



The Recusant

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



“If I understand Bishop Williamson correctly, then it is in this sense that he made this statement ... At the same time I recognize that his statement can be interpreted in a different way as well.”

- Samuel Loeman attempting to defend Bishop Williamson, 1st July 2017

FROM THE DESK OF THE EDITOR:

Dear Reader,

Please accept, once again, my unprofessional and not all that sincere apologies for the late arrival of this issue. The reason for its delay is a happy one, and one which bodes well for the future of the Resistance. Two big events which brought families of the Resistance together recently took place, the one in June in Kentucky, USA and the other in July here in England, in Suffolk. Videos of talks and sermons at both events are available online (go to youtube.com/469fitter for those of you who have not yet watched them). Some pictures can be found in the centre pages of this issue.

It does seem to me that the Resistance is slowly growing stronger, more confident, more ready to face the future, having weathered a series of rather harrowing crises. Not least amongst these is what many regard as an attack from within, and a new doctrine taught by one bishop and those poor souls who prefer to attach themselves to a person rather than to the Faith. At this point, having suffered such hardships, we ought no longer to still be alive. That we are still here, still doing our thing, is in itself a minor miracle. It shows, I believe, the protection of Divine Providence. And it shows that the worst is behind. We can be confident in the future. And I believe I could feel the return of that confidence, almost palpably, at these two recent Resistance events. Deo Gratias.

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Another French Letter

The latest bump in the road to modernist Rome comes from France. The French district is very large. It has more than 170 priests, 40-odd priories not counting the even greater number of schools, retreat houses and so on. The district is therefore divided up into deaneries, each of which would be about the same as a small district (such as ours, for example). In May came a letter which was read out in pulpits and reproduced in local bulletins, signed by seven of France's ten deans, as well as the superiors of the Capuchins of Morgon, the Benedictines of Bellaigue and the Transfiguration Fathers of Merigny who also added their signatures. Our translation of the letter can be found on **p.50**, but essentially it says: "Our marriages have always been valid and still are - we don't want modernist Rome meddling in them, thank you very much! We'll just continue doing what we've always done!" It also denounces Vatican II and reminds its readers that there is still a crisis in the Church and a state of necessity.

A fairly uncontroversial statement, one might have thought, one with which we could all agree - surely even the SSPX's current ruling cast couldn't disagree with such a sentiment?

The answer, it would seem, is that they could. The reaction was immediate. A letter from the District Superior appeared denouncing them. All seven priests were demoted and two of them have been transferred away. Now, why might that be? Perhaps it will be claimed that the crime lay not in the contents of the letter, but in the manner of its presentation. To which we must honestly ask ourselves: what was so very wrong in the way it was presented? Rome had made an announcement concerning SSPX marriages the previous month. These priests and religious superiors have a duty to reassure the faithful which is almost part of their job description, it's what the position entails. They were only doing what their district superior should have done and didn't (and what the previous district superior, Fr. de Caqueray would have done!) Since the status of SSPX marriages is something which affects the SSPX faithful in particular, it is quite right that they should have addressed themselves to the faithful over whom they have a pastoral responsibility. And if we can agree on that, then what is wrong in principle with the idea that they should sign the same letter rather than each writing individually to their own faithful? Apart from saving time and effort, a single letter co-signed by ten local and religious superiors has the added advantage of carrying more weight than ten individually signed letters. And it shows a unity of thinking which can only come from the fact that what is being expressed is the consistent position of the SSPX and not their own individual thinking on the matter. Finally, if it were to be objected that they should have waited for the district superior to take the lead in responding to what Rome was proposing: well, what did he do? Was he planning to do anything? He responded fast enough to them. But he had

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LE CHARDONNET

"Tout ce qui est catholique est nôtre"
Louis Veuillot

À propos de nos mariages
Lettre des doyens du District de France

Bien chers fidèles,

Le 4 avril dernier, la commission pontificale *Ecclésiæ Dei* rendait publique une lettre de son président, le cardinal Müller, relative aux mariages célébrés par les prêtres de la Fraternité Sacramentale Saint-Pie X. Explicitement approuvé par le pape qui en a ordonné la publication, ce document entend régir les mariages célébrés dans le cadre de la Tradition catholique.

Suite à cette lettre, une vaste campagne de communication, émanant d'horizons très différents, veut laisser croire que par ce geste, le pape reconnaît purement et simplement les mariages que nous célébrons, voire reconnaît la validité de tous les mariages que nous avons pu célébrer jusqu'ici. La réalité est, hélas, bien différente.

Parce que cette question vous touche au plus près, qu'elle concerne votre foyer, vos enfants en âge de contracter mariage, votre avenir, nous nous devons de vous éclairer tant sur la

L'évidente validité de nos mariages
Vous le savez, depuis quarante ans maintenant, les autorités romaines refusent de reconnaître la validité des mariages que nous célébrons, et ce malgré le droit de l'Eglise.

Certes, on doit prévoir que le sacrement de mariage soit célébré devant le curé de paroisse ou son délégué, ainsi que devant au moins deux témoins¹. C'est ce qu'on appelle la forme canonique du mariage, nécessaire à sa validité. Or les prêtres de la Fraternité Saint-Pie X n'étant ni curés de paroisse ni délégués par eux, certains soutiennent que les mariages qu'ils célèbrent sont invalides, par défaut de forme canonique. Sous ce motif, les tribunaux tant romains que diocésains n'hésitent pas à déclarer nuls ces mariages. Ce faisant, ils s'opposent pourtant au droit le plus fondamental de l'Eglise².

En effet, ce même droit canon³ prévoit le cas où « il n'est pas possible d'avoir ou d'aller trouver sans

telle situation était prévue durer treize jours, alors la loi ecclésiastique reconnaît aux futurs le droit d'échanger valablement et licitement leurs consentements devant les seuls témoins laïcs : sans curé de paroisse donc, ni de prêtre délégué par lui. Cependant, pour la licéité de l'acte, ces futurs mariés doivent faire appel si c'est possible à n'importe quel prêtre. Un mariage ainsi célébré est selon la forme appelée extraordinaire. C'est sous cette forme que, depuis quarante ans, nous recevons valablement et licitement l'échange de vos consentements, sans qu'aucun doute soit possible.

L'état de nécessité
Car vous le savez, il n'existe hélas aucun doute sur la situation extraordinaire dramatique que

¹ Code de 1917, canon 1076 ; Code de 1983, canon 1108
² Ce cas est en effet les seules circonstances du droit qui sont en jeu : la loi supérieure est la seule des lois, et les sacrements sont pour les sacrements, non dispensables.

been oddly silent for more than a month since Rome's proposals (4th April). Perhaps he was waiting on Menzingen. But Menzingen's response was to express "deep gratitude" for Pope Francis's "pastoral solicitude." Is there, in itself, anything wrong with a local superior writing to the faithful? By way of answering the question, let us imagine that seven deans and three religious superiors had co-signed a joint letter to the faithful telling them that recognition by Rome could be a good thing, exhorting them to obedience and docility towards the superiors of the SSPX, warning them of the dangers of listening to prophets of gloom, telling them to put their trust in Bishop Fellay who, after all, has the grace of state... and so forth. I may be mistaken, but somehow I cannot see anyone getting into trouble for publishing such a letter.

If, on the other hand, it would seem that the crime for which these priests are being punished is at least in part *the contents* of the letter, the sentiment which it expresses, and not merely the manner of the letter's presentation, then that poses further questions. Exactly what part of it is so objectionable? The part where it says that there is still a crisis in the Church and a state of emergency? The part where it criticises the facility and speed with which conciliar tribunals grant annulments, or the 'Mickey Mouse' grounds cited by those same tribunals as justification for granting them (the marriage couple were not mature enough, "lack of due discretion" etc...)? Is it the part where they say that SSPX marriages have always been valid and will continue to be so without modern Rome sticking their oar in? How about the part which objects to the local SSPX priest needing effectively to work with the local bishop, could that be it? Or the part objecting to the prospect of an *Ecclesia Dei* priest (from the Fraternity of St. Peter, for example) being brought in to officiate at a Society of St. Pius X wedding? Could that be it? Who knows.

Even the District Superior, a man hand-picked by Bishop Fellay to rule France on his behalf (you know who I'm talking about: everyone's favourite liberal "denier", the infamous Fr. Christian "The-Jews-did-not-commit-Deicide" Bouchacourt..!) in his response to their letter, is not very clear about what exactly these priests have done wrong. He berates them for their "subversive manner" of presenting a letter which, he complains, "was prepared in secret." But of course it was! Surely every single letter ever written was prepared in secret? How exactly does one go about preparing a letter in public? Does one have to set up an editable text online (google docs?) and allow universal access to any member of the public who cares to chip in or change it to his own liking? Is that how to avoid being accused of a "subversive manner"?.? Making the letter public was the right thing to do since the subject it treats of is a public one. That it was "prepared in secret" is not serious grounds for calling it "subversive."

He also accuses them of being "*...in a hurry to impose their own interpretation of Cardinal Müller's letter on our marriages*" as though it were the only one possible. "*Persuaded that they are right, they did not have the prudence to submit their text to their superiors,*" he complains, before mentioning for a second time that: "*They regard their appreciation of the situation as the only true one...*"

Being persuaded that one is right is not a crime. Neither is it necessarily a sin to regard one's own assessment as the only true one. This is nothing more than begging the question. Is their appreciation of the situation the only true one or is it not? Are they right or are they not? Is their interpretation of Cardinal Müller's letter correct or is it not? If it is not, what is the correct one? If they are wrong, where do they err? Fr. Bouchacourt, of course, does not say. But this does seem to suggest that (along with Menzingen) he disagrees fundamentally with

the basic view of the situation as laid out in the letter. The affirmation that the letter should be despised, that it is “worthless” and that it is: *“insignificant and good for nothing except to be thrown away.”* tends only to reinforce that impression. If it is worthless and good for nothing and should just be thrown in the bin, then that can only mean that the chief defect lies in its contents. Which in turn suggests that Menzingen and he are prepared to tolerate the prospect of SSPX marriages being placed under the local modernist bishop, or that they have doubts about the validity of SSPX marriages, or even perhaps that they no longer accept that there is a crisis in the Church entailing a state of necessity and that this is what justifies the use of the extraordinary form of marriage. Or a combination of the above. And if that is in any way so, does that not in turn answer the question as to the “prudence” of these priests submitting their text to “their superiors” (by which Fr. Bouchacourt means himself and perhaps Menzingen too)? For if those same superiors are fundamentally at odds with the situation of SSPX on marriages as it is laid out in the letter, then perhaps it was prudence which made the seven priests decide not to submit to the censorship of those same superiors beforehand. (The three religious superiors, of course, do not owe their obedience to Fr. Bouchacourt, but he seems to have forgotten that. At any rate, he passes it over...). That is my reading of the situation. As always, however, the reader is invited to carefully consider the evidence and decide for himself, and to that end the offending letter and its response are to be found towards the back of this issue. The letter itself does not appear to contain any direct criticism of Menzingen or Fr. Bouchacourt. It does restate the (erstwhile?) position of the SSPX regarding marriages and the crisis in the Church. But perhaps I am mistaken: have a read and see for yourself.

Either way, I fail utterly to see how any reasonably minded person, carefully considering the contents of the letter, its presentation and the response, can conclude that nothing of any real importance has happened here and can tell himself that all is well, the SSPX is still the same as it always was and that there really is nothing to worry about. That is not reasonable. The honest man must surely conclude that something fundamental has changed (a while ago, as it happens: this is just the latest manifestation of that change), that the SSPX from the top down has shifted its position regarding modern Rome, the crisis in the Church and the state of necessity. Worse, these same superiors have not even had the common courtesy or honesty to openly admit to that change and to own up to it. Could it be that the prophets of doom here at *The Recusant* and elsewhere were right all along? Perish the thought..!

Lessons from the Internal Resistance

And the end result? So far as we are aware, none of those seven priests has had anything further to say on the matter and have accepted their punishment in silence.

Remember all those times we were told about how the SSPX district of France was our Great White Hope, France is the Mecca of Resistance, there are so many priests there who are ready to stand up, just you wait, it will change everything, you’ll see... This newsletter was always sceptical of such talk then, and we are just as sceptical now. And the latest turn of events has only served to confirm our scepticism. From the start there has been a difference of opinion concerning what is called the “Internal Resistance.” From the start, Fr. Pfeiffer told anyone who would listen that silence in the face of unorthodox teaching and practices, silence in the face of doctrinal deviation of one’s superiors only leads to a weakening over time, and with it, a lessening of any chance that one will stand up, speak out and do the right thing “when the time comes” (and it is always coming, but never here!). That same sentiment has also been

reproduced in these very pages, in these editorials, more than once. How we would like those words to be proved wrong. Sadly, every real life example seems to prove them right. This latest example is just one of several. What became of Fr. Koller, Fr. Clifton, and the other priests whose sermons in 2012 would make Fr. Pfeiffer and Fr. Hewko today seem tame by comparison? What has become of the seven deans since the reaction to their letter? After five years of giving the outward impression of keeping their heads down and continuing obediently within the Society, this was their moment of glory. And what became of it? What is the result? If, as seems highly likely (if not inevitable) the slide into modernist Roman liberalism continues apace, how will their faithful have been protected against it by these priests? There is always a good argument for any given priest to stay in place: after all, he might tell himself, if they replace me it will only be with someone more liberal. A superficially plausible argument, to be sure. The problem is that in the end one priest, be he the most charismatic and pastoral, can ever on his own stop the flow of liberalism which is swamping the SSPX from seeping steadily into his parish, his priory or his deanery here and there. Indeed, the need to be publicly silent about it will tie his hands and thwart his ability to deal with it robustly wherever it rears its head; and his own silence will lead to his own changing of heart, for if we speak as we think, in the end we also think as we speak. And nobody lasts forever. One day, you will be gone - what then? In the meantime, what is the point of the SSPX apostolate if it becomes a place in which one cannot fully oppose liberalism and teach the Church's teaching on even the unpopular subjects, if it is just a means to dispense the Sacraments in the Traditional rite but without the militant anti-liberal teaching?

These are just a few practicalities. Other questions should be considered too, such as the honour of Our Lord which is attacked by every liberal statement and action which comes down from "the superiors" and every temporising with His enemies on the part of those who should be representing Him and fighting for Him. If we wish Our Lord to confess us before the Father, what right has anyone, a priest most of all, to stay silent in the face of such attacks on his honour, such betrayals of his true teaching?

This is not to say that the letter which those priests signed is itself of no use and will accomplish no good whatsoever: if nothing else, it serves as a useful barometer of where things are at. It might also serve as further proof, to anyone left out there still honest enough to see it, of the perfidy and heterodoxy of the SSPX high command. No, it did some good, a little at least. But how much more good could have been done already, some years ago, which will now not be possible ever again? After Bishop Fellay's CNS interview in May 2012, where was the letter signed by seven deans and three religious superiors restating the Society's opposition to Vatican II's teaching on Religious Liberty which, by the way, is not "very limited" and does come from the Council itself and not merely from the common understanding of it..? Where was the letter in July 2012 to remind the faithful that Vatican II contains and propagates error and is not merely "tainted with error"..? When the Doctrinal Declaration was published in March 2013, where was the letter from seven deans and three religious superiors reminding the faithful that Vatican II does not, in fact, enlighten and deepen Tradition, that Cardinal Ratzinger's "Oath of Fidelity" was already condemned by Archbishop Lefebvre back in 1989, that the New Mass and new rituals were not "legitimately promulgated" and to reject and condemn the hermeneutic of continuity which that same Doctrinal Declaration propagates? I could go on. The letter is in itself a good. But it is perhaps a case of too little too late.

Let the proponents of an “internal resistance” take note: those two words are antithetical. The “superiors” are not slow to react. Those who “resist” don’t stay “internal” for very long, whereas those who do remain inside aren’t really resisting. The lesson is the same one which has been learnt by prior generations and at great cost - think, for example, of the Recusants of Elizabethan England, or the Vendéens of 18th Century France, or the Cristeros of 20th Century Mexico . Look what happened to the Catholics in those countries who thought they could continue to stay silent and resist from within. How did that go? And are we really so special? In the end, our salvation is not to be found in manoeuvring, in planning, in placing our hope in this personality or that human quantity or that calculated step, but in each individual doing the right thing at the right time no matter what it cost him in the short term and no matter how scared he may be. Almighty God likes courage and great-heartedness and always rewards it generously. He does not like to see us avoiding confessing the truth through fear or putting our trust in our own wimpy human manoeuvring and calculations. The so-called “internal Resistance” has never worked and it never shall. Let those who are going to rally round the flag do so cheerfully and boldly. With the aid of Divine Providence, there is nothing to fear.

“bonum est confidere in Domino quam confidere in homine.”

(Psalm 117, 8 - “It is good to confide in the Lord, rather than to have confidence in man.”)

