



The Recusant

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



“...We cannot accept this ‘hermeneutic of continuity’ because it is not true, it is not real. ... So we do not accept it. The Council is not in continuity with Tradition. It’s not. ... It has never been our intention to pretend either that the Council would be considered as good, or the New Mass would be ‘legitimate’ ...

They pretend that I think something else from what I do. They are not in my head.”

- Bp. Fellay, Kansas City, Missouri, USA, 13th October 2013

FROM THE DESK OF THE EDITOR:

Dear Reader,

One might be forgiven for thinking that Bishop Fellay has been trying to take a leaf out of Bishop Williamson’s book. At the recent Angelus Press conference in the USA, he talked about the evil state of the world, apocalyptic prophecies, chastisements, Sr. Lucy etc. Hardly his preferred discourse in recent years! In a similar way, both Bishop Williamson and Bishop Fellay publicly criticised Pope Francis (Bergoglio) recently. In fact, until the latter event, this editorial was set to do likewise.

On reflection, however, we ought perhaps not to waste too much time on Pope Francis, especially on the question of whether and to what extent he is a modernist. If you haven’t got the measure of him by now, then you must either be living in solitary confinement or somehow otherwise cut off from the outside world.

Inside:

- **Bishop Fellay renews his Traditionalist Credentials (analysis of recent talk)**
- **News from the Resistance Around the World:**
 - **Germany**
 - **N. America**
 - **S. America**
 - **Asia**
- **Bergoglio/SSPX Watch**
- **Apostolate of Prayer for Priests (p.26)**

Almost all sensible Catholics all over the world could see how it would be with him by Easter at the latest. The official SSPX on the other hand, via its various media outlets (DICI, pi-us.info et al.) was still pushing the “it’s too early to tell” party line, all the way up to the summer. Who can forget the mini-article “*Ennea and Pius*”, by Fr. Lorans, in DICI, pouring scorn on us hypocrites as believing ourselves to have ‘divinely infused knowledge’ for daring to be pessimistic about the new Pope. In fact, Bishop Fellay’s recent critical words about Pope Francis mark the first public distancing of the modern SSPX from modernist Rome. It seems that where World Youth Day and Copacabana, the washing of a Muslim woman’s feet on Maundy Thursday, the beach ball on the altar, the ‘who am I to judge’ media remark, the constant humility-on-display and all the other string of scandals failed, the latest tête-à-tête interviews given by Francis to a left-wing atheist journalist succeeded in forcing Bishop Fellay to re-adopt a traditional sounding rhetoric. But don’t be fooled: rhetoric is all it amounts to. Perhaps I am just a bitter old cynic. At any rate, the soapy ultramontane talk of the last couple of years (re-read Menzingen’s reply to the letter of the three Bishops in April 2012 if you don’t know what I am talking about) appears now to be a thing of the past: it has vanished down the memory hole, never to be mentioned again. Or at least, until the next time Menzingen decides that a deal might not be such a bad thing after all.

We have before us a Genuine Modernist!

The actual discourse of Bishop Fellay makes for interesting reading and reflection, if you have the constitution for it. Elsewhere in this issue, the reader will find an analysis and commentary on some of the things he said. Somewhat hastily put-together and written more with an internet audience in mind, we nonetheless feel confident that it will stand the test of time. The lesson to learn is not that Bishop Fellay is pro- or anti- modernist Rome, rather that he is capable of being both or either, of changing his position without hesitation and with never so much as a blush, according to whatever his own short-sighted goals require. Take heed. Once again, as if it were needed, he has provided us with startling evidence of how his own words are as good as useless in indicating what he will do or say next. When he talks, he does so in order to create an impression in the mind of the listener, not to communicate something objective from one mind to another, much less to lay out or establish anything for which he will feel bound to give an account in the future should someone remind him of his own words. His dictum that nobody can criticise the April 2012 Doctrinal Declaration because they don’t necessarily understand what he himself meant by it, and his complaint that we “are not in [his] head!” ought to be truly frightening to anyone with a basic understanding of philosophy. It amounts in practice to a denial that words have any objective meaning or that statements or sentences can be understood by a third party without reference to their author. If that is not the very last word in modernist thinking, then I don’t know what is. Consider the implications for one moment: if that were true, then nobody could ever know the teaching of the Church. There could be no Catholic teaching, since any writing from the more recent Popes down to the Church Fathers and even Scripture itself would depend upon “being inside the head” of the author. If, on the other hand, words do have objective meaning, a meaning which stands alone and is not dependent on any intellectual caprice of their author, then what Bishop Fellay wrote and offered to bind himself to last year cannot be defended by any Traditional Catholic worthy of the name.

Why then in our estimation, does Bishop Fellay wish to appear 'Traditional' once again? Not being in his head, none of us can say for certain, but if we have learnt anything from observing the cynical behaviour of our own modern, secular politicians, it might make sense for a leader who realises (at last?) that his longed-for merger cannot now take place, to cut his losses and tend to the damaged morale of his voters, (customers, shareholders, pick your metaphor!) by attacking the very people with whom he had tried recently to forge an unpopular alliance. The farce of modern party politics comes to mind: 'Conservative' and 'Liberal' leaders, committed to a party alliance, each pretending to attack the other so as to reassure, and deceive the grassroots members of their own constituency who they know would not approve but whom they cannot afford to leave feeling too alienated. Denouncing Pope Francis at the Angelus conference (the 'Party Conference' of the SSPX) serves no useful purpose which could not have been a thousand times better served by a full blooded Lefebvresque denunciation of World Youth Day over the summer. But, apart from some strictly neutral, inoffensive narrative of events on the part of DICI, all we heard was silence. If the 'Lefebvrist' rhetoric is finally dusted off and brought out only now, it is because it is just that: rhetoric. Don't be deceived. Bishop Fellay wants you to be reassured. "Look, I'm still Traditional! Everything is fine!" Believe that if you will, but remember that wilful self-deception is a vice which sends souls to hell.

Yes, Pope Francis is a modernist. But so was Benedict XVI: if Benedict XVI's modernism was less obvious, it was no less there, no less deadly. There was once a time when even Bishop Fellay recognised as much, although that was five or six years ago. Eighteen months ago he was of the firm opinion that Benedict XVI was a restorer of the Church, through whose mouth Christ was speaking in proposing to subjugate the SSPX in a canonical agreement. (Presumably, once again, one would need to be inside Bishop Fellay's head to be able to understand how that change of thinking came about!) At any rate, when it comes to Pope Francis, at least there can be no doubt whatsoever as to where he stands and one can tell with some confidence what his intentions are, however un-Godly they may be. He looks like a modernist, he talks and behaves like a modernist, and appears at least to be consistent in his modernism. He is what he is, and he does not really seem to put much effort into appearing otherwise. All superficial accident to the contrary, he is a more straightforward, honest man and less of a danger to souls than Bishop Fellay himself.

Ought we to be distressed at the modernism of Pope Francis? We are Catholics after all... Perhaps, although in one sense we ought to be grateful to God for giving us such a clear cut example of a conciliar churchman. As many of you will realise, Benedict XVI had written and spoken several heresies, even as a Cardinal, heresies which he did not retract after his election. But he liked to wear the red shoes and the white fur, and people were therefore tempted to (wishfully) think him a 'Traditional-' or 'conservative- leaning' Pope. And therein lay a very great danger, a danger to which, as it turned out even Bishop Fellay and his collaborators were not immune. Francis Bergoglio is much better in that sense. He is a modernist pure and simple: it does what it says on the tin.

What about Sedevacantism, then?

"Is he even the Pope?" Well, let us say for arguments sake that he is not, let us suppose that

the current theory doing the rounds (that an abdication under pressure is invalid and that therefore Benedict XVI is still the Pope) were true. What does that change for us, practically speaking? As long as we recognise him for what he is, Rome for what it is, Menzingen for what it is, we will not go far wrong. Ought we not therefore to throw in our lot with various sedevacantist movements? I must confess, that idea fills me with great unease, although not primarily on account of the abstract idea of sedevacantism itself. The idea of sedevacantism is something that many have and will doubtless continue to toy with, and on its own it can be innocent enough. In some ways it is a good sign. One can fairly assume that a Catholic who has toyed with the idea of sedevacantism is at least a genuine, sincere soul. The very fact shows that he is taking the crisis in the Church seriously and is not merely concerned to find a Traditional Mass which caters to his particular old-fashioned liturgical taste. But 'organised sedevacantism', for want of a better term, is another matter. It seems to bring its own issues in its wake.

At this critical stage in the history of the world, Providence has raised up a resistance to the latest mutation of modernism (the Menzingen strain). I say 'critical' stage, because we must be aware that good and bad deeds at a critical juncture can have a pronounced effect over time. There are many examples from the days of the early Traditionalist apostolate which involve half a dozen like-minded souls meeting for bi-monthly Mass in a garage, turning into a large parish in a big Church thirty-something years down the line. A man in the early 1970s could have set out converting his neighbour, his wife and his two brothers to Traditionalism and discover thirty years later that he had ended up founding an SSPX priory and a school! Throwing our full weight behind the Resistance at this stage will yield dividends in time, when Providence blesses the work (as I firmly believe It will).

