of my complaint. Further, lest a simple letter of apology might allow you to think that I regret what I said, I feel obliged to return to that matter and make it even more explicit.

The first time I met Archbishop Lefebvre was in 1973, at Écône, when he invited my parents (who had left a legacy to the seminary) to come and talk and dine with him. Three years later, I was at the Mass at Lille. My parents sacrificed the entire family fortune to purchase property for the Society. Right now, they are using their last strength to set up a guest house for our convent, in a house which they bought by selling the last one they owned. I think that my old father will die of a heart attack the day that he learns that all these buildings will come under the control of the conciliar church...

Until last Sunday, in the pulpit, I always defended the SSPX in front of the faithful, and I echoed its communiqués. I must confess to just one misdemeanour – if it is one – when announcing the first “spiritual bouquet” of rosaries in 2006. After having read the three intentions in the order given by the Society, the first of which was the freeing-up of the Traditional Mass, I added that in my own opinion, the return to the Social Kingship of Christ deserved to be put first (Archbishop Lefebvre said that this point is more important than the Mass. See “L’Eglise Infiltrée” p.70).

If I did not sing the *Te Deum* after the *Motu Proprio*, it is because my superior allowed me freedom on that point and I did not want to applaud a text which says that the Mass of all time is the same rite as the “bastard” Mass, as Archbishop Lefebvre often called it. I nevertheless read Bishop Fellay’s communiqué to the faithful, which the District Headquarters didn’t send me but one of the faithful found for me on the internet. The same goes for the second bouquet, which I announced and for which I photocopied the final communiqué of Bishop Fellay (24th Jan.) so that the faithful could take it home to read.

Forgive me for going on at length, but I don’t want anyone to say that I’m against the SSPX. I consider the SSPX a work of the Church, a second mother to me. To it I owe the integral

conservation of my faith, my religious life and my priesthood. I love it with all my heart, and that is why I become indignant when I believe it is threatened.

One of the very first priests of the SSPX was telling me, one day at the ordinations at Écône, that his father had taught him the methods of a subversive but forbade him to use them, only to detect subversive attacks and people. During his time as a professor at Écône, he was able thus to discover some subversive seminarians and to point them out to Canon Berthod as well as to Archbishop Lefebvre. The latter didn't want to expel them because they were good students, among other things. Canon Berthod judged the matter so serious that he threatened to resign if these subversive were not expelled. So not only did Écône lose one of its most eminent professors, but also experienced serious dissent in the years that followed.

Without pretending to be an expert in this area, and even less in this anti-subversive war – for I have consecrated myself entirely to God and to the times – I still think that I know what I'm talking about when I use the word 'subversive' and that I know enough to be able to process information before drawing conclusions from it.

When I took the microphone [at the meeting in Paris], I said words to the effect that many other priests and I were very worried by the evolution of the contact between the SSPX and the Vatican, which appears to be leading us - slowly but surely – toward surrendering to conciliar and modernist Rome.

Speaking on behalf of other priests, two of whom encouraged me to speak up - something which I really didn't want to do – on this occasion I did not even express what has now been my own well-established personal conviction for the past five years, that this evolution is nothing more than a well-designed process on the part of certain subversive priests who have succeeded in getting themselves into strategic positions in the SSPX (as superiors, in the seminaries, media and finance) so as to lead the SSPX towards a surrender.

Jean Vaquié had already come up with a list of subversive seminarians and priests (from that time) by the time of his death in 1992. And if some of them have already gone over to modern Rome (like Fr. Leschenne), others are still in positions of influence, especially in France. One of them even wears a religious habit. In the organisational chart of this subversive organisation, in one of the upper boxes must be placed a former disciple of Professor Borella (Nancy) who, under the pseudonym of Fr. Michael Beaumont, teaches our faithful in *Fideliter* (No.163, pp.20-25) that according to the classical doctrine of the popes, the Social Kingship of Our Lord Jesus Christ is no longer possible in our world today.