“haec dicit Dominus: maledictus homo qui confidit in homine, et ponit carnem brachium suum, et a Domino recedit cor eius.”

(Jer. 17, 5 - “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.”)

“He that sees another in error and endeavours not to correct it, testifies himself to be in error”

(St. Leo the Great)

“All the evils of the world are due to lukewarm Catholics”

(St. Pius V)

“All the strength of Satan’s reign is due to the easy-going weakness of Catholics.”

(St. Pius X)

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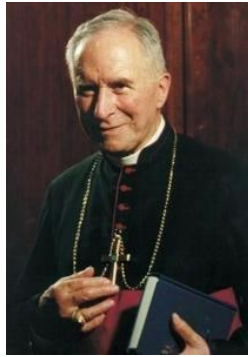
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May God Bless Your Generosity!

Archbishop Marcel Lefebvre: **Conference on the New Mass**

Écône, 21st March, 1978



I will continue the study of these few questions which have been submitted to me. We have not finished the answer to the question about assistance at Mass possibly during your vacations and on certain occasions, whether you are with your family or there are ceremonies that you are invited to. What should be done? What should be our attitude in general towards these New Masses, even if it would be difficult to be able to assist at a Mass of Saint Pius V?

I believe that we must be more and more severe. Why? Because as I have already told you many times, our attitude also conforms to the evolution which is little by little taking place in people's minds, and I would even say especially in the minds of priests by dint of living in an atmosphere of errors, in an atmosphere contrary to the Faith, intentions can change. The thoughts and judgments that priests can make about their own Masses can end up changing. And I believe that this is not at all illusory, even sometimes for priests who were very close to us, who loved Tradition, but who, by being in this atmosphere created by the liturgical reform, end up slowly but surely somehow losing the Faith, or at least changing their Faith on certain points of the Holy Mass, and this can in the long run influence their intention.

This is why I think that, given this increasingly serious and increasingly dangerous evolution, we must also avoid more and more, and I would almost say, in a radical way, any assistance at this New Mass.

It is obvious that if you are convinced that all these Masses are invalid, you should not go to them. That is clear. One does not go to an invalid Mass; it would be a sacrilege. But I do not personally believe that we can affirm this in an absolute manner. Even Father Guérard des Lauriers arrived at this conclusion after a long journey; but he is not absolutely certain of it. He still has some reservations because it is obvious that what is essential for the validity of the Mass is the required matter, the required form, and the intention.

As for the matter, we still can believe that it is really bread and wine that they are using as the matter of the Eucharist. Still, we have to see... The wine, we can sometimes wonder what

kind of wine is now taken by priests who no longer pay any attention to whether it is a natural wine, if it is a wine that does not have too much alcohol. For, finally, take your books on morals and see what is required for the matter of the Mass. There are still conditions in order to ensure that it is really natural wine and not fabricated wine.

Next, the form. Here, you know that it is always in the translations that one can hesitate on the form, because the form in Latin, as it was given by the reform, still bears the term *pro multis* for the form which is used for the consecration of the wine. But the translation in most languages is absolutely false since, whether it is in English, Italian, Spanish, or German, it is always *for all: pro omnibus* which is absolutely contrary to what the Church meant, and consequently, what Our Lord Himself meant when He pronounced these words. There is, I think, a page and a half which speaks of this in the Catechism of the Council of Trent in order to explain why, in the form, there is *pro multis* and not *pro omnibus*. The Catechism of the Council of Trent explains this perfectly because in reality, in the application of the Redemption, not everyone is saved. Not in the purpose of the Redemption. The purpose of the Redemption is to save all men. But the real application of the Redemption, unfortunately, does not benefit all men, through the fault of men who do not want to receive the graces of the Redemption. This is why the term used means the application of the Redemption.

Does this change in the vernacular languages affect the validity of the form? There are books that were written on this, by Americans, by Germans, about this form in particular. A number of them conclude that it is invalid. However, if we study in theology books even what St. Thomas thinks of the form of the sacrament of the Eucharist, it seems that the most general opinion is that the essential words are these words: "*Hoc est Corpus meum, hic est calix Sanguinis mei, novi et aeterni et testamenti.*" I also think that the phrase *Mysterium fidei*, which is perhaps a phrase that goes back even to Our Lord Himself... It seems that these words go back at least to the time of the apostles. It is quite certain that during the forty days that Our Lord spent with the apostles after His resurrection, He must have certainly given them precise instructions – why not? – on the most important thing, on the essential thing of His redemption: His sacrifice, the sacrifice of Calvary. So would it be surprising that Our Lord spoke of it in a precise manner, bequeathing to the apostles the real form they were to use to realize again this sacrifice on our altars? Is this something unbelievable? When we say that it goes back to apostolic times, as the Council of Trent affirms, and as all the Fathers of the Church affirm, we can believe that they also received precise instructions from Our Lord Jesus Christ Himself. But this phrase of *Mysterium fidei* would nevertheless make one think that the Real Presence already exists before the end of the formula. Although, if a priest were to fall sick while pronouncing the words of the Consecration and stop in the middle of the Consecration, obviously the priest must continue the formula in order to ensure the Real Presence, but it is not certain if all the words are absolutely necessary for the Real Presence, because the fact that the priest already says *Mysterium fidei*, it seems that the mystery is then already realized at that moment. The priest exclaims before the mystery which is realized, the

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great mystery of our Faith. This is perhaps not a definitive argument, but anyway, it is nevertheless a fact that most theologians think that the Real Presence already exists at the first words of the consecration of the Precious Blood.

But the more one examines this liturgical reform, the more one wonders what may have been the intention of its authors. What idea, what advantage did they think of acquiring by changing these words of the sacramental form which have been said for centuries and centuries by the Church? But what advantage, I ask you? Why remove *Mysterium fidei*, why change something in the form? Why add *quod pro vobis tradetur* in the form of the consecration of the bread? It is unbelievable ... except for ecumenical thoughts, because the Protestants say that, because the Protestants have suppressed *Mysterium fidei* and because the Protestants have added *quod pro vobis tradetur*, and the Protestants wanted to exactly reproduce the Last Supper, the Last Supper which for them was not a sacrifice. So our Last Supper, our Eucharist is not a sacrifice for them, for the Protestants. And that is why they wanted to reproduce the evangelical Last Supper which for us is a sacrifice. Never forget that the Council of Trent explicitly said: *If any one shall say that there was no sacrifice at the Last Supper when Our Lord Jesus Christ instituted the Eucharist, let him be anathema!* So Our Lord made a sacrifice at the Last Supper, a sacrifice which is obviously related to the Sacrifice that He will offer on the Cross, but it is a sacrifice. We, too, our sacrifice is made after, is related to the sacrifice of the Cross. The Last Supper was also a sacrifice made in relation to the sacrifice of the Cross which was accomplished afterwards.

So we don't see any other explanation. No matter how hard we look. Why did they change something? We don't see why. There are no possible explanations, except an ecumenical explanation, to bring us closer to the Protestants. I ask you: how is it possible to go and transform our Mass to make it similar to that of the Protestants who do not believe in the Sacrifice of the Mass, who added this precisely because they do not believe in the Sacrifice of the Mass? It is unheard of!

So of course we can ask these questions. These questions are not in vain. We can ask the question: is the form as it is said, at least in the vernacular languages, really valid? We can ask the question!

And finally, the intention. The intention of doing what the Church does. So there are some who say: - *What the Church does today is the New Mass*. Ah! But no ... what the Church does, and when we say the Church, it is the Church of All Time. The intention of the Church – even if we say what the Church does when we use the indicative, and not what the Church did, but *quod facit Ecclesia* – it is what the Church of All Time does, and therefore, since the Apostles. So we must have this intention of doing what the Church does, what She did, what She will do ... always, always the same thing.

So the intention must be based on what the Church has always wanted to do, so a true sacrifice, and not simply a commemoration and not simply a meal. Now it is quite certain that the young priests at present, in the manner in which they are taught, must not have the intention of doing what the Council of Trent does. Because, precisely, as they broke with the Council of Trent – given that the Council of Trent very clearly defined the Mass as a sacrifice, and defined the priesthood, which is not a priesthood of the faithful, in a very clear way – and so I think these young priests say: - *I want to say the New Mass and not the old!* So they make a

“But little by little ... one no longer sees, one becomes blind. This is why I think we must avoid going to these Masses.”

rupture in the Church; they do not have the right. They do not have the right to break up the Church. There is not a Church of today and a Church of yesterday: there is the Church of All Time. This Church is only one Church; otherwise there would be a Church every day, at every moment then!

I think precisely that this intention may become that of the priests who constantly say the New Mass. I think that at the end of one or two years, when they have said this New Mass, in the end, they really have the impression of saying a new Mass and not the traditional Mass. They no longer have this concept of saying the traditional Mass. I think there are some, however, a number of them, but few,

who belong to these associations, such as that of Canon Quata or others, who resist and who have an intention contrary to what they are doing. It is unbelievable. It is unheard of to do such a thing, but because they believe that they are obliged to take this new rite because of their bishops, they are afraid of being dismissed or any possible reasons they can imagine and which, in my opinion, are worth nothing... but anyway, the facts are there. And certainly a good number of these priests say: *I want to say the Mass of my ordination. I want to continue to have the intention that I always had during my priestly life and I want to, now, even with this rite, say the Mass of All Time.* So in such cases, it is possible that these Masses are valid. But this is not a reason, and it is very serious to put oneself in this danger, to risk little by little the faith in the Sacrifice of the Mass, and in any case, to make their faithful lose it also. It is unacceptable for a priest, when he realizes this. But little by little, it is a question of habit. One forms one's conscience and one no longer sees; one becomes blind.

This is why I think we must avoid going to these Masses. And even if we must be without Masses for a month, we are without Masses for a month. Parents are explaining to their children why they do not go to Mass and if they make a long journey to go to Mass once a month ... You know, in our missions we visited our faithful once every three months. Most of our faithful had Mass once every three months. In South America, I had the opportunity, as Superior General, to found a mission in Paraguay, in a little village called Lima; it is not the big city of Lima in Peru, but it is a little village. Incidentally, I received a letter from them four or five days ago, with all the stamps – the stamps of the president of the village, the president of this, the president of that; they all have magnificent stamps. And then it is signed, re-signed and countersigned to beg me: - *But you gave us priests in the past. We had a very good priest in the person of Father Tchang who is a Trinidadian and who did us a lot of good, who kept good traditions. He was taken away from us. He was sent back to Trinidad and now we have a priest who is demolishing our whole religion. So we learned that you are making priests according to Tradition. Send us a priest like Father Tchang who did us so much good in Paraguay!* ... So, if there is one that is available!

But in those countries, when I arrived in Lima, they were visited once a year. And when I visited the Amazon where our Fathers had missions as well, some of these villages have only one visit every three years. Obviously it is not ideal, that is clear, but at least those people keep the Faith. They pray. On Sundays, they gather together: there is a catechist or a village chief, a president, who gathers them together – not like they do now to eliminate the priests, to remove the priests, to replace the priest by a layperson, but because there are no priests. So they pray; they sanctify Sunday. The priests give them prayers that they must recite, the

“But in those countries ... they were visited once a year. And when I visited the Amazon where our [Holy Ghost] Fathers had missions as well, some of these villages have only one visit every three years. Obviously it is not ideal, that is clear, but at least those people keep the Faith. They pray. On Sundays, they gather together: there is a catechist or a village chief, a president, who gathers them together ... So they pray; they sanctify Sunday. The priests give them prayers that they must recite, the Gospel that they read and recite. They get together, they pray, they sing, and they make a spiritual communion.

So one can keep the Faith without going to Mass every Sunday.”

Gospel that they read and recite. They get together, they pray, they sing, and they make a spiritual communion. They think of the Masses which are celebrated far away from them, but which are celebrated in the world. So this is a different thing than what they are doing now, to practically remove all the priests and replace them with laypeople because they no longer believe in the Mass. That is completely different.

So one can keep the Faith without going to Mass every Sunday, rather than going to a Mass which is more or less poisoned, which makes one risk losing the Faith.

But I think, however, since I do not believe, once again, that all these Masses are invalid, that on certain occasions, for the death of a close relative – in such a case, one does not go for the Mass, but one goes by filial piety, for example for one's parents, one's father, one's mother,

one's brother, one's sister ... like one can possibly go to an Orthodox burial, like an Orthodox can come to assist also at our ceremonies, for extraordinary events.

But I think that we must be more and more severe and more and more radical on this subject because the Masses are always deteriorating a little; the Faith diminishes. And consequently, one is more and more likely to find oneself in front of a Mass which is not valid. So, to go to a doubtful Mass ...

I am not telling you, either, when you enter a Church – I suppose you visit the Church; you see the sanctuary lamp; you wonder if the Blessed Sacrament is present. You ask yourself: - *Am I going to make a genuflection, because I do not know who said the Mass. Is it valid or not?* ... I believe that we can always make a genuflection, while saying: - *My God, if You are present, I adore You.* Rather than manifesting publicly, while saying: - *No, I am making a genuflection because the Blessed Sacrament is certainly not there!* If you are certain that the Blessed Sacrament is not there, you are not obliged to make a genuflection. But I think that if there is a doubt, it would be better, anyway, to make a genuflection, thinking that you are adoring Our Lord there, where He is present, and that if He is present, at least there is someone who adores Him, since they no longer adore Him now. They put Him aside and they no longer make gestures of adoration! So I think it would be better in such cases not to show, even to people who are there, a kind of attitude that may not be understood either!

So you see, I think that the intention of the priest at Mass can be affected by a bad habit.



Is Bishop Williamson Defensible?

Oh no, not again! Yes, I'm afraid so. Another ill-advised attempt to defend the Great One. When will these foolish people learn..? As usual, our response follows immediately. As usual, we invite the reader to judge for himself.

Open Letter to Greg Taylor on Bishop Williamson



Date July 1, 2017
Author Samuel Loeman
Link tradidi.com/articles/greg-taylor-williamson/
Tags greg taylor the recusant +williamson

Dear Greg,

I recently was shown your assessment of my position towards bishop Williamson, or at least of what you judge to be my position. Based on what I read, I don't think you quite understand my position at all, a position which I believe is also held by quite a few other people in the Resistance, even though most of them prefer not to talk about this in public. So let me offer you some remarks which I hope may be useful to you, and if not to you, then at least to those who are not yet too set in their own ways to see things from a different perspective.

Early in your assessment you credit me with some "refreshing candour" for "seeing the problem", which you claim to have seen since 2014 / 2015. Then you immediately add that I'm "not fully there yet", while towards the end of your assessment you hope and pray that "perhaps in another four or five years" I may "further awaken to the danger". Are you suggesting perhaps that I am following in your footsteps, although being a few years behind you in "seeing the problem" and "awakening to the danger"? Let me assure you that the difference between you and me is much more than a little time, and that I have no intention of going where you have gone.

First of all, back in 2014 / 2015 when you claim you started "seeing the problem" with bishop Williamson I was banned from the first Archbishop Lefebvre Forum after being too outspoken in what I thought was a mild criticism of the bishop. And at the start of 2016 I wrote a little analogy called "First Mate of a Cruise Ship", which expressed that same frustration with and criticism of that same bishop, and for the same reasons, which I will elaborate on shortly. The point is, my position of "seeing the problem" today is the same as it was three years ago, while you have obviously moved on from "seeing the problem" to "hawking your visions of greater problems".

In trying to explain the difference between these two positions, let me start by quoting you: But we are talking about the promotion of the New Mass, the promotion of bogus conciliar "miracles", the promotion of heresy condemned by the pre-conciliar Holy Office, the promotion of priests suspended for serious immorality, the promotion of a type of "the

Church is broken and cannot be fixed” fatalism calculated to kill charity and apostolicity stone dead. These are things which no one has the right to “endure” without becoming complicit in them and jointly responsible for the harm which their promotion will bring about. The problem is much more serious than just “Why doesn’t Bishop Williamson do more to help promote the Resistance?” which is where some of us were at four or five years ago.

So, let us first look at what we both agree on. To use your own words, the problem that we both see today, and I believe we both saw this to some extent as early as 2014 / 2015, is that bishop Williamson suffers from a “fatalism calculated to kill charity and apostolicity stone dead”. The way I would put it is that the bishop refuses to build, and in doing so he makes himself part of the problem, instead of trying to be part of the solution. And for anyone who does not agree with such a fatalism and defeatism, having to rely on a bishop like that is a serious and frustrating handicap. This was especially so in those early days of the Resistance when he was the only bishop we had, and unfortunately it is still very much a handicap in the sense that today our other bishops seem reluctant to step out of bishop Williamson’s shadow. Still, there are some signs that they do not really share his fatalism and defeatism and will in time step out of his shadow, as proven by bishop Faure’s seminary and the SAJM. And I know for a fact that every single priest I have spoken to on this subject sees this same handicap in bishop Williamson, although some consider it more of a handicap than others.

But this is where our agreement ends and where I have to start disagreeing with you. First, let me briefly go over your list of accusations.