Organised sedevacantism, on the other hand presents a distraction from the main effort. Any resources, time or attention sent in that direction will be time, attention or resources not devoted to the task of building up the Resistance, the continuation of Archbishop Lefebvre's legacy. And since many sedevacantist grouplets or associations have effectively had a thirty-years or more head start on the Resistance, with not a great deal to show for it, I cannot foresee that our tiny efforts will make that much difference to them at this stage. Incidentally, by 'organised sedevacantism', I mean the "it's-a-sin-to-attend-an-Una-Cum-Mass" type, of the American stripe - it doesn't seem really to exist outside the USA to any great degree. We ought really to reflect seriously for a moment on why that might be. We ought also to ask ourselves why it is that so many such sedevacantists are Americanists (the tiny number in France believe that France is the Lord's anointed, destined to save the world - is that a coincidence?), why one never hears of a sedevacantist soup kitchen, or why most sedevacantist clergy, whilst priding themselves on being theologically 'hard line' are significantly more liberal than the SSPX ever was when it comes to social teaching, modern culture or practically anything else. Try turning up to one of their chapels as a believer in Distributism (or just an opponent of Capitalism) and see how you are received.

In case anyone is tempted to think I am being unnecessarily harsh or personal, permit me to add the following. I fully realise that I am generalising, and that there are various honourable exceptions who prove the rule (or who prove that there is no 'rule' in the sense of unity or universality). I also freely admit that I am dealing with the people and not the idea. That is

precisely my intention. The above considerations are not intended to disprove the idea, merely to show that the word 'sedevacantism' is not a magic charm which wards off liberalism. In my opinion the question of whether or not the man in white is Pope is one that must be regarded as open from both ends, one about which reasonable men can be free to disagree amicably. Doubtless there will be some readers who, convinced that he is not in fact the Pope, will feel tempted to feel affronted and to take umbrage, just as there will be plenty of other readers who will feel that I am being far too sympathetic. There will be those again, who will tell me that I ought better to have left the question well alone, and I must admit, when people say the question is divisive, I cannot disagree. I raise it merely because it seems apropos, and because to shy away from it would be contrary to the spirit in which this newsletter was begun.

The topic which has been argued from pillar to post and back again over many years now, and for some resembles something of an eccentric, all-absorbing hobby. I do not intend to add anything new: it has been dealt with already by far better men than I. Yet I cannot say I have ever yet seen the issue dealt with satisfactorily from either side. Apart from anything else, many opponents of sedevacantism appear in the past to have dealt somewhat unfairly and superficially with an issue about which one is allowed to have reasonable doubts (as did Archbishop Lefebvre until the day he died). Doubt and certainty are not the same thing, and I might go so far as to say that instances of certainty on the issue, making a dogma out of what is really an opinion, whether it be for or against sedevacantism, can lead to all sorts of problems. For example, Menzinger's letter of reply to the three concerned bishops (Tissier, Williamson and de Galarreta) last year, takes the fact of Benedict XVI being Pope as its starting point and builds the argument upon that assumption ("Is Benedict XVI still the legitimate pope for you or not? If he is, cannot Jesus Christ still speak through his mouth?").

So let us leave the question in abeyance, at least for the time being. At the moment, the front line in the war between God and Satan, between Heaven and hell is being fought out in the hearts and minds of Traditional Catholics inside and outside (and almost, *almost*, but *just not* quite yet outside) of the SSPX. The Resistance is "where it is at," as the Americans would say, it is where the fighting is thickest. Anywhere else and you are on the wrong part of the battlefield. To maintain is always easier than to build, but building up a work for Almighty God, whilst difficult, is the most difficult worthy task one can undertake. It is now a racing certainty that the SSPX will continue to sink further into the mire of compromise, whereas the open Resistance to this process will continue to advance and grow. But it will require many more months and years of hardship and sacrifice from the few brave, pioneering, enterprising souls who have gambled all on the love of God and Tradition before the future of the Resistance looks secure, at least humanly speaking. In the meantime, we will continue to toil.

Prayer Intentions

This being November, month of the Holy Souls, I would ask you to remember in your prayers the departed souls of all the faithful, but especially those who lived long enough to see this crisis begin and have died within the last year or so. A list of the names of some of those who are known to us appears elsewhere, but is of course not exhaustive.

A Tale of Two Monasteries

Please also remember in your prayers the Carmelite Sisters who begin life in their new home near Altötting, the national Marian shrine in Bavaria, Germany, and also the new Benedictine Monastery founded by Dom Arizaga next to the national Marian shrine in Columbia. Together with the fact that both communities began life in their new home on the same day 7th October, feast of the Holy Rosary, and that both monasteries are dedicated to St. Joseph, one has to wonder at the apparent coincidence, if coincidence it truly be. Dom Arizaga's Spanish-speaking Benedictines in South America and the German Carmelites are at opposite ends of the globe, and to our knowledge are not in contact, yet they share the same Catholic Faith, reacted the same way when upon seeing it threatened by the SSPX, and both continue to build up a work for God with the same unshakeable, cast-iron trust in Divine Providence. Both are in very good hands with St. Joseph, a much under-rated and all too often forgotten intercessor who surely deserves far more often and more widely to be the object of our devotion.

Resistance Seminary

The seminary in Boston, Kentucky (USA) began with solemn high Mass and an Ignatian retreat, seven seminarians present with more on the way. Beginning a work is always much harder than merely maintaining one already begun and the new seminary has a challenging time ahead of it: difficulties arising from visas for prospective seminarians coming from overseas, shortages of resources, not least priests (limiting the travel of the priests who are there) and much else besides. Please remember them all in your prayers, including the one new entrant from the London Resistance Mass centre. Please also consider joining in the Apostolate of Prayer for Priests (details on p.26). The only thing required of you is to say one short prayer a day, but the difference will make itself felt. Prayer is always heard.

Finally...

Our grateful thanks go to those of you who have 'renewed your subscription', so to speak, and a gentle reminder to those who have not yet done so. Of course, we still do not have a set price or subscription rate, and we leave the matter entirely up to your conscience. Printing and postage cost are a commitment which only ever increases, which is why any contribution towards them is always gratefully received.

Wishing all our readers a holy and grace-filled Advent,

- The Editor

NOTICE

Please note that the London Mass Centre is in the process of re-locating. The new address is:

*Drake House
44 St. George's Road,
Wimbledon
London SW19 4ED*



Of Your Charity
Remember to Pray for the **H**oly **S**ouls in **P**urgatory.

Please also remember especially those who have gone to their reward since this latest crisis began:

Fr. Hector Bolduc

Fr. Luigi Villa

Susan Horton

Rosalie Chalmers

Rose Withams

Brian Withams

William Bandlow

Miryam Gomez

☉ **G**od, **C**reator and **R**edeemer of all the **F**aithful,

Grant to the souls of Thy servants departed full remission of their sins; that through the help of pious supplications, they may obtain that rest of which they have always been desirous. Who livests and reignest, world without end. Amen.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.
Amen.



Let the Horses Loose!



(Left to Right: Fr. Suelo, Fr. Valan Rakumar, Fr. Chazal, Fr. Elijah OFM)

(30th September, 2013)

Dear Fr Pfeiffer,

We cannot crumble, being crumbs already, but we can be crushed, as more calls keep on pouring on our little number of priests, six and a half only so far for the Australasian region, Fathers Nariai (who entertained me very kindly recently), Pancras, Suelo, Hartley, Elijah, Valan Rajkumar and yours truly. The outlook, much improved from a year ago deserves a visit from you without too much delay.

MICRO SEMINARY

On September 17th, we moved at last to the House of Our Lady of Lourdes in Tanauam, three priests, two seminarians, one famous cook. It is a farm, yet 50 minutes away from the airport... if we had a car!

I am very glad that we have a place where Fr Suelo can truly rest, far from the foul air of Manila. This place seemed to be at first without mosquitoes, and now in the rainy season, you can sleep with open window and switch off the fan.... therefore no need of buying air conditioning. That is good news because we are so broke, so for instance, today's lunch was cooked on firewood, a little burned, and we had the bananas of the property for desert. The Manila ladies came to the rescue, and the food is now up to resistance standards.

... but so are the mosquitoes.

More than a year after the SSPX crisis, at last, I do have a place I can call home, following the seminary schedule as well. Our opponents should be glad to learn that we have only two seminarians to begin with, but we are plying our way bravely through the Questions of the Summa. I preached my first Marian retreat the week after. We bought a 6 inch brass bell for the regularity of the house. It is small but the range is good enough; it rings 14 times a day; its name is Little Mary! Fitting, isn't it, for a microseminary...

AUSTRALIA

Not all Australians like vegemite, to my great astonishment, and I reckon the same thing applies to the SSPX decaf. It was claimed to be a Resistance free zone... like Africa.