Since I returned from Paris, Divine Providence has confirmed to me - as if it were necessary – the progress of this process of merging, in a text which one of the faithful showed me from the Internet, a petition of support for Benedict XVI. In the announcements of Sunday Mass, I believed it was my duty to warn the faithful and put them on their guard against this campaign, telling them that we should pray for Pope Benedict XVI, because he has heavy responsibilities, but that giving him our unconditional support was out of the question, considering that he had just recently declared (*L'Osservatore Romano*, French weekly edition, 23-30th Dec. 2008, p. 6) that the Church rejoices at the complete separation of the State from the Church [*autonomia* in the Italian original], and that he thought it a great progress of mankind. I also deemed it proper to invite the faithful to read an old article by Bishop Tissier de Malle-rais about the errors taught (and re-taught without change) by professor Ratzinger (*Sel de la Terre* n. 67, pp 22-54).

Further investigation of the source of this petition clearly shows on the website 'le Forum Catholique' that it springs from and is encouraged by 'GREC' which was founded in 1997

(we weren't allowed to know of the existence of such a club for more than ten years!). This group brings together clergy and laity from all the various tendencies of "tradition," primarily those who have sold-out to modern Rome, but also included among them is the SSPX, working "to achieve reconciliation according to the institutional and juridical forms" – something which obviously means only the SSPX, which is the only one among them to have (still) not sold out to modern Rome.

This initiative, one can also read there, is something which is encouraged by Archbishop Baldelli, the Apostolic Nuncio, and Mgr. Breton, the bishop of Aire and Dax, representing the Bishops' Conference of France. I learned later from a colleague in the SSPX that Bishop Breton told him that he had met Fr. de Cacqueray at a GREC meeting... I was not surprised, therefore, when I learned just now that this same District Superior of France had exhorted all the faithful of Mutualité [in Paris] to sign the petition in support of Benedict XVI.

Do we need more proofs that the SSPX authorities are determined to sell out to conciliar Rome? Do we need to listen again to the program of Radio Courtesy (17th July, 2007) where Fr. Lelong, an active member of GREC, had no trouble in assuring his listeners that the present day SSPX leaders would be fully willing to come to an arrangement with Rome and that for them it would essentially be a question only of finding some way of wearing-down or silencing the troublemakers in the SSPX?

I am perfectly aware of the gravity of these revelations and their consequences. I have weighed and verified them as much as possible through the means Divine Providence recently afforded me. In conscience I could no longer remain silent, nor be content only with prayer, nor wait for the house to be completely burned before shouting 'fire!' I am absolutely certain that I am doing my duty and therefore will of God in telling you these things. It is up to you to make your own judgment according to your own conscience and to think about the numerous souls that were confided to your care by Our Lord Jesus Christ and for which you will have to give an account on judgment day, in the essential relation to the Faith: "What do you ask from the Church?" Answer: "The FAITH."

Regarding the future, I place myself totally in the hands of Divine Providence. I expect to be thrown out into the street, to be labelled "sedevacantist" (marginalisation by means of defamation being a classical tactic of the subversives). If some tragedy happens to me (I have to foresee everything) I have confided this letter and all my important documents to some dependable friends, who can disseminate them should the need arise. I know that my parents support me and will help me to start again, or rather, to continue my religious life somewhere else. It would pain me greatly to become "vagus", but if that is the will of the Good God in this astonishing crisis, FIAT!

For I have no trust in Bishop Fellay, who covers this whole operation with his authority. Neither do I have any in Bishop Williamson, who was found to be in secret contact with Rome the week after Easter 2008. As for our other two Bishops, I hope that on the day of the sell-out to Rome (which is not as far off as many claim, since Benedict XVI is getting old...) or even before, at least one of them will stand up and continue the work of Archbishop Lefebvre.

Should this happen, may those of my brothers of Morgon and Aurenque who refuse this capitulation on the battlefield of the Faith know that I will return and place myself under the obedience of their superior or whoever is senior. Awaiting that day, let us remain united in praying the Rosary, confiding in the final triumph of the Immaculate Heart of Mary.

Fr. Jean O.F.M.