You claim that bishop Williamson “promotes the New Mass”. I disagree. Have you ever read Archbishop Lefebvre’s analogy of a prisoner in a concentration camp, whose only food was poisoned meat? The Archbishop explained that it would be good for this prisoner to prolong his life by eating this poisoned meat, because the little nourishment that it contained still outweighed the damage that the poison would do to him, and in eating this poisoned meat the prisoner would be able to prolong his life a little, until hopefully help and better food would arrive. The Archbishop gave this example explicitly in answer to the question of NOM attendance. So, based on this example, would you say that the Archbishop promoted eating poisoned meat, and that he thus promoted attending the NOM? I would say “no” in the sense that he did not encourage everyone to start eating poisoned meat, but “yes” in the sense that he argued that in very rare occasions eating this poisoned meat would be better than eating no meat at all. Likewise, bishop Williamson never promoted that we all start attending or accepting the NOM, but he did claim that in very rare occasions, attending the NOM may be better than not attending a Mass at all. And if you still think this position is a betrayal of the Archbishop’s position, I would suggest you tread carefully. I recently received a testimony of one person from your neck of the woods who assured me that in 1990 (!!) the Archbishop was presented with a case of a faithful but isolated woman in Scotland, and that the Archbishop’s advise to this woman was exactly what bishop Williamson advised this lady in Mahopac. The point here is though, that bishop Williamson never “promoted” the New Mass the way you have repeatedly

presented your case against him. Could it be that your bias against bishop Williamson is clouding your judgement or even that you are willing to stretch the truth a little to create a better case against him?

And while we are on this subject, let me debunk the accusation that usually follows on the previous one, i.e. that bishop Williamson is leading us back to the NOM by telling us to “do whatever you need to do to nourish your faith”. This is usually presented as a veiled statement to support anyone attending the NOM if he wishes to do so. But I disagree. I understand this as simply another way of saying “salus animarum suprema lex” or “the salvation of souls is the supreme law”. These two statements can mean the same thing, and if I understand bishop Williamson correctly, then it is in this sense that he made this statement: “whatever it takes” means it is the “supreme law”, and “nourishing your faith” is necessary for the “salvation of your soul”, since without faith it is impossible to please God. At the same time I recognize that his statement can be interpreted in a different way as well. But the way such a statement is interpreted shows more about the one interpreting than about the one being interpreted! And as a Catholic, we are always supposed to try and interpret each others words in the best possible way. You obviously have chosen to do otherwise, for reasons that are quite obvious in light of the rest of your crusade against bishop Williamson.

Next you claim that bishop Williamson promotes bogus conciliar miracles. But have you ever defined what a “conciliar miracle” is, as opposed to a “traditional miracle”? Have you ever proven that God is unable to perform miracles that are in your opinion too close to or even “in” the Conciliar Church, whatever that “in” means, and whichever meaning of “Conciliar Church” you subscribe to? Have you ever proven that God is bound to use a “traditional host” to perform His Eucharistic miracles, and that He simply cannot use a “Conciliar host”, even if it is valid? Have you ever demonstrated that the devil is able (and allowed) to fake a Eucharistic miracle, contrary to what bishop Hay taught on this subject? Or could it be that you consider these alleged miracles “bogus” a priori, because the alternative would raise too many difficult questions for you, and because it is an easy “white lie” to boost your case against bishop Williamson? To put it more bluntly, you accuse the bishop of disagreeing with your own unproven assumptions. Is that a crime then?

Regarding “the promotion of heresy condemned by the pre-conciliar Holy Office”, I must admit I don’t know what you are referring to. But given the fact that you and your friends use the words “heresy” and “heretic” so easily and so frequently, I don’t expect much substance in this accusation either.

Then you accuse the bishop of “promoting priests suspended for serious immorality”. I guess you are referring to the fact that bishop Williamson has taken Fr. Abraham under his roof. Is that equivalent then with the bishop “promoting” this priest? Is this the same kind of “promoting” you referred to when you accused the bishop of “promoting” the NOM? In that case a better word would be to “allow” or to “tolerate” under certain conditions. Despite all the hot air over this case, I have never heard of anyone who actually knows exactly what this priest has been accused of. “Serious immorality” is a rather vague accusation, and Chinese whispers is able to turn anything into anything else. Without having any

knowledge of the accusations and the facts of this case, and considering that the parishioners of this priests seem rather happy to have him administer the sacraments to them, I fail to see what your problem is. And whatever your problem may be, it sounds to me like at best it would be a prudential matter, rather than a doctrinal matter. Even if the bishop was wrong in being too soft on this priest, what is that to you? Could it rather be that a little character assassination is useful to your cause of “exposing” the bishop as a “heretic”?

Are you starting to see the difference between you and me? I disagree with bishop Williamson in his fatalism and defeatism, I find many of his priorities very odd and counterproductive, and based on some private responses I have received from the bishop I even suspect there could be more wrong with him than merely his “fatalism and defeatism”, but unless and until I have solid proof of this there is nothing I can do about it. And unlike yourself, I will not stretch the truth a little here and there in order to “create” evidence against him. Hence the expression “what cannot be changed must be endured”.

With regards to your comment that no one has a right to endure these things without becoming complicit, I must disagree once again. If bishop Williamson were to teach serious and harmful errors, then you are correct that we must oppose these errors. But when we are talking about prudential matters or simply differences of opinion, then no such obligation to pick a public fight exist. As an example I will mention here his promotion of Maria Valtorta’s “Poem”. Every single person I know personally, and every single person I “know” online (bar one) is very clear in their opposition to this “Poem”. But to you being opposed and disagreeing is obviously not enough. Do we also have to call him a “heretic” for it, excommunicate him, suspend him and refuse to receive the sacraments from him? You will be very hard pressed to argue that one based on the Church’s own teaching and example.

You see, there are certain things which are serious enough to be condemned and opposed, and of which we would become guilty by our silence. But on the other hand there are also certain things which we must endure in others. The problems with bishop Williamson that I have seen and am able to demonstrate, despite their serious inconveniences and annoyances for us, are of the type that must be endured. But in your desire to go beyond enduring such problems, you are trying to “create” problems of the type which must be opposed. Hence you so easily call any different opinion a heresy, and everyone who disagrees with you must be a heretic. It is an unhealthy attitude for which you will one day have to answer. Remember that with that same measure you will one day also be judged yourself!

I will briefly mention another example of the difference between us. In January 2017, in a conference in Australia, you personally started a rumor that after Fr. Raphael Arizaga spoke out against the New Mass, bishop Thomas Aquinas put pressure on the owner of that monastery to “kick out” Fr. Raphael. You even had the guts to admit in the same breath that you weren’t quite sure of the facts, but that “it looks like” that is how it went. Nevertheless, the accusation being made public, it was quickly added to the character assassinations that are almost daily repeated through the propaganda speakers of the compound. Yet, I know that the evidence exists that proves that Fr. Raphael left that

monastery of his own accord and that bishop Thomas Aquinas had nothing to with it. I cannot understand why such lies as these are allowed to fester and spread into little scrub fires. I disagree with the silence on the part of those who are able to expose these lies, and I often wonder why they keep silent. But that does not mean that I will therefore pretend the accusation is true. I refuse to run with these kind of cheap shots, unless the accusations they contain are first proven true beyond a doubt, and important enough for us to get involved in the first place. Either way, the choice of ammunition you make use of in your crusade tells us a lot about what really motivates you!

To summarize, I believe our bishops have indeed to some extent lost their zeal for souls as shown by their unwillingness (even outright refusal) to build and to speak up in public. I very much disagree with their “cruise control” attitude and I find it a real handicap. I even consider it possible that underneath it all there is a more sinister reason than just a “fatalism and defeatism”. But in the absence of concrete and solid evidence I refuse to stretch the truth and “create” my own evidence against them. You on the other hand have chosen to interpret anything and everything in the worst possible way, and to hold it up as proof against anyone that does not publicly “support” Fr. Pfeiffer and “condemn” bishop Williamson. And to top it off, you turn any disagreement with others into a matter of “heresy”. It has become quite ridiculous! While bishop Williamson’s attitude to some extent is exacerbating the problems in the Church and in the SSPX rather than help solve them, your attitude is certainly exacerbating the problems in the Resistance rather than help solve them. Your exaggerations and calumnies will do nothing to solve the problem or to mitigate its bad effects on the faithful, on the contrary.

No doubt, you have chosen the easier way, being able to “put up a fight”, to “vent your frustration” and to pat yourself on the back for it, but that does not make it the right way in my humble opinion.

And since you mentioned it, I do not believe you have a sense of humour at all, but rather, you have an unhealthy addiction to sarcasm, which according to Fr. Faber is a “nearly incurable habit”, adding that “no one was ever corrected by a sarcasm, crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God, never.” It also tells me that you have a far more serious problem on your own side of the fence, one that is more likely to affect your own salvation: pride!

To finish, I leave you with some words of the Archbishop for you to ponder. I have added a few hints in brackets:

The second temptation which the devil awakens in the minds of some of our priests and which provokes the present split within the Society [within the Resistance] can be summarized as follows: “We had confidence in the early Society [in the early Resistance], in its principles and in its action; however, we see now that its mind is changing and that is why, in fidelity to yesterday’s Society [yesterday’s Resistance], we abandon today’s Society [today’s Resistance, which you now childishly call the “fake” Resistance].”

In order to justify this attitude it is necessary to show us the evidence of these changes. And so the most insignificant facts will be exploited and amplified to the

point of becoming true calumnies. (...) Accusations were also levelled against myself. It likewise became necessary for them to deceive the faithful, that they might follow them. An action truly based on lies. [I could compile a long list of such insignificant facts (aka mud) being exploited and amplified to the point of becoming true calumnies and lies!!]

In the past, it was the “sedevacantists” and those who refused to pray publicly for the Pope who sought to put today’s Society in opposition to yesterday’s Society.

In the case of Fr. Morello [Fr. Pfeiffer], the principle is the same, but the alleged changes that he claims to have noticed would rather be at the spiritual and moral level [even though Fr. Pfeiffer is trying hard to present them as doctrinal issues]. This attitude of Fr. Morello [Fr. Pfeiffer] is rooted in a particular state of mind, a natural need to have personal, exclusive disciples, for he is convinced that he has a special charism to sanctify souls. [Fr. Pfeiffer acts as if he himself were God’s greatest gift to the Church]

This attitude had already been manifested, towards religious, by the desire to found a proper congregation [or seminary], according to his own ideas [and against his bishop]. Unfortunately the seminarians were victims of this possessive tendency and some of them turned into “his party”.

The decision to transfer Fr. Morello [Bishop Williamson’s decision to disapprove of Fr. Pfeiffer as a seminary rector] caused the separation of this group from the seminary [from the rest of the Resistance]. It was necessary to find reasons to justify the departure from the Society [from the Resistance]. Which was not difficult: “We are the pure ones, the others are impure.” [We are the “true Resistance”, the others are the “fake Resistance”]

Henceforth, the spirit which seizes them is truly diabolical and leads them to seek proofs of every kind of defects and vices. [which “proofs” they stretch and repeat almost daily, hoping that it will become the truth if repeated often enough]

I make myself no illusions. Soon I myself will be slandered as I have already been slandered by all those who have separated from the Society. [It is not enough for them to separate from the Resistance and go on their merry way, their whole focus is changed towards fighting “the fake Resistance”] The process is always the same. It is a matter of justifying at all costs the scandalous act of hijacking a group of priests, seminarians and faithful. [Justifying the cost of calumniating and red lighting every priest that does not join their side against bishop Williamson, no matter how many souls will follow their bad counsel and miss out on the sacraments!]

Archbishop Lefebvre, Ecône, 16 July 1989, On the feast of Our Lady of Mount Carmel [!].

Food for thought.

God bless,

Samuel Loeman

London
July 2017

Dear Samuel,

Thank you for taking the trouble to write to me. How very thoughtful of you. And a picture of Pinocchio at the top of the page. Charming. Well then, let's see. It seems that the main controversy centres around Bishop Williamson, so let's take a look at that first.

1. Bishop Williamson and the Novus Ordo

To be quite frank, until and unless you admit what Bishop Williamson has been and still is doing, I see little hope of our making any progress. Of course, I don't wish in any way to sound unappreciative of your efforts, but there is enough evidence out there that neither of us should have to say very much.

So, instead of reading lots of words written by me, let's just allow Bishop Williamson speak for himself. Is it true that Bishop Williamson is guilty of no more than advising that "in very rare occasions, attending the Novus Ordo Mass may be better than not attending a Mass at all," as you claim? Well, according to Bishop Williamson:

"There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it."
(Mahopac, New York, June 2015)

"As an essential part of the subjective and ambiguous religion, the NOM can be what you make of it. A priest can celebrate it decently, a Catholic can attend it devoutly."
(Eleison Comments #447)

"The Novus Ordo is false, but it's not only false, it's part true part false. The false part is very dangerous, but the true part enables souls to keep the Faith."
(Veneta, Oregon, September 2016)

"A Mass which clearly pushes towards liberalism, like many Novus Ordo Masses, those you can't attend." [i.e. some Novus Ordo Masses you can't attend, others you can, depending on how 'good' or 'liberal' each particular Novus Ordo Mass is.]
(Houston, Texas, September 2016)

"...and so to innocent souls not yet aware of its intrinsic danger for the Faith, it can by its Consecration and good parts, still give grace and spiritual nourishment."
(Eleison Comments #492)

"I don't say to everybody inside the Novus Ordo, priests and laity, I don't say: 'You've got to get out!' "
(St. Catherine's Ontario, November 2014)

"Catholics, be generous! Recognise God's goal: to save outside Tradition many a soul."
(Eleison Comments #438)

"Therefore, it seems to me, if James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it."
(Eleison Comments #348)

"So you've got, if you want to keep the New Mass to be as like the old Mass as possible, you can do it to quite an extent. OK? So the New Mass is ambiguous. ... You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition."

(Veneta, Oregon, September 2016)

"Question: Then, does it mean that those knowing what they know, such as the souls here [i.e. at a Resistance chapel] could go to that [Novus Ordo Mass] and expect to receive grace?"

Bishop Williamson: If anybody here who knows what the Novus Ordo means went back to the Novus Ordo - pffff! - then [pause] - why would they want to go back? [laughter] Well, it's, I would... [pause] They can receive grace. But they have to judge the priest."
(Veneta, Oregon, September 2016)

I could go on, but is it really necessary? The first quote alone contradicts what you say. Are there cases where poison can be consumed with an effect of nourishing, strengthening and healing the body instead of weakening and killing it? I put it to you that Bishop Williamson's license towards the Novus Ordo goes much farther than you are prepared to admit and that the picture of the Novus Ordo painted by him in the quotes above (and there is more where that came from!) is a far more sympathetic view than SSPX or Resistance Catholics have historically had. Talking up the Novus Ordo whilst talking down the idea that it is just plain bad and should simply be avoided wherever possible, and in so doing changing the way many people think of the Novus Ordo and leading them to gradually adopt a more sympathetic view of it – if that is not “promoting” it then I don't know what is. And no, of course he doesn't say: “The Novus Ordo is great, we should all go to it!” – if he did that, it would not have anything like the same damaging effect, as then even the dimmest and most lethargic of his “supporters” might suspect that something was not right!

And as for your talk of “interpreting” the words of Bishop Williamson:

"If I understand bishop Williamson correctly, then it is in this sense that he made this statement ... At the same time I recognize that his statement can be interpreted in a different way as well. But the way such a statement is interpreted shows more about the one interpreting than about the one being interpreted!"

Does this not betray a deeper problem? Did you not feel as sense of unease as you wrote those words? Since when did anyone have to interpret the words of a Catholic bishop talking about a Catholic matter to Catholic people? Can't Bishop Williamson be relied on to speak plainly and make his meaning clear? You are the one doing the “interpreting,” I merely take him at his word and assume that he means what he says. Why am I reminded of the sort of thing which the defenders of Bishop Fellay used to say back in 2012 and 2013...?

2. Archbishop Lefebvre

Regarding Archbishop Lefebvre, you claim that in 1990 he advised a lady in Scotland that she could go to the New Mass. That is contentious, to say the least. We know for a fact that in the 1980s he told a whole family in the Caribbean to stay home when they had nothing but the New Mass to go to in the whole country and the nearest Traditional Mass was overseas. You will recall that I reproduced first-hand testimony from a member of the family and a copy of the original letter which they received. Now let's see your evidence please.

In the meantime, perhaps you would care to explain how the same man who supposedly gave permission to go to the New Mass in 1990, could say in a conference on 8th November, 1979:

"It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are then free to assist at it."