I began with Sydney having around thirty people interested in the resistance and several scattered groups nearby. Brisbane and Melbourne-Tynong are the biggest groups though, numbering kind of fifty people each, with a distinct reaction from the XSPX, leading

basically to the same result. The reaction of Fr Taouk in Brisbane is near hysterical, given the tune on his cell phones, the threats to the faithful, the refusal of absolution and even the slamming of the confessional door. Another Brisbane priest made an interesting comment when presented with complaints about the AFD [*April 15th 2012 Doctrinal Declaration - Ed.*] of Bishop Fellay: "And? So what? There are good things in Vatican II!" I hope for Brisbane that Fr Hartley will start to do something, he has 25 faithful on his own, doesn't want to be Novus Ordo, got convalidated by a Thuc line bishop, but doesn't want to be a sedevacantist either, nor does he want to join the reconciliar XSPX. Australia needs another Fr Cummins.

In the spare weekdays, I did a little foray to the Cairns area, and found five souls, but got homesick in Atherton, a place resembling the central highlands of France.

So I headed down to Adelaide where the resistance is down to ten brave souls and should not shrink any further because of the sheer bravery of these people who accept totally to be reprimanded, blackmailed and put away for the sake of the truth. They told me how the Ecclesia Dei people were delighted by Bishop Fellay's visit and famous Adelaide conference of last year, which does not differ that much from the Lille conference of May 7th of this year, (where, most notably, the bishop maintain his AFD as a misunderstood, subtle text, not to be used only because it divides, not because it is false). Just as we must not abandon the Adelaide people, we must take a good care of the Streaky Bay people, because there, the use of the stick has secured the entire group of families for the resistance, to the exception of two or three people. There again the leaders are confirming that they are not getting proper answers from the XSPX priests; it is all about obedience and saying that "these priests are not going to come back, you are not going to have the Mass any more..." etc. So the whole group is thrown out from the Chapel and we had the Mass in a Shearing shed, quite a beautiful liturgical surrounding for two first Holy Communions. Led by John Cash, they will hold strong.

In Tynong the resistance to the resistance is minimal, bearing the same results than the techniques of Fr Taouk. There the confreres are more polite, Fr Delsorte was kind, saluting, and Fr Belisle accepted to see me, his point being that the Society's opposition to Vatican II has never been as black and white as we wish to portray it, pointing the Institutio Generalis that is referred to in our Constitution. There appeared again, the new line of the Society, namely that we can cling to what is acceptable in the conciliar doctrine and in the new 'magisterium' to draw near the official Church. In his view we are just exaggerating, and the liberal slogans in the online presentation of the school are just there because of legal reasons. My question is 'Why not say so?' Take the government money if you will, but don't take the government's ideas, or at least say that the government forces you to post these errors... but is that permitted by God? I don't think so.

So the point remains, ever since the SG letter of April 15th 2012: Vatican II is not a super heresy, we must keep what is good in it, interpret what is ambiguous in the Light of Tradition, and reject what is bad. Forget about the '*de Malo*' of St Thomas Aquinas, and the way heresy has ever crept throughout History. Ambiguity is no heresy, it is a place for discussion and interpretation. That new line has triumphed; it has corrupted leading minds, like that of Fr Belisle. He sent me off politely.

There are two species of liberals, the nasty and the kind one. The second is tougher to deal with, even if the first one tries to inflict pain, tries. But just as those Fathers refuse to see the doctrinal change, nay, take part in it, there is always, everywhere, a tiny group of faithful that have kept their eyes opened, so we are expecting maybe seventy people for the Bishop's visit in December. We even used the hall where the Society got started for the Sunday mass. It is a great blessing to have Fr Ortiz visiting them in the meantime. Fr Hartley is not the only one in our hopes for permanent priests for these good people, so that the smoking wick does not die, but thrive (say it in Australian accent).

INDIA

In Chennai proper the XSPX has been so swept away that it feels that the 2012 crisis never happened, regular masses, incoming babies, a few more people from the Novus Ordo.

Then Father Valan and I took advantage of the cheapness of the Indian public transportation, something like 15 dollars from New York to Minneapolis and visited a string of families, saying masses at their places. South Tamil Nadu has some people requiring our assistance, but down the line, you are going to see tiny clumps in the South. I think it was very important to see them, and of course we had the extra joy to see our friendly priests in Tuticorin.. There is a candidate for the priesthood, and the old priests are really helpful for Fr Valan.

Then I flew to Goa where I saw 50 people in two groups, Goa as I never saw it before (it always stagnated in the past ten years). I gave a mini two-days Ignatian retreat, organised by Joseph Vaz, confessions, sacraments, Sunday Mass, rock bottom budget. We shall do it again. Most of those people are out of reach of any bruccianic blackmail, because they come straight from the Novus Ordo, and understand a full condemnation of it, but they need regular visits, so Fr Valan will provide in between my twice yearly visits.

Most of the good people are accounted for in Goa, and it is the same in Bombay, where my ties have stayed very strong. You can't wipe out seven years of apostolate there, so I wonder why Fr Brucciani had to threaten people, for basically the same result as in Chennai. Not only that, but the Prasnala Sisters allowed me to use their church, and I don't recall ever saying the Mass in a Church in Bombay.

Interestingly, we have a clear case of marriage annulment in Bombay, a first in the resistance, if it happens. The Novus Ordo hesitates, because one of the spouses excluded the procreation of children, and that is not sufficient ground for them. That's typical of the new Code.

Then I headed back to Chennai for a few days. As the XSPX is claiming the village of RN Kandigai, we decided to unleash one of our most terrifying but yet undisclosed weapon: a picnic! I sang the mass in the Church, nothing has changed, except the saffronised colour of the church.

REST OF ASIA - LIBERAL SLIDE

Our biggest weakness in the rest of Asia is that we are still overextended, so that the weaker elements of the mission can get picked up while we are away, by the mainstream Society, using the full weight of their priestly authority and the full weight of the

institution. With our mission rhythm of today, I don't think the health of Fr Suelo is going to hold indefinitely. so Providence is sending us another volunteer to man the stations, Fr. Elijah, OFM. He came on the retreat and is going to stay with us once he obtains his leave of absence for his Franciscan community. He is abandoning the Novus Ordo altogether, and the house of Batangas had a big role to play in his decision.

I have no numerical progress to report except in Japan. Fr Nariai is expressing renewed friendship, after some time. I will pay him visits when I can. The core people of the diverse centres of Asia are holding strong, especially in Singapore where, even before I broached the subject, people told me that the XSPX is persistently refusing to inform the faithful about the horrendous behaviour of Pope Francis, demonstrating thereby a clear slide. When the priests of the district are asked specific question, they take evasive action or never mention the issue of the new Rome in their sermons any more. A real doctrinal shift is in progress. The priory of Manila is printing and distributing the conference of Fr. Themann that defends the AFD and the doctrinal shift, and those Filipinos that use their minds wonder how can it be, since they are told at the same time that the AFD has been rejected officially. Signs of a liberal slide are now appearing in Asia, the most notorious one being the new Indian bulletin of the XSPX, called "The Flying Squirrel" (?) that sports a sermon of pope Francis on page two and three. In it the Pope makes a bad exegesis of Luke chapter nine and praises the arch-Communist Fr Arrupe, SJ. who even gave sleepless night to Paul VI. In the past we never published the homilies of John Paul II, even a so called good one. The news section praises the World Youth Day, the Opus Dei volunteers teaching the good news of football, the Jesuit center for human rights, a Pentecostal minister arrested for his Pentecostal faith, the bishop of Cochin for opening a Novus Ordo radio... so I asked it to be scanned and put on the internet.

But, again, while the whole world speaks about Pope Francis, the paralysis of the XSPX, or the deliberate refusal to address this issue speaks volumes, ahead of me even speaking to these people.

The opening of the Batangas House of Our Lady of Lourdes has been a big drain on my finances and that of Julie Cordova, but it is a necessity, especially for the health of Fr. Suelo, who has come to rescue us from our financial plight by.... buying a gold detector. Father is specifically looking for the gold left behind precipitously by the Japanese during WW2. In the first attempt he found the underground water pump, then later in the day the instrument pointed straight to the statue of Our Lady... it could not be otherwise, because she has a Heart of gold.

In the hope that he find something sufficient to prop us all up until Judgement Day, I assure you of all my prayers and devotion.

In the golden Hearts of Jesus and Mary,

Francois Chazal, SSPX-MC



News from St. Joseph's Carmel



Dear Friends and Benefactors,

We are moving!

On the feast of the Rosary, the 7th of October, our relocation will take place. The new address is:

Carmel St. Josef

Schnitzlehen 1

D-84556 Kastl

Tel.: 0049 8671 / 928 91 90

Our new home is located only 3 miles from the shrine of our Lady of Altötting. Our Lady has looked with her merciful eyes upon our long, futile search and shown us the honour of calling us close to her side. She wants us to use an old historic farm building with a square courtyard (built in 1789), in rural, quiet surroundings, but easily accessible, located near the road, to be rebuilt as a Carmelite monastery.

The most important and decisive steps to acquire this property were all undertaken on feast days of Our Lady, and to the consolation of her daughters and their benefactors our heavenly mother kept the purchase price far below €700,000. But she likes to leave us very dependent on her care and to give our helpers lots of opportunities to obtain great merits in helping to build our monastery.