# The Recusant Poetry Competition

This is open to anyone who cares to give it a go. There is no set topic, just try to keep it more or less relevant. The only requirement is that it must be a Limerick. Send your entry in to: [recusantsspx@hotmail.co.uk](mailto:recusantsspx@hotmail.co.uk) To kick things off and stimulate the creative grey matter, here are some examples already dreamt up by people at our end to help give you some ideas...

## About A Bishop

*Whose Weekly Emails Always Began With A Rhyming Couplet*

There once was a bishop, an Angle,  
Who began all his thoughts with a jangle.  
The rest was no better,  
Each word and each letter,  
For his thoughts were contorted and mangled.

## A Conversation

*Between SSPX Leaders and the Exasperated Faithful*

"We're not in cahoots with new Rome,  
But you must admit, it's our true home!" -  
- "...But you've changed what you teach,  
your deeds and your speech,  
you are making the Council your own!"

## The Manifesto of a Modern 'Scientist'

*By which he puts foolish, ignorant 'believers' in their place*

"The Bible is only a 'story'  
not true science or true history.  
I'll tell you what's true,  
I'm smarter than you!  
You'll believe just whatever's good for me\*...!"

\* ("...well, and for my friends too, not just me. And by 'friends', I mean the powerful people who secretly control me and are working to undermine civilisation. And by 'good' I mean what they want, it's not actually good. Quite the opposite, really.")

## SSPX Watch!

**SSPX Promotes Flood Denial** and other modernism. See article in this issue. Fr. Paul Robinson teaches in his book that there was no worldwide flood, as taught by Genesis and by directly by Our Lord in both St. Matthew's Gospel and that of St. Luke. It was only a local flood, he says. Not all animals perished. This is not an issue which has gone away: Fr. Robinson (and the SSPX) are still promoting his odious book "The Realist Guide." At the end of August 2019, Fr. Robinson was an invited guest on the "Voice of Charity Parousia Hour" (See p.24 for link). Parousia Media is a Novus Ordo outfit. To give you an idea, the footer of their website invites you to "Create a more vibrant Church in Australia!" and on the "About" page, we read:

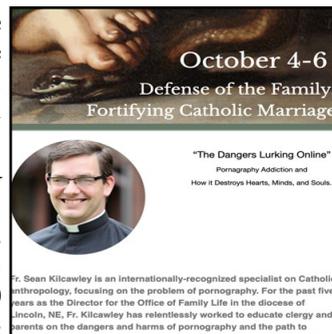
"Parousia believes that by introducing people to Jesus, many will choose friendship with him [sic] over everything else and so become his [sic] disciples. Catholic disciples ... then invite others into friendship with Jesus, just as they were, themselves, invited."

Yuk. Even more 'yuk' is all the mutual sycophancy, and how keen he seems to impress his new friends. And seriously: "vibrant" Novus Ordo outfits like this ("Friendship with Jesus!") are now kosher in the SSPX? But anyone even half-in, half-out of the Resistance has to be treated as though they are radioactive? Is this the SSPX you remember a mere ten years ago?

### Liberation Theologian Addresses SSPX Conference

The 2019 Angelus Press "Family and Marriage" Conference includes among the line-up of speakers one Fr. Sean Kilcawley, a Novus Ordo priest of the diocese of Lincoln, Nebraska and an exponent of "Saint" John Paul II's "Theology of the Body."

The title of his talk was billed as: "*The Dangers Lurking Online: Pornography Addiction and how it destroys Hearts, Minds, and Souls*" - a worthy topic, surely? The problem is with the man giving the talk and what he has already said on the subject. In an online video talk (here: [youtu.be/V83qvjPvD64](https://youtu.be/V83qvjPvD64)) Fr. Kilcawley says that, with those regularly tempted by sins against purity, he gives the following advice:



Fr. Sean Kilcawley is an internationally-recognized specialist on Catholic anthropology, focusing on the problem of pornography. For the past five years as the Director for the Office of Family Life in the diocese of Lincoln, NE, Fr. Kilcawley has relentlessly worked to educate clergy and laity on the dangers and harms of pornography and the path to

"I ask them: 'How are you praying in the midst of your temptation?'