And in 1981, that:

"This Mass is not bad in a merely accidental or extrinsic way. There is something in it that is truly bad. ... Really, in conscience, I cannot advise anyone to attend this Mass, it is not possible." (Dr White, 'The Horn of the Unicorn' p.224)

3. The Bogus "Miracles"

"Next you claim that bishop Williamson promotes bogus conciliar miracles. But have you ever defined what a "conciliar miracle" is, as opposed to a "traditional miracle"? Have you ever proven that God is unable to perform miracles that are in your opinion too close to or even "in" the Conciliar Church, whatever that "in" means, and whichever meaning of "Conciliar Church" you subscribe to? Have you ever proven that God is bound to use a "traditional host" to perform His Eucharistic miracles, and that He simply cannot use a "Conciliar host", even if it is valid? Have you ever demonstrated that the devil is able (and allowed) to fake a Eucharistic miracle, contrary to what bishop Hay taught on this subject? Or could it be that you consider these alleged miracles "bogus" a priori, because the alternative would raise too many difficult questions for you, and because it is an easy "white lie" to boost your case against bishop Williamson? To put it more bluntly, you accuse the bishop of disagreeing with your own unproven assumptions. Is that a crime then?"

Have I ever, have I ever, have I ever...? You are very bold at interrogating me about what I have done, aren't you? I'll tell you what I've done, old chap, for a start, unlike everyone else, yourself included, I "have ever" actually done a bit of research into the details of the first and (until the appearance of my article) primary "miracle" promoted by Bishop Williamson. After all, it was Bishop Williamson who wrote: *"Facts are stubborn - as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research."* Which is precisely what I did. And my research led to the inescapable conclusion that, far from being a "fact," this particular "miracle" is phoney from start to finish. Has anyone else, to this day, done what the bishop suggested? Dennis Whiting, when I drew his attention to it, admitted that my article was a tour de force. All the attempts to defend Bishop Williamson on the subject, from Dom Tomas Aquinas to yourself, only ever seem to deal with big, pie-in-the-sky theoretical questions and never examine the evidence. I see no point whatever in discussing with you whether there could, in theory, be a theoretical miracle, when you cannot be bothered to take a detailed look into the actual miracle on which Bishop Williamson built his case and made his stand. To my knowledge our article in Issue 34 (p.22 onwards, if you're interested) was the only time anyone actually rolled up their sleeves and delved into the evidence of a real case. By the way, that article will answer most if not all of your questions about my position. If you can't be bothered to find out what my problem with Bishop Williamson is, don't bore everyone with a letter pretending to attack me but which in reality only displays your own ignorance and lack of diligence.

By the way, your backhanded accusation that I judge the miracles bogus "a priori" gives me a real feeling of deja-vu. I wonder why. It's almost as though I dealt with this very question not

so very long ago. Dennis Whiting's letter appeared first in your newsletter didn't it? And yet it seems, you are not familiar with the contents. Or maybe you just never got around to reading my reply to him. That's another thing I "have ever" done: taken the trouble to read what my opponents say about a given subject before lambasting them in public! Have you ever? Let me state once again, for the record: I think there is an "a priori" case which one could make, though as it happens I have not made it. But then you ought to know that already. Take my advice and in future, don't charge into battle against someone until you have bothered to read what he has actually written.

"Regarding 'the promotion of heresy condemned by the pre-conciliar Holy Office', I must admit I don't know what you are referring to. But given the fact that you and your friends use the words 'heresy' and 'heretic' so easily and so frequently, I don't expect much substance in this accusation either."

So you really have no idea what I might be referring to..? The idea of something being condemned by the Holy Office before the Council and then promoted more recently by Bishop Williamson - that doesn't ring any bells? Issue 35, page 38 onwards should answer your questions. And in future, please spare us the speculation about how much substance you expect to find until you have actually bothered to look for it first. After all, it's not my fault that you don't really know what you're talking about, is it?

And as for me and my friends using the words "heresy" and "heretic" so easily and frequently, I'm not sure exactly who you mean by "your friends" or who it is that I am supposed to be answerable for. I am happy to answer for my own conduct though and I am confident that people who do read *The Recusant* will be able to judge this for themselves in an instant. The same goes for your claims about me "exposing the bishop as a heretic," "calling him a heretic and excommunicating him" and "calling anyone who disagrees with you a heretic," which appear throughout your letter – like so much of what you have written, it betrays an unpardonable ignorance and a willingness to do what you yourself so decry, namely assuming the worst in others. Is it really true? Do I always freely accuse the bishop of being a heretic? Have I ever once done so? Do I really fling the word "heresy" about left, right and centre? Or is this more baseless posturing from a man who clearly has read very little of what I have written and who, in his own words, doesn't understand the controversy? I say "unpardonable," because it's not as though my thoughts or words on matters such as these are a closely guarded secret – they can be discovered from anywhere in the world with the aid of an internet connection and a few clicks of a mouse! Most people would have taken a few minutes to check what I say before venturing to correct me publicly in this way.

4. Fr. Abraham

Who, apart from someone totally ignorant of the particular facts of the case, could write the following regarding the Fr. Abraham controversy?

"Then you accuse the bishop of 'promoting priests suspended for serious immorality'. I guess you are referring to the fact that bishop Williamson has taken Fr. Abraham under his roof. Is that equivalent then with the bishop 'promoting' this priest? Is this the same kind of 'promoting' you referred to when you accused the bishop of 'promoting' the NOM? In that case a better word would be to 'allow' or to 'tolerate' under certain conditions. Despite all the hot air over this case, I have never

heard of anyone who actually knows exactly what this priest has been accused of. "Serious immorality" is a rather vague accusation, and Chinese whispers is able to turn anything into anything else. Without having any knowledge of the accusations and the facts of this case, and considering that the parishioners of this priests seem rather happy to have him administer the sacraments to them, I fail to see what your problem is. And whatever your problem may be, it sounds to me like at best it would be a prudential matter, rather than a doctrinal matter. Even if the bishop was wrong in being too soft on this priest, what is that to you? Could it rather be that a little character assassination is useful to your cause of "exposing" the bishop as a "heretic"?"

Are you seriously complaining that I didn't go into enough detail? Can it really be that my desire to draw a modest veil over the horrible details (having dealt with them in an earlier Issue) will now be presented by you as a deliberate vagueness and "Chinese whispers"? He sexually molested a 14 year old boy in France, is the answer you're looking for here. He spent the night in a police cell. The family did not press charges and he was released. He admitted it himself. That is his version of events. Years earlier, he sexually molested another boy in the Philippines: I know the priests who were in his priory, and got the details from one of them. I would have given you their names had you asked, and then you could have heard it from the horse's mouth. They know he was guilty. The SSPX knows he was guilty. He himself even admits he was guilty. Need I go on? Every time one of you foolish people tries to defend Bishop Williamson, you make matters worse for Fr. Abraham. I did not particularly want to remind the world of the awful details of the case. It is your fault, not mine, that this is, once again, being brought up in public. Poor Fr. Abraham hardly needs enemies with "friends" like you. This could have been avoided if you had only bothered to read what I wrote about it earlier, instead of using your own cluelessness as a reason to insinuate dishonesty on my part. Must you do this? Read Issue 31, pp.12-21 to have your questions answered. Again, you could have saved us all a lot of trouble by reading it first before writing clueless attacks on me for your own vanity website. Again, I am not responsible for your ignorance.

You are wrong to say that Bishop Williamson has merely, "taken Fr. Abraham under his roof". You ask: "Is that the equivalent of promoting him?" No, promoting him is the equivalent of promoting him. Over here we have witnessed how insistent Bishop Williamson is that Fr. Abraham should minister in public, and there is credible evidence that Fr. Abraham given a completely free choice would not do so. It is at Bishop Williamson's pleasure that Fr. Abraham says Mass and hears confessions in public, administers First Holy Communions, leads retreats and pilgrimages, all of which are publicly advertised and often with photos published afterwards. Yes, this is promotion, not mere toleration. And it is also a lot more than just "welcoming him under his roof"! Had you made any effort to acquaint yourself with the facts, you would already have seen that. You say that you "have never heard of anyone who actually knows" what he did or the facts of the case. You can't have looked very far. Maybe no one in New Zealand was able to help you, but over here there are plenty of people who could have told you, some of whom are first-hand witnesses. Once again, I have no sympathy for your self-imposed ignorance, and I am not answerable for it. The same goes for your claim that "the parishioners of this particular priest seem rather happy to have him administer the sacraments to them" - you mean the ones who are left! There can't be more than a dozen in the whole country to whom Fr. Abraham and the Bishop regularly minister. The rest are all

long gone! Of the faithful who used to attend Sunday Mass at the house in Broadstairs, all but one of the regulars (yes, you are reading that right!) left. But don't worry, all one of him is happy to have Fr. Abraham administer the sacraments! So that means everything must be alright! Curiously enough, this too is referred to in Dennis Whiting's letter which you yourself published - did you even read it all the way through before you put it in your newsletter?

Your admission that you "fail to see what [my] problem is" is self-condemnatory. Everyone reading this will know instantly why you fail to see it. Everyone except you, that is. Please, Samuel, next time: do your homework. Take the trouble to find out what our complaints about Bishop Williamson actually are, before you presume to publicly lecture us about why we're wrong! It stands out a mile that you cannot have bothered to properly read the correspondence between Dennis Whiting and me, which you yourself initiated, since so much of what you write has already been dealt with in that very same correspondence. I only hope that *The Recusant's* readers won't be bored this month watching me deal with exactly the same inadequate charges for two issues in a row! To be fair to him, I suppose Dennis originally only wrote what he intended to be a private email. You published it months later.

"Are you starting to see the difference between you and me?"

Yes, yes I am. And so, I think, is everyone else.

5. Valtorta's Poem

Given that we have already established above that you don't know what you're talking about, and that this topic too was dealt with in the Dennis Whiting correspondence (which you initiated by putting it in your newsletter but plainly have not read), I am half inclined not to bother. But since I am such a persevering and generous chap, perhaps I will indulge you just a little after all.

"With regards to your comment that no one has a right to endure these things without becoming complicit, I must disagree once again. If bishop Williamson were to teach serious and harmful errors, then you are correct that we must oppose these errors. But when we are talking about prudential matters or simply differences of opinion, then no such obligation to pick a public fight exist. As an example I will mention here his promotion of Maria Valtorta's "Poem". Every single person I know personally, and every single person I "know" online (bar one) is very clear in their opposition to this "Poem". But to you being opposed and disagreeing is obviously not enough. Do we also have to call him a "heretic" for it, excommunicate him, suspend him and refuse to receive the sacraments from him? You will be very hard pressed to argue that one based on the Church's own teaching and example."

Please show me, and the whole world, where I have ever called Bishop Williamson a heretic or excommunicated him (as if such a thing were even possible!)..?

You are correct that as far as I am concerned, being personally opposed to the *Poem of the Man God* and disagreeing with him privately about it is not enough. The Church has condemned that particular work as far back as 1949, and it was placed on the Index. Why? Because it contains error. Do your homework. What that means is that whenever Bishop Williamson promotes it, he is promoting a work which contains errors. That means that Bishop Williamson is promoting errors. What is hard to understand about that? He admits in

public that he knows full well that the work was condemned by the Holy Office, but adds that it doesn't bother him too much because "I get so much out of it." What is the point of a Holy Office, what is the point of an Index, if we are free to publicly pour scorn on their judgements and promote the very things which they have condemned? As I said to Dennis Whiting last month, the Holy Office was a legitimate organ of the Church, therefore Valtorta's Poem was condemned by the Church. Simple as that. What if instead of Valtorta, the bishop were promoting John Calvin's "Institutes of Christianity" or the works of Martin Luther? How about if he promoted the complete revelations and messages of Medjugorje, or the writings of Canon Roca..? Would you be telling me that it's OK to disagree privately but not OK to publicly accuse him of wrongdoing..? How is promoting someone else's errors significantly better than teaching errors of one's own? And yet, as you yourself say, if Bishop Williamson teaches (in fact he promotes someone else's) serious and harmful errors, then, by your own admission, I am correct and we must oppose those errors. You ought to add that we must also oppose the person spreading them, as the Fathers of the Church insistently tell us.

6. Alia

Once you have gone away and done your reading, and when you have finally taken the trouble to acquaint yourself with what the real problems with Bishop Williamson are, then, perhaps, I might be just be able to read your laughably condescending lessons about which things must be endured and which opposed, with a straight face. Then, perhaps, you will be ready to back up your baseless claim that I am "trying to create problems of the type which must be opposed," with some sort of proof. You might also want to suggest some sort of motive for such bizarre and eccentric behaviour on my part. Why on earth should I want to create problems, how would that be in my interests? Please note: "because you are biased against Bishop Williamson" is not an argument, it is merely what one calls 'begging the question' since that only leaves you having to demonstrate how and why the man responsible for the Resistance chapel in London before Bishop Williamson had ever visited it and who was the one to persuade him to come onto the scene and say Mass there, could have ended up so biased against him that he goes about creating problems as though there weren't enough already! The same goes for the other original Resistance chapel over here, in Scotland: they don't want Bishop Williamson or Fr. Abraham visiting them either. Are they also "creating problems"? Are they perhaps biased too? But then, why would that be? Good luck with that. I will be most interested to see your conclusions. I only hope that your self-professed refusal to stretch the truth and create evidence doesn't prove too much of an insurmountable obstacle!

By the way, I did not start any rumour in Australia. What I said had been around for a few weeks by then, including online. Fr. Rafael said so himself, so it can hardly be called a rumour even if you think it untrue. And if I did not give chapter and verse, that was only because I did not have the exact details in front of me right then and there and was trying to be a little careful and not exaggerate. I find your contention that "Bishop Tomas Aquinas had nothing to do with it" and that it is "lies" to suggest otherwise quite incredible, but I will leave my incredulity to one side for the moment and content myself simply to challenge you on it. You say you "know that the evidence exists." That doesn't sound very confident to me. Let's see it. Kindly produce said evidence. I am sure you will agree that the matter is serious enough to warrant it – what could possibly keep you from doing so?

I don't propose to insult the intelligence of anyone reading this by discussing your wholly superfluous reproduction of a quote from Archbishop Lefebvre which seems to concern South America in the late 1980s and into which you have inserted terms such as "Fr. Pfeiffer" and "the Resistance" in square brackets throughout as though that somehow makes it relevant. That you consider it "food for thought" says a lot more about you than you perhaps realise. I suspect that, in any case, you don't have a great deal of credibility left with many readers at this point. Most people, if they were as ignorant as you, would realise the danger and maintain a modest silence until they had had a chance to properly acquaint themselves with the topic under discussion. You, on the other hand, have written a long letter which in reality demonstrates little more than that: 1. You don't read *The Recusant* and thus are not familiar with the words or thinking of the person you are arguing against; 2. You aren't exactly a diligent reader of *Eleison Comments* either, or you would have realised that Bishop Williamson's own words contradict what you have written about him; and 3. You can't even be bothered to read the correspondence begun in your own newsletter! I may be wrong, but I don't think many people will be taking what you say seriously from now on, if they ever did to begin with. Of course, it goes without saying that you don't have to read *The Recusant* if you don't want to; but if you want to attack me for what I say in it, then you do have to read it. It's up to you.

It only remains for me to thank you for your kind and touching concern about my "serious problem ... affecting [my] own salvation: pride!" For someone who says that he doesn't run with "cheap shots," it is harder to think of a cheaper shot than accusing one's opponent of pride! But don't worry, I'm sure you'll be pleased to hear that you are merely following in the illustrious footsteps of Fr. Rostand, Fr. Yves le Roux, Fr. Schmidberger, Bishop Fellay and several other fine examples of such disinterested "concern"!

God bless,

Pinocchio

PS - Your question regarding Archbishop Lefebvre's position on attending the New Mass and the poisoned meat analogy is worthy of a whole article on its own and should not be dealt with in a few glib sentences. For the moment, let it suffice to say that I think you have managed to find perhaps the one quote from Archbishop Lefebvre which seems to support your position, in amongst a myriad of later quotes which say otherwise. And in order to find it, you have had to go back to the very earliest days, when the New Mass was still hot off the press and the SSPX itself was barely three-and-a-half years old. And yes, it's true, he did say that to begin with. He soon changed. The New Mass has now been around for approaching fifty years: if we can give Archbishop Lefebvre the benefit of the doubt for saying that in 1974, I don't think there's much doubt left to give Bishop Williamson today. Anyway, I'm afraid your attempt to paint Bishop Williamson's teaching as the same as Archbishop Lefebvre's has already been undermined by... Bishop Williamson! You will recall that in the middle of his scandalous Mahopac "advice," he admitted frankly and openly that the Archbishop would have given a very different answer to the one he was giving. But thank you for raising it all the same, it is worth dealing with once more and might make an interesting and useful article all to itself, something which I'm not sure I would have bothered to do had you not so helpfully provided me with the motivation.