The '*Schnitzlehen*', the name of the farmhouse, consists of the house, the work shop wing, cowshed and barn. The old house is in need of renovation (only 4 rooms are available at the moment) which will have to start with the timbers, which need to be renewed as soon as possible. Since only a few rooms were adjusted to the normal room height, on this occasion, the adjustment of the height of the other rooms to the same level must happen as well. We are facing an adventurous provisional arrangement which will help us to

exercise all virtues, especially since only the temporary, makeshift chapel will be set up before the move.

After that we need to consider the development of the workshop for the living quarters of our Chaplain and at least two priests. Until then, our Chaplain will also need temporary accommodation.

In the longer term, we are calmly planning the conversion of the cowshed into cells and work spaces, chapter house, choir... in short, everything that is necessary for a monastery. And the conversion of the big barn into a beautiful chapel of the monastery will give us the greatest joy.

The courtyard contains the old septic tank, which would have to be drained completely to bring the building to its completion by making a cloister, which should not be missing in a Carmel.

St. Joseph, our holy father and great patron, will help us through your hand, step by step to realise these great plans. The first step which we recommend to your prayers and gifts will be the move, which unfortunately will also not be free of charge.

Transfers are from now on to be made to the following bank account:

From outside of Germany:

Remitee:

Verein St. Josef e.V.

Sparkasse Altoetting-Muehldorf

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Verein St. Josef e.V.

Sparkasse Altötting-Mühldorf

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We place this big project which lies ahead of us under the protection of our Lady of Altötting. We share with you daily, in thanksgiving for your support, the happiness to be granted Our Lady's special blessing

- Your sisters of our Lady of Mount Carmel and the Carmel St. Joseph

PS - We ask for your understanding, that in the following days and weeks we will have less time to dedicate ourselves to your requests by letter and by telephone. In sacrifice however, we will be there for you!

An Interview with Dom Rafael Arizaga, OSB

Translated **28th September 2013**, from the original Spanish found on '*Non Possumus*':
<http://nonpossumus-vcr.blogspot.fr/2013/09/entrevista-al-rp-rafael-arizaga.html>



Father, can you tell us how the project of St. Joseph's monastery is going?

Certainly. Firstly I'd like to thank all the faithful and readers of *Non Possumus* for their spiritual and material help. I want to say that the project has come a long way with the help of God and all of you. Providence has installed us in Colombia. There were several important signs which called us here, so now all our plans are concentrated here. In recent months these plans have been finalised and all the Resistance is supporting us. The project which is well underway is the construction of a monastery which began about six years ago thanks to the faith of some families who wanted to build something

that would help to preserve the faith. Without knowing exactly what it would be used for they began to build a monastery, and from the way it was built it is a Benedictine monastery, and it is in the mountains in a place where there have been monasteries for centuries. These people entrusted their work to God, that one day they would be a religious house, and consecrated the project to St. Joseph. Then when they saw me, and that I had the project of a monastery, they offered us this building, and after I analysed it and looked at it with my superiors, we saw that it was the most suitable for beginning the project of St. Joseph's monastery.



When will the Monastery open and where is it located?

Our plan is to open on 7th October with five monks, with the help of the Monastery of the Holy Cross in Brazil and many benefactors. The new vocations will begin arriving in the new year. Saint Joseph has been in charge of the project from the beginning, and we are very pleased that it has advanced so quickly.

The monastery is located in the most blessed part of Columbia, a few Kilometres from the city of Chiquinquirá which is the national shrine of our lady of the rosary, the most important shrine to the Blessed Virgin Mary in Columbia. It is also within a mile of a former

Dominican monastery, which was built in that area because the Apostle Bartholomew appeared asking for a house of prayer to be built, a religious house, in that area, it was the Will of God. And as that monastery is now a museum, and seeing this desire of Our Lord Jesus Christ through his Apostle Bartholomew, we see that it is now up to us to continue that work.

What is the role of the Monastery of the Holy Cross in this new foundation?

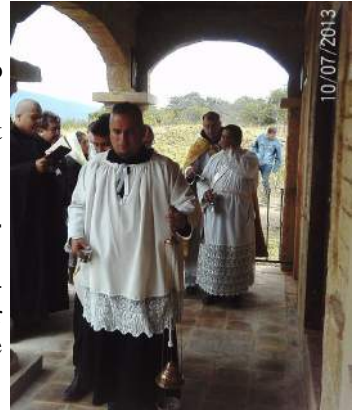
Holy Cross saw that the best way to support and help that monastery was to found another Benedictine house. One which can receive Spanish-speaking vocations, and at the same time share the work and ministry of Holy Cross monastery in Brazil. So Dom Tomas [Aquinas] has given us all his help, all his support, and with the assistance of the monks we are going to start this new monastery.

Are monks from Holy Cross Monastery going to Columbia?

Yes, some monks are going to stay with us. We don't yet know how many, but for now one is coming in October.

What will be the opening ceremony for the new monastery, on 7th October?

We'll have a solemn Mass with all the monks and a visiting priest will also be present, as well as the faithful. Our Lady of the Rosary is the patroness of the starting of the monastery.



Is Bishop Williamson aware of the project?

Bishop Williamson, seeing Providence at work, the desire to raise a bastion of the Faith to preserve the legacy of Archbishop Lefebvre, and all the signs of God will that we begin there, gave us his blessing and asked us to begin this monastic adventure in Columbia. He gave us his blessing and is willing to help us with everything we need. He asked only one thing of us: to keep the Divine Office prayed in common every day, because this is the strength of a monastery, its fidelity to the holy rule, the Divine Office, and the traditional liturgy.

How many monks and many priests will begin the monastery?

We're starting with five on 7th October. There is another priest that is going to be helping, a priest friend of Tradition who has always worked in traditional circles.

How many faithful have visited and are helping with this work?

In the last three months we have been visited by between 120 and 150 different faithful.

Will you also tend to the Resistance faithful who need the sacraments?

Yes. At the request of Bishop Williamson we will be travelling to the faithful, including the faithful of Ecuador, in Quito and Cuenca. The pattern of visits is still not fixed, but we will be visiting them once in a while.



Father, what does the monastery now need? Is it completely finished?

The monastery is inhabitable, one can live there, but it is still very austere. Some very important things are still missing, for example there is no electricity (we are putting in solar panels), there is no drinking water, we are using water which we fetch from a lake, we need a well. We don't have any furniture, we are missing some windows and we need to build a second floor in order to be able to accommodate another ten monks. Also, we obviously need to be able to feed the monks. Therefore we need the help of the faithful of the Resistance.

You have dedicated your work to St. Joseph, ever since you left the United States, is that not so?

He is the main driving force behind this project. St. Joseph began, is continuing and will bring the work to completion. I have been telling the monks and whoever wants to enter the monastery that St. Joseph is the Abbot. Everyone has to be devoted to St. Joseph who is the perfect model of monastic life, he who so loved Jesus Christ and the Blessed Virgin Mary will help us to perfection in the Benedictine life. Saint Joseph is the Abbot, the Father of the House, and the monastery will be like Nazareth. The goal of the monk is to become like another St. Joseph, living to love the Blessed Virgin and to sacrifice himself to Jesus Christ through vows of perfection and fidelity to the rule. Working and praying like St. Joseph, and along with him and through him growing moer pleasing to Our Lord Jesus Christ and the Blessed Virgin.



Does the monastery have a website?

Yes, and we invite the faithful to visit it.

Thank you very much for the interview Father.

Website of St. Joseph's Monastery:

<http://benedictinos.jimdo.com/>

To make a donation:

<http://benedictinos.jimdo.com/donativos/>

Editor's note - the following is a translation of an article which appeared recently on La Sapiniere.

The words of Fr. Quilton, a hostile witness, are damning in their candour. Needless to say we find his justification for the underhand tactics used is somewhat ineffectual. The extract of Fr. W's sermon of May 2012 will at first sound like old hat to many readers: the same nonsense arguments which were heard all over the world in May 2012 to try to justify the imminent sell-out. Look again. Fr. Wailliez was only repeating in his own words what Bp. Fellay and Fr. Pfluger had said. Those same nonsense arguments ("We are witnessing the beginning of the restoration of the Church" etc.), which only recently were being seriously advanced, have now been airbrushed out of history as if they had never been uttered.

Most importantly of all, this shows what one District Superior is capable of - how much other skulduggery has gone unnoticed or unmasked? If Bishop Fellay can and has appointed such men to the General Chapter, what hope is there for the future of the SSPX?

Is Fr. Wailliez Trustworthy?



Fr. Wailliez was appointed District Superior of 'Benelux' [Belgium, the Netherlands and Luxemburg - Trans.] by Bishop Fellay. He is therefore one of the main Superiors of the Society of St. Pius X, and as a result has a seat on the General Chapter, can elect a Superior General and can even become one. What we wish to ask here is, can we humanly or doctrinally speaking, put our trust in him?