And they'll say things like: 'I'm praying that Jesus will come and take this temptation away.'

Or they'll say: 'I'm praying that I'll have the strength to fight this temptation off.'

And at that point I have to say: 'Stop!'

...And a better way of approaching our temptations, instead of asking our Lord to take them away, which gives us the impression that Jesus enters into our life to take away our temptations so that we can then fix ourselves and eventually be worthy of Him to come back and enter in, is to simply invite our Lord into our temptation and into our thoughts in the present moment; to say, 'Jesus, I want to look at pornography right now,' or, 'Jesus, I'm having an impure thought right now. You're welcome into my imagination. You're welcome to watch these thoughts with me.' "

Since the controversy spread, the organisers of the Angelus Conference have defended their decision, saying that they will 'carefully vet' his talk, that not everything about every speaker is necessarily endorsed by Angelus Press, and other such slippery sophisms. This year's conference was not filmed on live video, though audio recordings were going to be made. Every Autumn, it seems, the Angelus Press makes it into the back pages of *The Recusant*. And it only ever seems to get worse. More proof of the Novus Ord-isation of the SSPX.

**Amazon Idols Thrown into the Tiber** - On 21st October, a video appeared online (here: [youtu.be/xoB\\_gjuZgf8](https://youtu.be/xoB_gjuZgf8) ) showing ‘Pachamama’ pagan fertility idols being removed from the Carmelite church of Santa Maria in Transpontina and thrown into the river Tiber. A heroic act on the part of the laity. The responses are interesting, if somewhat predictable:

**Vatican Press Spokesman, Paolo Ruffini** said that it was “a stunt,” “theft,” and that it, “seems to me to contradict the spirit of dialogue that should always animate everything”;

**Pope Francis** had the statues recovered from the Tiber and then used the press and media to issue a grovelling apology, asking forgiveness from all those who had been offended;

**The SSPX:** Nothing. Silence. Imagine a tumbleweed drifting across the page. Of course, if the laymen responsible had been SSPX faithful, we can be sure that the SSPX would have distanced themselves very quickly. And if they had been French laymen, Fr. Christian (“The Jews Did Not Commit Deicide”) Bouchacourt would have condemned them, just like he condemned the faithful who interrupted the Jewish ceremony in Bueons Aires cathedral a few of years back.

**‘Bi-Ritual’ Priests in SSPX Chapels** The website ‘Media Presse Info’ has a letter (here: [www.medias-presse.info/fideliter-confirme-les-informations-de-mpi-sur-de-la-reunion/113038/](http://www.medias-presse.info/fideliter-confirme-les-informations-de-mpi-sur-de-la-reunion/113038/) ) from the SSPX District Superior of Africa, Fr. Henry Willoud, to the faithful of La Réunion and Mauritius. He tells the Réunion faithful that he has arranged for one Fr. Demornex, a priest who also says the New Mass, to come and say the Traditional Mass or them in the SSPX chapel. The faithful of Mauritius he advises to go to a Fr. Moreau, a priest trained at Écône but who left and now belongs to the Institute of Christ the King. He even manages to make light of the situation, saying sarcastically:

“On Mauritius there’s also a Catholic priest, but - horrors! - he’s from the Institute of Christ the King. Isn’t that Trad-ecumenism!?”

Yes, Father. Yes, it is. Reassurances that “We have no desire to put water in our wine of the fight for the Faith,” only serve to highlight to everyone that you are doing just that. Otherwise, why would you even feel the need to deny it? And what did Archbishop Lefebvre say?

“They are betraying us!” “They are shaking hands with those who are destroying the Church!”

### SPOT THE VEIL (Issue 48)

Well done to those of you who spotted the one veil in that whole congregation. The correct answer was: Picture 7., bottom foreground, slightly right-of-centre. Out of all the hundreds at Mass that day, that is the one veil that can be seen in any of the pictures. If you hadn’t seen it for yourself, if someone had told you about it, would you have believed them? Or might you have been tempted to wonder if they were exaggerating...?

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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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