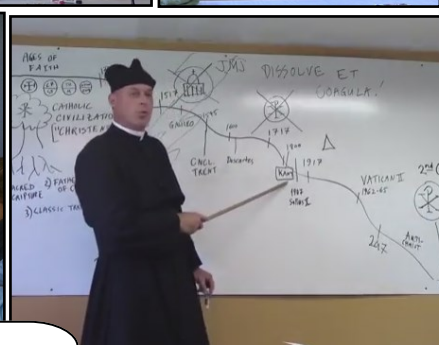
Resistance Family Days:

**Boys Camp, Girls Camp,
Adult Conferences, 25th Jubilee**

Our Lady of Mt Carmel, Botson KY

June 2017

**(Fr. J. Pfeiffer, Fr. D. Hewko,
Dom Rafael Arizaga OSB)**



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Torrents Of Grace

Seven Americans Receive an Eternal Inheritance

Do manfully and be of good heart:
not, nor be ye dismayed at their
for the Lord thy God, He Himself
leader, and will not leave thee nor
e thee" (Deut. XXXI. 6).
While 1992 has brought much to
et the soul in today's world—eco-
breakdown, increasing abortions,



FATHER DAVID HEWKO

Of the more than 30 priests who assisted at the ordination ceremony, one had a particularly keen interest in the event, since the class of ordinands was his own: Fr. David Hewko, the youngest of his seminary class, was to have been ordained in the same ceremony... that is, until a recent urgent need for a professor at St. Mary's Academy and College prompted the advancement of Father's priestly ordination to this past Easter Tuesday. Eight priests and over 500 faithful were present for the ceremony, the first ordination at St. Mary's in 25 years. It meant Fr. Hewko's trading in his position as head sacristan at the Seminary for the demanding duty of assistant parish priest (at America's largest society priory) and college professor. In his first week of ministry, Father administered the sacraments of baptism, confession, Holy Eucharist, matrimony, and extreme unction, including the last anointing of Father Victor Mroz, OFM, Cap., a long-time friend and associate of the Society, who died shortly after Easter.

Fr. Hewko says that the work is demanding, but that it is good and worthy labor. His joy was evident at having the opportunity to be present at his former classmates' ordination, and it was a memorable sight to behold him in the line of



**Fr. David
Hewko**

**Priestly
Silver Jubilee**

1992 - 2017

**AD MULTOS
ANNOS**





**Resistance
Family Days:
Camping Week,
*Suffolk***

July 2017

(Fr. J. Pfeiffer &
Fr. D. Hewko)





Following on from Mr. Loeman's attempt make Archbishop Lefebvre into a defender of Bishop Williamson, perhaps we should take a closer look at what Archbishop Lefebvre did say regarding the New Mass. So,

What did Archbishop Lefebvre Say Concerning the New Mass?

Our story begins with the latest attempt to defend the indefensible. Bishop Williamson did no wrong, we are told, because Archbishop Lefebvre said more or less the same thing: that going to the New Mass is like eating poisoned meat: you'd do it to survive a little bit longer.

"You claim that bishop Williamson "promotes the New Mass". I disagree. Have you ever read Archbishop Lefebvre's analogy of a prisoner in a concentration camp, whose only food was poisoned meat? The Archbishop explained that it would be good for this prisoner to prolong his life by eating this poisoned meat, because the little nourishment that it contained still outweighed the damage that the poison would do to him, and in eating this poisoned meat the prisoner would be able to prolong his life a little, until hopefully help and better food would arrive. The Archbishop gave this example explicitly in answer to the question of NOM attendance. So, based on this example, would you say that the Archbishop promoted eating poisoned meat, and that he thus promoted attending the NOM? I would say "no" in the sense that he did not encourage everyone to start eating poisoned meat, but "yes" in the sense that he argued that in very rare occasions eating this poisoned meat would be better than eating no meat at all. Likewise, bishop Williamson never promoted that we all start attending or accepting the NOM, but he did claim that in very rare occasions, attending the NOM may be better than not attending a Mass at all."

("Open Letter to Greg Taylor on Bishop Williamson" - see p.12 ff.)

There are really two questions here, which we will deal with in order. The first concerns Archbishop Lefebvre - what did he really say? The second, of course, concerns Bishop Williamson and what he has said. Once we have examined each, we will be able to see whether the two really do match up in the way some people are hoping and claiming.

1. Archbishop Lefebvre and the New Mass

The reference made above is to a conference given by Archbishop Lefebvre at Écône on 1st April 1974. The Archbishop begins his discussion of the topic with the following words:

"Next there is another problem which I know is causing a few of you concerns, the problem which I have spoken about several times and even written what I think about this subject, the subject of the Latin Mass. It's a delicate problem which is a bit difficult to resolve. I am well aware that are some, outside the seminary, amongst the Traditionalists who are well known to you, who are absolute on this issue, absolute: you can't ever assist at and participate in a Mass which is not the Mass of St. Pius V. There are some who have an absolute manner of speaking, they've made a judgement, a reasoning, on this subject which has its own implacable logic. I have already told you that that wasn't entirely my

way of looking at things. However, I also told you, I think at least twice, that it is possible that our attitude, our position regarding this problem might become firmer or somehow harder, so to speak, to the extent that with events things change and these Masses are more and more oriented overall in a Protestant direction, in the direction of omission I would almost say, of replacing the Sacrifice with a meal, not only with the words, but also the whole ambience, the ambience of the Mass. I think we are seeing this change taking place and each time I have the opportunity to go to Paris or to go somewhere to do a conference, to right and left the cases are becoming increasingly numerous and increasingly serious concerning the Mass; and therefore we must certainly pay more attention and we must be more and more severe with ourselves on that subject.”

Let’s just pause here and see what we can we gather so far. This question is, to use the Archbishop’s own words, “a problem...which is difficult to resolve.” He acknowledges that many of his colleagues disagree with him, are more hard-line and “absolute.” We note that he does not say that they are wrong. He then goes on to say that that is not his way of looking at things, though in saying that, he also notes that although that is how he sees things right now, his position might very well change as time passes and become “more and more severe,” since he perceives that the situation is rapidly worsening. Whenever he travels outside the seminary and witnesses what is going on at a parish level, things seem to be getting worse. Thus, he says, we must be more and more severe with ourselves on the subject.

It is true that this is different to what Archbishop Lefebvre and the SSPX would say later on with the benefit of more than a mere three or four years’ hindsight. But I don’t think it would be unfair or unreasonable to characterise this as a wait-a-little-bit-longer-and-see attitude, or perhaps what one might call “cautious pessimism.” Is this the same as what we see from Bishop Williamson today? For now, I will leave you to decide. The conference continues:

“Therefore, I repeat once more, so that people don’t have me saying what some would like me to say: ‘Oh, you allow seminarians to go to the New Mass in the holidays, what a great scandal for Tradition!’ Listen, you’re just taking one part of what I said, you’re just taking the second part and leaving out the first part. I beg the seminarians, I ask them in conscience to do all they can, all they can to get to a Mass of St. Pius V; but if they don’t have one, if there isn’t one, if physically, morally they can’t get to a Mass of St. Pius V because there isn’t one, they have to do 80, 100, 200km each way to get to Mass and it’s impossible, they haven’t got the car, their parents are using it, or however it may be - anyway, they can’t get there. So on Sunday, when the Sunday obligation is formal, ‘Well, I’m not going to go to Mass any more, I’m not going for a month, because for a month I haven’t got, because there isn’t a Mass of St. Pius V near me I’m not going to leave the house, I’m not going...’ It’s in those circumstances that I feel that there is nonetheless a certain exaggeration on the part of those who are absolutely categorical on this subject.”

In passing, one cannot help remarking: what a big difference there is between what counts as a long distance in France and somewhere like North America! 80km? That’s only 50 miles! Or maybe it’s a 1974 versus 2017 difference, cars back then weren’t what they are now and perhaps France was not yet so well endowed with motorways, who knows... Nevertheless, it is fair to say this is not something which we (or Archbishop Lefebvre himself, later on) would say or would agree with. Ultimately of course, it hinges on the question of whether the New Mass is intrinsically bad, that is, bad in itself, or only bad due to circumstances. And that, reassuringly enough, is precisely what the Archbishop raises next.

“Now, obviously we can discuss this problem! Is the [New] Mass really intrinsically bad? If the Mass were intrinsically bad, I would say, well, I would say you can’t do an intrinsically bad act, that’s always forbidden; but if the Mass is not intrinsically bad, but only bad due to the circumstances which surround it, due to certain prayers, because the Mass is not all that it should be, well since circumstances can change, can be changed, it’s certain that the fact that one says Mass on a real altar - there are priests who have not put the altar facing the people, there aren’t many unfortunately, but anyway - but there are still one or two who didn’t want to change their altar, who still say Mass on the old altars, who therefore still say Mass on an altar where there are the relics of Saints, who don’t want to give communion in the hand, who omit a certain number of the circumstances which were made, you know, which were made to turn the Mass into a simple meal, and so their Mass still keeps a more pronounced sacrificial character than these other Masses where they give the impression of a meal on a table, communion in a bread-basket, with the hosts in a bread-basket distributed in the hand, no genuflection, no sign of respect... obviously with those Masses it’s obvious I’d say you’d better not to go, better not to go to Mass for a whole month rather than go to a Mass like that, that’s for sure! But if, on the other hand, as sometimes happens for example, people have told me about the cases, some of you have told me about the case of a priest who still says the old Offertory, who still says the old Canon, but he says the Mass, he’s taken the New Mass, he says Mass facing the people but he doesn’t give communion in the hand, well, if there are seminarians who don’t have any other Mass, can they go to a Mass like that? I think so, what can you do!”

The last example is somewhat unclear: if the priest says the New Mass but is using the old Offertory and the old Canon, is that not the same as saying that he says the Traditional Mass but with many changes from the New Missal (readings, etc.)..?

But what about the poisoned meat part? Yes, that comes a little further along. After saying that one should obviously avoid Masses where open sacrileges take place, the Archbishop says that he does not feel capable of telling the whole population of Madrid that they should not go to Mass any more because there is no Traditional Mass there, and he then turns to the question of keeping the Faith.

“All the same, there is still the danger for these people of losing the Faith, if they don’t go to Mass for a month, two months, three months, four months, a year, they lose the Faith, then it’s clearly over, we mustn’t deceive ourselves, if you tell that to a whole city of people, just think about that! If, on the other hand, you say: ‘But they’re eating poisoned food!’ True, but in eating food which is more or less poisoned they may last a bit longer until good food returns whereas they were to die of hunger they’d be dead in three weeks or a month, they’d have died of hunger. Better to die in six months than to die in a month. Better still if they don’t die at all, of course. But what can you do, if not going to Mass means that they die by losing the Faith, if making them go to a Mass which isn’t very good poisons them, if that makes them last a short time... let’s say we put someone in a concentration camp and make him have to choose: either you don’t eat and in that way you’ll die in a short time, or we’ll give you some food which is bad. But you know, they eat bad food, knowing very well that it will harm them but they eat it all the same, saying: ‘If we can last out, perhaps we’ll be liberated!’ So that’s what you have to tell yourself too, perhaps our deliverance will come and we’ll have the Traditional Mass again in the end. That’s the spirit we have to see it in, I think.”

There are so many differences between this and Bishop Williamson's teaching that one scarcely knows where to begin. For want of a better idea, we might as well start with the date.

Let us cast our minds back to April 1974 and try to place this quote in context. In itself it is not a particularly significant year. What matters is the fact that this was very early on in the era of post-conciliar turmoil. Even with the conciliar revolution happening at full tilt and new scandals and novelties appearing virtually every day, the conciliar church itself had still not had time to bring its revolution fully to fruition. The New Mass itself was a mere four years old in the parishes which had adopted it immediately - in many places it had appeared a year or two late; the Society of St. Pius X had existed for only three-and-a-half years, one of its priests, Fr. Peter Morgan, was incardinated into a diocese in Spain and operated throughout England without any spurious claim of suspension or other censure; in any given diocese, the majority of priests were still those who had known the sanity of the Church before the Council and although many were enthusiastic proponents of the revolution, there were still a significant number who had continued quietly saying the Traditional Mass and had not yet got into trouble for doing so; the old Code of Canon Law was still in force; the New Code would not come into being for another nine years; the first ever ecumenical meeting of Assisi was twelve years away; abortion, which had only just become legal the previous year in the USA, would not become legal in France for one year more and was still illegal in a majority of countries; several European countries did not yet have legal divorce; Franco still ruled a Catholic Spain, fortunate in its next-door neighbour, a still-Catholic Portugal which, though fighting a tough war against the Communists in Angola and Mozambique, had not yet succumbed to its own Communist revolution at home, the so-called "Carnation Revolution" which overthrew the legacy of the late Dr Salazar; Cardinal Heenan was still the Archbishop Primate of England and Wales; in Ireland the Holy Ghost Father, Archbishop McQuaid, who had been on the See of Dublin, had died less than a year before. Archbishop Fulton Sheen, the most famous preacher in the United States, was writing his autobiography. There was, in other words, both in the Church and in the world at large still a residual sanity, the left-overs of an earlier, happier time, although even that residue was disappearing fast.

On the throne of Peter sat the original, the archetypal conciliar Pope, Paul VI. The second one, if one counts John XXIII, though the latter died after the Council's first session. Like all his predecessors, Paul VI had been crowned with the Papal tiara, though he later gave it away. There was some hope that when he died, a different Pope would be elected who would reverse the disaster and damage wrought over recent years. Perhaps that is what Archbishop Lefebvre is referring to when he talks of "lasting out" until "our deliverance" comes. Could he possibly, at that point in time, have imagined all that would happen over the remaining seventeen years of his lifetime? Such a hope of "deliverance" may seem to us now to be hopelessly naïve, but one must try to put oneself back in time and see the world as it looked in the early 1970s. The past is a foreign country, as the saying goes, they do things different there.

Why do I labour the point about this date? The reason is this. Nobody will, I think, contest that we do not fully agree with what Archbishop Lefebvre says here. I say "fully" because I can see how one could make a case for attempting to stay alive a little bit longer in a prison camp if one's deliverance were possibly at hand, and if doing so involved eating "bad food"

or “food which is more or less poisoned.” The problem is that that is not what we are talking about when we consider the New Mass, as both Mr. Loeman and Bishop Williamson very well know. Those familiar with Solzhenitsyn’s *Gulag Archipelago* will be aware of the foul “food” which was served to the inmates, and how pathetically grateful they were for a small piece of what he calls “black bread,” which they hoped would keep them from dying of starvation and overwork just a few days longer. With the benefit of nearly fifty years’ hindsight, we can now confidently say that our deliverance is not at hand, that it is easier than one might imagine to keep the Faith without Sunday Mass, but it is equally easier than one might think to lose it at the New Mass, and that the New Mass is far worse than some food which has gone bad but which might still provide some sustenance nevertheless. The New Mass is an equal opportunities destroyer of souls, taking down the well-intentioned along with the bad and the lazy. The potency of its poison is far worse than might perhaps have been imagined in the early days. What is more, we now know enough details about its creation and its (non-) promulgation that we can say with certainty that it is a non-Catholic rite, and therefore, that it is as such not pleasing to God. The SSPX for many years maintained that the New Mass was intrinsically evil. Archbishop Lefebvre, even in this one early conference, sees that that would mean one must avoid it regardless of the circumstances. If Mr. Loeman or any other followers or defenders of the Great One wish to claim that the New Mass is not intrinsically bad, then they ought first of all to take that up with the SSPX. Take it up with Fr. Peter Scott, for example, and the *Angelus* magazine which printed his Q&A column. Or to give another example, take it up with Fr. Matthias Gaudron, whose *Catechism of the Crisis in the Church* was printed by the SSPX in various languages through its various press labels and distributed and promoted in their chapels, and as recently as 2010 too! I could go on...

The point surely is this. If we can freely disagree with what Archbishop Lefebvre says here without the slightest hesitation, it is because we can be supremely confident in our position and our cause. After all, not only do we disagree with what Archbishop Lefebvre says in this conference: later on, Archbishop Lefebvre himself would disagree with what Archbishop Lefebvre says here. Why is it that neither Mr. Loeman nor any one of the would be defenders of the Great One can find a quote from Archbishop Lefebvre to support their cause? Because any time later than that, every time Archbishop Lefebvre opened his mouth to talk about the New Mass it was to condemn it in the most uncompromising terms and tell people to reject it. In November of that same year (1974) the Archbishop referred to it as “poison through and through” which “begins in heresy and ends in heresy,” adding that “the only way of salvation for the faithful” was “a categorical rejection.” In his famous Lille sermon in 1976 he called the New Mass “a bastard rite” born of an “adulterous union.” It need hardly be added that his toleration of seminarians going to the New Mass in the holidays did not last long. Archbishop Lefebvre’s suspicions were right: his position on the question did indeed become firmer!

2. Bishop Williamson and the New Mass

What else can we usefully learn from Mr. Loeman’s dredging of the archives to find this one early conference, what else does it show us besides his side’s desperation and a willingness to indulge in a certain amount of something approaching ‘archeologism’ (appealing to the early Archbishop Lefebvre whilst completely ignoring the middle and later man, as though the Archbishop had died in 1974)..? If there is one other thing that can be learned from this, as I am sure the astute reader will doubtless already have spotted, it must surely be just how badly

it fits with the current controversy which generated this discussion, namely the words and actions of Bishop Williamson. The attempt to use Lefebvre to defend Williamson only serves to further highlight how far from the former the latter has drifted. Let us compare the two, in no particular order...