Doctrinally

Fr. Wailliez got himself noticed in 2012 in uploading to the website Gloria.tv a video designed to prepare public opinion for an agreement with conciliar Rome (the video can be found here: <http://fr.gloria.tv/?media=289215>) The video is of a sermon given on 13th May 2012 in which he glorifies Bishop Fellay, graces of state and Benedict XVI (who 'beatified' John-Paul II and commemorated Assisi I with Assisi III) ... At the end of this article we will include a large extract from his words. But that is only the public face of Fr. Wailliez; that's his Dr. Jekyll. The District Superior of Belgium also possesses a more secret, darker side; a Mr. Hyde.

Humanly

Fr. Wailliez, if one believes Fr. Vincent Quilton, believes that he is allowed to do anything in order to defend his (bad) cause and to silence clerical colleagues who might be a stumbling block to the submission of the SSPX to conciliarism. Will this zeal of his earn him eternal protection and recognition from Bp. Fellay? Time will tell. But at any rate it is surprising to find the morals of the mafia where one would have expected to find civilised morals. Let us now leave allow Fr. Vincent Quilton, professor of Moral Theology and Canon Law at Econe, the task of describing the hidden actions of Fr. Wailliez.

(Fr. Quilton is an assessor in the canonical trial of Frs. Salenave, Pinaud and Rioult)

"Here are the facts regarding the affair of the email traps laid for Frs. Rioult and Pinaud.

Following the appearance by mail and online of several anonymous 'Letters to

fellow priests', several priests, outraged by the subversive and increasingly bold manner of these actions, set about trying to discover the identity of whoever was responsible. Fr. Wailliez seriously suspected certain of his priestly colleagues, such as Frs. Salenave, Rioult and Pinaud.

Fr. Wailliez created for himself the fake email address: nicolas_pinaud@yahoo.fr in the name of Fr. Pinaud and made use of it between 3 and 5 times to entrap colleagues and faithful implicated in the rebellion. Fr. Rioult was the first to be targeted...and he was the first to be caught and unmasked. Bishop Williamson was also caught in the trap when he mistakenly sent as a preview, a document which he intended to unleash as a bomb. The webmaster of the website La Sapiniere sent the passwords for the whole site (but the General House, Menzingen, decided not to make use of them).

At the same time, Fr. Wailliez did an online search for information about Fr. Rioult. He found a webpage (<http://pastebin.com/CVYTj2nH>) which contained the address book of Professor Robert Faurisson, which in turn contained the email address of Fr. Rioult (charles.corday@yahoo.fr), identified under his real name. Fr. Wailliez then went to the Yahoo.fr homepage and followed the procedures for one who has forgotten his password.

At this stage two security questions were asked: Firstly, the Christian name of Fr. Rioult's Father, which a little research in white pages revealed. Secondly, the name of his favourite teacher [in French 'professor']. After some hesitation, and helped by Fr. Thouvenot, the word 'Faurisson' granted him easy access to the email inbox (Yahoo demanded that he create a new password immediately).

Having complete access to and control of the email account, Fr. Wailliez was able to get hold of all the documents sent to and from Fr. Rioult, still present on the Yahoo server. He then left it to the General house to whatever use they wished of all the available material. The presentation of the facts, as described by Frs. Rioult and Pinaud (<http://www.lasapiniere.info/nouvelles-du-front-contre-mauvaise-fortune-bon-coeur/> and <http://www.lasapiniere.info/est-ce-a-labbe-pinaud-de-feter-ses-20-ans-de-sacerdoce-en-prison/>) is therefore accurate.

Questions of morality have of course been raised since the beginning of these actions, and has not been clarified by the false principle 'the end justifies the means' which is what the rebels use. There is no strict right to privacy in an Ecclesiastical Institute. As soon as a serious motive exists, a superior can open mail, visit a priest's room, listen in to phone calls and go through personal effects (such as a computer). In the current case, it is worth noting that: 1) we are dealing with an obvious injury to the Society which was on the point of growing significantly; 2) only a few seriously suspected priests bore the brunt of this surveillance, and in a manner proportional to the crime; and 3) that Fr. Wailliez undertook all these actions with the total agreement of the General House."

Extract from Fr. Wailliez's sermon, Brussels, 13th May 2012:

“The Pope went to Assisi to limit the damage. That shows an attitude which is more one of imprudence than one of heresy... We know from sure sources that the Pope wants to repair the injustice done which was done to Archbishop Lefebvre... The Pope wants to make a gesture in favour of Tradition. The Pope wants to canonically recognise the Society. One thing is certain...if the Pope is really the Pope, do we have the right to refuse such a desire, such a legitimate desire on the part of the Pope? ...From our side we have insisted that we want to be recognised as we are, without anything required, with exemption from some canonical laws. So of course, at this stage we cannot not think of our founder, Archbishop Lefebvre. What would he have done in 2012? ...He said lots of things about the Church which were adapted to the circumstances of the time... It's obviously very difficult, but sometimes all too easy, to make a dead man speak. For example, we know that he had some harsh words to say about Cardinal Ratzinger... Still, he never got to see the Pope at work... It cannot be denied that our current canonical situation is not normal and that we cannot not desire that it be one day put right. That's normal. When? Should we wait until everything is put right in the Church, or rather, should it be now, when we're living at the beginning of the restoration of the Church... So it's a very difficult decision to take in view of the extraordinary situation, but I ask you: who is capable of making such a decision? Who knows the whole file, an overview, if you will, of the Roman proposals? The Superior General Bishop Fellay, of course. Do I need to add, moreover, that he has been in charge of the Society for the last 18 years, that he's a man of experience, that he's someone who takes advice, who is surrounded by what is correctly called the Council of Assistants, that he called together all the District Superiors, Seminary Rectors and Bishops at Albano in October, that he continues to correspond with Superiors, I'm well placed to talk about it. Well, it's up to the boss to decide, it's the boss who sees the whole picture, who takes advice and prays of course, it's the boss who has the graces of state to decide, to take such a decision... We're not a democracy, we don't have collegiality where everyone can say whatever he wants, put things on the internet, create pressure, leak confidential documents. It's an absolutely terrible situation... What's going to happen? I'm not a prophet, but once again, the Pope wants to give a canonical situation to the Society, so that's probably what will happen in the weeks ahead. Bishop Fellay has called a Chapter meeting for July and this Chapter will look at precisely this canonical question. The crisis isn't over... In the same way that modernism gradually infiltrated, in this same way, progressively and slowly the Church will move forward in accordance with true doctrine. [...] What do we have to do? It is for Superiors to be prudent and to pray, but this is the task of the Superior General as Bishop de Galarreta reminded us last Sunday. What is our role? Aiding those in office with our prayers.”



**CATHOLIC RESISTANCE
WORLDWIDE**



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PHILIPPINES



MEXICO (Juarez)



MEXICO (Saltillo)



Good News: Bishop Fellay is Traditional Again! Everything is Back to Normal!

(Yes, I am being sarcastic.)

In an article which appeared in mid October (a link for which is given below), John Vennari reported on Bishop Fellay's talk at the 2013 *Angelus Press* Conference, which had just taken place. He included several extensive quotes from Bishop Fellay, which ought to interest those tempted to feel optimistic about the current situation of the SSPX. See below for some comment on these quotes.

<http://www.cfnews.org/page88/files/14e8cf27a431ca52105cf70b45567b82-149.html>

<http://www.cathinfo.com/catholic.php/Bp-Fellay-on-Francis-What-we-have-before-us-is-a-genuine-Modernist>

“We have in front of us a genuine modernist!”

“The situation in the Church is a real disaster, and Pope Francis is making it 10,000 times worse!”

And Benedict XVI...? He was every bit as much a modernist. But it wasn't as obvious. He “looked traditional” (well, a little bit anyway) on the outside. Which of the two is the more dangerous?

“When we see what is happening now [under Pope Francis] we thank God, we thank God, we have been preserved from any kind of Agreement from last year. And we may say that one of the fruits of the [Rosary] Crusade we did is that we have been preserved from such a misfortune. Thank God.”

Err... ..hold on a moment! Who was it who told you not to do it? And where are they now? God used them as His instrument in preserving you from the agreement you so much wanted. ‘Thank God’ is easy to say, but how have you shown Him your gratitude?

“To imagine that some people continue to pretend we are decided [still] to get an Agreement with Rome. Poor people. I really challenge them to prove they mean. They pretend that I think something else from what I do. They are not in my head.”

Poor people! Fancy, imagining that they can understand what Bishop Fellay thinks merely by listening to him say what he thinks! Imagining that they know his doctrinal position merely because they read a Doctrinal Declaration written by him! Since when was what Bishop Fellay says the same as what he thinks? You’re not in his head! Poor you!

“Any kind of direction for recognition ended when they gave me the document to sign on June 13, 2012.”

Arguably it ended when the Romans decided to re-write your document in such a way that they knew you wouldn’t be able to accept. And why might they have done that? Perhaps it all really ended on the day when the letter of the three Bishops was made public, or when-

ever it became clear that there was significant opposition to your plan within the ranks of the SSPX.