- Lefebvre is talking about fulfilling one's Sunday obligation; Williamson's first foray into this controversy involved attending daily Novus Ordo Mass on weekdays.
- Lefebvre is discussing those who don't have a Traditional Mass near them; Williamson was talking to a lady who does have a Traditional Mass near her (she goes every week).
- Lefebvre even at this early stage says clearly that attending the New Mass is harmful, is like eating bad or poisoned food, even if he says he thinks that it may be the lesser of two evils; Williamson on the other hand does not necessarily see it as an evil at all, lesser or otherwise. He talks of the New Mass as being able to do positive good, says that "it can be used and is still used to build the Faith," that attending the New Mass can have "the effect of building one's faith instead of losing it" and talks of Novus Ordo priests "building and nourishing the faith" in their parishes with the New Mass.
- In giving his cautious permission, Lefebvre nevertheless makes clear what kind of Mass he has in mind: said on the old altar facing east and not on a table facing the congregation, no communion in the hand, perhaps some of the old prayers, etc. Where has Williamson ever qualified his words with such a description? In Mahopac, the lady simply told him that she thinks that the priests believe in transubstantiation. That was all. As far as anyone knows it was nevertheless a Mass said in English not Latin, on a table facing the people and so on. Notice that Bishop Williamson didn't bother to ask her about those details before giving his permission and justification for her to attend it.
- Never would Lefebvre have even dreamt of saying publicly that Traditional Catholics who know what the New Mass is can receive grace from attending it. Nor would he have promoted supposed Eucharistic "miracles" uncritically nor lecture the faithful about their need to be more "generous" and willing to learn lessons from the Novus Ordo.

One could go on, but is it really necessary? There is also, of course, the obvious and startling fact already alluded to, that Bishop Williamson is talking in 2015, 2016 and 2017, whereas Archbishop Lefebvre here was talking in 1974; that Bishop Williamson, who has had the unparalleled privilege and good fortune to have learned at the feet of Archbishop Lefebvre for years whilst watching the crisis in the Church unfold, also has the benefit of nearly fifty years of hindsight, whereas the Archbishop at this point had no such advantages. And of course, that Archbishop Lefebvre, 'hardened' his position within a year or two of the quote upon which Mr. Loeman must rely. Even Bishop Williamson himself admitted during his "advice" at Mahopac that Archbishop Lefebvre would have given a very different answer, and that he was going out on a limb and expressing his own opinion, a degree of honesty and candour which so far have been sadly lacking in his apologists. And then there is the rather embarrassing fact that, once upon a time, even Bishop Williamson disagreed with Bishop Williamson: I am talking about the Bishop Williamson who wrote in *Eleison Comments* #387 that: "The Novus Ordo Mass ... is as a whole so bad that no priest should use it, nor Catholic attend it... If I say that the new Mass must always be avoided, I am telling the truth." What say you to that, Mr Loeman? Mr. Johnson? Mr. Akins? Anyone there...?

APPENDIX I:

WAS ARCHBISHOP LEFEBVRE INCONSISTENT OR DID HE CHANGE HIS OPINION OVER TIME?

...and consequently, is it true or just or honest to characterise the Archbishop as being essentially in agreement with a man who says that you can attend the New Mass daily if you subjectively feel that it 'nourishes' you, that not every priest should leave the Novus Ordo nor should every faithful stop attending it, that God is using it to save souls without needing Tradition and that even Traditional Catholics who know what the New Mass is can still receive grace by attending it?

1974:

"Is the New Mass really intrinsically bad? If the Mass were intrinsically bad, I would say, well, I would say you can't do an intrinsically bad act, that's always forbidden; but if the Mass is not intrinsically bad, but only bad due to the circumstances which surround it ... well since circumstances can change, can be changed...if there are seminarians who don't have any other Mass, can they go to a Mass like that? I think so, what can you do! ... However, I also told you, I think at least twice, that it is possible that our attitude, our position regarding this problem might become firmer or somehow harder, so to speak..."

- Écône Conference, 1st April, 1974

1975:

"Little by little the Archbishop's position hardened ... In 1975 he admitted that one could 'assist occasionally at the New Mass when one feared going without Communion for a long time.' [...] Soon, Archbishop Lefebvre would no longer tolerate participation at Masses celebrated in the new rite except passively, for example at funerals. ... He considered that it was bad in itself and not only because of the circumstances in which the rite was performed."

- (See: Tissier, "Biography of Marcel Lefebvre," p465 ff)

1976:

"Let there be no mistake, it is not a matter of a difference between Mgr. Lefebvre and Pope Paul VI. It is a matter of the radical incompatibility between the Catholic Church and the conciliar church, the mass of Paul VI representing the symbol and the programme of the conciliar church."

- 'Agence France Presse' Communiqué, 12th July 1976

1978:

"This is why I think that, given this increasingly serious and increasingly dangerous evolution, we must also avoid more and more, and I would almost say, in a radical way, any assistance at this New Mass."

- Écône Conference, 21st March 1978

1979:

“It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are free to assist at it. The Church has always forbidden the faithful to assist at the Masses of heretics and schismatics even when they are valid. It is clear that no one can assist at sacrilegious Masses or at Masses which endanger our faith. All these innovations are authorized. One can fairly say without exaggeration that most of these [new] Masses are sacrilegious acts which pervert the Faith by diminishing it.”

- 8th November, 1979, (See: Davies, ‘Apologia Pro Marcel Lefebvre, Ch.40)

1981:

“This Mass is not bad in a merely accidental or extrinsic way. There is something in it that is truly bad. ... Really, in conscience, I cannot advise anyone to attend this Mass, it is not possible.”

- (See: D A White ‘Horn of the Unicorn’ p.224 ff)

1990:

“ ‘And that’s why I will never celebrate the Mass according to the new rite, even under threat of ecclesiastical penalties and I will never advise anyone positively to participate actively in such a Mass.’

Because people are still asking us those questions: I have not the Mass of St. Pius V on Sunday, and there is a mass said by a priest that I know well, a holy man, so, wouldn’t it be better to go to the mass of this priest, even if it is the new mass but said with piety, instead of abstaining?

No! This is not true! This is not true, because this rite is bad! Is bad, is bad. And the reason why this rite is bad in itself, is because it is poisoned. It is a poisoned rite! Mr. Salleron says it very well, here: “It is not a choice between two rites that could be good. It is a choice between a Catholic Rite and a rite that is practically bordering on Protestantism,” and thus, which attacks our faith, the Catholic Faith! So, it is out of question to encourage people to go to Mass in the new rite.

[...]

I’m a little surprised, you know. Sometimes, I receive a lot of requests for consultations from our priests who are in the priories and some are asking me: ‘What should one reply to a person who says he cannot have the Mass of St. Pius V and who believes that he is under the obligation to go to a mass of the new rite, said by a good priest, a serious priest who offers all the guarantees almost of holiness? etc.’ But, I do not understand how they cannot answer this by themselves! They don’t find the conclusion by themselves and they feel obliged to ask me such a thing. It’s incredible! So you see, there are still some who hesitate. This is unbelievable!”

- April 1990 (Fideliter)

APPENDIX II: THE OLD SSPX SPEAKS - IS THE NEW MASS INTRINSICALLY EVIL?

In 1974 Archbishop Lefebvre gave his cautious permission to attend the New Mass on the grounds that he did not (yet) consider it to be intrinsically bad:

“Is the New Mass really intrinsically bad? If the Mass were intrinsically bad, I would say, well, I would say you can’t do an intrinsically bad act, that’s always forbidden; but if the Mass is not intrinsically bad, but only bad due to the circumstances which surround it...”

***So, is the New Mass intrinsically bad, or isn’t it?
Here is what the SSPX used to say on the question:***

“However, **regardless of the gravity of the sacrilege**, the New Mass still remains a sacrilege, and **it is still in itself sinful**. Furthermore, it is never permitted to knowingly and willingly participate in an evil or sinful thing, even if it is only venially sinful. [...] Consequently, it is not permissible for a traditional Catholic, who understands that the New Mass is insulting to Our Divine Savior, to assist at the New Mass, and this even if there is no danger of scandal to others or of the perversion of one’s own Faith (as in an older person, for example), and even if it is the only Mass available.”

- Fr. Peter Scott, “Questions & Answers”, The Angelus magazine, September 2002

“Well, the Society is definitely against the New Mass. **We even say that it is ‘intrinsically evil’**. That’s a delicate label that needs a little explanation. By this we mean that **the New Mass in itself – the New Mass as the New Mass, as it is written – is evil**, because as such you find in it the definition of evil. The definition of evil is ‘the privation of a due good’. Something that should be in the New Mass is not there and that’s evil. What is really Catholic has been taken out of the New Mass. The Catholic specification of the Mass has been taken away. That’s enough to say that it is evil. And look at the terrible fruits.”

- Bishop Bernard Fellay, conference in Kansas City, Missouri, 5th March 2002

“Now, even if one wanted to contest the heretical elements of the New Mass, the sole refusal to profess Catholic dogmas quintessential to the Mass renders the new liturgy deficient. It is like a captain who refuses to provide his shipmen with a proper diet. They soon become sick with scurvy due, not so much to direct poison, as from vitamin deficiency. Such is the new Mass. At best, it provides a deficient spiritual diet to the faithful. The correct definition of evil – lack of a due good – clearly shows that **the New Mass is evil in and of itself regardless of the circumstances**. It is not evil by positive profession of heresy. It is evil by lacking what Catholic dogma should profess: the True Sacrifice, the Real Presence, the ministerial priesthood.”

- (author unknown) “Is the New Mass Legit”, sspx.org, 25th May, 2011

“Since the expression of intrinsically evil is an extremely strong one, I think it is better to reserve it to the greater evil of the positive expression of heresy, and to keep the expression **‘evil in itself’** to the lesser evil of the omission of the profession of Faith. But one must acknowledge that this omission is **in the New Mass in itself, in the Latin original version.**”

- Fr. Francois Laisney, “Is the Novus Ordo Missae Evil?”, The Angelus magazine, March 1997

“Q.65 - Is it permissible to take part in the New Mass?

Even if the New Mass is valid, it is displeasing to God inasmuch as it is ecumenical and protestantising; moreover it represents a danger to our faith in the holy sacrifice of the Mass. Thus it must be rejected. Whoever has understood the problem of the New Mass must no longer attend it because he would be deliberately endangering his faith, and at the same time this would be encouraging others to do likewise by seeming to assent to the reforms.

- **Surely one may attend a New Mass when it is devoutly and piously celebrated by a Catholic priest with an absolutely unquestionable faith?**

The celebrant is not the issue, but the rite he uses. ... The New Mass is one of the main sources of the current crisis of faith. It is thus imperative to distance oneself from it.”

“Q.66 - May one attend the New Mass in some circumstances?

One should apply the rules analogous to those governing attendance at non-Catholic ceremonies to attendance at the New Mass. One may attend for family or professional reasons, but without actively participating; and, of course, one does not go to Communion.”

“Q.67 - What should be done when it is not possible to attend a Traditional Mass every Sunday?

One for whom attendance at a Traditional Mass is not possible is excused from the obligation to attend Mass that Sunday. The precept of hearing Mass on Sunday only applies to attendance at a true Catholic Mass. One must, however, in this case at least try to attend a traditional Mass at regular intervals. Moreover, even if one is dispensed from attending Mass (which is a commandment of the Church), one is not dispensed from the commandment of God (“Remember thou keep holy the Lord’s day”). Thus, the Mass one could not attend must be replaced by something; for example, by reading the text of the Mass in one’s missal, by uniting one’s attention for the duration of a Mass with a Mass celebrated elsewhere, and by making a spiritual communion.”

- Fr. Matthias Gaudron, ‘Catechism of the Crisis in the Church,’ Q65ff (Angelus Press 2010 edition, p.152 ff.)

"OK, I get it. Bishop Williamson is one of the bad guys. And I don't agree with that stuff of his about the grace coming from the New Mass. But what about Bishop Faure then, surely he's alright? He's not necessarily one of the bad guys, is he?" Well, let's take a little look...

Where does Bishop Faure Stand?

The following is not an exhaustive list, but there is more than enough here to get a fairly good idea. To better disentangle them, we will try to present events in chronological order.

March 2015 - Bishop Faure is Consecrated in Brazil by Bishop Williamson

April 2015 - The Recusant was only positive about the consecration. Despite the recent split from Bishop Williamson and our misgivings about him, Issue 25 gave the event a positive write-up, included uncritical interviews, expressed our gratitude, devoted three colour pages of photographs including the front cover. Thus there was, as far as we were concerned, no enmity between us; and there had been a large show of good will on our part.

Page 2

Editorial

In This Issue:

- Interview with Fr. Faure (September 2013)
- Why a Consecration in 2015? (Dom Tomas Aquinas OSB)
- 'Non Possumus' Interview with Fr. Faure (March 2015)
- Menzingen's Reaction to the Consecration of Fr. Faure (Analysis)

• 'Non Possumus' Interview

FROM THE DESK OF THE EDITOR:

Dear Reader,

This month brings some very good news in the form of a new Bishop for the Tradition. On Thursday 19th March, 2015, Bishop Richard Williamson consecrated Fr. Jean-Michel Faure a bishop in a public ceremony at Santa Cruz (Holy Cross) Benedictine Monastery in Nova Friburgo, Brazil. Many Faithful and several priests assisted at the ceremony, which appears also to have been filmed, although at the time of writing (two days later) this has not yet appeared online.

The implications of this one act are enormous, but before we get into that let us pause to say "Thank You!" to Bishop Williamson, "Ad multos Annos!" to the two Bishops, and pause to say another quick prayer for the two of them.

Issue 25



The Recusant

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

April 2015



"The Society of St. Pius X regrets sincerely that this spirit of opposition [to an agreement with Rome] has led to an episcopal consecration."

• Menzingen Press Communiqué, 19th March 2015



www.TheRecusant.com

More Pictures on p.18.

26th April 2015 - Fr. Stephen Abraham does First Holy Communion in Earlsfield. Pictures are proudly displayed by the Fake Resistance for all to see and reproduced by sympathetic websites. These pictures have since been removed, but can still be found here: <http://avecjesusetmarie.blogspot.co.uk/2016/06/labbe-abraham-ne-doit-pas-exercer-de.html>

The page on the "Respite Sterile" website which published them displays a "not found" message. We believe that the airing of a Swedish TV documentary was what caused these pictures to be removed. (What a pity that it should have taken something like that...). Also

"can't be found" is the page with lots of pictures boasting about Fr. Abraham's regular monthly visits to the faithful in Ireland, which took place until the Irish found out the truth some time in early 2015 and asked him not to return.



RESPICE STELLAM

UNDER THE PATRONAGE OF STELLA MARIS, OUR LADY STAR OF THE SEA

OOPS! THAT PAGE
CAN'T BE FOUND.

STELLA MARIS



May 2015 - Following a conversations among the faithful in England and Ireland and worrying rumours which are beginning to spread, two faithful in England arrange to have a private interview with Fr. Abraham during which he admits his guilt. Bishop Williamson however, reacts angrily and will not listen to them; he is equally harsh in his treatment of another lady who tried to talk to him about it shortly afterwards.

late May 2015 - Bishop Faure was given a detailed account in person regarding the Fr. Abraham situation. An offer was also made to put him in touch with the other faithful in England and Ireland who had first-hand experience of the situation, so as to hear for himself, an offer which he never took up. He was also urged to speak to Fr. Abraham himself and ask him outright. This author, having spent 5 days at Avrillé in order to procure a face-to-face private meeting with Bishop Faure, went home empty handed and would never hear from him again.

June 2015 - Nothing heard. In the meantime, Fr. Abraham is still ministering publicly.

July 2015 - Bishop Faure pays a visit to Earlsfield Library Hall and says Sunday Mass there (<https://respicestellam.wordpress.com/2015/07/27/a-day-of-blessings-in-earlsfield/>). This is the London Fake Resistance chapel where Fr. Abraham offers Mass most of the time (<https://respicestellam.wordpress.com/2016/10/26/new-soldiers-of-christ/>) and which in more recent months (2017) has also been visited by Bishop Zendejas (<https://respicestellam.wordpress.com/2017/08/01/bishop-zendejas/>) .

This visit of Bishop Faure to England was his first since the English faithful had contacted him regarding Fr. Abraham. Let us recall that at this point in time there had been nothing but good will and praise for Bishop Faure and in theory we were all on the same side. And yet the visit was made with not a word to any of those same faithful who had expressed anxiety regarding Fr. Abraham. He was quite happy to let them go without Mass that Sunday. No notice of his visit was given in advance and they only found out about his it after it had taken place and he had already left.



A Day of Blessings in Earlsfield

27 July, 2015 respicestellam

We were honoured and blessed to have His Lordship Bishop Faure come to say Mass especially for us in Earlsfield on Sunday 26th July, the feast of St Anne, with the encouragement of Bishop Williamson. After Mass, the 30 or so faithful present were able to witness the Profession of a Discalced Carmelite tertiary who had the rare privilege of being received as a novice by Bishop Williamson and then professed by Bishop Faure.

STELLA MARIS

GREGORY TAYLOR Adult Traveller

Your ticketing

Your International itinerary:

Departs: London St Pancras Intl at 11:01 on 23 May
Arrives: Paris Nord at 14:24

Departs: Paris Mont 1 Et 2 at 15:46 on 23 May
Arrives: Angers at 17:28

Departs: Angers at 10:41 on 28 May
Arrives: Lille Europe at 14:26

Seating Details:
Coach 003 , Seat 44

Departs: Lille Europe at 15:36 on 28 May
Arrives: London St Pancras Intl at 16:05

...also July 2015 - circulation online of the Mahopac NY video, filmed in late June, in which Bishop Williamson uses a Q&A session to advise a lady that it is OK to attend the New Mass and that she can find spiritual nourishment there. She had told him "I go to the Latin Mass on Sunday ... but during the week I go to a Novus Ordo Mass." Bishop Williamson justified her attendance for her. From this point onwards a controversy builds surrounding Bishop Williamson and the New Mass, and which Bishop Williamson subsequently makes worse. Not a word from Bishop Faure. To this day he has not expressed any dissent from Bishop Williamson's new teaching. In fact, he would later go on to justify and defend Bishop Williamson on this point, as on others...

August 2015 - A Fake Resistance pilgrimage to Canterbury is announced on the website "Respice Sterile." It is organised from Broadstairs and led by Fr. Abraham. Fr. Abraham is all over the photos which were published in September. This is some weeks after the faithful in England had appealed to Bishop Faure, and after Bishop Faure had visited London and Broadstairs. In the meantime the rumours are increasing and the truth about Fr. Abraham is seeping out by word of mouth. This ultimately led to the decision to sound the alarm by putting something in *Recusant* 31, November 2015.

Reader

A Weekend of Pilgrimages

1 September, 2015 respicestellum

On Sunday 30th August we had our first pilgrimage to Canterbury. After Mass in a village outside Canterbury, over 20 pilgrims, ranging in age from 13 to 83 coming from all over England, France, Slovakia and the Czech Republic, set off to walk along the Pilgrims Way. This route is hallowed by pilgrims of old visiting the shrine of St Thomas Becket and we were blessed with perfect weather. In addition to our prayers and hymn singing, we were also able to renew old and make new friends.



December 2015 - Bishop Williamson uses his weekly *Eleison Comments* email (#439) to announce an Ignatian retreat at Broadstairs led jointly by Fr. Abraham to take place over Christmas holidays:

"And if male readers would prefer something more directly Catholic, let them sign up as soon as possible for the Ignatian Exercises to be given here by Fr Abraham and myself between 18h00, December 26 and 18h00, December 31. Kyrie eleison." Quite.

1st Dec. 2015 - Post Falls, Idaho, Bishop Faure defends Bishop Williamson's refusal to take open responsibility for souls and admits plans to open a Fake Resistance seminary in the USA as a rival to Our Lady of Mt. Carmel in Kentucky.

<https://www.youtube.com/watch?v=y9OF6qVyg6E> (1.10:45 onwards)

Question: "But what about the priests and the missions that are here to day in Post Falls, we have a future that's already been built for 45 years of Tradition. What you're saying, actually respectfully, you haven't answered my question when you spoke about building a seminary, but we're not starting from block one again, your excellency, we already exist, and we need a bishop, the fullness of the priesthood, to lead us. And everyone knows that in Eleison Comments Bishop Williamson says 'I want to be a friend, a father and an advisor' - he refuses to lead, and a Catholic bishop: that's your consecration as a shepherd, you have to, it's like the father of a family, you have to..."



Bishop Faure: "But Bishop Williamson told me, he hoped and he prayed for the success of the seminarians we have now in Avrillé. What we can hope, because the Dominicans have hope to come in the United States. If they come and install a monastery, then we could do the same. We could have in parallel quite near of the monastery, a seminary with American seminarians who would have the same formation."

From the Same Conference - Bishop Faure supports Bishop Williamson's view that Archbishop Lefebvre got it wrong, that a Society with structure, hierarchy and Superior General should be avoided and "loose independent pockets" should be the aim...

(c.1:12.00 onwards)

Question: "I think I know what is operating here, there are two principles. If I can speak frankly, I think we know exactly what Bishop Williamson has said. He wanted to establish a loose network of independent units..."

Bishop Faure: "Yes..."

Question (cont'd): "...not centralised in some headquarters following the model of the old SSPX. I think that's what this gentleman is talking about, he's wondering about that, because we've had priest in our midst who want to go back to the old model of the SSPX with a central headquarters and a seminary and centralised everything. That is not the vision of Bishop Williamson and I don't think it's your vision. I don't meant to speak for you, your excellency, but I think I'm reflecting accurately what the Bishop has said and what he wants to accom-

plish. I don't think this gentleman agrees with that particularly, I think that's why he's questioning you. I want to get this open, I don't like this kind of conversation, let's get it out."

Bishop Faure: "It is dangerous to have - we have the example of the Society. It is dangerous in our time to have something very centralised. You have the example of Bishop Fellay and the Society."

Questioner: "I will follow Bishop Williamson because I think he has the correct model and I think you also represent the correct model. He says: I've been there and I've done that. And I've talked to him personally about this."

Bishop Faure: "Yes, yes. Good. [smiles & laughs] There are two ways."

Another Questioner: "...[unclear]...as long as you don't go back to Rome we're all fine."

Bishop Faure: "Sure. But it is true that Bishop Williamson is realistic too. And it is evident that we have good priests now who went out of the Society because they could not more support this treason, but as I said, they are strong characters, and we cannot think about to organise hierarchically these priests, it is impossible. We are friends but we shall not enter in structure like the Society. It is absolutely impossible, impossible. That is the reality. But these priests help many groups, in France and many parts, no?"

2nd December 2015 - St. Mary's Kansas, Bishop Faure defends and approves, in order: 1. The idea (also promoted by Bishop Williamson) that it is OK still to go to SSPX Masses, and that it "depends on the priest"; 2. Bishop Williamson's continued promotion of Fr. Stephen Abraham; 3. Bishop Williamson's permission (in Mahopac NY) to attend the New Mass, with which he appears to find nothing at all the matter.

...He also warns his audience against the danger of what he calls "radicalisation."

<https://www.youtube.com/watch?v=uWX5f4qLdIA&t=3834s>

(1.02:50 onwards)

Question: "Your Excellency, you don't say that it's wrong absolutely to continue going to SSPX Masses and if you don't say it's wrong, that you can keep going, what sign should we look for to bail out?"

Bp. Faure: "Well, it's a very difficult question because many times it depends on the priest with whom you speak. And I think that's at once the meaning of what is as told ultimately Bishop Williamson [sic]. It is not of course, it is not for us to go back precisely, that is what we do not want to do, to go back to the new Church, new religion, new Mass and so on. But on the other hand, sometimes we can say: but God has forsaken, abandoned all the Catholics, because 99% of the Catholics or 98% of the Catholics in the world have never heard about [Arch] Bishop Lefebvre or Tradition and so we can think that many of them know some priest that probably have, well, in any case, can give some valid sacraments, as the sacrament of Penance, the Confession. And we can think that these people may receive by this sacrament of Penance, the grace of God. That is what means Bishop Williamson. We must avoid a radicalisation. It's always a danger for us, no?"



(1.07:00 onwards)

Question: "Do you have any reason for concern regarding Bishop Williamson's comments regarding - I'm very confused - when he said it's OK now to assist at the Novus Ordo Mass?"

Bp. Faure: "Well, I have just answered in some way about this, what means the meaning of this last declaration of Bishop Williamson. But I think we must read them carefully and understand exactly what he's saying. And I think he do not says this, he did not say: We shall go back to the New Ordo! No. If he has problems with Bishop Fellay for three or four years, it's because of that. It's because Bishop Fellay wants an approximation with the New Rome and because Bishop Williamson is giving us, every week, is giving us very good arguments not to follow Bishop Fellay in that direction. So of course, that is not the meaning of this declaration of Bishop Williamson. You must, I think we must read carefully and see the argumentation, the arguments of Bishop Williamson. I have known him since '72 and I can tell you I saw, I went to see him in England some time ago to speak about some of these things, these situations, and I can say you I trust him. He is, he has not fallen on the banana [laughs]."

(1.09:05 onwards)

Question: "Do you have any reason for concern that he is now allowing Fr. Stephen Abraham to serve the faithful in England, given Fr. Abraham's past in the SSPX? Could you please explain that for us?"

Bp. Faure: "Well, the Church has laws for these kind of very sad, horrible situations. There are laws. And Fr. Pivert, who has been many years the Canonical advisor of the Society, has taken full knowing of this situation, the circumstances, the situation exactly as it was. And he applies to this situation the laws of the Church. And he thinks that with precautions, necessary precautions, if there is, of course you must have none danger, you must not put anyone's soul in danger. If these precautions are taken, then you may try to save the soul of this priest. Because in the Society we have unfortunately had many situations, difficult. And some priests have gone, others no, and so of course you must try to help these priests not to lose their soul. Of course, without putting one only soul in danger. You must be sure that there is no danger for no other. And so you must control exactly the kind of apostolate that he can make. For instance, Fr. Abraham was maintained by Bishop Fellay and Fr. Morgan in England the superior of the District of England, and he was in Highclere, in Wimbledon, and he has been for years in this house. And so... on the other hand, you have to try to save these souls, and on the other hand it is clear that Bishop Williamson would be alone in his house. And it would be a little difficult for him because he's giving every month maybe twelve conferences in twelve groups in France [?] to many people. He could difficultly lose this work, preparation etc., if he would be alone in his house in Broadstairs."

Question: "Do you mind me asking, is it true that Fr. Abraham is actually out serving the faithful, having Masses, with parishioners? Is that true?"

Bp Faure: "What I knew when I went there is that he was going one morning on the Sunday he was going to the chapel of London where there is fifteen faithful. All these faithful are aware of this situation. And he say Mass and he go back immediately to the priory in Broadstairs. We can, of course, this is a difficult situation, very problematic. But other times, I say you that the Church has its laws for these kind of situations. And in this situation you cannot say it's all the same thing. There is some, some things are more grave than others. In these

kind of things, you have many degrees, no? Of course, it is very painful and very difficult. But all the time we must do what the Church asks us to do in these circumstances, in this case you have canon, you have laws, it is contemplated in Canon law, and so with the prudence, the necessary prudence, of course, that you have to be in that - but as I tell you that Bishop Fellay and Fr. Morgan and all the priests knew this situation and Fr. Abraham was in the house of the district in England for years. For years. Of course, it is understandable that for many people could think: no it's better to forget it... [pause] It's a problem, it's a terrible problem. That's why we must be very, very careful when we accept candidates to the seminary.

Question: "One more question on the subject, and I apologise, but I just want to be very clear where you stand on this. Are you telling me that there is a canon law that allows a priest that has two accusations against him, one with a minor, to go out and serve the faithful again, that that is allowed in the Church?"

Bp. Faure: "Yes, but what you must know [is] what is exactly the accusation. What it is exactly. Exactly."

Another Questioner: "He's admitted that he has a problem according to a story on the internet, and that he's tempted. He ought to be taken out of circulation and get some psychiatric help or something..."

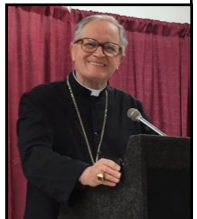
Bp. Faure: "But about this point, I have been told, that [pause] it has not, it is not exactly as you say. Because - you must go back and read carefully what it is said, what he said himself. This is very delicate problem. If you change any fact you can change all the case, all the case. And, well, this is a very painful situation. But I think that the precautions have been taken in Highclere [sic] in the house of the district of England for years, and these precautions are taken today to avoid any danger."

[Third Questioner - completely missing the point - mistakenly makes a comparison with going to confession and confessing to having killed one's wife and asks: "If he's a priest and he's been to confession, who are we to hold it against him?" before going on to accuse some unnamed persons of being "very uncatholic" for not sharing his view.]

Fourth Questioner: "I think the distinction is that when he was at the Society's house in London, he was not given any public ministry, whereas Bishop Williamson sent him to Ireland to offer Masses for Resistance chapels and they were not warned or anything."

Bp. Faure: "If there is any danger, as I told you, anybody could be in danger about this situation, it must be avoided. That is what I think, and I think that is what the Church has done before, before our crisis. Because these cases unfortunately were very rare but have existed in the Church, before the Council, and so the Church had to take some precautions. I had heard about cases like that, it could be said, in some schools, in any country of the world. You had some cases where a priest had an attitude, it was not the worst you could imagine, but it was not normal. So the Church had to deal with this situation. But before it was more easy, you could send them as a chaplain of Sisters, I don't know..."

Bishop Faure finishes by recommending the writings of someone whom he describes as: "...an ex-seminarian of the Society, Shane Johnson."



Dec. 2015 - Bp. Faure is denounced by a former priest-colleague from South America. Entitled “Denunciacion Contra Mons. Faure y la Infiltracion de la Tradicion,” written under oath by one Fr. Juan de Jesus and with an extensive appendix of photographs, documents and other evidence, it contains many serious accusations which to this day have gone unanswered.

...also circa December 2015 - Persecution of Fr. Ernesto Cardozo for daring to dissent publicly from the teaching of Bishop Williamson. Despite being the founder of most of the Resistance chapels in South America and one of the first priests in the world to openly oppose Bishop Fellay’s betrayal, from now on doors are to be closed to him, Holy Oils refused, the hospitality of Santa Cruz Monastery denied him. Bishop Faure and Dom Tomas Aquinas are the perpetrators. Disagreeing with Bishop Williamson has consequences. At the same time, Bishop Faure visits Resistance chapels in Mexico and preaches that what Bishop Williamson says about miracles and the New Mass is correct.

Jan. 2016 - Fr. Altamira writes to Bishop Faure begging him to address the problems caused by Bishop Williamson. No reply.

Feb. 2016 - Fr. Cardozo’s sermon in which he talks about the reply he received from Bp. Faure. “And then I received an email from Bishop Faure. This email says: ‘Cardozo, there are miracles outside the Church!’ just like that. But as if he means ‘Oh, stop being such a bother!’ And he put it in bold letters. Furthermore, he wrote: ‘Where have you ever seen Archbishop Lefebvre say that the New Mass isn’t a Mass of the Catholic Church?’ ” (See: ‘He Who Gathers Not With Me...’, Issue 33, p.27 ff.)

Feb. 2016 - Bps. Faure and Williamson together at Avrillé, a public show of support by Bishop Williamson for Bishop Faure’s work. Bishop Faure conferred tonsures on his Fake Resistance seminarians, with Bishop Williamson assisting him. It is also worth noting that Bishop Faure chose to found his Fake seminary next to Avrillé, the same Avrillé who a few months earlier had issued a declaration (see Issue 30) stating that they don’t believe in the Resistance and have a quite different idea which involves supporting priests inside and outside the SSPX. The same Avrillé who are happy to see Resistance chapels throughout Europe and the world go for weeks or months without Mass but will not release even one of their dozen or so priests for a wider apostolate, keeping them all tied down in the one place instead.



March 2016 - Bishop Williamson consecrates Dom Tomas Aquinas OSB, ending weeks of speculation arising from Dom Tomas’s sudden softening towards the New Mass and its “miracles” (he published two articles entitled: “In Defence of Bishop Williamson” I & II).

Bishop Faure assisted Bp. Williamson in that consecration. Bishop Williamson used the occasion to give his now-infamous “The time for structure is yesterday!” sermon which even the Fake Resistance were too embarrassed to publish. The Fake Resistance website *Non Possumus* published lots of photos but not the video of the sermon. When someone leaked it, it became obvious why. No reaction, no hint of disagreement ever came from Bishop Faure.

May 2016 - Bishop Williamson publicly recommends the heretical and blasphemous work of Maria Valtorta and publicly belittles the Holy Office and Index of Forbidden Books. No response from either Bishop Tomas Aquinas or Bishop Faure.

July 2016 - Article on the website of Bishop Faure’s seminary defending the New Mass teaching of Williamson. (<https://seminaireaville.org/2016/07/19/mgr-williamson-la-nouvelle-messe/>) A collection of selective quotes which attempts to show that it’s really not so bad after all, what’s all the fuss about, etc. and entitled ‘A Little Synthesis of Bishop Williamson’s Thoughts on the New Mass,’ it is introduced with the words: “There are some profoundly theological texts of Bishop Williamson about the Liturgical Reform. If only certain people took the time to read them...” Words fail me.