Either way, in the letter to Benedict XVI you wrote, concerning the new Roman document given to you to sign, that:

“Unfortunately, with the Society the way it is now, the new declaration won’t get through.” (*Malheureusement, dans le contexte actuel de la Fraternité, la nouvelle déclaration ne passera pas.*)

You went on to assure him that:

“...I have committed myself, in spite of the fairly strong opposition from within the ranks of the Society and at the cost of significant troubles, and I intend to continue to do everything within my power to carry on down this path...” [Cor Unum, March 2013]

You certainly made it sound as though you yourself wouldn’t have had such a problem signing the new declaration, had you not been weighed down by a few unreasonable, backwards-looking, reactionary colleagues.

“I told them from the start in September the previous year that we cannot accept this ‘hermeneutic of continuity’ because it is not true, it is not real. ... So we do not accept it. The Council is not in continuity with Tradition. It’s not.”

That’s strange. I seem to recall reading this somewhere recently:

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

And then there was this:

“Although he stopped short of endorsing Pope Benedict’s interpretation of Vatican II as essentially in continuity with the church’s tradition -- a position which many in the society have vocally disputed -- Bishop Fellay spoke about the idea in strikingly sympathetic terms.

‘I would hope so,’ he said, when asked if Vatican II itself belongs to Catholic tradition.

“The pope says that ... the council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely,” the bishop said.

(‘Traditionalist Leader says Group could Divide over Unity with Rome’, Catholic News Service, 11th May 2012)

“It has never been our intention to pretend either that the Council would be considered as good, or the New Mass would be ‘legitimate’ ”

“The [April 15, 2012] text we presented to Rome was a very, shall we say, delicate text that was supposed to be understood correctly;”

‘Correctly’...?! So, not according to what it actually says, then? Only according to what you need it to mean on a given day, in front of a given audience or in a given circumstance?

Do words still have objective meaning, or are we now at the stage where the only person who can understand a doctrinal statement is the person making it, according to what’s “in his head”...? Is this anything less than classic modernism?

“...[The April 15th 2012 text] was supposed to be read with a big principle which was leading the whole thing. This big principle was no novelty in the Church. [The first paragraph] was the principle, the base of the whole document, which excludes from the start any kind of novelty. And so take any kind of sentences from the text without this principle is just to take sentences that have never been our thinking and our life. These phrases in themselves are ambiguous...”

No, it is to take them as meaning the only thing they can mean; and also as the Romans would have understood them, had they been used (as you desired) as the basis of an agreement. Claiming that they have to be read in the light of a ‘principle’ does not change their evident meaning. If you begin by saying ‘we hold fast to Tradition and reject any compromise’ and then proceed, later in the same document, to compromise Tradition, the first statement does not magically negate what comes later.

Secondly, what I have quoted above is an entire paragraph (No.5). To claim that it cannot be understood on its own is surely to claim that words really have lost their meaning.

Thirdly, I fail to see any ambiguity. Let’s take another example:

“We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.”

An ambiguous text is capable of bearing at least two meanings. That’s what the word ‘ambiguous’ means. The above quoted paragraph says that the new Mass and new sacramentary rituals were legitimately promulgated by Popes Paul VI and JP II, and that we accept their validity. That’s not an interpretation, it’s simply what it says. Where is there any possibility for ambiguity? Either they were legitimately promulgated or they were not. Either we accept them as valid or we do not. There is no possibility of ambiguity, and no ‘principle’

“Unfortunately, maybe that was too subtle and that’s why we withdrew that text, because it was not clear enough as it was written.”

As shown above, it is plain and straightforward. The text is not in the least bit “subtle” any more than it is “ambiguous.” And you didn’t withdraw it: Rome rejected it.

So much for Bishop Fellay’s defence of his own actions (if it can really even be called a

defence!), and his version of what really happened last year, according to his own memory. Let's just say his memory appears to be playing tricks on him! He also, according to the John Vennari article, had plenty to say about Fatima and the "scary times" in which we are living. When Bishop Williamson preaches this way, we know he means it because, right or wrong, he has been giving the same consistent message for thirty years and more. The same cannot be said of Bishop Fellay. All the Apocalyptic talk rings rather hollow in his mouth. It is new. It sounds contrived.

He also comments on Pope Francis. It has taken him until now, a mere six months of continuing scandals. Perhaps Bishop Fellay felt even that he could not get away with ignoring it forever! (His criticisms of Francis will doubtless be taken as the signal by all the other 'loyal' SSPX priests that now they too may speak negatively of Francis, whereas they had hitherto remained silent. Don't be surprised if someone tries to convince you that this is a sign that all is well in the SSPX, that things are returning to the way they once were, etc.

"In the beginning of the pontificate of Pope Benedict XVI, I said, 'the crisis in the Church will continue, but the Pope is trying to put on the brakes.' "

And here's what you said at the end of his Pontificate (though at that stage, you didn't realise that the end was so near!):

"If you want another example well we finish with this, an image of what kind of time do we have, or are we in. At a certain moment, towards the end of winter, you see on the trees new buds, they just come out. It's a little thing there. When you see that, you know, spring will come. But you start to say, spring is there, people will tell you, hey, come on. It's winter! It's freezing! It's snowing! It's icy! It's windy! Don't say it's spring! It's not true! It's winter! And we say, "Both are right. It's still winter." And then I say, if you look at the situation in the Church, it's still winter. But we start to see the little signs that start to say that spring is coming. ... But I may say, that's precisely where we are now. In that very delicate time between winter and spring." [Canada, 28th December 2012]

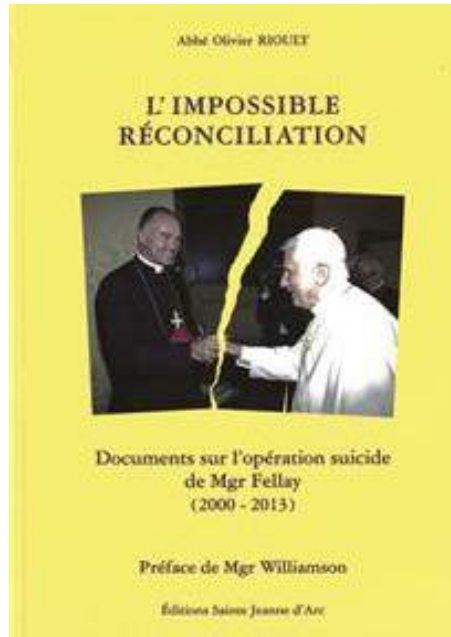
So, have you got that? At the start, 'the crisis will continue but at least Benedict XVI tries to put the brakes on.' Seven years later, Benedict XVI is not only putting the brakes on, but the whole crisis in the Church is actually coming to an end!

More could be said, but is it really necessary? And if it is, what is the use? The hypocrisy and dishonesty are worthy of earning Bishop Fellay a place along side Tony Blair, David Cameron, Barack Obama, Bill Clinton and all the other great worthies in the Pantheon of modern politicians. Run away from this. Run far, far away. And stay there. Preserve your sanity, preserve the Faith, and let this be an object lesson in what happens when we temporise with the enemies of God's Church and begin telling 'little white lies' to try to cover our tracks.

"That's pure Modernism, my dear brethren. We have in front of us a genuine Modernist."

"And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?" (Mt. 7,3)

Important New Book on The Crisis in the SSPX



The Reader may remember the significant book released last year, 'Pour La Nécessaire Réconciliation' (For the Necessary Reconciliation) by Fr. Michel Lelong, a review of which, by Don Curzio Nitoglia, appeared in The Recusant at the start of the year.

More recently, another little yellow book appeared. The title of this second work, which comes highly recommended, is "L'Impossible Reconciliation" by Fr. Olivier Rioult.

We are not pleased to announce that a translation of this book into English (for which we take no credit) is now complete, and the book in English is for sale on Amazon (<http://www.amazon.co.uk/Impossible-Reconciliation-Documents-Operation-2000-2013/dp/1492348309/>).

We thoroughly recommend this book, not least as an excellent reference work for knowing, understanding and remembering the events of last year. It contains all the various documents in one place, and does the best job we have seen so far of drawing all the information together, putting it all in place and making sense of the whole. If you have internet, please consider ordering an extra copy to give to someone without internet.

For those who are able to read French, the original can be ordered by post or via the website LaSapiniere.info

A.M.D.G.

Apostolate of Prayer for Priests

In this difficult time, with the world becoming daily more wicked, its temptations stronger, and the right path increasingly difficult to take and to maintain, we urge every faithful Catholic to pray for priests.

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

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.

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

Please contact us with your name and the names of any others also who wish to participate, or just numbers if you wish to remain anonymous. Details of how many priests/faithful are involved will be printed later.

The Boil, the Scalpel, and the Sticking Plaster – II

1 – The conversion of Bishop Fellay.

Martin Luther and John Calvin would have been horrified at first sight by the heresies of Francis I, while we must wait for our part for 12 October 2013. Finally, it's official: after seven months of deafening silence, Bishop Fellay has confirmed that Pope Francis is a very bad pope—at the very long “rebranding” conference in Kansas City, in his sermon commenting on the known actions of this terrible successor of Peter, brought gradually to light (though still deceptive) from official sites—all to show a change as compared to the previously imposed changes regarding the way in which we are to see how Rome has changed. From the year 2000 until now, Rome “changed” in a good sense, of course without having totally changed; while now it “re-changes” in the bad sense (all the while retaining certain positive, but rare, “changes”).

From Menzingen's point of view, it is Rome who “changes,” not us, even when we change point of view, so that if Rome “changes” again in favor of Tradition, as under Benedict XVI, we will change tomorrow, as we are changing now, this 12 October, and just like we changed before.

That's just it, because the Revolution offers a continuous rotation between destroyers and conservatives. After the Franciscan rain of the current Pope, will we be ready to not be surprised by a so-called new spate of “fair weather,” like that of Benedict XVI? Will the Society not change again?

Another change of discourse: Bishop Fellay thanks God for preserving us from signing a canonical agreement in 2012. Yet those who have publicly spoken out against such an agreement and who have persevered in the categorical refusal of it, by refusing the accordist principles of the 2012 Chapter, in accordance with the principles enunciated by Archbishop Lefebvre (cf. the book *Nos rapports avec Rome* by Fr. Pivert,), principles solemnly recognized by the 2006 Chapter, all these anti-accordists-madmen ... have been “sacked.”

The official version is that it was not they who prevented the signing, but Rome, who on 13 June 2012 made such changes in the text of the DQA [Doctrinal Declaration], that under the present circumstances, “unfortunately” (sic), such a text would not be able to pass in the Society (cf. letter of 17 June 2012, Cor unum no. 104).

No worries now, we can once again publicly oppose the agreements unmolested. A considerable change when compared to 2012. If the poor resistance priests had been able to wait a year, they would still be nice and cozy. The election of ultra-revolutionary Francis should calm their latest concerns about an agreement, but here they continue to get excited, mainly about the “ouaibe” (the web).

Why are the Resistance priests continuing their fight?

2 – Any change in the boil?

Unfortunately not, except for the worse, like the current papacy by the way.

The DQA is still there, in this latest speech, still intact.

You have to understand one important thing, I insist that, and I would almost say that I am infallible on this subject : the Pope is infallible, but can be mistaken, whereas Bishop Fellay is infallible even when he is wrong. (Some say, especially when he is wrong).

It is in this way that the Bishop comes to repeat for the umpteenth time in this Oct. 12, his position on the DQA. The DQA is a subtle, poorly understood text, and acceptable taken as a whole. He thinks that at worst, all we could blame him for is leaving in the ambiguities which could be resolved if we took the trouble to analyze the context.

Yet the ambiguities in the text are significant:

- 1 – Vatican II illuminates the life of the Church.
- 2 – The new Mass is legitimately promulgated.
- 3 – The Novus ordo sacraments are valid, per se.
- 4 – The new code is essentially to be followed.
- 5 – The 1989 Profession of Faith is valid.

Question: are these simple ambiguities?

If the DQA contained only these unambiguous errors, it would be simply wrong. The error would be easily detectable by all and the text would not be as dangerous.

The problem is the modernist ambiguity which consists of saying that we will follow the whole of Tradition, unchangeable, continuous, uninterrupted, infallible, by insisting that that is only what we think about . . . even though we trample on this same Tradition a few paragraphs later.

Bishop Fellay is telling anyone who will listen that he has put the principle of unchanging tradition at the head of the document (before leaving laying around five so-called “ambiguities” that are rather obvious errors). He refuses to understand that it is mainly that which horrifies us—the idea that he is going to use Tradition to voice such errors. “Yes, you have put Tradition at the head of the document, but how is it possible that Tradition has made you accept such mistakes thereafter, instead of making you immediately condemn them all?”

It is modernist to think that the idea of Tradition can be powerful to the point of giving a traditional character to these statements that are frankly erroneous or contrary to this same Tradition. Bishop Fellay refuses to see the irreducible opposition between the beginning (doubtful) of the DQA and five errors that follow. This refusal is much more serious (because more dangerous) than the five errors themselves.

We are dealing with a disease of the mind, a gradual decay of concepts that is called modernism. And there are many dwelling places in the house of modernism—one in Rome and one in Menzingen. (Small technical problem at Menzingen: everyone takes the anti-modernist oath, while in Rome, they no longer practice that form of doubletalk).

This disease is all the more profound as it affects the principle of non-contradiction, and in general it is incurable—at Menzingen or anywhere else. And it is the same disease that Bishop Fellay criticizes in Pope Francis, a scandalous speech, to the other quasi-traditionals! He reproaches him for his procrastinations without realizing that the DQA “temporizes” as well, on the same page.

Bishop Fellay says that it is too bad for us who do not have the chance to understand that if we present Tradition as an absolute principle, we can then make use of subtle, seemingly ambiguous expressions (the 5 points), so as to make pass, not the error, but Tradition itself. We will never understand that the best way to combat Vatican II and its reforms is to recognize it to a certain extent . . . “We dare say that there is something Catholic in Vatican II.” (minute 17 of the sermon of 13 October 2013). We say that it is juxtapositioning modernism.

3 – The progress of error

Under these conditions, we can no longer hear one another, best not to “thank” those we have “sacked.” It is time to seek the destruction of these five novelties outside the influence Menzingen. Admittedly, we may appear to be a little troubled, because it is not always easy materially and our small groups are so scattered, but we have peace in our hearts and the way is clear.

Meanwhile, Menzingen’s errors descend the chain of command. The conference given by Fr. Themann, a professor in Winona, is being widely disseminated. It is the same modernism. As the young priest said, those who think that “legitimately promulgated” means legitimately promulgated did not understand. In context, “legitimately promulgated” means “legitimate authority promulgating.”

All the priests of the Society are not in favor of the DQA, but a new way of seeing Vatican II was born: it is interpretable, not in the Ratzingerian way (hermeneutic of continuity), but in the “traditional” way, if you change what needs to be changed in its greatest ambiguities in a totally traditional sense. (Interview with Nouvelles de France). Unfortunately, our minds are not subtle enough to see the difference between these two interpretations. (In fact, there is none).

Another deeply disturbing thing is the use of the new Code of Canon Law (1986). In the expulsion letters being distributed, the new code is referenced before the old one. I am assured by Father Ortiz, who has just been expelled, that nothing has changed since 2012.

All the irregularities occurring during the witch hunts and expulsions, such as that of Father Raphael, OSB (of which Bishop de Galarreta is guilty), also show a disregard of the law as such.

Liberal pustules emerge here and there, even among colleagues we believed to be anti-liberal and, among the faithful, we have noticed a growing worldliness and contraceptive mentality, encouraged by those priests who recommend the natural method, and mixed marriages with the Ecclesia Dei community, trad-ecumenism .

In some places, the youth have totally abandoned religious practice.

We still do not know where we are in relation to branding. What happened to the Rothchild 70 million euros? Is the Society a properly recorded corporation registered under the title “Dello Sarto AG”? Are the properties of the respective districts now all centralized? Is the real property of the Society being used as collateral to borrow money? Does Krah always have a seat in the intimate affairs of the Society? Are the Jews still our “elder brothers” in the words of Bishop Fellay? The answers are all opaque.

And they cannot simply say that we are exaggerating. Is this not the first time we have seen a newsletter of the Society, stupidly called “the flying squirrel,” publish an entire

homily of Pope Francis, in which he praised Fr. Arrupe, SJ, who was so far left he kept Paul VI from sleeping? Is this not the first time, when Francis calls for a prayer vigil with false religions, that a district superior:

- responds to this call,
- publicizes this appeal to false religions,
- and all this instead of making prayers of reparation,

...then asks the faithful to pray for peace with the Pope at the same time the Pope brought war to this world by trampling on the first commandment!

Finally, the many other unfortunate quotes of the General Council must be retracted, one by one, cf. the interview with CNS, the theory that Vatican II is 95% good, the claim that Vatican II is not a super heresy. The same goes for the six conditions of the Chapter. From the human point of view, recovery is impossible, especially since the Menzingen concept of authority is that authority can not lose face (which includes present-day Rome: Bishop Fellay's conference in Lille on May 7), and what's more, the Superior General is the only infallible interpreter of what he says, even if the obvious meaning of his words leave a lot to be desired, and even if his choice of words are unfortunate, context should come to the rescue to give them not only an orthodox, but a highly diplomatic sense. We are not out of the woods yet.

4 – Caritas non cogitat malum

But hey, what is true is true, even next to a mountain of pretenses that I do not want to list. Bishop Fellay calls Francis a modernist and rejoices that there is not and will not be an agreement. He even expects a great general chastisement, along with Bishop Williamson.

Good for the Society, we hope that this will help them snap out of it!

If Bishop Fellay had been able execute his reconciliationist desires, (remember the Pentecost sermon in 2012, "It's a beautiful and good Rome that want to recognize us"), more priests would have joined us, but it would have been the end of the Society. I do not think I have desired such a catastrophe, even to inflate the meager ranks of the resistance. However, the creeping liberalism within the Society is a much more serious risk and more difficult to eradicate than just signing a canonical recognition with the fornicating new Rome.