September 2016 - Bishop Faure in St. Catharine’s (a parish founded by Fr. Pfeiffer) accompanied by Fr. Zendejas. It is worth noting that whenever he visited the USA, Bp. Faure was accompanied everywhere by Fr. Zendejas. At the same time he consistently refused to meet or even talk to Fr. Pfeiffer or Fr. Hewko, much less to give them Holy Oils or confirm the faithful who attend their chapels.



May 2017 - Bp. Faure participates in the consecration of Bishop Zendejas, the priest who to this day refuses to say publicly why he left the SSPX, who rebuked the faithful for asking him, and used his newsletter to teach that the good men managed to silence the bad teaching at Vatican II but then the bad teaching gained the upper hand after the Council. During the speeches given at the reception afterwards, Bp. Faure sits on the right hand side of the new Bishop Zendejas and shows not the slightest sign of protest when, for example, Bishop Williamson directly contradicts the teaching of the Church by saying that one has “a much better chance of getting to heaven” by choosing to become a Catholic than by remaining a non-Catholic. Along with everyone else, he can be seen laughing gleefully as Bishop Williamson openly mocks St. John Chrysostom’s solemn warning that “hell is paved with the skulls of bishops.”



Conclusion: Bishop Faure was consecrated by Bishop Williamson, has consistently worked with him, does nothing without his permission or approval, has said nothing to contradict the many dangerous and heterodox and modernist words and actions of Bishop Williamson and has even defended them on several occasions. He has consistently helped to persecute good priests such as Frs. Pfeiffer, Hewko and Cardozo and the faithful who attend their Masses. He is, in short, a pillar of the Fake Resistance which is currently waging a dirty war on Tradition.

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.

Letter Concerning the Roman Marriage Proposal

BY

SEVEN LOCAL SSPX SUPERIORS AND THREE SUPERIORS OF RELIGIOUS COMMUNITIES

From the original French, available at: www.medias-presse.info/mariages-dans-la-fsspx-lettre-de-doyens-de-la-fsspx-et-des-communautes-religieuses-amies/73700/

7th May, 2017

Dear Faithful,

Last 4th April, the Pontifical Commission Ecclesia Dei published a letter from its president, Cardinal Muller, relating to marriages celebrated by priests of the SSPX. Explicitly approved by the Pope who ordered its publication, this document intends to regulate marriages celebrated within Catholic Tradition.

Following this letter, a vast campaign of communication, coming from very different sources, would have us believe that by this gesture, the Pope recognised the marriages which we celebrate purely and simply, which is to say, that he recognised the validity of all the marriages which we have celebrated thus far. The reality is, alas, quite different.

Because this question touches you more nearly, because it concerns your home, your children of marriageable age, your future, we must make clear to you the real import of this Roman document on our attitude.

The Obvious Validity of Our Marriages

You know that for forty years now, the Roman authorities have refused to recognise the validity of the marriages which we celebrate, in spite of the law of the Church.

Certainly, this law foresees the sacrament of marriage being celebrated before the parish priest or his representative, and in front of two witnesses[1]. That is what one calls the canonical form of marriage, necessary for its validity. However, as the priests of the Society of St. Pius X are neither parish priests nor their representatives, some people maintain that the marriages which they celebrate are invalid by lack of canonical form. On these grounds, both Roman and diocesan marriage tribunals have no hesitation in declaring these marriages null and void. In doing this however, they are going against the most fundamental law of the Church.[2]

In effect, this same canon law[3] foresees cases where, “it is not possible without grave inconvenience to go and find an assistant who is competent under the law.” In cases where such a situation is going to last longer than thirty days, Church law recognises the betrothed couple’s right to exchange their vows validly and licitly before only lay witnesses; thus without a parish priest, nor a priest who is his representative. And yet, for the liceity of the act, the couple must if possible have recourse to any priest. A marriage thus celebrated is done so according to a form called extraordinary. It is under this form that, for forty years, we have been receiving exchanges of vows validly and licitly, without any doubt being possible.

The State of Necessity

For you know, there exists alas no doubt about the extraordinary and dramatic situation which the Church is in[4]. She suffers ever more today from what Archbishop Lefebvre called “Satan’s masterstroke”: “Spreading revolutionary principles using the authority of the Church herself.[5]” We see in effect the Church authorities, from the see of Peter down to the parish priest, adversely affecting the Catholic Faith through a delinquent humanism which, elevating the cult of conscience on high, dethrones especially Our Lord Jesus Christ. Thus, the Kingship of Christ over human societies is simply ignored or even fought against and the Church is seized by this liberal spirit which manifests itself especially in Religious Liberty, Ecumenism and Collegiality. Through this spirit, it is the very nature of the Redemption brought about by Christ which is called into question, it is the Catholic Church, the unique ark of salvation, which is denied in fact. Catholic morality itself, already shaken to its foundations, is overturned by Pope Francis, for example when he explicitly opened the way to communion for “remarried” divorcees living in sin.

This dramatic attitude of the Church’s authorities, without doubt, brings about a state of necessity for the faithful. In effect, there is not only a grave inconvenience, but the even more real danger of putting the salvation of his soul into the hands of pastors imbued with this “adulterous”[6] spirit, a spirit which is as destructive for the Faith as it is for morals. We have no other choice but to protect ourselves from such authorities, because they are “in a situation of permanent incoherence and contradiction” and because “as long as this ambiguity is not resolved, disasters will multiply within the Church.”[7] We are living in circumstances where true obedience requires us to disobey, [8] for “it is better to obey God than men.” (Acts 5 29).

As long as this ambiguity on the part of the Church’s authorities is not resolved, the grave inconvenience foreseen in canon 1098 will also persist, and therefore the celebration of marriages in the extraordinary form will be justified.

What’s more, as marriage, like every sacrament, implies a profession of Faith, we cannot deny the right the faithful have to the sacraments by imposing on them a minister who habitually orients his ministry in the adulterous direction made official at Vatican II, whereas they have the possibility of having recourse to a priest who is free from this transgression against the Faith.

The Scope of the Roman Document

In the light of these principles the real scope of the Roman document becomes apparent. Persisting along the dangerous line of Vatican II, the Roman authorities are simply denying you the extraordinary form of marriage, by denying the state of necessity. This document is therefore meant to make you have recourse to a diocesan priest for your marriage, leaving to the priests of the SSPX only the possibility of celebrating the nuptial Mass which follows. The Ecclesia Dei Commission foresees in effect that, “as far as possible, the delegation of the Ordinary to assist at the marriage [of the SSPX faithful] will be given to a priest of the diocese (or at least a priest who is fully regular) for receiving the consent of the parties [...]; after which will follow the celebration of the nuptial Mass by a priest of the Society.”

It is only “in cases of impossibility where there does not exist a priest of the diocese who

could receive the consent of the parties that the Ordinary will directly grant the necessary faculties to the priest of the Society.” In other words, it is only, only if there exists a case of necessity - the nature of which we don’t know, since we’re no longer talking here about the grave harm which the liberal spirit causes to the Catholic Faith – that the bishop could give delegation to a priest of the Society of St. Pius X. All other marriages celebrated by a priest of the SSPX without the explicit delegation of the Ordinary would continue to be considered invalid by the current holders of supreme authority.

Apart from the fact that such a decision is as unjust as it is null, it is a further breach of the spirit of law. The Ecclesia Dei Commission permits in effect something which even the new Code of Canon Law didn’t allow, namely putting the extraordinary form of marriage at the mercy of the local Ordinary, and this at the expense of the natural right to marriage too.[9]

Our Marriages: Quite Certainly Valid Yesterday, Today and Tomorrow

So long as this dramatic state of the Church lasts, and the destructive equivocation in which the highest authorities of the Church live, we shall continue to use the extraordinary form of marriage without letting it be unduly dictated by the local Ordinary.

We shall continue therefore to celebrate our marriages validly and licitly in our churches and chapels, as we have always done thus far, referring to canons 1098 of the old code and 1116 in the new code, independently of any preliminary agreement of the local Ordinary.

To those who would object that such a practice would from now on be invalid since the Church’s authorities are offering a possibility of Ordinary delegation, we reply that the state of necessity which makes our way of acting legitimate is not canonical but dogmatic, that the impossibility of having recourse to the current authorities is not physical but moral. Quite simply, we do not want to abandon the souls who, driven into a corner by circumstance, entrust themselves to our ministry. They have not fled from delinquent authorities just so that we can impose them on them during one of the most important ceremonies of their life. Moreover, those who make such an objection show that they are very poorly acquainted with the law of the Church, which reasons differently. It allows the faithful in effect to place themselves in a state of necessity voluntarily so as to marry validly and licitly according to the extraordinary form, even if they have the possibility of doing otherwise.[10]

In the case where there are some faithful who obtain from the parish priest the possibility of having their wedding in the parish church, we will stick to our wise customs established over time. To the extent that the parish priest is habitually well disposed to the Tradition of the Church and allows us to preach, we don’t see any objection to letting him receive the vows according to the Traditional ritual whilst leaving the celebration of the Mass[11] to a priest of our Society. But we will refuse to celebrate the Mass if the required delegation were refused us in favour of, for example, an Ecclesia Dei priest.

For the good of the sacrament of marriage, for the good of your homes, for the good of your souls, we do not intend to submit the cause of your marriages to an ecclesiastical jurisdiction whose tribunals declare marriages which are certainly valid as null and void, on the false pretext of a lack of psychological maturity of the couple. We know in addition how much these same tribunals ratify a de facto Catholic divorce through the bias of the simplified

procedure for annulling a marriage promulgated by Pope Francis. That's why we will continue to recognise as the ultimate judge of these questions only the Saint Charles Borromeo commission which the Society of St. Pius X had to establish precisely due to these declarations of nullity which are certainly invalid.

Conclusion

Finally, let us express our great astonishment about this Roman decision and the echo which it received. The Personal Prelature which is being held out to the Society of St. Pius X was supposed to recognise us as we are and keep us independent of the local Ordinaries. And yet the first decisions taken consist of unjustly submitting our marriages to those Ordinaries, before making the opening of our new houses tomorrow dependent upon their approval. This just goes to show how much duplicity of language reigns, not only in the domain of the Faith and morals, but also in these canonical questions.

Furthermore, in this centenary year of the apparitions of Fatima, we invoke the Immaculate Heart of Mary not that she bring an end to our canonical situation which some judge to be irregular, but that the Church be liberated from modernist occupation and that her highest authorities find again the path followed by the Church until Vatican II. That is when our bishops will be able to put their episcopacy back into the hands of the Sovereign Pontiff[12].

Fr. David Aldalur, Dean of the deanery of Bordeaux

Fr. Xavier Beauvais, Dean of the deanery of Marseille

Fr. Francois-Xavier Camper, Dean of the deanery of Lyon

Fr. Bruno France, Dean of the deanery of Nantes

Fr. Thierry Gaudray, Dean of the deanery of Lille

Fr. Patrick de La Rocque, Dean of the Deanery of Paris

Fr. Thierry Legrand, Dean of the deanery of Saint-Malo

Also signatories to this letter:

Rev. Fr. Jean-Marie, Superior of the Fraternity of the Transfiguration

Rev. Fr. Placide, Benedictine prior of Bellaigue monastery

Rev. Fr. Antoine, Guardian of the Capuchin monastery of Morgon

[1] 1917 Code, canon 1094; 1983 Code, canon 1108

[2] These are in effect the fundamental axioms of law which are in question: 'The Supreme law is the Salvation of Souls' and 'The Sacraments are for the well disposed.'

[3] 1917 Code, canon 1098; 1983 Code, canon 1116

[4] Even if there were a doubt as to the existence of this exceptional situation authorising the use of the extraordinary form of marriage, it must be emphasised that according to the law, the Church would supply the missing jurisdiction (1917 Code, canon 209; 1983 Code, canon 144), retaining in this way all the validity of the act.

- [5] Abp. Lefebvre, "Satan's Masterstroke" (French edition, "Le Coup de Maître de Satan" St. Gabriel press, 1977, p.5-6)
- [6] Abp. Lefebvre, 'Declaration on the occasion of episcopal consecration of several SSPX priests', in Fideliter, 29th & 30th June 1988
- [7] Abp. Lefebvre, "Satan's Masterstroke" (French edition, "Le Coup de Maître de Satan" St. Gabriel press, 1977, p.5-6)
- [8] Abp. Lefebvre, "Can Obedience Oblige us to Disobey?" note of 29/03/1988 in Fideliter 29th & 30th June, 1988.
- [9] Cf. André Sale, *La forma straordinaria e il ministro della celebrazione del matrimonio secondo il codice latino e orientale*, éditions Pontificia Università Gregoriana, Rome 2003, pp. 142 à 154 : on the eve of Vatican II, several bishops and cardinals demanded a modification of canon 1098 relating to the extraordinary form of marriage. To avoid abuse in the usage of this form, they proposed that it no longer be permitted to be used without the spouses having at least attempted to have recourse to the local Ordinary, and never against the wishes of the latter. Also, a draft modification of the said canon was proposed at the 4th session of the Council:
- "[Forma extraordinaria celebrationis matrimonii] Ad valide contrahendum matrimonium coram solis testibus extra periculum mortis, praeter condiciones praescriptas in can. 1098 CIC, requiritur : a) ut petitio Ordinarii loci facienda, si fieri possit, omitta non fuerit, vel matrimonium non celebretur nisi post mensem ab interposita petitione sine responsione ; b) ut matrimonium non celebretur contra ordinarii vetitum (Conc. Vatic. II ; Periodus III, in AS 3, pars 8, 1075)"* ("[The extraordinary form of marriage] in order to contract a marriage validly outside of danger of death and before witnesses only, and beyond the conditions prescribed in canon 1098, it is required: a) that the request to be made to the local ordinary not have been omitted, if possible, or that the marriage not be celebrated before a period of one month after the request has been sent without a reply having been received; b) that the marriage not be celebrated against the prohibition of the Ordinary.")
- During a difficult discussion, the Council Fathers decided by a majority to leave the decision in the hands of the Pope or of a Commission for the revision of canon law. This commission would return several times to this point (in 1970, 1975, 1977, 1978 and 1982), but the discussions were bitter. Finally, canon 1116 of the new code repeated substantially the old canon 1098, without introducing the slightest duty of having recourse to the ordinary in order to make use of the extraordinary form of marriage. The motive for this was that the natural right to marriage should be guaranteed in all circumstances.
- [10] On 13th March 1910, the Sacred Congregation for the Sacraments declared as valid before only two witnesses a marriage of those who, to circumvent the law, travel to a place where common impossibility exists. Cf. Naz, *Traité de Droit Canonique* in canon 1098, T. II n° 426 p.377 note 2.
- [11] In doing this, we do not mean to endorse the manifest injustice of the new Roman decision, which renders a priest of the Society of St. Pius X incapable of receiving jurisdiction from a parish priest, and thwarts the latter of a power which is ordinary to him.
- [12] Abp. Lefebvre, 'Declaration on the occasion of episcopal consecration of several SSPX priests', in Fideliter, 29th & 30th June 1988

Response of the SSPX French District Superior, Fr. Christian “The-Jews-did-not-commit-Deicide” Bouchacourt:

PRIESTLY SOCIETY of ST. PIUS X
The District Superior

Suresnes, 7th May , 2017

To all the priests of the district of France

Subject: SSPX Marriages



Dear Colleagues,

This morning you had to receive or read on the internet a statement signed by seven priors and the superiors of the Capuchins, the Benedictines and the Fathers of Méridy.

I totally and firmly condemn and reject the subversive manner in which this statement was spread. Prepared in secret, among selected brethren, in order to surprise, to destabilize and to present the superiors with a fait accompli, it treats the faithful like hostages and makes them the judges of priests and superiors.

The authors of this statement are in a hurry to impose their own interpretation of Cardinal Müller's letter on our marriages as being the only just and possible one. Persuaded that they are right, they did not have the prudence to submit their text to their superiors. They regard their appreciation of the situation as the only true one, which must be imposed using all means, even the least legitimate means.

God cannot bless such an initiative whose deadly fruits are now being manifested: internal quarrels and additional divisions within and between our communities. The faithful are the first to suffer it. How can vocations germinate and develop in a religious family that is tearing itself apart?

It is up to each of us to confront this new trial which our district is going through, rejecting all cooperation in the distribution of this commentary, to hold it as worthless and despise it as insignificant and good for nothing except to be thrown away.

For several days I asked been asking our theologian confreres to prepare a text giving clarification on the letter of Cardinal Müller. Having received the endorsement of the General House, I am including it for you with this letter.

I entrust to your prayers, dear colleagues, our district which, must deal with a new storm which has arisen unfortunately from within our ranks. May Our Lord and Our Lady help us to rediscover our unity in truth and charity for the good of our souls and that of the faithful who are entrusted to us.

Fr. Christian Bouchacourt



“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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