The deadly poison of liberalism is still at work, it has gained many important positions, and the good, like Fr. Scott, are sent to live with the baboons in Zimbabwe, if they are not sufficiently purified. The doctrinal line is no longer the same as before, and the modernist reasoning of the Superior General in the DQA and about the DQA does not bode well.

For us the best thing is to stay outside and never be reconciled with Menzingen, as the nullam partem with heretics will not have officially prevailed in the head and the members of this profoundly sick body, so long as Menzingen refuses to understand that truth juxtaposed with an error is more than an error, but a total perversion of the mind, as Archbishop Lefebvre said about Vatican II.

The last word in modernism is the use of the truth to pass off error. Poor me, who believed that everyone had learned this at Écône.

5 – In the end.

If "whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and

will rejoice,” says the great St. Paul. (Phil. 1:18)

If they demolish the infamous Francis, then I, the pathetic Francis, can only rejoice. We are here, as St. Paul also says, “to demolish all the constructions of the devil.” Who can deny of all the historical machinations of Lucifer, that modernist Rome is the greatest and deserves all the condemnations and all possible loathing until the measure of its iniquities is full and the divine wrath finally overwhelms it.

This new Rome is an insult to God. The more times we tackle it, the better. Welcome, my lord, to the periphery of the antechamber of the area adjacent to the sheepfold! The boat is sinking a little slower, it seems. Pump as much as you can! Pump water, not air. All our wishes and prayers are with you.

In Iesu and Maria

François Chazal +

October, 2013



Some Useful Websites:

www.inthissignyoushallconquer.com

www.cathinfo.com

ablefebvreforums.proboards.com

www.sossaveoursspx.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

aveclimmaculee.blogspot.com

(French)

www.lasapiniere.info

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portugese)



Can what Fr. Petrucci says be taken seriously?

Fr. Pierpaolo Petrucci is District Superior of Italy. Below you will find him explaining to us the reasons why Bishop Williamson was expelled. Note that the two separate quotations are almost exactly one year apart. Spot the difference!

“The Italian District reiterates that this was justified by purely disciplinary motives, which had been ongoing for several years.”

(Italian District Press Release, October 2012)

“As the District Superior of the Society of St. Pius X in Italy, I have to make it clear that both Bishop Williamson and Fr. Floriano Abrahamowicz were expelled from our Society precisely because some of their positions are incompatible with the vocation of the Society. Their statements in no way represent the official thinking of the Society of St. Pius X.”

(Interview with Italian journalist Marco Bongi, 25th October 2013)

Resist Menzingen’s Modernism! Help build for the future!

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It's all Resistance Rumours!

"Have there been any official edicts from the Superior General for the Society not to talk about certain sensitive types of matters? People have actually asked me that, and the answer is no, of course not."

(Fr. Daniel Themann, 'Resistance to What?', St. Mary's KS, USA, April 2013)



From an email (below) sent to by Fr. Rostand to all his priors:

"...here are a few reminders. Please communicate these reminders to your priests; however, this information is for priests only and not to be published or given to laypeople. Formal communication regarding the situation with Rome is reserved to the General House. ...

If a priest is unsure of what may be/should be said, then that priest should contact the District House...

Beware of recording/publishing of sermons which can easily be used against us(!)..."

The screenshot shows an email client window with a menu bar (File, Edit, View, Tools, Window, Help) and a toolbar. The email is titled "Reminders / Confidential" and is dated Thursday, June 7, 2012 3:06 PM. The sender is "Rostand Arnaud" <frarostand@sspx.org> and the recipient is "priors@sspxusa.org". The body of the email contains the following text:

Dear Fathers,

Following the conference call of Tuesday, here are a few reminders. Please, communicate these reminders to your priests; however, this information is for priests only and not to be published (Internet, parish bulletins...) or given to lay people.

Formal communication regarding the situation with Rome is reserved to the General House. This does not mean we should not speak generally of the situation to the faithful:

- o We should keep them up to date, relaying public communications by the superiors
- o We should remind them to stick to reliable sources, such as the SSPX website, interviews of the superiors that are available, etc.
- o We should remind them to stick to what is truly known, versus rumors of questionable credibility
- o If a priest is unsure of what may be said/should be said, then that priest should contact the District House for further information.

We have our personal opinion as regards the situation, certainly. But as priests we must stay on the level of principles:

- o We are priests to teach the Faith, not our own opinions
- o We must be men of charity, whatever the difficulty of the circumstances. We must strive to "stay above the fray," avoiding bitterness and undue criticism of our brother priests that will create deep and long-term wounds
- o The charity of respect for, and loyalty to, our lawful superiors, demanded by the virtue of obedience, means allowing them the opportunity to present and explain things at the opportune time

Practical points

- o Beware recording/publishing of sermons, etc., which can easily be used against us
- o Remind the faithful that they are not to record or publish (or even simply pass along to a friend via the internet) without your express consent
- o Remind the faithful that this is not an arbitrary decision, or one designed to keep sermons hidden, but rather exists to prevent the spread of discord, and the fomenting of a revolutionary spirit

By all means, contact the District Superior or one of the priests at the district house with your questions and concerns. We are always happy and willing to speak to the priests. If we cannot answer to you right away, we will do our best to respond in a timely manner.

With my prayers and blessing, in the Immaculate Heart of Mary.

Father Arnaud Rostand

SSPX

SSPX-watch!

Here is the latest selection. Once again, it is not comprehensive. Once again, for every example of something positively wrong, there must doubtless be a hundred or more sins of omission going quietly unnoticed by a large number of souls.



SSPX school boasts of promoting religious liberty!

The following is to be found on the school website of St. Thomas Aquinas College, Tynong, Australia, on the page entitled "School Philosophy" :

"The programs of, and teaching at St. Thomas Aquinas College, support and promote the principles and practice of Australian democracy, including a commitment to:

Elected Government; The rule of law; Equal rights for all before the law; Freedom of Religion; Freedom of speech and association; the values of openness and tolerance."

(source: <http://www.stac.vic.edu.au/index.php/school-philosophy/philosophy-of-the-college>)

US District: More Money Marketing

This one includes a pre-paid envelope and three documents, all on the subject of donating more money to the SSPX (including something called a 'Planned Giving Guide'). Did they spend the money raised by the first mailing on this second mailing? Or is this second mailing meant to pay for the first one? Are these slick, professional presentations asking for money going to become a permanent fixture in every District? Something is very wrong.



SSPX District Superior engaged in email-hacking, identity fraud and deception on behalf of Menzingen.

(See p.17 of this issue).

SSPX Indian Newsletter speaks approvingly of Francis, WYD, Jesuits, etc.

(See p.11 of this issue).

New Rule from Menzingen:

All SSPX houses must now prominently display a picture of Pope Francis. Previously, priests were asked to have a picture of the Pope, but it was not enforced as obligatory. The new rule is strictly obligatory.

District Superior calls on faithful to join in Pope Francis's ecumenical prayers for peace.

(See p.30 of this issue)

Bergoglio-watch!

“Pope says Church is ‘Obsessed’ with Gays, Abortion and Birth Control”

Pope Francis...remarked that the church had grown “obsessed” with abortion, gay marriage and contraception ... [His] comments came in a lengthy interview [to the Jesuit magazine *La Civiltà Cattolica*] in which he criticized the church for putting dogma before love, and for prioritizing moral doctrines over serving the poor and marginalized. [...] His words evoked gratitude and hope from many liberal Catholics who had felt left out in the cold...

(http://www.nytimes.com/2013/09/20/world/europe/pope-bluntly-faults-churchs-focus-on-gays-and-abortion.html?hp&_r=1&)

“Pope Francis’s Comments do not go Far Enough!”

(Headline of an article in the ‘New Statesman’: <http://www.newstatesman.com/religion/2013/09/pope-franciss-comments-homosexuality-and-abortion-do-not-go-far-enough>)

Excerpts from interview given by Francis to Italian Journalist (and atheist) Eugenio Scalfari:

“The most serious of the evils that afflict the world these days are youth unemployment and the loneliness of the old. [...] This, to me, is the most urgent problem that the Church is facing.”

(When asked by the journalist whether he would try to convert him):

“Proselytism is solemn nonsense, it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us.”

“The Son of God became incarnate in order to instil the feeling of brotherhood in the souls of men.”

“We need to include the excluded and preach peace. Vatican II, inspired by Pope Paul VI and John, decided to look to the future with a modern spirit and to be open to modern culture. The Council Fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. But afterwards very little was done in that direction. I have the humility and ambition to want to do something.”

“...I believe in God, not in a Catholic God, there is no Catholic God, there is God and I believe in Jesus Christ, his incarnation. Jesus is my teacher and my pastor, but God, the Father, Abba, is the light and the Creator.”

Name That Quote!

“The Present situation...is very different from that of 1988. To claim that nothing has changed is an historic error. The same evils are making the Church suffer...but at the same time one may observe a change of attitude in the Church.”

“And then I say, if you look at the situation in the Church, it’s still winter. But we start to see the little signs that start to say that Spring is coming.”



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”
(“The Biography of Marcel Lefebvre” p. 523)

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